The Book Of Secret Hindu, Ceremonial and Talismanic Magic

Book Two

Secret Instruction *for* The Exclusive Use of True and Faithful Chelas (Disciples) in Hindu Magic, Indian Occultism, Celestial and Natural Magic, Cabalistical Magic, Secret Hindu Magic, Magic Pentacles, the Manner of Constructing Them, Alchymical Magic. The conclusion of Hindu and Talismanic Magic, in Which is Fully Given the *Key* for the *Practice and Composition* of Hindu Amulets, Charms, Seals Requisite for the Perfection of all Talismanic, Ceremonial, Hindu and Celestial Magic, Invocation and Binding of Astral Spirits, Exorcisms, Enchantments, Benedictions, Conjurations, Clairvoyancy and Hindu Mediumship, etc., etc.



The same being a most full and complete system of Occult Philosophy; Natural, Celestial and Ceremonial Magic; Conjurations of Spirits, etc. Arranged for publication in its present form and under the above title by *Dr. L. W. de Laurence, Noted Adept, Author and Publisher,*

CHICAGO, ILL., U. S. A.

Preface To Book Two.

The materialist sees but half the causes of his
Deeds, diseases, health, failure or success,
Seeking them wholly in the outer world,
Ignorant of the Spiritual forces which, though
Unseen is felt, and sows in him the seeds
Of Distress, of a good or an evil desire.

TREASURES that have long been buried and hidden away from the sight of those that were neither able to realize nor to appreciate their value are here brought to light; pearls of ancient wisdom brought from the East; fountains of knowledge that have been for centuries closed up are again opened, and a flood of light is thrown over things that appeared impossible, mysterious, and occult.

As you dive into the *ancient mysteries* a new world opens before you. The more you begin to understand the language of the Adepts the more grows your conception of man.

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

This power of spiritual perception, potentially contained in every man, but developed in few, is almost unknown to the guardians of science in our Western countries of modern civilization, because learning is often separated from wisdom, and the calculating intellect seeking for worms in the dark caverns of the earth cannot see the genius that floats toward the light and it cannot realize his existence. And yet this ancient

science (Occultism), which the modern ignore, is as old as the world. It was known to the ancient prophets, to the *Arhats,* and *Rishis* of the East; to initiated *Brahmins, Egyptians,* and *Greeks.* Its fundamental doctrines are found in the *Hindoo Vedas* as well as in the *Holy Bible.* Upon these doctrines rest the fundaments of the religions of the world. They formed the essence of the secrets that were revealed only to the initiated in the inner temple, where the ancient mysteries were taught, and whose disclosure to the vulgar was forbidden under the penalty of torture and death. They were secrets known to the ancient sages and to the *Adepts* and *Rosicrucians* of the *Middle Ages,* and upon a partial understanding of their truths rests the system of modern Freemasonry.

They are not to be confounded with speculative philosophy, that reasons from the known to that which it cannot know, trying by the flickering light of logic to grope its way into the darkness, and to feel the objects which it cannot see. These doctrines were taught by the children of light who possessed the spiritual power to see. Such men were the great religious reformers of all ages, from *Confucius* and *Zoroaster* down to *Jacob Boehme* and *Eckartshousen,* and their teachings have been verified by every one whose purity of mind and whose power of intellect have enabled him to see and to understand the things of the spirit (God).

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

The Moral Aspect of Magic.

Among those who have taught the moral aspect of the secret doctrine there are none greater than *Buddha, Plato,* and *Jesus* of *Nazareth;* of those who have taught its scientific aspect there have been none more profound than *Hermes, Trismegistus, Pythagoras,* and *Paracelsus.* They obtained their knowledge not merely from following the prescribed methods of learning, or by accepting the opinions of the "recognized authorities" of "their times," but they studied nature by her own light, and they became lights themselves, whose rays illuminate the world of mind. What they taught has been to a certain extent verified and amplified by the teachings of *Eastern Adepts* and *Hierophants* of the *Orient.*

Introduction To Book Two.

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

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

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

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

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

Again, that there is a certain kind of spiritual force, occult influence or energy, based on the existence of the spiritual and Astral world, placed without, not within, the body, and into communication with which the human soul of man can enter by and through the law and principal of realization, has long been demonstrated as a fact. That these invisible forces (evil spirits who are earth-bound and exist in the *Astral* body) can control a man and break him down as easily as the fearful hurricane sweeps all before it, striking him in a thousand places at the same time, without his being able to perceive the invisible foe or being able to protect himself, is also proven.

But that these forces may be dominated so that they will obey the thoughts, answer to the voice and understand the meaning of traced

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

Thus, again, we should look within rather than without, as the exercise of *True Magic* does not require any ceremonies or conjurations, or the making of circles and signs; it only requires a strong faith, gained through a knowledge of nature's laws, *which can accomplish anything, if it acts through a human mind which is in harmony with these laws, without which nothing useful can be done.*

True Magic also consists in true faith; but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith; *this is only obtained by developing one's own inner and most lofty nature.* The conjuration of the evil spirits of the Astral plane *(sorcery and witchcraft)* means practically a full realization of *"Faust and the Demon."* There are many strange things set forth in the following pages, almost too strange to believe, yet because one is ignorant of their existence it does not follow that they are not real, as the sad records of *Sorcery* and *Witchcraft,* of *Voodoism* and *The Black Art* abundantly testify.

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

Therefore, in seeking, always bear in mind—true growth rests in the capacity of the human soul and the human will to comprehend spiritual truths, and not by basing its conclusions upon external appearances caused by the illusion of the senses or of selfish purposes.

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

He has likewise proved how cures are performed by virtue of sympathetic powers and medicines, by seals, rings, and amulets, even at un-

limited distances, which he has been a witness of, and are daily confirmed in the true and certain belief of.

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

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

Likewise, there is recited the various methods used by the ancients for the invocation of spirits from the *Astral Plane;* different forms of *Magical Exorcism*, incantations, orations, binding of spirits, conjurations; all of which is the knowledge taught by the Eastern *Adepts* and the most famous *Magicians,* such as Zoroaster, Hermes, Apollonius, Simon of the Temple, Trithemius, Agrippa, Porta (the Neapolitan), Dr. Dee, Paracelsus, Roger Bacon, and a great many others; to which the author has subjoined notes, endeavoring to point out the difference of the arts, so as to free the name of Magic from any scandalous imputation, seeing it is a word originally significative not of any evil, but of every good and laudable science, such as a man might profit by, and become both *Wise* and happy; and the knowledge of *Occultism* is so far from being offensive to *God* or man that the very root or ground of all Magic takes its rise from the holy scriptures, viz.—"The fear of *God* is the beginning of all *Wisdom*"—and charity is the end: which fear of *God* is the beginning of Magic; for Magic is *Wisdom,* and on this account the *Wise* men were called *Magi.*

The Magicians were the first Christians, for by their high and excellent knowledge they knew that the *Saviour* which was promised was now born man—that *Christ* was our Redemer, Advocate, and Mediator; they were the first to acknowledge his glory and majesty. Therefore, let no one be offended at the venerable and sacred title of Magician or Adept—a title which every *Wise* man merits while he pursues that path which *Christ* himself trod, viz., humility, charity, mercy, fasting, prayer, etc.; and, again, men should "Be wise as serpents, and harmless as doves." Such instructions as these are frequently named and given in many places of the Holy Scripture.

Likewise, all the Apostles confess the power of working miracles through faith in the name of *Christ Jesus,* and that all *Wisdom* is to be attained through Him; for he says, "I am the life of the world."

This work also forms a complete treatise on the mysteries of *Occultism* and *Ceremonial Magic,* by the study of which a man (who can separate himself from material objects, by the modification of the sensual

appetite—abstinence from drunkenness, gluttony, and other bestial passions, and who lives pure and temperate, free from actions which degenerate a man to a brute) may become a recipient of Divine Light and knowledge; by which he may foresee things to come, whether to private families or kingdoms, or states, empires, battles, victories, etc.; and likewise be capable of doing much good to his fellow-creatures, such as the healing of all disorders, mental and physical, and assisting with the comforts of life the unfortunate and distressed.

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

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

The Book of Secret Hindu, Ceremonial and Talismanic Magic.

Book Two.

CHAPTER XI.

A Restitution Of Stolen Robes.

THIS Volume contains a knowledge of the teachings of *Oriental Adeptship*, gained by the writer from Eastern Sages.

It is only published for the student who desires *"truth"* and Divine Wisdom, and as a true Disciple is willing to follow it, even while popular opinion and prejudice are looking him square in the face. It is a work that will teach the Disciple of Truth how to detect the cardinal principles underlying the systems of Magic and Occultism taught by the sages and seers of old. It has been written in all sincerity and truth. It holds out for Wisdom and justice, and teaches of the Universal Power (God), within the soul of man without malice or prejudice.

It denies mercy to enthroned error, and refuses to reverence usurped authority. It enunciates Truth, and Truth demands today, credit for its achievements which have been too long withheld from it by a spoliated past.

Divine Truth and Wisdom demands a restitution of *"stolen robes,"* and the vindication of calumniated but honest reputation. Toward no creed, church, worship, or religious faith, is the writer's scathing criticisms been directed in any other spirit.

Church, sects, creeds, superstition and schools of theology *are but mere ephemera of the past and present.*

Divine Wisdom, high-seated upon the rock of adamant truth within the soul of all sincere men and women, is alone supreme and eternal.

The writer believes in no religion, no creed, no faith, no Magic, white or black, which transcends the power and scope of the human soul; nor in "miracles," whether divine or diabolical, if such claim or imply a transgression of the laws of the Universal Spirit (God) instituted from all eternity.

Nevertheless, I know, that the Universal Spirit (God) within the human soul has not as yet fully uttered itself, and that no man has ever attained or even understood the extent of its powers.

Man is ever developing newer and strange sensibilities as well as a better understanding, and closer relationship to his legitimate God; who is none other than the Universal God Spirit within him, and throughout all Nature.

Truth, as the "essential" is always and forever the same.

Chisel away the marble that holds the statue in the block, or build granite blocks upward, and the temple is formed and completed. The finished work is only carrying out an old law.

The newest of all truths will find their destined other half in the oldest. Just as the earliest of all Wisdom will find its destined other half in the latest.

The human soul who seeks for the *"Hidden Wisdom"* in its sanctuaries within is always confronted with two bewildering and ever-recurring questions. The first of which is: Who, Where, What is God? The second is: Can I ever see the immortal soul of man, or be able to know of its immortality?

It was while seeking to solve these hidden mysteries that I placed myself directly under the charge and instructions of certain Masters; endowed with such Spiritual and Occult Powers, and such profound Wisdom that I truly designate them as great sages of the East.

After becoming their Disciple they taught me that, by combining *Eternal Wisdom* with the *Universal Spirit (God)*, the immortality of the human soul may be demonstrated like a problem of *Euclid.*

These great Masters, once I become their *Disciple,* soon convinced me that *Esoteric Wisdom* and *Oriental Occultism tolerates no other faith than an absolute, immovable faith in the omnipotence of man's immortal soul.* These sages teach that this omnipotence comes from the kinship of man's spirit with the Universal Soul-God.

The latter can never be demonstrated by the former.

Man-spirit-proves Soul-spirit, and Soul-spirit proves God-spirit; as one single drop of water proves a source from which it must have come.

Tell a man who has never seen water, that oceans of water exists, and he must accept it on faith or reject it altogether. But let one drop of water fall upon his face from the sky, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that boundless and fathomless oceans of water exists. Blind faith would no longer be necessary; he would have supplanted it with knowledge. When one sees mortal man displaying tremendous Occult capabilities, controlling the forces of nature, and opening up to the Disciple the wonderful possibilities of the *Universal Spirit* (God) within his own soul; the reflective and thinking mind is overwhelmed with the

conviction that if one man's soul force can do so much, the possibilities and capabilities of the Great Universal Spirit must be relatively as much vaster as the oceans of water surpass the single drop of water in volume and potency.

Let the student know once and for all that—*once you prove the soul of man by its wondrous, occult and spiritual powers*—you have found God.

As the *Disciple* advances, mysteries that were claimed to be mysteries will be shown to be no mystery. Things that to the unlearned mind have only a significance derived from only a slight understanding, will he show to be realities.

Before the *Disciple* can advance, however, he must enter in spirit and all faith within the *Temple* of *Divine Wisdom* and *Truth*. He must be able to look, with his spiritual sight, behind the veil of *"the one that is, and was, and shall be."*

Let man once hear the Divine Voice of True Wisdom speak to him, from the mercy-seat behind the veil, which hides the Universal Spirit, and science, theology, medicine and every mortal conception and hypothesis born of ignorance and superstition will lose forever their authoritative character in his sight and understanding.

Once the *Universal Spirit—The Living God* speaks to man from within his own soul he will be satisfied to come to the *Sanctum Sanctorum* within the *Temple* of *Occultism* which has always existed within this sacred edifice.

A true knowledge of Divine Wisdom, and the Universal God is priceless; and it like true *Occultism* and *Art Magic* has been hidden only from those who overlooked it, derided it, or denied its existence.

From such I expect criticism, censure, and perhaps a withdrawing of their respect; although none of these spring from the validity of proof nor truth, the authenticated facts of history, nor the lack of common sense among some who read this Volume. The drift of human thought is palpably in the direction of liberalism in psychology, science, and genuine thaumaturgic powers.

Each year brings the reactionists nearer to the place where they must surrender their despotic authority over the human soul, which they have so long enjoyed and exercised.

The impregnable positions of science, psychology, and occultism may be stated in a few words:—*They shall surely wrest from theology, the entire domain of cosmological theory. To the close observer the end is not difficult to foresee.*

Centuries of subjection to church superstitions, ancient myths, and secular instruction by priests has failed to congeal man's belief, in the God within his own soul around the decayed and musty nucleus of the blind, blank faith offered by the church.

The nineteenth century is witnessing the struggles of the giant of knowledge and truth as he gradually but surely shakes off the Liliputian cordage and rises to his feet to save souls from the misery and sorrow of ecclesiastical bondage.

Even the protestant communion of England and America, now engaged in the revision of the text of its Oracles, will be compelled to show the origin and merits of the text itself. The day of domineering over men with church dogmas has reached its gloaming.

This work, then, is a plea for the Thaumaturgic Powers exercised by *Christ* and his *Disciples;* the anciently universal Wisdom Religion, as the only possible key to the Absolute in science and theology. To show that I do not at all conceal from the *Disciple* the gravity of my undertaking, I may say in advance that it would not be strange if the following classes should array themselves against these teachings.

The Christians, who will see that I question the evidences of the genuineness of their faith.

The Scientists, who will find their pretensions to infallibility placed in the same bundle with those of the Church.

Pseudo-Scientists will, of course, denounce this work.

Broad Churchmen and Freethinkers will find that I do not accept what they do, but demand the recognition of the whole truth.

Men of letters and various authorities, who hide their real belief in deference to popular prejudices.

The mercenaries of the *Press,* who take advantage of its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism. But I look to the future.

The contest now going on between the party of public conscience and the party of reaction, has already developed a healthier tone of thought. It will hardly fail to result ultimately in the overthrow of error and the triumph of Truth. I repeat again—I am laboring for the brighter morrow.

Were it possible, I would keep this work out of the hands of many Christians whom its perusal would not benefit, *and for whom it was not written.*

I allude to those whose faith in their respective churches is pure and sincere, and those whose sinless lives reflect the glorious example of *Jesus* of *Nazareth,* by whose mouth the spirit of truth spake loudly to humanity. Such there have been at all times. History preserves the names of many as *heroes, philosophers, philanthropists, martyrs,* and holy men and women; but how many more have lived and died, unknown but to their intimate acquaintance, unblessed but by their humble beneficiaries. These have ennobled Christianity, but *would have shed the same lustre upon any*

other faith they might have professed—for they were higher than their creed. The benevolence of *Peter Cooper* and *Elizabeth Thompson,* of *America,* who are *not orthodox Christians,* is no less Christ-like than that of the *Baroness Angela Burdett-Coutts,* of *England, who is one.* And yet, in comparison with the millions who have been accounted Christians, such have always formed a small minority. They are to be found at this day, in pulpit and pew, in palace and cottage; but the increasing materialism, worldliness and hypocrisy are fast diminishing their proportionate number. Their charity, and simple, child-like faith in the infallibility of their Bible, their dogmas, and their clergy, bring into full activity all the virtues that are implanted in their common nature. I have personally known such God-fearing priests and clergymen, and I have always avoided debate with them, lest I might be guilty of the cruelty of hurting their feelings; nor would I rob a single layman of his blind confidence in his church, if it alone made possible for him holy living and serene dying.

In analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought and truth. It contains not one word against the pure teachings of *Jesus,* but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality, and the Great Universal Spirit (God), and subervise of all moral restraint.

This Volume casts the gauntlet at dogmatic theologians who would enslave history, science, psychology, Divine wisdom (the God Power within the soul); and especially at the Vatican, whose despotic pretensions have become hateful to the greater portion of enlightened Christendom. The clergy apart, none but the logician, the investigator, the dauntless explorer should meddle with books like this. Such delvers after truth have the courage of their opinions.

CHAPTER XII.

What Are The Facts?

THE ETHICS OF PAGANISM.

THE LUMINOUS STAR OF BETHLEHEM.

IT IS nineteen centuries since, as we are told, the night of Heathenism and Paganism was first dispelled by the divine light of Christianity; and two and one-half centuries since the bright lamp of Modern Science began to shine on the darkness of the ignorance of the ages. Within these respective epochs, we are required to believe, the true moral and intellectual progress of the race has occurred. The ancient philosophers were well enough for their respective generations, but they were illiterate as compared with modern men of science. The ethics of Paganism perhaps met the wants of the uncultivated people of antiquity, but not until the advent of the luminous "Star of Bethlehem" was the true road to moral perfection and the way to salvation made plain. *Of old, brutishness was the rule, virtue and spirituality the exception.* Now, the dullest may read the will of God in His revealed word; men have every incentive to be good and are constantly becoming better.

This is the assumption: *What are the facts?* On the one hand, an unspiritual, dogmatic, too often debauched clergy; a host of sects, and three warring great religions; discord instead of union, dogmas without proofs, sensation-loving preachers, and wealth and pleasure-seeking parishioners, hypocrisy and bigotry, begotten by the tyrannical exigencies of respectability, the rule of the day, sincerity and real piety exceptional. On the other hand, scientific hypotheses built on sand; no accord upon a single question; rancorous quarrels and jealousy; a general drift into materialism. A death-grapple of Science with Theology for infallibility —"a conflict of ages."

At Rome, the self-styled seat of Christianity, the putative successor to the chair of Peter is undermining social order with his invisible but omnipresent network of bigoted agents, and incites them to revolutionize Europe for his temporal as well as spiritual supremacy. We see him who calls himself the "Vicar of Christ," fraternizing with the anti-Christian Moslem against another Christian nation, publicly invoking the blessing of God upon the arms of those who have for centuries withstood, with fire and sword, the pretensions of his Christ to Godhood. At *Berlin* —one of the great seats of learning—professors of modern exact sciences, turning their backs on the boasted results of enlightenment of the post-

Galileonian period, are quietly snuffing out the candle of the great Florentine; seeking, in short, to prove the heliocentric system, and even the earth's rotation, are but the dreams of deluded scientists, *Newton* a visionary, and all past and present astronomers but clever calculators of *unverifiable* problems.

Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence. Such is the picture of the hour, illumined by the bright noonday sun of this Christian and scientific era.

Would it be strict justice to condemn to critical lapidation the most humble and modest of authors for entirely rejecting the authority of both these combatants?

Among the many phenomenal outgrowths of our century, the creed of *Spiritualists* has arisen amid the tottering ruins of self-styled revealed religions and materialistic philosophies; and yet it alone offers to the investigator a possible last refuge of compromise between the two. That this unexpected ghost of pre-Christian days finds poor welcome in this material positive century, is not surprising. Times have strangely changed; and it is but recently that a well-known Brooklyn preacher pointedly remarked in a sermon, that could *Jesus* come back and behave in the streets of *New York*, as he did in those of *Jerusalem*, he would find himself confined in the prison or the Tombs.*

What sort of welcome, then, could *Spiritualism* or *Occultism* ever expect? True enough, the weird stranger seems neither attractive nor promising at first sight. Shapeless and uncouth, like an infant attended by seven nurses, it is coming out of its teens lame and mutilated. The name of its enemies is legion; its friends and protectors are a handful. But what of that? When was ever truth accepted *á priori?* Because the champions of *Spiritualism* have magnified its qualities, and remained blind to its imperfections, that gives no excuse to doubt its reality. A forgery is impossible when we have no model to forge from. Then fanaticism of certain undeveloped *Spiritualists* is itself a proof of the genuineness and possibility of their phenomena. They give you facts that you may investigate, not assertions that you must believe without proof or be damned. Millions of reasonable men and women do not so easily succumb to collective hallucination. And, so, while, the clergy, following their own interpretations of the *Bible*, and science its self-made *Codex* of possibilities of nature, refuse it a fair hearing, *real* science and *true* religion are silent and gravely wait further developments.

The whole question of phenomena rest on the correct comprehension of the old philosophies. Whither, then, should we turn, in our per-

* Henry Ward Beecher.

plexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? Let us ask them what they know of genuine science and religion; not in the matter of mere details, but in all the broad conception of these twin truths— so strong in their unity, so weak when divided. Besides, we may find our profit in comparing this boasted modern science with ancient ignorance; this improved modern theology with the "secret doctrines" of the ancient universal religion. Perhaps we may thus discover a neutral ground whence we can reach and profit by both.

It is *Platonic philosophy,* the most elaborate conpendium of the abstruse systems of old *India,* that can alone afford us this middle ground. Although twenty-two and a quarter centuries have elapsed since the death of *Plato,* the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And this greatest philosopher of pre-Christian era mirrored faithfully in his works the *spiritualism* of the *Vedic* philosophers of the *Hindus* who lived thousands of years before himself, and its *metaphysical expression: —Vyasâ, Jaimini, Kapila, Vrihaspati, Sumantu,* and so many others, will be found to have transmitted their indelible imprint through the intervening centuries upon *Plato* and his school. Thus is warranted the inference that to *Plato,* and the ancient *Hindu* sages was alike revealed the same wisdom. *So surviving the shock of time, what can this wisdom be but divine and eternal?*

Plato taught justice as subsisting in the soul of its possessor and his greatest good. "Men, in proportion to their intellect, have admitted his transcendent claims." Yet his commentators, almost with one consent, shrink from every passage which implies that his metaphysics are based on a solid foundation, and not on ideal conceptions.

But *Plato* could not accept a philosophy destitute of spiritual aspirations; the two were at one with him. For the old *Grecian* sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine philosophers or students of truth who possess the knowledge of the really-existing, in opposition to the mere seeming; of the *always-existing,* in opposition to the transitory; and of that which exists *permanently,* in opposition to that which waxes, wanes, and is developed and destroyed alternately. "Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE of MIND (*voûs, nous,* the spirit), the first principle, of all principles, the Supreme Idea on which all other ideas are grounded; the *Monarch* and *Lawgiver* of the universe; the ultimate substance from which all things derive their being and essence, the first and efficient *Cause* of all the order, and harmony, and beauty, and excellency and goodness, which pervades the universe—who is called, by way of preëminence and excellence, the Supreme Good, the (Universal Spirit).

CHAPTER XIII.

Spiritualism And Religion.

IN the United States of America, nearly one hundred thousand men are paid salaries to preach the word of God and His relations to His creatures.

These men contract to impart to us the knowledge which treats of the existence, character, and attributes of our Creator; His laws and government; the doctrines we are to believe and the duties we are to practice. Thousands of them, with the prospect of a host of theological students to help them in time, teach this science according to a formula prescribed by the *Bishop* of *Rome*, to millions of people. Over fifty thousand local and travelling ministers, representing different denominations,† *each contradicting* the other upon more or less vital theological questions, instruct, in their respective doctrines, millions of others. Many of these teach according to the canons of the *cis-Atlantic* branch of an establishment which acknowledges a daughter of the late *Duke of Kent* as its spiritual head. There are many hundred thousand Jews; some thousands of Orientals of all kinds; and a very few who belong to the Greek Church. A man at *Salt Lake City*, with nineteen wives and more than one hundred children and grandchildren, is the supreme spiritual ruler over ninety thousand people, who believe that he is in frequent intercourse with the gods—for the Mormons are Polytheists as well as Polygamists, and their chief god is represented as living in a planet they call *Colob*.

The God of the *Unitarians* is a bachelor; the *Deity* of the *Presbyterians, Methodists, Congregationalists*, and the other orthodox Protestant sects, a spouseless Father with one Son, who is identical with Himself. In the attempt to outvie each other in the erection of their one hundred thousand and odd churches, prayer-houses, and meeting-halls, in which to teach these conflicting theological doctrines, $500,000,000 have been spent. The value of the Protestant parsonages alone, in which are sheltered the disputants and their families, is roughly calculated to approxi-

† These are: The Baptists, Congregationalists, Episcopalians, Northern Methodists, Southern Methodists, Methodists various, Northern Presbyterians, Southern Presbyterians, United Presbyterians, United Brethren, Brethren in Christ, Reformed Dutch, Reformed German, Reformed Presbyterians, Cumberland Presbyterians.

mate $75,000,000. About seventy million dollars are, moreover, contributed every year for current expenses of the Protestant denominations only. One Presbyterian church in New York cost a round million; a Catholic altar alone, one-fourth as much.

I will not mention the multitudes of smaller sects, communities, and extravagantly original little heresies in this country which spring up one year to die out the next, like so many spores of *fungi* after a rainy day. We will not even stop to consider the alleged millions of Spiritualists; for the majority lack the courage to break away from their respective religious denominations. These are the back-door *Nicodemuses.*

And now, with *Pilate,* let us inquire, *What is truth?* Where is it to be searched for amid this multitude of warring sects? Each claims to be based upon divine revelation, and each to have the keys of the celestial gates. Is either in possession of this rare truth? Or, must we exclaim with the *Buddhist* philosopher, *"There is but one truth on earth, and it is unchangeable, and this is—that there is not truth on it."*

Though I have no disposition whatever to trench upon the ground that has been so exhaustively gleaned by those learned scholars who have shown that every Christian dogma has its origin in a heathen rite, still the facts which they have exhumed, since the enfranchisement of science, will lose nothing by repetition. Besides, I propose to examine these facts from a different and perhaps rather novel point of view, that of the old philosophies as esoterically understood. These I have treated elsewhere in this work. I have used them as a standard by which to compare Christian dogmas and miracles with the doctrines and phenomena of *Ancient Magic,* and the modern "New Dispensation," as *Spiritualism* is called by its votaries. Since the materialists deny the phenomena of spiritism without investigation, and since the theologians in admitting them offer the poor choice of two palpable absurdities—the Devil and miracles—we can lose little by applying to the *theurgists,* and they may actually help to throw a great light upon a very dark subject.

Professor A. Butler, of the *Imperial University* of *St. Petersburg,* remarks in a recent pamphlet, entitled *Mediumistic Manifestations,* as follows:—"Let the facts (of modern spiritualism) belong if you will to the number of those which were more or less known by the ancients; let them be identical with those which in the dark ages gave importance to the office of *Egyptian* priest or *Morman augur;* let them even furnish the basis of the *sorcery* of our *Siberian Shaman;* . . . let them be all these, and, if they are real facts, it is no business of ours. All the facts in nature belong to science and truth, and every addition to the storehouse of science and truth enriches instead of impoverishing her. If humanity has once admitted a truth, and then in the blindness of self-conceit denied it, to return to its realization is a step forward and not backward."

Since the day that modern science and the New Psychology gave what may be considered the *death-blow* to dogmatic theology, by assuming the ground that religion was full of mystery, and mystery is unscientific, the mental state of the educated class has presented a curious aspect. Society seems from that time to have been ever balancing itself upon one leg, on an unseen tight-rope stretched from our visible universe into the invisible one; uncertain whether the end hooked on faith in the latter might not suddenly break, and hurl it into final annihilation.

The great body of nominal Christians may be divided into three unequal portions: materialists, spiritualists, and Christians proper. The materialists and spiritualists make common cause against the hierarchical pretensions of the clergy; who, in retaliation, denounce both with equal *acerbity*. The materialists are as little in harmony as the Christian sects themselves—the *Comtists*, or, as they call themselves, the positivists, being despised and hated to the last degree by the schools of thinkers, one of which *Maudsley* honorably represents in *England*. Positivism, be it remembered, is that "religion" of the future about whose founder even *Huxley* has made himself wrathful in his famous lecture. *The Physical Basis of Life;* and *Maudsley* felt obliged, on behalf of modern science, to express himself thus:—"It is no wonder that scientific men should be anxious to disclaim *Comte* as their law-giver, and to protest against such a king being set up to reign over them. Not conscious of any personal obligation to his writings—conscious how much, in some respects, he has misrepresented the spirit and pretensions of science—they repudiate the allegiance which his enthusiastic disciples would force upon them, and which popular opinion is fast coming to think a natural one. They do well in thus making a timely assertion of independence; for if it be not done soon, it will soon be too late to be done well.* When a materialistic doctrine is repudiated so strongly by two such materialists as *Huxley* and *Maudsley*, then we must think indeed that it is absurdity itself.

Among Christians there is nothing but dissension. Their various churches represent every degree of religious belief, from the *omnivorous* credulity of blind faith to a condescending and high-toned deference to the *Deity* which thinly masks an evident conviction of their own deific wisdom. All these sects believe more or less in the immortality of the Soul. Some admit the intercourse between the two worlds as a fact; some entertain the opinion as a sentiment; some positively deny it; and only a few maintain an attitude of attention and expectancy.

Impatient of restraint, longing for the return of the dark ages, the *Romish Church* frowns on modern *Spiritualism*, which it terms diabolical manifestations, and indicates what she would do to their champions had she but the power of old. Were it not for the self-evident fact that she

---

*H. Maudsley, *"Body and Mind."*

herself is placed by science and truth on trial, and that she is handcuffed, she would be ready at a moment's notice to repeat in the nineteenth century the revolting scenes of former days. As to the *Protestant* clergy, so furious is their common hatred towards spiritualism, that as a secular paper very truly remarks, "They seem willing to undermine the public faith in all the spiritual phenomena of the past, as recorded in the Bible, if they can only see the pestilent modern heresy stabbed to the heart."†

Summoning back the long-forgotten memories of the *Mosaic* laws, the *Romish Church* claims the monopoly of miracles, and of the right to sit in judgment over them, as being the sole heir thereto by direct inheritance. The *Old Testament,* exiled by *Colenso,* his predecessors and contemporaries, *is recalled from its banishment.* The prophets, whom his *Holiness* the *Pope* condescends at last to place, if not on the same level with himself, at least at a less respectful distance,* are dusted and cleaned. The memory of all the *diabolical abracadabra* is evoked anew. The blasphemous horrors perpetuated by *Paganism,* its phallic worship, *thaumaturgical* wonders wrought by Satan, human sacrifices, incantations, witchcraft, magic, and sorcery are recalled and *DEMONISM* is confronted with spiritualism for mutual recognition and identification.

Our modern demonologists conveniently overlook a few insignificant details, *among which is the undeniable presence of heathen phallicism in the Christian Symbols.* A strong spiritual element of this worship may be easily demonstrated in the dogma of the *Immaculate Conception* of the *Virgin Mother* of God; and a physical element equally proved in the *fetish-worship* of the holy limbs of, *Sts. Cosmo* and *Daminao,* at *Isernia,* near *Naples;* a successful traffic in which *ex-voto* in wax was carried on by the clergy, annually, until barely a half century ago.††

It is rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: "In a multitude of padagos, the phallic stone, ever and always assuming, like the Grecian *batylos,* the brutally indecent form of the *lingham* . . . the *Maha Deva.*"**

Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence,* Roman Catholicism, to grasp, they are in

---

† "Boston Sunday Herald," *November 5, 1876.*

* See the self-glorification of the present Pope in the work entitled, *"Speeches of Pope Pius IX,"* by *Don Pascale di Franciscis;* and the famous pamphlet of that name by the *Rt. Hon. W. E. Gladstone.* The latter quotes from the work named the following sentence pronounced by the *Pope:* "My wish is that all governments should know that I am speaking in this strain . . . . And I have the right to speak, even more than *Nathan* the prophet to *David* the king, and a great deal more than *St. Ambrose* had to *Theodosius.*"

†† See King's "Gnostics," and other works.

** Des Mousseaux, *"La Magie au XIX me Siecle," chap. i.*

duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The *Mahody* of *Elephanta*, the *Round Tower* of *Bhangulpore*, the minarets of *Islam*—either rounded or pointed—are the originals of the *Campanile* column of *San Marco*, at *Venice*, of the Rochester Cathedral, and of the modern *Duomo* of *Milan*. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright *phallus*. "The Western tower of *St. Paul's Cathedral, London*, is one of the double *lithoi* placed always in front of every temple, Christian as well as heathen."

Moreover, in all Christian Churches, particularly in *Protestant* churches, where they figure most conspicuously, the two tables of stone of the *Mosaic Dispensation* are placed over the altar, side by side, as a united stone, the tops of which are rounded. . . . The right stone is *masculine*, the left *feminine*. Therefore *neither* Catholics nor Protestants have a right to talk of the "indecent forms" of heathen monuments so long as they ornament their own churches with the symbols of the *Lingham* and *Yoni*, and even write the laws of their God upon them.

Another detail not redounding very particularly to the honor of the Christian clergy might be recalled in the word *Inquisition*. The torrents of human blood shed by this Christian institution, and the number of its human sacrifices, are unparalleled in the annals of *Paganism*.

Another still more prominent feature in which the clergy *surpassed* their masters, the "heathen," is *sorcery*. Certainly in no *Pagan* temple was *black magic*, in its real and true sense, more practised than in the Vatican. While *strongly supporting exorcism* as an important source of revenue, they neglected magic as little as the ancient heathen. It is easy to prove that the *sortilegium*, or *sorcery*, was widely practised among the clergy and monks so late as the last century, and is practised even now.

Anathematizing every manifestation of an occult nature, *outside* the precincts of the Church, the clergy—*notwithstanding proofs to the contrary*—call it "the work of Satan," "the snares of the fallen angels," who "rush in and out from the bottomless pit," mentioned by John in his *kabalistic* Revelation, "from whence arises a smoke as the smoke of a great furnace." Intoxicated by its fumes, around this pit are daily gathering millions of Spiritualists, to worship at 'the Abyss of Baa.' "* The above shows what the Roman Church says of spiritualism.

More than ever arrogant, stubborn, and despotic, now that she has been nearly upset by modern research, not daring to interfere with the powerful champions of science, psychology and justice, the Latin Church

* Des Mousseaux, "Hauts Phenomenes de la Magic."

revenges herself upon spiritism and occultism. A despot without a victim, is a word void of sense; a power which neglects to assert itself through outward, well-calculated effects, risks being doubted in the end. The Church has no intention to fall into the oblivion of the ancient myths, or to suffer her authority to be too closely questioned. Hence she pursues, as well as the times permit, her traditional policy. Lamenting the enforced extinction of her ally, the Holy Inquisition, *she makes a virtue of necessity*. The only victims now within reach are the *Spiritists* of *France*. Recent events have shown that the meek spouse of Christ never disdains to retaliate on helpless victims.

Having successfully performed her part of *Deus-ex-Machina* from behind the French Bench, which has not scrupled to disgrace itself for her, the Church of Rome sets to work and shows in the year 1876 what she can do. From the whirling tables and dancing pencils of profane Spiritualism, the Christian world is warned to turn to the divine "miracles" of Lourdes. Meanwhile, the ecclesiastical authorities utilize their time in arranging for other more easy triumphs, calculated to scare the superstitious out of their senses. So, acting under orders, the clergy hurl dramatic, if not very impressive anathemas from every Catholic diocese; threaten right and left; excommunicate and curse. Perceiving, finally, that her thunderbolts directed even against crowned heads fall about as harmlessly as the *Jupiterean* lightnings of *Offenbach's Calchas*, Rome turns about in powerless fury against the victimized proteges of the Emperor of Russia—the unfortunate *Bulgarians* and *Servians*. Undisturbed by evidence and sarcasm, unbaffled by proof, "the lamb of the Vatican" impartially divides his wrath between the liberals of Italy, "the impious whose breath has the stench of the sepulchre," and the "schismatic Russian *Sarmates*," and the heretics and spiritualists, "who worship at the bottomless pit where the great Dragon lies in wait."

Mr. Gladstone went to the trouble of making a catalogue of what he terms the "flowers of speech," disseminated through these Papal discourses. I will cull a few of the chosen terms used by this vicegerent of Him who said that, "whosoever shall say *Thou fool*, shall be in danger of hell-fire." They are selected from authentic discourses. Those who oppose the Pope are "wolves, Pharisees, thieves, liars, hypocrites, dropsical children of Satan, sons of perdition, of sin, and corruption, satellites of Satan in human flesh, monsters of hell, demons incarnate, stinking corpses, men issued from the pits of hell, traitors and Judases led by the spirit of hell; children of the deepest pits of hell," etc., etc., the whole piously collected and published by *Don Pasquale di Franciscis*, whom *Gladstone* has, with perfect propriety, termed, "an accomplished professor of flunkeyism in things spiritual."*

**"Speeches of Pius IX,"* Am. Edition.

Since his Holiness the Pope has such a rich vocabulary of invectives at his command, why wonder that the Bishop of Toulouse did not scruple to utter the most undignified falsehoods about the Protestants and Spiritualists of America—people doubly odious to a Catholic—in his address to his diocese: "Nothing," he remarks, "is more common in an era of unbelief than to see a *false revelation substitute itself for a true one*, and minds neglect the teachings of the Holy Church, to devote themselves to the study of divination and the occult sciences." With a fine episcopal contempt for statistics, and strangely confounding in his memory the audiences of the revivalists, *Moody* and *Sankey*, and the patrons of darkened seance-rooms, he utters the unwarranted and fallacious assertion that "*it has been proven that Spiritualism, in the United States, has caused one-sixth of all the cases of suicide and insanity.*" He says that it is not possible that the spirits "teach either an exact science, because they are lying demons, or a useful science, because the character of the word of Satan, like Satan himself, is sterile." He warns his dear collaborateurs, that "the writings in favor of Spiritualism are under the ban;" and he advises them to let it be known that "to frequent spiritual circles with the intention of accepting the doctrine, is to apostatize from the Holy Church, and assume the risk of excommunication; "finally," says he, "Publish the fact that the teaching of no spirit should prevail against that of the pulpit of Peter, which is the teaching of the Spirit of God Himself." Aware of the many false teachings attributed by the Roman Church to the Creator, I prefer disbelieving the latter assertion. The famous Catholic theologian, Tillemont, assures us in his work that "all the illustrious Pagans are condemned to the eternal torments of hell, because they lived before the time of *Jesus*, and, therefore, could not be benefited by the redemption. . . ." He also assures us that the Virgin Mary personally testified to this truth over her own signature in a letter to a saint. Therefore, this is also a revelation—"the Spirit of God Himself" teaching such charitable doctrines.

One may also read with great advantage to topographical descriptions of *Hell and Purgatory* in the celebrated treatise under that name by a *Jesuit*, the Cardinal Bellarmin. A critic found that the author, who gives the description from a *divine* vision with which he was favored, "appears to possess all the knowledge of land measurer" about the secret tracts and formidable divisions of the "bottomless pit." *Justin Martyr* having actually committed to paper the heretical thought that after all *Socrates* might not be altogether fixed in hell, his Benedictine editor criticises this too benevolent father very severely.

Whoever doubts the Christian charity of the Church of Rome in this direction is invited to peruse the *Censure* of the *Sorbonne*, on *Marmontel's Belisarius*. The odium theologicum blazes in it on the

dark sky of orthodox theology like an *aurora borealis*—the precursor of God's wrath, according to the teaching of certain mediaeval divines.

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

I have attempted in this work to show, by historical examples, how completely men of science have deserved the stinging sarcasm of the late *Professor de Morgan,* who remarked of them that, *"they wear the priest's cast-off garb, dyed to escape detection." The Christian clergy are, in like manner, attired in the cast-off garb of the heathen priesthood; acting diametrically in opposition to their God's moral precepts, but nevertheless, sitting in judgment over the whole world.*

When dying on the cross, the martyred *Man of Sorrows*† forgave his enemies. His last words were a prayer in their behalf. He taught his disciples to curse not, but to bless, even their foes. But the heirs of *St. Peter,* the self-constituted representatives on earth of that same meek *Jesus,* unhesitatingly curse whoever resists their despotic will. Besides, was not the *"Son"* long since crowded by them into the background? They make their obeisance only to the Dowager Mother, for —according to their teaching—again through "the direct Spirit of God," she alone acts as a mediatrix. The Oecumenical Council of 1870 embodied the teaching into a dogma, to disbelieve which is to be doomed forever to the "bottomless pit." The work of *Don Pasquale di Franciscis* is positive on that point; for he tells us that, as the Queen of Heaven owes to the present Pope "the finest gem in her coronet," since he has conferred on her the unexpected honor of becoming suddenly immaculate, there is nothing she cannot obtain from her Son for "her Church."*

---

† Jesus.

* *Vide* "Speeches of Pope Pius IX.," by Don Pasq. di Franciscis; Gladstone's pamphlet on this book; *Draper's "Conflict between Religion and Science,"* and others.

CHAPTER XIV.

Lessons In Adeptship.

CLAIRVOYANCY, PROPELLING ASTRAL BODY, HINDOO MAGIC, OCCULT INFLUENCE AND MEDIUMSHIP.

ON the west coasts of *India*, about one hundred and thirty miles north of *Bombay*, lies the city of *Baroda*. Here the writer has seen many miraculous feats on many different occasions, performed in precisely the same manner, and the mystery seemed only to deepen with every repetition. It has been the wonder of *India* from a time antedating, perhaps, the building of the first pyramid.

The early *Jesuit Fathers*, startled at the sight, and at a total loss to account for it, very promptly attributed it to the devil, and this ingenious explanation is still persisted in by the missionaries of the present, who assert that it is a sin even to witness these performances, and who anathematize the *Yohis* as agents of Satan.

Many are the wonders of *Hindoo Magic*. I might go on relating a hundred or more of wonderful significance, and in every respect strange, which have been witnessed in that gorgeous land of the East, which, even in this nineteenth century of merciless Western materialism, is more of a fairyland than *Arabia* ever was at the time of *Haroun al Raschid*.

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

The Eastern Adept and *Hierophants*, through their long practice of thought and attention, and the art of contemplation and ancestral practice for centuries, have developed in intellectual insight, subtlety of thought, power of metaphysical analysis and philosophical reasoning which dwarfs into insignificance the best product of our Western Schools.

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

and clownish side of his nature, becomes a different being when by necessity or choice he is left to his own meditations.

The silence of the forests, the stillness of the desert, the vast expanse of the ocean, or the unbroken quiet of some secluded nook, awaken in him thoughts and feelings which the bustle of every-day life can never engender. Then the man is apt to propound to himself the great old riddle, and to descend into the abysmal depths of his consciousness.*

TO THE STUDENT OF OCCULTISM AND MAGIC.

There is a true and *Divine Occult Philosophy,* as there is an *Occult* or *Thaumaturgic Power.* This *Thaumaturgic Power* was exercised by the *Christ* and his *Apostles.* This Power was the legitimate fruit of the regenerate or higher spiritual life to which they called the world, and in the Power and inspiration of which they lived, spake and wrought. To understand the mysterious influences of the Celestial realm upon the Intellectual and these upon the *Terrestrial,* and to realize how to develop ourselves so as to be a *Master* who is capable of attracting to his own soul the supreme influences of these worlds, whereby he may be able to operate and do wonderful things by these Occult Powers—to read the past and future of man, to know the secret counsels of men, to attract wealth, to overcome secret enemies and animals, to procure the love and favor of those around you, to deflect or expel disease, to prolong the days of your life on the earth plane, to foretell future events, to see clairvoyantly and realize things happening many hundred miles away, and such likes as these. That this lies within the possibilities of the soul of man may seem incredible, yet read the ensuing treatise and you will realize the above possibilities, confirmed and verified by common sense and reason.

WARNING TO THOSE WHO WOULD BECOME ADEPTS.

The writer will hereby inform the student that whatever the desires are which have prompted him in the pursuit of a knowledge of *occultism and the invisible forces of nature,* so he will reap, for *"like always attracts like."* If you desire the knowledge to secure revenge, it is but proper that I should warn you that thou wilt, in any of the experiments contained in these treatises, draw or attract to thyself a revengeful demon, or an accursed infernal furious evil spirit, serving in the principal and law of the wrath of God; if for worldly riches and aggrandizement, then shalt thou have an earthiel or fiery spirit, which will delude thee with the riches of the central world; if for fame, or the blaze

* *"If man die shall he live again."*

of glory, then you will have the *evil spirits of pride,* and they will be allotted to thee, who will gratify thy inordinate desire of vain glory; for all these offices are there evil spirits who have been allotted, and they are ever eager to merge their evil will and spirit with yours; they will through the same law attract thee to their own nature, and serve all thy desires and purposes according to the extent of God's permission; and as thy desires are, and from what principles they proceed, so shalt thou be answered; but if thou desirest the knowledge but for the honor and glory of thy soul (GOD) and to help thy fellow-men, and, in great humility, fill thy heart with the love of God, thou shalt then attract a good spirit, which will grant (by God's permission) thy desires. Therefore bear this advice: Seek for and desire that which is good; avoid attracting *all evil,* either in thought, desire, word, or action; pray to *God* to illuminate thy soul with *wisdom,* and then shalt thou reap the rewards of the soul which desires to become one with *God.* Remember, there are two ways magically set before thee; choose which thou wilt, thou shalt be sure of thy reward.

THE LAW OF REALIZATION.

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

To have appreciative knowledge of this exalted condition of inspiration before it is experienced, and of the separate and distinct planes of consciousness and the specific dormant forces they involve, it will be necessary to keep before the mind the conception that we can, by constant application of suitable Auto-suggestion, manifest that perfection of the permanent inner-soul body. Further, it is necessary to hold this thought or conception and dwell upon it until it becomes the dominant impression and actual realization of our daily life, exerting its uplifting and toning influence upon our personality, upon all our actions and thoughts.

This subtle magnetism (*soul essence or force*) and aromal spheres of personality emanates from souls properly controlled, not bodies, and exert all their marvelous subtlety of action most potently on the minds of others. This inner Occult or soul power (vital magnetism), when properly exerted, will overcome and remove all adverse and opposite impressions which have become a life habit of identifying our personal life and being with the Physical body, and its dependence upon external

things and conditions. The person who is a creature of habit, and one whom the sense consciousness has so long held dominance, that the tendency of its impressions to continually recur is so fixed, it will perpetually reassert itself, unless the habit be broken by implanting through special and persistent Auto-suggestion the opposite impression to dominate in its place. Any deficiency of character or habit, mental or physical, can be thus overcome or be broken by earnest persistent effort in the right direction.

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

THE LAW FOR AN ADEPT.

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

THE THREE SPECIFIC STEPS.

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

It should be remembered that on the inner psychic plane the soul activities of everything produce vibrations upon the psychic or ethereal atmosphere, which is so subtile and elastic that these vibrations extend indefinitely. When the mind is emptied and still, or passive, and opens itself to the psychic plane, and the attention is centered upon any given object or person, the soul vibrations of that particular object become focused upon the psychic organism, and awaken in the consciousness of the listener the very truth of that which made the vibrations. If the soul be in a perfectly receptive attitude, it can take on the condition and thus enter into such sympathetic unity with the dominant states of the person or thing upon which the attention is fixed that it will sense and know them as perfectly as if they were its own, so the real character and condition of persons and things become as tangible and real to the soul of the psychometrist as if they were his own.

CLAIRVOYANCY.

If, then, any one would enter into the secret life, real character and true condition of persons and things, so as to know the absolute truth concerning them, he must get mentally still, hold his attention steadily upon them, and keep in perfectly receptive and unbiased attitude toward them. When this attitude of mind and will is perfectly held, the vibrations on the psychic ether from the spontaneous activities of the object upon which the attraction is centered, will be gathered up in the personal life, and made to reproduce to and in the personal consciousness, the original condition that produced them, and thus be made to tell their own story without dissimulation or abating one jot or tittle of the truth in the matter. The same holds true of any particular or special thing which it is desirable and legitimate to know concerning them. When the attention is held in this receptive attitude upon some specific matter to learn the exact truth concerning it, that particular truth will be made clear and certain to the listening consciousness.

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

This attitude of desiring and seeking the truth and nothing but the truth, independent of all personal considerations and bias, involves also the attitude and determination to be absolutely just on the basis of this truth, independent of all personal consideration or bias of any kind

whatsoever. This attitude will prevent any misuse of the knowledge of the truth thus gained, and also keep the desire to that only which is legitimate. The desire for that which is not legitimate destroys the condition of reliability.

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

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

If, in this third step, we entertain doubts and questionings, we are not holding the receptive and listening attitude. This was the constant attitude and normal condition of the Christ mind, and so without study or effort he always stood in the light of absolute truth concerning everything with which he came into personal relations. He said:

"I can of mine own self do nothing: as I hear, I judge (always in the listening attitude for the inner voice or revelation): *and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."*

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

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

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

CONDITIONS OF ADEPTSHIP.

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

The writer has found among them individuals who would be deemed exceedingly ignorant if judged by our Western standard of education; men, for instance, who had not the haziest knowledge of geography, and to whom even the history of their own country was in a great measure a sealed book.

Yet these men were the custodians of secrets for which many an intellectual giant would readily exchange twenty years of his life, secrets which so far have successfully baffled the researches of the best Western thinkers and experimenters, and which not only enabled the possessor to suspend or defy the ordinary "laws of nature," but to

triumph over time and space with an ease and readiness which the Greeks hardly dared to attribute to their Olympian gods.

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

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

SPECIFIC METHODS OF CONCENTRATION.

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

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

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

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

Now, granting that the perceptions of sound, sight, and even touch, could for a time at least be completely extinguished, there still would

---

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

remain of this or that sorrow of frustrated hopes, of business troubles, of all the petty vexations and annoyances of life.

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

When that condition is reached, so the masters say, "The mind is a scroll upon which nature will write." In other words, the gnostic in that state identifies himself with the Brahmin or universal consciousness, and partakes in a measure of the divine attribute of omniscience as well as omnipotence.

Among certain schools of *Occultism* and high-grade *initiates* the practice of *crystal-gazing* is largely followed as a means of enforcing the introspective condition.

A piece of *crystal*,* usually polished, is placed before the observer, who will seek some solitary spot and steadily gaze on the shining surface. The reader may imitate this practice, and the result will be a surprise and a revelation to him.

The eye should be placed on a level with the *crystal* and about ten inches away from the latter; a light must be adjusted sideways, so that its image is not in the line of vision, and a piece of black cloth should be suspended behind the crystal. Within less than two minutes the *initiate* has attained a degree of introspection, and will then behold in the mirrored surface whatever he wishes to ascertain; for instance, *what a certain person is doing at a certain moment. Even the past and future will become in a measure revealed.*

A little practice two or three times a day will enable almost any one to reach this degree of *Occultism*, and the clearness of the images thus obtained, coupled with the correctness of the information, will be an everlasting surprise to the *Neophyte*.

Of course, what he apparently sees in the crystal is in reality transpiring in the *astral light*. He has reached a degree of *introspective vision*, but is obliged to make use of some external tangible object, which for the time being becomes his medium. A *concave Hindu Magic mirror*† will answer the same purpose, and many *initiates* enforce the *abstract* condition by merely gazing into the *Magic Mirror*, which they have made with their own hands.

The breathing exercises resorted to by the *Hatha Yogha* school of

---

* Japanese balls of rock crystal about three inches in diameter are in common use all over India, and are used to develop *clairvoyant*, or *inner sight*.

† Material for making a Magic Mirror is now sold by Messrs. de Laurence, Scott & Co.

Occultism have no other purpose than to identify the consciousness of the individual with that of the *Brahmin,* and fifty pages might be filled with a description of the endless variety of methods which this school enjoins.

The true *adept,* however, who has attained to the highest pinnacles of *esoteric* wisdom, scorns to make use of these external and to him childish modes of introspection; he has come to recognize that *"the truth lies within the depth of his own consciousness,"* and he can place himself in the *abstract state* within a few seconds by mere will power, whereas, the beginner identifies the occult phenomena with the *crystal,* the *mirror* or the *magic cup,* which he correspondingly reverences and regards with great respect, as they greatly assist him to reach the highest pinnacles of esoteric wisdom.

The development of *telepathy,* or *mind-reading,* in *India,* as a national characteristic, is amazing; it manifests itself in the every-day life of her people and reaches its climax in the attainment of the masters of *occult wisdom* on the high plateau of *Thibet.* The wonderful manner in which intelligence is communicated, or, rather, the speed with which news of an important character travels in the *East,* is a case in point. During the late *Afghan* war it invariably happened that the news of any success or disaster to the *British* was known all over *India* long before the authorities at *Calcutta* were officially informed. Thus, for instance, the details of the battle of *Maineaud* were discussed in the *bazaars* of *Calcutta* for days before the news was received at headquarters, to the utter amazement of the vice-royal government.

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

The method to accomplish this is a very simple one: *Learn to look*

into your own self,* and if you do this rightly you will see everything, and will be under no obligations to ask further questions.

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

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

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

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

---

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

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

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

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

By a growing, well-organized and tolerably widespread propaganda, it is being popularized, epitomized, and vigorously promulgated in both Europe and America.

Let the initiate take up the study of the *New Testament Occultism or the Christ and Apostolic Thaumaturgy,* and give it the attention its importance demands as something to be understood and applied as a practical and demonstrable science.

The writer would urge this study and effort because of the profound conviction: First, that the fruition of the Christ gospel is impossible without the restoration and exercise of the *Thaumaturgic Power,* of the *Christlike,* since without it the professed follower and teacher is shown to be out of direct touch with the spirit and power of the ascended *Lord,* whose presence in spirit and power was to soon become manifest "in the signs following."

Second: That this is the legitimate work and rightful province of man as a spiritual being and child of God, whose duty as well as privilege is to stand in relation to his environments, in the image and likeness of the *Father* holding dominion. It was to bring mankind to this realization that the *Christ Gospel* and ministry was open to the world. Third: That the time seems specially auspicious, because of the present opening up of *Oriental Occultism and Esoteric Philosophy* to Western thought, and the confronting of the Christian church by the Eastern world with its mystic orders and brotherhoods of *"Holy Men," "Yoghis,"* and *Hierophants* as possessing the miracle-working *Thaumaturgic Power.*

The Christ life and teaching have hereto been so exclusively studied from the standpoint of theology and ethics by the leaders of Christian thought that the attention of the whole *Christian* world has been diverted from the rational and practical study of the *Occult Power* exercised by the Master and his Apostles, and which they emphasized in their teaching as an equally important and indeed a vitally practical factor in the new and higher life, to which they called the world. Starting out with the baseless impression that this *"Occult Power,"* being exceptional in human experience, was necessarily supernatural and miraculous, it has never occurred to the theologians and students of the *"New Testament"*

arcanum to regard the so-called miracles as possible, legitimate of an occult law and power to be practically studied, mastered and applied in universal experience.

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

It will be observed that this specific definition and description of *"spiritual gifts"** embraces every phase of a legitimate power, knowledge, insight, and mastery ever claimed or sought for by the *Magi* and *Hierophants* of the World, and that the great *Apostle* clearly intimates that they are for and should be experienced by the Master's followers.

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

Those who can read between the lines may have observed that far from discrediting wholesale the reported stories and wonders of Eastern Magic, our most advanced scientific reasoners in their more recent utterances appear quite interested in the subject, having come to recognize that there may be such things as natural forces or substances on this planet of ours which have as yet eluded the grasp of the Western science. Forces, which our chemists and our physicians can neither gauge, weigh nor measure; and that there is a possibility that among a subtle race like the *Hindoos*, which is immeasurably older in civilization and experience than our own, some of these forces may have been discovered even thousands of years ago, and preserved among the wisest of its representatives (adept), who in consequence of such knowledge can perform feats which to one of limited understanding are perfectly miraculous.

Apart from the material progress or outward development which the

---

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

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

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

Let those who are imbued with the prevalent modern conceit that the Westerners have reached the highest pinnacle of intellectual culture go to India. Let them go to the land of mystery, which was ancient when the great Alexander crossed the *Indus* with his warriors, ancient when *Abraham* roamed the plains of *Chaldea* with his cattle, ancient when the first pyramid was built; and if, after a careful study of Hindoo life, religion, and philosophy, the inquirer is still of opinion that the palm of intellectual advancement belongs to the Western world, let him lose no time in having his own cranium examined. The *Hindoos,* owing to their intense love for solitary meditation, which has been one of their pronounced characteristics from time immemorial, have acquired mental faculties of which the materialists have no conception.

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

It would seem as if among the *Hindoos* speculative philosophy had been the ruling fancy from a very remote antiquity, and, moreover, that kind of philosophy which does not depend upon an interchange of idea for its advancement, but is based almost entirely upon intuition; viz., upon the cultivation of certain mysterious innate faculties, which are presumed to lie dormant even in the breast of the savage. They have accomplished and have certainly come nearer the truth than the Western materialist, with his endless empiricalism and experimental torture of matter.

The *Hindoos* in their efforts to raise the veil which hides the mysteries of time and space, discovered that which is apt to cause extreme surprise in the Western *Neophyte,* and which is destined to play a great part in the future of this country. Their triumph in this direction was the discovery and application of that strange *psychic force* known to the Western people as *hypnotism.*

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

INSTRUCTIONS AND ADMONITIONS.

The sincere student who once enters upon these instructions should consider with care that which has been previously stated, and should pay attention unto everything that follows. Everything being of the utmost importance, I shall leave alone for the present all other considerations, so that he may begin these instructions and lessons which he should perform on the *first and second Wednesday of each and every month during the period of the same.*

Firstly: Having carefully washed one's whole body and having put on fresh clothing, precisely a quarter of 8 p. m. on the above mentioned days you should enter your *Oratory,* open the windows thereof, and place yourself upon your knees before the Altar,* turning your face toward the window, and devoutly and with boldness he should invoke the name of the Lord, thanking Him for all the grace which He hath heretofore given and granted unto thee from thy infancy until now; then with the utmost humility shall thee humble thyself unto Him, and confess unto Him entirely all of thy sins; supplicating Him to pardon thee and to remit them. He should also supplicate Him that in the time to come He may be willing and well pleased to regard thee with consideration and grant unto thee His grace and great goodness, and also to send unto thee thy *Guardian Angel,* to serve thee as a guide, and direct thee ever in His holy way and will; so that thee may not sin through inadvertence, through ignorance, or through human weakness.

In this manner and spirit only shall thee commence thy prayer and communication at the hour and day above written. Thee may be concerned to complain why I have not written down the words or form of thy prayer more fully. Thee should be aware that, although in the beginning thy prayer will be weak, it will suffice, providing that ye understand how to attract and claim the Grace of God† with a noble and true heart, as it is from such that the true prayer cometh forth. Further, it will bring thee nothing to pray without devotion, without faith, and without due intelligence; neither to pronounce it with thy mouth shut alone, without a good and true desire; neither to read it as do the ignorant and superstitious. For it becomes necessary that ye should issue thy prayer

* The above mentioned Altar should be prepared as follows: First procure unto thyself a small stand or table about three feet long by one and a half wide, drape this entirely with a purple blue cloth so that the draperies will lie upon the floor at their extreme edge, entirely concealing the table, which should be about two and one-quarter feet high. Next procure unto thyself five candlesticks, place them upon thy table from East to West; also in order to carry on thy work without interruption, thee should procure at least two dozen waxen candles, as thee will need them in the future. Also obtain for thy own exclusive use one full package of *"Temple Incense,"* together with an Incense Burner of good ventilation. These may be obtained from Messrs. de Laurence, Scott & Co.

† The word God, as used here and elsewhere in this work, means The Great Universal Spirit (God) within thy own soul.

from the midst of thy heart,* as the simple act of setting down thy prayer in print or writing, or the hearing of them will in no way explain unto thee the reality of prayer.

For this particular reason I have not desired to give unto thee any particular or special form of orations or prayers, as it is best that ye learn from thyself and of thyself how to attend prayer, and thereafter invoke the good spirits, believing that it is best that thee should not depend upon me entirely for the order of thy prayer, as thee has within thy reach the Books of the Holy Scripture, they being bountiful with potent prayers and beautiful actions of Grace. This being true, I advise thee to study therein, and to profit therefrom, and thee will in no way be deficient in instructions of knowing how to pray with good and ample results. If in the beginning thy ceremony or prayer be not strong, nevertheless thy heart and soul should be loyal towards thy Guiding Spirit. He will by degrees actuate thee in thy ability to pray with strength and fervor. He will also enlighten thy soul so that thee will know and have great powers of endurance in thy invocations, convocations, and prayers. After thee has carried on thy invocation and prayers, shut thy window, and depart at once from thy *Oratory*, seeing that no person whatsoever may be able to enter therein; and thee must not thyself enter therein again until the hour and day above written. Thee then is to again enter with fresh vigor, and proceed to give thy invocation and prayers identically the same as written above. Further, I do here admonish and make it compulsory upon thee to carry out that which follows.

Thee should also know that it becomes requisite that thy sleeping room be contiguous to thy *Oratory*, preferably being on the same floor. This chamber must be properly renovated and cleaned. Thy entire attention must be to keep things pertaining thereto in a condition of perfect cleanliness and purity at all times, as the *Powerful Spirits* and *Astral Guides* of the *Astral Plane* have abomination for things that are unclean and impregnated with a vulgar or evil influence. Thee should never sleep outside of this room unless it becomes absolutely necessary, and shall remain in the same as much as possible; and I admonish thee to remain away and leave entirely alone each and every person which thee can conveniently dispense with. On each and every *Saturday* afternoon change the linen upon thy bed; every *Tuesday* in the afternoon between the hours of four and five thee should perfume thy sleeping room. Never allow any animal, such as a cat, dog, etc., to cross the threshold thereof or sleep or rest therein; so that it may in

*This surely and certainly is the one great object in all *occult* and *magical operations*, and this point should be closely studied, for unless thy entire and whole heart and soul and faith go with thy prayer and ceremony, invocation and conjuration, there never can be any reliable results whatever produced.

no way whatsoever become impure or contaminated with their particular magnetism or influence. Respecting thy daily conduct, thee should at all times have due regard for thy neighbor and treat him as thee thyself would much desire to be treated. Whenever convenient thee should relieve thyself of all commercial and business affairs, never indulging with vain companions and idle talk; living a solitary life of tranquillity and honesty. If in thy previous lifetime thee has been a vain and proud, wicked man, living in idle luxury, or thee has debauched, thee should entirely free thyself from now and for evermore from these cursed influences and vices. As thee may here read and know that this is the reason why all of the *High Priests, Adepts, Master Lamas and Yoghees of the Temples* and *Lamasaries* have chosen to retire into solitude during the period of their development and acquire the sacred power of *Magic*. For when there are numerous persons, much idle talk and evil, scandal will result, and where evil and scandal is prevalent sin will materialize; the same driveth away and giveth offense to thy *Spirit Guide* and the spiritual influences of the *Astral Plane*, thereby obstructing thy progress unto ancient wisdom and the same will become closed unto thee. Indulge in conversation with no man, especially if he be a friend or companion of those who are sinful, or may lead thee thyself into sin. Therefore, it becomes necessary for thee to indulge in solitary retirement whenever convenient and possible; so that thee may have descend upon thee the great *Clairvoyant and Mediumistic Power* which thee desires. In all business of selling, trading or buying, it becomes requisite that thee never permit thyself to become angry, as thee must at all times remain quiet and modest. When convenient thee should set aside a short space of time after thy daily meals for the reading of some good work, such as *Magic Black and White*, by Hartmann, or *Transcendental Magic*, by Levi, as this will instruct thee and assist thee in these *Mystic* sciences; for then day by day thee will realize and feel thy development. Use great moderation in drinking, eating and sleeping, shun public resorts, never indulging in public dinners, eating at thy own table with thy own family in an atmosphere of quietness and harmony. Never indulge in sleep in the daytime, especially in the afternoon just previous to performing thy exercises. Thee should not accustom thyself to become neglectful in any way. These directions and admonitions are given to keep thy soul and *Astral Body* entirely free from undesirable influences, the better to accustom it to a pure and Holy force. Thee will then be able to better exercise thy self-control and *Clairvoyant Power*. All students of *Indian Occultism* realize and know the great importance of silent meditation even at sunrise, for at this particular hour is the *Iazuma* beginning of the *Wmxizu* course in the preceding twenty-four hours of the day, and the great controlling influence of *Kubzna* becomes active.

DIRECTIONS FOR THY CLOTHING AND DAILY ASSOCIATES.

Thy clothing should be modest, plain and clean—free from all bad influences. When possible thee should have a change of clothing, and it becomes compulsory unto thee to change them on the eve of thy taking of exercise and development, perfuming and dusting them at this time. If thee has servants, they should be of a tranquil and quiet disposition. I will here again admonish thee that these instructions should be strictly observed. *Let them become the Law and Rule of thy Life.* Thee should be ready at all times to give assistance to the distressed and unfortunate, especially thy neighbor; as thy heart must be always open to the distressed, as thee should loveth the poor as thee does thyself and ever be ready to express it. During the period of thy development should thee be overcome by sickness, and it prevent thee going to thy *Oratory,* this may not necessarily force thee to terminate thy development at once; however, thee should to the best of thy ability govern thyself, and in circumstances of this kind, thee can carry out thy exercise and development on thy sick bed, ever entreating and beseeching thy faithful and good *Spiritual Guides* to strengthen thee and bring unto thee thy former good health and strength, that thee may continue that which thee has undertaken, making such sacrifices as are necessary, praying with great fervor to the Lord, beseeching Him to give thee Holy Light and Wisdom. This much and no more should thee pay attention to; that is to say, listen to no man, for he who has no mind of his own or discipline over the same is poor indeed.

Further in connection with that which has been written above regarding thy entering into thy *Oratory* and praying on the *first* and *second Wednesday* of each month at 7:45 p. m., thee should every day, morning and evening, *at an hour which thee may select and decide upon thyself as being the most convenient,* enter thy *Oratory,* but before doing so thee shall bathe thy face and hands with pure water flavored with the essence of peppermint. These prayers should be prolonged with strong affection, great submission and absolute devotion; ever and humbly entreating thy God to develop thy *inner and spiritual sight,* as thee should never forget the words of Christ, who said:

"I of mine own will know nothing. I can of mine own self do nothing: as I hear, I judge (always in the listening attitude for the inner voice of revelation) and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me."

This is the great *psychometric key* to all legitimate occult knowledge, *Wisdom, Seership* and *Occult Mastery of Being.* Then and only then will thee be directed, led and guided in the true way of ancient wisdom

and occult knowledge. So thee will see, my esteemed friend and student in *Magic,* that only by studying diligently and praying devotedly and assiduously thee will attract this great Wisdom to thy soul. The sacred right to become united in marriage is granted, but should under no circumstances take place during the period of thy development. Thy whole body must be completely immersed and washed in pure water flavored with the oil of peppermint every Sabbath afternoon.

I have previously written here instructions regarding thy manner of living and of conducting thy commercial and domestic affairs, it being of course, as written above, very necessary for thee to restrict thyself in thy associating with thy friends and neighbors, seeking solitude; and thee shall at all times prolong thy prayers to the greatest of thy strength, knowledge and ability. Thee shall also govern thyself in a likewise manner regarding thy clothing, eating and drinking. Also upon first entering thy *Oratory* after thee has bathed thy face and hands as above written thee should make full confession to thy Spiritual Guide of all thy sins and transgressions; then begin thy ardent prayers, entreating God within thy soul to concede and accord to thee Great and Ancient Wisdom, which is ever desired and practiced by the *Ancient Adepts of Mystic India.* That thee may by thine own intermission have this secret wisdom granted unto thee and thy *Spiritual Sight* opened, whereby thee may be able to have power and dominion over the *Spirits* of the *Astral Plane* and over all creatures. Whenever convenient, my friend and sincere student, thee shall let alone all business transactions, except it be acts and works of charity toward thy worthy neighbor; shunning every one's society except it be that of thy family. Thee must also employ the utmost part of thy time in meditation with thy good *Spirits* of the *Astral Plane,* reading only such writings that speak wisely thereof, that thy eyes may become opened in a Spiritual way, which in thy past even to this present time ye have not had nor thought of nor possibly believed. Thee should next procure for thy own personal and exclusive use a habit described as follows: An undervest of linen, loose fitting, with five buttons, also an *ecclesiastical vestment* or tunic of purple cloth drawn in at the waist and reaching half way to the knees from the hips, which must be worn on each occasion when entering into thy *Oratory,* and placing thy fumigation and perfumes in thy *Censer* which will be hereinafter more fully explained. Thee must also have a small copper vessel to place within thy Censer to be filled with charcoal when necessary, which thee can take without thy *Oratory,* as thy *Censer* should never under any circumstances be removed from thy Altar. Further, after thee has burned thy perfume and fumigation in the copper vessel thee should take it outside of thy *Oratory* and empty it where it will fall upon fresh earth.

INFORMATION CONCERNING THOSE THINGS WHICH THE STUDENT OF HINDU MAGIC AND OCCULTISM MUST STUDY AND LEARN.

In truth the student, like the *Master Lamas and High Priests of India,* should go into solitary meditation during the six weeks of his practicing of these exercises, so that he shall obtain those things which he desireth and wisheth; these things being done by the *Hindoos.* However, this is barely possible with the Western Student or *Neophyte,* for he must of course accommodate himself unto the customs of the Country wherein he lives; therefore, it not being possible for him to carry out these secret instructions in that way, it becomes his duty to do so in a manner most convenient unto himself. The writer is well aware that there are many who cannot even conveniently carry out the instructions herein given, notwithstanding the fact that he may honestly and conscientiously desire to do so, their daily vocations, divers employments and conditions not permitting them to do so; or act in accordance with the above instructions, they being compelled to carry on their daily vocations. For the benefit of those who desire what business or occupation they can carry on or follow the best during these instructions, the following are given: It is not best that the student engage in the sale of liquors or gambling of any kind, but he should perform acts of charity and mercy towards his friends. Thee can also study anything of the *Cabala* or *Astronomy,* but under no circumstances should he take up any operation pertaining to *Black Magic or Sorcery,* as thee should know that from this on thee should never confound Wisdom with *Belial.* Thee may take such exercise in the open air as becomes necessary for refreshment or recreation; but under no circumstances must thee indulge thy appetite in any spirituous liquors, if thee desires to be benefited by thy *Spiritual Guides* and advisers. If thee will only lay aside all indiscreet thoughts and actions and realize it as a living pleasure that thee can give unto thyself some part of thy time for the development of thy *Occult, Clairvoyant and Mediumistic Powers;* as thee will derive from hence great profit. I also desire to say unto thee, my friend and student in *Magic,* that the less thee has of learning, the more wiser and clever thee will become in these arts. Thee must not in carrying out thy instructions and prayers permit thyself to give away to sleep, or in no wise neglect this sacred operation through any negligence of thy own. The student in Occultism who takes up this instruction in solitary meditation can choose a place which best suits his pleasure; even if it is in the midst of a wood, at which place he can erect his Altar, but the same should be protected by a small building, that the rain or storm may not fall thereon and extinguish his candles or perfume. If thy Altar is erected in the woods thee should

place around the same at a distance of fourteen paces, a hedge of green shrubs, thereby dividing the entrance in two distinct parts; which is to say, the exterior being inside of said hedge, thy tabernacle being the interior where sits thy Altar. If thee desires to start thy instruction and perform in a city or town in some house or dwelling, thee will be given instruction herein concerning the same. The room must have a window on every side, if possible, so that thee may be able to see in the different directions; this becomes necessary also as those Spirits which thee conjures can best appear in a window. Thee can also at the time of thy *convocation of Spirits* best constrain them on every side and force them to obey thee. Thy room or *Oratory* should always be kept perfectly clean, the floor of the same should be of wood; in other words, thy room should be carefully and well arranged, as should any room wherein prayer to God (*Power within thy soul*) is given. Thy *Altar* thee must erect in the midst of the room; having it set lengthwise from *East* to *West*. Thee must next prepare a small lamp with a suitable wick of olive or sweet oil, which must be suspended therein, so that thee can burn it when thee burns thy candles and fumigations—such as *Temple Incense*—when it must be extinguished. Thee may procure unto thyself one durable *Incense Burner* of good ventilation, which thee shall place upon thy *Altar*, and it must NEVER BE REMOVED until thee has finished thy operations. However, in this matter, as in other affairs pertaining to this operation, thee should be governed by thy circumstances, conditions and environments. Thy *Altar* must be made of wood and open below, making for thyself a small cupboard therein where thee can keep such things as thee may need. Thee will also need a sacred oil, which thee should prepare as follows: *Temple Incense*,* one-half teaspoonful; pulverized allspice, one-half teaspoonful; pulverized cinnamon,† one-half teaspoonful; also one ounce of pure olive oil. These aromatics thee must stir together and prepare as a druggist and make a mixture thereof, which thee should keep in a glass vial and place on a shelf within the opening under thy *Altar*. Thee should also procure unto thyself some *"Temple Incense;"* and pulverized cloves.

As it will be necessary for thee to use a considerable amount of the above mentioned *"Temple Incense"* it will be advisable for thee to secure a full package of the same with an Incense Burner. Thee must also have a *Sacred Wand* of any hard wood which may be had in your country. This *Wand* should be precisely the length of thy right arm; keep these things as instructed above in the opening under the *Altar*, ever ready for use in their proper place.

---

*Temple Incense may be obtained together with an Incense burner from Messrs. de Laurence, Scott & Co.

†The pulverized cinnamon, allspice and olive oil thee can obtain at any drug store, as these are not sold or furnished by Messrs. de Laurence, Scott & Co.

THE MANNER OF KEEPING THYSELF IN ORDER TO PROPERLY CARRY OUT THESE INSTRUCTIONS.

These instructions in *Hindoo Magic* and *East Indian Occultism* are of *India* and most *Sacred and Divine*, and are regarded as such by all true students of *Occultism, Adepts, High Priests and Master Lamas.* Thee should here understand that during the interval of thy two weeks' *prayer and invocation as hereinbefore given*, thee should indulge in no other prayer than that which has been here written. Further, I will say unto thee, that during the time of the first and second weeks, every *Wednesday* evening when thee gives thy prayer thee may burn the Temple Incense and pulverized cloves, the third week thee should give prayer while this same mixture is burning twice daily, at such time as becomes most convenient unto thyself. Thee must now give due respect and proper attention, and conduct thyself well in every way, in every place and in everything which I have above written unto thee, remembering what has been previously written regarding the listening attitude, keeping evermore the utmost confidence in thyself, placing implicit trust and faith in thy Spiritual Guides, and if until now thee has listened faithfully, observed and carried out these instructions and given thy prayer with a true and righteous soul and with great devotion, all things will become in nowise difficult unto thee; as the *Spirits* of the *Astral Plane* and thine own inner understanding will instruct and enlighten thee in the manner which thee should conduct thyself and carry out these instructions as thy *Spirit Guides* will be ever in thy atmosphere, although invisible to thee at first, and thee will be taught how to conduct and govern thyself without error.

Always upon entering thy room remove thy shoes and leave them without, as the place whereon thee will walk is *Sacred* and *Holy.*

Now thee must after entering thy *Oratory* place a teaspoonful of the aforesaid Temple Incense in thy Burner. Thee should next put on thy vest and *tunic of purple*, light the five candles, placing them from *East* to *West*, also light thy lamp of olive oil, kneel upon thy knees with thy *Wand* in thy right hand, one end resting on the floor. Now begin the following prayer to thy *Spiritual Advisers:*

THY PRAYER.

"Holy and most Divine God of Mercy and Peace; most patient and beloved, benign and liberal; please, for the sake of my development and entering into this Sacred Wisdom, grant me Thy great and Holy grace in the days of my life to come in every manner and way; he who

forgives iniquities, the transgressions, vices and sins of men; in whose estimation and presence none are found guiltless, ever visiting the transgression of a Father upon his children and relatives to the sixth and seventh generation; I know because of mine own wickedness and wretchedness that I am not worthy to appear in this garb before Thy Great Majesty nor even to beseech and desire Thy goodness and Mercy or the least grace from Thy hand. O Lord of Lords, the bountiful source of Thy grace is so great, that of its very self it bringeth those who are ashamed because of their vices and sins, and who dare not approach and inviteth them to partake of Thy Holy Grace, therefore, O Lord, my God, have compassion and pity unto me, so as to relieve me of all sin and iniquities and malice toward my neighbor; free my heart and soul from all uncleanliness and sin; develop within me Divine Power and comfort me, so that I may become strong and enlightened and be able to comprehend the Occult and Spiritual Mysteries of this Life and the Occult treasures of Thy Spiritual and Divine Wisdom, cleanse me also with the Spirit and Oil of Thy Sanctification wherewith Thee has sanctified and developed all of Thy great Prophets and Disciples; and purify within me everything that appertaineth unto me, that I may become good and worthy and be able to communicate with Thy Spiritual Guides and become a Disciple of Thy Divine Wisdom, granting unto me the Great Power which Thou hast given unto all Prophets, Priests, Adepts and Masters over all of the Evil Spirits of the Astral Plane, whereby I may be able to invoke and conjure them at will, so that they will obey me and that I may be able to constrain them."

The prayer finished, stand erect upon thy feet, anoint the middle of thy forehead with the sacred mixture of Temple Incense, allspice, cinnamon and pure olive oil, dipping the first finger therein (*the middle of thy forehead is the third eye in Indian and Hindoo figures*). Next dip thy second finger in the sacred mixture, anointing the four corners of thy Altar. Again anoint with this sacred mixture thy *Wand, Vest and Tunic.* Also anoint the doors and windows of thy *Oratory.*

Next write these following words on a piece of genuine parchment paper:

"In whatsoever habitation or place when my invocation is finished, in the name of the Lord and the great Hindoo Adepts of India, when I command the Spirits of the Astral Plane to come unto me, they shall be constrained to so do." After thee has finished thy prayer, thee must then lay thy *Vest* and *Tunic* with the other things which thee has used in the opening under thy *Altar,* kneel and give a prayer to thy spirit friends on the Astral Plane; the same which will come to thy lips by inspiration. *But beware, my friend and student, that ye are to take no consecrated thing out of thy Oratory during the period of thy development.*

THE INVOCATION, CONVOCATION AND CONJURATION OF THE SPIRITS OF THE ASTRAL PLANE.

The sincere disciple and true student of *Occultism* who has closely and faithfully followed and observed the teachings and directions given herein, should be able to see *Clairvoyantly* and read clearly in the Astral light, as I have given unto thee the true sacred way to develop thy *Occult and Mediumistic Powers* and invoke *Astral Spirits,* and if during this time, thee has had faith with a true and perfect soul, thee will obtain satisfactory results. On Thursday morning following the second Wednesday of the second month, thee should arise, neither dress nor wash thyself in any manner whatsoever, put on a *Black Robe of Mourning,* proceed at once forthwith with all speed to thy *Oratory* with naked feet; remove the ashes from the Incense Burner, *carefully placing them upon thy head;* next place half a teaspoonful of the *Temple Incense* and *pulverized cloves,* herein before mentioned in thy Incense Burner, placing the same on thy *Altar;* raise the windows no more than two inches. Thee must now prostrate thyself upon thy back, humiliating thyself before the *Great Celestial Court of Spirits* of the *Astral Plane;* next begin to chant thy prayer and thee will become conscious of an influence at once controlling thy whole and entire body; almost immediately thee may feel *Spiritual Influences* and *Astral Entities* around thee in thy *Oratory,* and thee should feel a great condition of consolation and quietness pass over thy entire body. But thee must continue thy prayer with great energy and devotion, beseeching some one of the *Astral Spirits* which, if thee have been faithful and developed thy *inner sight,* will appear unto thee to enlighten thee and instruct thee in thy work, and also to appear unto thee should thee endeavor at any future time to give any *Clairvoyant* or *Mediumistic* reading to the second person; or to gain any secret information for thyself. Thee must now command the *Spirits* to depart from thee, but before doing so give the *Spirit* that thee has selected a sign of thy own thereof, so that it may know thee when thee invokes it again. It should now disappear, but thee will continue to experience an admirable condition of thy soul. Proceed at once from thy *Oratory,* closing all windows, extinguishing all lights, and the day following and during the time of the present day of this great prayer thee should refrain from any unnecessary conversation with any person, especially in regard to thy work, answering no questions, even unto thy brother, wife, or any person whosoever, except to thy *Spiritual Guides* if they should speak to thee; it will be well if thee has so arranged thy business affairs that this can be carried out with no inconvenience or embarrassment. During this time thee should partake of but two meals a day.

If results are not obtained as above described, this enchantment, prayer and invocation should be continued on each *Thursday* morning following thereafter as directed above; until thee is fully developed; but if thee has received results, the second morning thereafter, thee should enter thy *Oratory,* burn thy *Temple Incense* in the *Burner,* relight thy lamp, put on thy *Vest* and *Tunic,* and give up a fervent prayer to thy spirit guide. Next rise to the feet, put on thy *Black Robe of Mourning,* prostrate thyself upon the floor with thy face downward, humbly thanking and praying to thy *Spiritual Friends* for the great honor and power they have granted unto thee, to-wit: that of having *Powerful Spirits* reveal themselves unto thee and condescending to converse with thee. Thee should now enter into a *Strong Prayer* with the utmost power of thy soul, so as to bring into action the *Occult and Mediumistic Powers* that is seeking development within thee, to better bring out thy *Occult, Mediumistic and Clairvoyant Powers* by these sacred Eastern Teachings and instructions. Now thee may proceed in quietness and contentment from thy *Oratory,* returning there immediately on the midnight hour and for a space of forty minutes after lighting thy five candles, commence thy *Enchantment* and *Prayers.* After these are finished and before thee retires, thee should eat very lightly of some whole wheat bread and retire to rest. Upon the evening of the third day after thee has received thy revelation thee shall proceed to wash thy whole body thoroughly in pure water; on the morning thereafter dress thyself in thy every day garments, enter thy room in thy bare feet, light thy lamp and candles and put a small portion of Temple Incense in thy Burner, put on thy *Tunic* and kneel at the East side of thy *Altar* and give thanks to thy *Spiritual Friends* who have been so considerate and good unto thee, asking them to henceforth direct thee in the attainment and acquisition of these *Occult* and *Secret Powers* that thee may thereby become strong in thy work, and to lead thee and direct thee so that thee may become great and prosperous and especially endow thee with great *Clairvoyant and Occult Powers,* so that thee may retain during the period of thy natural life the secret knowledge and power of all *Sacred* and *Magical* operations, directing thee to always retain and restrain thy passions and evil inclinations, so that thee may the better be able to constrain, bind and command the *Evil Spirits,* for the good of thyself and thy neighbor or the afflicted. Thee will not have an opportunity to test thy progress and development in this great work and to what extent thee has been faithful and worthy. For if thee has thee will be able to perceive thy *Spiritual Guide,* who will reveal himself unto thee and converse either by sign or language with thee to such a degree that thee will be more than satisfied. Thee will also become greatly animated and strengthened in all thy *Clairvoyant* and *Occult Powers,* but thee should at all times remember that a return unto deceitfulness or sin will offend

thy *Spiritual Guides,* which will take from thee the great and *Sacred Powers* which can only be procured by a well regulated and honest life, in which meritorious and pure actions predominate. So be it given and ordained unto thee. If this be so, thee will ever afterwards be directed to walk in the path of *Secret Magic* and *Ancient Wisdom,* which has been taught and practiced by all the *Great Adepts* and *Philosophers* from time unknown. If thee has been true and faithful in all thy works, actions and thought, thee will succeed in thy *Magical* operations and proceed to receive thy desired end and to overcome *Evil Spirits. Thy Spirit Guide* will always assist thee and never abandon thee, will ever defend thee under all circumstances and conditions and will obey thy commands; thee being ever careful never to offend thy spirit friends. Thee will also receive great consolation as a companion of them. Thee can now at any time enter into communication with Spirits if thee is sufficiently developed and have carried out the above instructions, as thee has received ample information regarding thy development and the law of bringing Evil Spirits into due submission. Thy next duty will be at *Sunset* on *Friday* evening following thy revelation, when thee shall enter thy *Oratory* in bare feet, place *"Temple Incense"* within thy *Burner,* light thy five candles, put on thy *Vest* and *Tunic* and give due thanks unto the *Powerful Spirits* of the *Astral Plane* for this rare and particular power which has been granted unto thee, duly and devotedly supplicating thy *Spiritual Guides* to assist thee during the whole period of thy future life, to strengthen thee and to so control thee that thee shall never give offense, but shall always render sincere thanks, beseeching them never to abandon thee. Thee can now quit thy *Oratory,* putting on thy daily clothes, and can return any day thereafter which thou desireth to give up thanks.

FURTHER INSTRUCTION AND SECRET INFORMATION CONCERNING CLAIRVOYANCY AND MEDIUMSHIP.

Feeling that further words of advice are essential and necessary for thy success, I will give thee the following. However, I have previously explained each and everything necessary for thee to do; and have sufficiently instructed thee in *Art of Magic;* nevertheless, I do here write plainly for thy benefit certain instructions with the sole desire of making everything complete unto thee and withholding nothing from thee, so that thee may be given every opportunity in *"The Great Book of Magical Art, Hindoo Magic and East Indian Occultism"* to possess my instruction complete. If thee desires any certain information or assistance during the following day rest quietly in sleep at night, rising the next morning before dawn; proceed forthwith at once with all speed to thy *Oratory,* light thy *"Temple Incense,"* and five candles, put on thy *Pur-*

ple Tunic and tie around thy waist a girdle made of *Yellow Silk*, place upon thy head the ashes from thy *Incense Burner;* lay thy *Magic Wand* upon thy *Altar* from *North to South.* Next fall upon thy knees and beseech thy *Spirit Friends* and *Astral Guide* to grant unto thee that which thee desires for thy own use and benefit or that of thy neighbor. Beseech thy *Astral Guide* to direct, counsel and aid thee to become mentally quiet and produce within thyself that state of *"Introspection"* which is essential to thy success. Next take into thy right hand thy *Sacred Wand* and supplicate thy *Guide* to send and give unto this *Wand* the same great *virtue, Occult Power* and *Spiritual Force* that was given unto other great *Prophets, Adepts* and *Philosophers* in the past. Next place thyself to the *East* of thy *Altar* and by *Enchantment* and *Prayer* summon astral spirits. In most every case the student will have been previously instructed by his *Spiritual Guide* about certain secret matters which will become thoroughly impressed in his mind. Further, for thy own benefit only, I will ask thee as thy *brother, teacher and adviser in Magic, never to write or publish any of this secret instruction, for if thee ever dare so to do, thee will regret it, for certain Occult reasons, even unto the day of thy death. For be it ever hereafter known unto thee that thee has taken up a Secret and Sacred Work* and that the heart and soul of man is ever unhappy once he proves himself unworthy of the *Great Trust* that has been placed in him, and he will at once become the prey of *Powerful Evil Spirits.* Therefore it is necessary, my friend and student of *Magic,* that thee be always wise, ever constraining thyself, ever on thy guard to sincerely obey point by point and faithfully follow out these instructions in the *Art Magic* of the *Hindus.* Inasmuch as all *Spirits, Good* and *Evil,* know thy innermost thoughts and secret meditations before they themselves are even brought to the surface of thy physical senses. They alone knoweth all things and can penetrate and understand those thoughts which actuate thy words, deeds and actions. Consequently, for this great and sufficient reason, he who desires to prosper and live in an atmosphere of *Peace* and *Contentment,* must live according to the Word and Law of his soul (God). This being expressly true of him who wisheth to invoke and conjure the *Spirits of the Astral Plane;* and it will be well, my friend, for thee to consider and ponder at great length upon these words of warning, as thee will ever afterwards live a contented and prosperous life. Should thee ever place in writing or disclose these secrets without the written consent of *Dr. L. D. de Laurence* (thy teacher), *Spiritual Guides* will judge thee unworthy and ignorant and instantly render their displeasure unto thee. For at all times *Evil Spirits* are around every man, although invisible to many. They closely examine and learn whether he who has invoked them is protected by the *Great Spirit of Truth,* and a true, pure *Spiritual Guide,* who has at all times *jurisdiction over them.* Again they

are able to judge whether he who conjures them is wise and prudent and hath been true unto his faith and his *Spiritual Guide,* his *Teacher and his neighbor alike.* If he has, his life becomes prosperous and he can perform these things with ease.

HOW HE WHO CONJURES AND INVOKES SPIRITS SHOULD CONDUCT HIMSELF TOWARD THEM.

Thee has already been here informed how to invoke and constrain Spirits, what thee should ask of them and how thee should act to dismiss them, answer their demands and fulfill thy obligation to God and thy *Spiritual Guides.*

The following should be closely observed with a sincere heart and this advice obeyed with a firm resolution and thee will then be instructed with perfect clearness and thoroughness on any doubtful points by thy Spiritual Guides. I have heretofore advised and admonished thee how thee should on any and every occasion conduct thyself before the Spirits. Remember thee is dealing and treating not with men but with Spirits, one of which hath more Knowledge and Power than all men on the Earth Plane combined. Consequently, if thee shall make a command unto a Spirit, and said Spirit refused to obey or execute thy commands, thee must first well consider whether it be within the means or power of this particular Spirit to fulfill thy commands. One Spirit does not know all things, neither is he able to perform all things, as that thing which appertaineth to one particular Spirit another may be strange to. Now for this sufficient reason, thee should at all times take heed before thee endeavors to constrain or force them to perform a given command or duty.

However, if any inferior Spirit should be disobedient unto thy command, thee should proceed at once to invoke their Superiors, reminding the disobedient Spirit of their oaths, which thee should when they have appeared unto thee, make them take to obey thee; and of a punishment and chastisement if they dare to disobey thee or break their oaths. And upon their beholding thy courage and steadfastness they will do as thee has commanded them. Should they not obey thee at once, proceed forthwith with all speed to conjure and invoke thy *Astral Guide,* whose punishment and chastisement they will readily receive. Thee must never employ harsh ways or means, in obtaining anything that can be secured through courtesy and kindness. And as thy teacher and friend in *Magic,* I do here caution, admonish and advise thee that it becomes an essential necessity in all *Magical* operations, to be kind and courteous to all *Spirits, Evil* ones not excepted; for if he who conjures them is harsh, overbearing or insolent, his soul will become open and he will become obsessed with an *Evil Spirit* like unto his nature, and this

will ultimately bring about complete failure and his downfall. During an invocation, should Spirits become insolent or unruly, have no fear, never give away to anger, pay no attention whatsoever to their misconduct, but display to them thy *Magic Wand* and *Five Lighted Candles* and smite thy *Altar* with thy *Holy Wand* five distinct times and they will obey thee. Thee should also remember that after any Spirits have been licensed and informed to depart from thee, and they shall have departed, thee should place some of thy sacred mixture of *"Temple Incense, allspice, cinnamon and pure olive oil,* in the windows of thy *Oratory;* thee shall also place it on the floor of thy *Oratory,* so that no *Evil Spirit* can bring about and work evil unto any individual who might by chance enter the same.

EVIL SPIRITS.

There are some of the school of *theologians* who distribute the evil spirits into nine degrees, as contrary to the nine orders of angels. Therefore, the first of these, which are called false gods, who, usurping the name of God, would be worshipped for gods and require sacrifices and adorations; as that devil who said to Christ, *"If thou wilt fall down and worship me, I will give thee all these things," showing him all the kingdoms of the world; and the prince of these is he who said, "I will ascend above the height of the clouds, and will be like the Most High, who is called Beelzebub, that is an old god."*

In the second place, follow the spirits of lies, of which sort was he who went forth, and was a *"lying spirit"* in the mouth of the prophet of *Ahab;* and the prince of these is the serpent *Pytho,* from whence *Apollo* is called *Pythias,* and that woman a *Pythoness,* or *witch,* in *Samuel,* and the other in the gospel, who had *Pytho* in her belly. Therefore, these kind of *devils* join themselves to the *oracles* and delude men by *divinations* and predictions, so that they may be deceived.

In the third order are the *"vessels of iniquity,"* which are called *"vessels of wrath."*

These are the inventors of evil things, and all wicked arts; as in *Plato,* that devil *Theutus,* who taught cards and dice; for all *wickedness,* malice and deformity proceeds from these, of which in *Genesis,* in the benedictions of *Simeon* and *Levi, Jacob* said, *"Vessels of iniquity are in their habitations, into their counsel let not my soul come,"* which the *Psalmist* calls *"vessels of death;" Isaiah, "vessels of fury,"* and *Jeremiah, "vessels of wrath;" Ezekiel, vessels of destroying and slaying, and their prince is Belial?*

Fourth, follow the revengers of evil, and their prince is *Asmodeus,* viz: causing judgment.

After these, in the fifth place, come the *deluders,* who imitate

miracles, *and serve conjurers and witches,* and *seduce the people* by their miracles, as the serpent are they, and their prince is *Satan,* of whom it is written in the *Revelations, "that he seduces the whole world, doing great signs, and causing fire to descend from heaven in the sight of men; seducing the inhabitants of the earth by these signs, which are given him to do."*

Sixthly, the aerial powers offer themselves and join themselves to thunder and lightning, corrupting the air, causing pestilences and other evils; in the number of which are the four angels of whom the *Revelations* speak, to whom it is given to hurt the earth and the sea, holding the four winds from the four corners of the earth, and their prince is called *Meririm.* He is the meridian devil, a boiling spirit, *a devil raging in the south,* whom *Paul,* to the *Ephesians,* calls *"the prince of the power of the air, and the spirit which works in the children of disobedience."*

The seventh mansion the furies possess, who are the power of evil, discord, war and devastation; whose name in the *Revelation* is called in *Greek Apollyon,* in the Hebrew *Abaddon*—that is, destroying and wasting.

In the eighth place are the *accusers or inquisitors,* whose prince is *Astaroth*—that is, searcher out; in the Greek language he is called *Diabolus*—that is, an *accuser or calumniator;* which in the *Revelation* is called the *"accuser of the brethren, accusing them night and day."*

Moreover, the tempters and ensnares have the last place; one of which is present with every man, which we call the *evil genius,* and their prince is *Mammon,* which is interpreted *covetousness.* But we of the *Cabala* unanimously maintain *that evil spirits do wander up and down this inferior world,* enraged against all whom we call devils; of whom *Austin,* in his first book of the *Incarnation* of the *Word,* to *Januarius,* says, concerning the devils and his angels contrary to virtues, the *ecclesiastical* preachers have taught that there are such things, but what they are, and who they are, he has not clearly enough expounded; yet there is this opinion among them, that this devil was an angel, and being made an apostate, persuaded many of the angels to fall with him, who to this day are called his angels.

TO CALL UP SOULS OF THE DEAD.

By the things which have been spoken elsewhere in this *volume* it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want due burial or have left their bodies by violent death, and as yet wander about their carcasses in a troubled and moist spirit, being, as it were, allured by something that hath an

affinity with them, the means being known, by which in times past they were joined to their bodies, they may be easily called forth and allured by the like vapors, liquors and savors, certain artificial light being also used, songs, sounds and such like, which moves the imaginative and spiritual harmony of the soul; and sacred invocations, and such like, as belong to religion, ought not to be neglected by reason of the portion of the rational soul which is above nature.

Necromancy has its name because it works on the bodies of the dead, and gives answers by the *ghosts* and *apparitions* of the dead, and *subterraneous spirits,* alluring them into the carcasses of the dead by certain *hellish charms,* and *infernal invocations,* and by *deadly sacrifices* and *wicked oblations.*

There are two kinds of *necromancy:* raising the carcass, which is not done without blood; the other *sciomancy,* in which the calling up of the shadow only suffices. To conclude, it works all its experiments by the carcasses of the slain and their bones and members, and what is from them; for there is in these things a spiritual power friendly to them; therefore, they easily allure the flowing down of wicked spirits, by reason of the similitude and property of every familiar, human and terrestrial thing, and kindle unlawful lusts, *cause dreams, diseases, hatred and such like passions,* to which also they can confer the powers of the soul, which as yet being involved in a moist and turbid spirit, wandering about their dead bodies, can do the same things that the wicked spirits commit, seeing therefore they experimentally find that the wicked and impure souls violently plucked from their bodies, and of men not expiated, and wanting burial, do stray about carcasses, and are drawn to them by affinity. The *witches* easily abuse them for effecting *witchcraft,* alluring these unhappy souls, by the opposition of their body, or by the taking of some parts thereof and compelling them by their devilish charms, by entreating them by the deformed carcasses dispersed through the wide fields, and the wandering shadows of those who want burials, and by the ghosts sent back from *Acheron,* and the guests of hell, who untimely death has precipitated into hell, and by the horrible desires of the damned and proud devils, revengers of wickedness. But he who could restore the souls truly to their bodies, must first know what is the proper nature of the souls from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the body, by what harmony it shall be compacted with it, what affinity it hath with God, with the intelligence, with the heavens, elements, and all other things whose image and resemblance it holds. To conclude, by what influences the body may be knit together again, for the raising of the dead requires all these things which belong not to men, but to Adepts only, and to whom he will communicate them.

CHAPTER XV.

Magic And Sorcery.

IN proportion, as an art or science, *is lost or forgotten,* the very name by which it was called will be misunderstood, misapplied and finally forgotten.

In proportion, as men become unspiritual and material, they will become incapable of comprehending the power of spirit.

There are many persons even today who deny the existence of spirit, or of anything that transcends the power of perception of their physical senses.

One example of the degradation of terms is the meaning which is at present commonly attributed to the word *"Magic."*

The true significance of that term is spiritual knowledge or wisdom, in contradistinction to merely speculative philosophy or changeable scientific opinion. But the vulgar have come to believe *"Magic"* to mean mere sleight of hand performances, or perhaps conjuring or dealing with the devil, or with the spirits of the dead.

True Magic is the greatest of all natural sciences, because it includes a knowledge of visible and invisible nature. It is not only a science but an art, because it cannot be learned out of books and must be acquired by practical experience.

To acquire that experience is to become wise; it is to know the true nature of the visible and invisible elements that compose the *Macrocosm* and the *Microcosm,* and to possess the art to direct and to employ the invisible powers of nature.*

Magic and Sorcery are two entirely different things; and there is as much difference between them as there is between light and darkness, and between white and black.

Magic is the greatest wisdom and the knowledge of supernatural† powers.

---

* Magic is a knowledge of how to employ spiritual power; but it is self-evident that nobody can employ any spiritual powers unless he has come into their possession by the awakening of his own spirituality; nor can anyone become spiritual by merely imagining himself to be so.

It is therefore not surprising that in an age in which the very meaning of the term "spiritual" became incomprehensible to the learned, the meaning of "MAGIC" has become also a mystery.

† The word *"supernatural,"* as used by the writer, does not imply anything beyond nature as a whole, because nothing exists beyond the All, but it means that which

A knowledge of spiritual things cannot be obtained by merely reasoning logically from external appearances existing on the physical plane, but it may be acquired by obtaining more spirituality and making one's self capable to feel and to see the things of the spirit.

It would be well if our clergymen, who are called spiritual guides, would know more of spiritual things than what they have read in their books, and if they had some practical experience in divine instead of merely repeating the opinions of the "divine."

The wisdom which man ought to have does not come from the earth nor from the astral spirit, but from the fifth essence. Therefore, man is superior to the stars and constellations, provided he lives in the power of that superior wisdom.

Such a person being the master over heaven and earth by means of his free will is called a *Magus,* and therefore *magic is not sorcery, but supreme wisdom.*

Christ and the prophets and the apostles had magical powers, acquired less by their learning than by their holiness. They were able to heal the sick by the laying on of their hands and to perform many wonderful but natural things.

The clergymen talk a great deal about such things, *but where is the priest of today who can do like him?*

It has been said by *Christ* that His true followers would do the same things and still greater ones, but it would be *difficult* to find at present one Christian minister who can do anything as *Christ* did.

But if any one who is not a man-made minister comes and cures the sick *by the healing powers of his own soul (God) acting through him,* they call him a sorcerer and a child of the devil, and are willing to burn him upon a stake. The first requirement for the study of *Sorcery* is a thorough knowledge of nature.

But there is a true and a false natural science.

A science may be perfectly logical in all its deductions, but, nevertheless, false if its fundamental doctrines are based upon a misunderstanding of spiritual truths which a cold, calculating intellect is unable to grasp.*

The true science of Nature draws its logical conclusion from funda-

---

transcends Nature in her lower aspect, or a higher or spiritual aspect of Nature than the purely mechanical and physiological part of her work. If, for instance, we follow our instincts we act naturally, that is to say according to the demands of our animal nature; but if we resist natural impulses by the power of will and reason, we employ powers belonging to the higher order of Nature. If we avoid doing evil on account of the evil consequences which it would cause to ourselves, we act naturally; but if we avoid evil on account of an inherent love for the good, we act in the wisdom of the God within our own soul.

*All sciences are false, if they are godless; that is if they seek for the first origin of anything anywhere else but in the Great Universal Spirit which is God.

mental truths, which it knows to be true, because it perceives them by the power of the mind illuminated by wisdom.

False science bases its conclusions on the senses. True science rests in the capacity of the higher regions of the human mind to comprehend spiritual truths which are beyond the power of perception of the semi-animal intellect, and it reasons from that which it not merely believes but perceives to be true.

Magic is a power which teaches the true nature of the inner man as well as the organization of his outward body.

The superficial reasoner can comprehend nothing but what he can perceive by his senses; but the inner man has perceptive faculties transcending those of his external form.

You should know that man has the capability (latent and active) to foresee future events and to read the future from the books of the past and from those of the present.

Man also possesses a power by which he may see his friends and the circumstances by which they are surrounded, although such persons may be a thousand miles away from him at the time.

It is a power which may become especially active in dreams, and that which is seen in such dreams is the reflection of the light of wisdom and prophecy in man.

If a man in his waking state knows nothing of such things, the cause of his ignorance is that he does not understand how to search in himself for the powers that are given to him by God, and by which he may arrive at all the Wisdom, Reason and Knowledge concerning everything that exists, whether it be near him or far away.

There are those who imagine that man obtains his knowledge from his own self and from the stars, so that if one is born under a favorable star he may know everything.

But if a man is to inherit the kingdom of God, how then can he be a child of the constellation, which is doomed to perish? Where then shall we seek for true wisdom, except in that which is higher than all the stars, namely, God?

Ignorance is the cause of imperfection. Men do not know themselves and therefore they do not understand the things of their inner world.

Each man has the essence of God, and all the wisdom and power of the world (germinally) in himself; he possesses one kind of knowledge as much as another, and he who does not find that which is in him cannot truly say that he does not possess it, but only that he was not capable of successfully seeking for it.

The exercise of inner sight requires tranquillity of the mind.

Sleeping is waking in regard to such arts, because it is the inner light of Nature that acts during sleep on the invisible man, who,

notwithstanding his invisibility, is existing as truly as the visible one. *The inner man is the natural man, and knows more than the one formed of flesh.*

How can any one instruct others in regard to the works of God, if he does not keep His love?

How can anyone teach Christ if he does not know Him?

How can that which is not eternal know the eternal?

How can a fool teach divine wisdom?

Verily the nearer we approach the judgment-day the more will there be wiseacres and pretended instructors; but on that day those who were the first will be last, and the last ones the first.

Our sciences are worthless if they do not spring from the foundation of the true faith.

Nature (God) is the universal teacher. Whatever we cannot learn from the external appearance of Nature we can learn from her spirit. Both are one. Everything is taught by Nature to her disciple, if he asks for information in an appropriate manner. Nature is a light and by looking at Nature in her own light we will understand her.

Visible nature may be seen in her visible light; invisible Nature may become visible if we acquire the power to perceive her inner light.*

The hidden things are there like a pillar of rock before a blind person. He can see it if he is able to open his eyes. The moon shines out but does not show things in their true colors; but if the sun arises, then will the true colors be seen. Thus the external light in Nature is like the moon, beyond which shines the internal light, and that which has been invisible will appear visibly and comprehensibly.

There is a light in the spirit of man illuminating everything, and by which he may even perceive supernatural things.

Those who seek in the light of eternal Nature know the things of Nature; those who seek knowledge in the light of man, know the things above Nature, which belong to the kingdom of God.

Man is an animal, a spirit, an angel, for he has all three qualities. As long as he remains in Nature, he serves Nature; if he moves in the spirit, he serves the angel (in him); if he lives in the angel, he serves as an angel.

The first quality belongs to the body; the other two belong to the soul, and they are its jewels.

---

* There is nothing to prevent any person from seeing in this inner light of nature, except the errors, prejudices and misconceptions which are caused by the illusions of the senses, and which are intensified by an education in a system of philosophy which mistakes these errors for fundamental truths.

The truth can only be found where it is.

A knowledge of the supreme power of the universe cannot be obtained by denying its existence. Life cannot be found in an empty form.

The body of man remains on the earth, but man having a soul and the two additional qualities, is enabled to rise above Nature, and to know that which does not belong to Nature. He has the power to learn all that belongs to Heaven and hell, to know God and His kingdom, the angels and spirits, and the origin of evil.

If a man is to go to a certain place, it will enable him to know all about the place before he goes there. He will then after his arrival be enabled to move about freely, and go wherever he pleases.

The quality of each thing created by God, whether it be visible or invisible to the senses, may be perceived and known.

If a man knows the essence of things, their attributes, their attractions, and the elements of which they consist, he will be a master of nature, of the elements and of the spirits.

The truth does not grow from your speculation and phantasy; but he who understands his own nature in the light of nature possesses true knowledge. It is not sufficient that we should have a theory of the truth, but we should know the truth in ourselves.

There are two kinds of reason: that of a carnal man and that of the spirit; the former argues, the latter knows.

Animals also have reasoning qualities; but their reason is not from the (direct) light of the spirit.

The light of Nature teaches us that all forms, reasonable and unreasonable, sensitive ones and such as are without sensation, have their natural spirit.

The *Necromanticus* (Seer) must know these spirits, for without that knowledge he will not find their true character. By his art he may sense them, and having perceived them with his inner sense, he will find their corpus.

Such guiding spirits may be perceived in crystals; they may guide the divining rod and attract it as a magnet attracts iron; it may turn the sieve and key,* and draw the flame of a light away from the wick.

By the art of *Necromancy*, we may look into the interior of rocks; closed letters may be read without being opened†, hidden things be found, and all the secrets of men be brought to light.

Some people believe that such arts can best be practiced by virgins and innocent children, because their minds are not clouded by false opinions nor darkened by memories of evil deeds, but any one may practice this art if he has the necessary qualifications.

He who understands letters can read words, and he who knows words can read books.

If we know that a certain sense may produce a certain effect, and if

* Such modes of divination are well known to modern spiritualists.

† The astral duplicate of the writing seen by the astral sense.

such an effect takes place, we may easily recognize the cause that produced it.

If the crowing of cocks announces a change of weather, and if we hear the cocks crow in an unusual manner, we may predict that the weather will change.

Certain animals have inherited instincts that cause them to act in a certain manner, which may indicate other future events than a change in the weather.

The peculiar cry of a peacock, or the unusual howling of a dog, may indicate the approach of death in the house to which they are attached; for every being is a product of the universal principle of life, and each contains the light of Nature. Animals possess that light, and men bring it with them into the world*.

DREAMS AND VISIONS OF A TRUE SPIRITUAL ORIGIN.

The power of clairvoyance and prediction is especially active in dreams when the activity of the physical body is subdued, and the disturbing influences coming through the avenues of the physical senses are excluded.

Artists and students have often received instructions in their dreams in regard to things which they desired to know.

Their imagination was then free, and began to work its wonders. It attracted to it the *Evestra* of some philosophers, and they communicated to them their knowledge.

Such things happen frequently, but it often occurs that on awakening to consciousness in the outer world a part of what has been learned during the dream is forgotten. If this happens, and we wish to remember such dreams, we should not leave the room after rising and should not speak to anybody, but remain alone and undisturbed, and eat nothing, until after a while we may remember that dream.†

It is often the case the dreams have an important meaning, but many dreams that are pleasant may signify sorrow, and disagreeable dreams‡ may signify joy, and we should therefore not put too much confidence in dreams.

---

* Man possesses the power of *clairvoyance* from birth, but the majority lose it afterwards by neglecting to use it, and in consequence of concentrating all their attention upon the illusions of the material plane.

† Dreams or visions of a true spiritual origin make usually a very strong impression, and are not then easily forgotten.

‡ Thus for instance we may dream of a death and burial, and the cause of that dream may be that one of the animal elementals in our own constitution has died, or in other words, that we have become free from some degrading passion or element, an event which is surely a cause for joy.

Men's *astral bodies* may more easily be influenced during sleep than during the waking state.

The power to influence people during their sleep is sometimes used for evil purposes.

Some persons being in love with others and finding their love unrequited, have sometimes used this circumstance to influence those whose love they desired by appearing to them in their dreams. They would write with their own blood their names upon pieces of *genuine Parchment* paper and put the slips under their pillows or beds, so that these persons might see the intended lovers in their dreams and fall in love with them.

Girls used to put their belts, ribbons, locks of hair, etc., under the pillows of young men for whose love they craved, but very seldom they found the desired result in this manner, *because they forgot that faith is necessary to obtain success**.

A strong faith and a powerful imagination are the two pillars supporting the door to the temple of magic, and *without which nothing can be accomplished.*

Imagination is the creative power of man, and it may act instinctively and without any conscious effort of the will.

Man has a visible and an invisible workshop. The visible one is his body; the invisible one his imagination (mind).

The sun gives light, and the light is not tangible, but its heat may be felt, and if the rays are concentrated it may set a house on fire.

The imagination is *the sun in the soul of man,* acting in its own sphere as the sun of the earth acts in that of the latter. Wherever the latter shines, germs planted in the soil grow and vegetation springs up, and the sun of the soul acts in a similar manner and calls the forms of the soul into existence.

Visible and tangible forms grow into existence from invisible elements by the power of the sunshine. Invisible vapors are attracted and collected together into visible mists by the power of the sun of the outer world, and the inner sun of man may work similar wonders.

The great world is only a product of the imagination of the universal mind, and man is a little world of its own that imagines and creates by the power of imagination.

If a man's imagination and faith is strong enough to penetrate into every corner of his interior world, it will be able to create things in these corners, and whatever man thinks will take form in his soul.

But the imagination of nature is like a monkey, and the pictures formed in the imagination of man create corresponding images in the mirror of nature.

---

*This art of causing certain visions by contact with certain articles has been rediscovered in modern times, and is now called Psychometry.

Imagination is like the sun. The sun has a light which is not tangible, but which, nevertheless, may set a house on fire; but the imagination is like a sun in man, acting in that place on which its light is directed.

Man is that which he thinks*. If he thinks fire, he is fire; if he thinks war, then will he cause war. It all depends merely on that the whole of his imagination becomes an entire sun; i. e., that he wholly imagines that which he wills.

The sun acts upon the visible soil of the earth, and upon invisible matter in the air. Imagination acts upon the invisible substance of the soul, but the visible earth is formed from the invisible elements of the earth, and man's physical body is formed from his invisible soul, and the soul of man is as intimately related to the soul of the earth as the physical body of the former is related to the physical body of the latter, and they continually act upon each other, and without the latter the former could not exist. Visible matter becomes invisible, and is acted upon by the soul, and invisible matter becomes organized and is made visible again through the influence of the soul.

If a pregnant woman imagines something strongly, *the effects of her imagination may become manifest in the child.* Imagination springs from desire, and as man may have good or evil desires, likewise he may have a good or an evil imagination. A strong desire of either kind will give rise to a strong imagination. *Curses as well as blessings will only be effective if they come from the soul*.*

Nothing can come out of the sphere of the mind except that which is drawn to it, and that which is drawn into it may come out.

If a pregnant woman craves for strawberries, the image of strawberries will be drawn into her mind, and her imagination may impress a mark resembling a strawberry upon the child.

Frogs do not grow in the sky, and if (as it happened) a multitude of frogs came down from it during a rain, these frogs must have been drawn up before they came down.

The imagination of women is usually stronger than that of men. They are more passionate, stronger in love and stronger in hate, and their imagination may carry them during their sleep to other places, where they may be seen by others who are in the same state.

They are then really at those places, and may remember what they have seen, although they were there without their physical bodies; for their minds were active at such places, *and the mind is the real person, not the body, that is asleep.*†

---

*If we do not think that which we speak, our words will be empty talk. He who thinks many things, disperses his power in many directions. He who thinks only one thing, is powerful.

†This passage refers to the excursions of witches on the *Hartz Mountains* and other places, often spoken of in the witch trials. Many supposed witches were burnt to death for having confessed that they had attended at such meetings.

If a pregnant woman* forms an image in her mind and projects it by her desire, it will impress itself on the body of the child. If, for instance, a woman in her imagination strongly conceives of a certain thing, and then puts her hand upon her knee, the image of the thing will appear upon the knee of the child.

Her will (although unconsciously) acts in this way like a master bidding a painter to paint him a picture. Wherever the touch of the hand goes, there will be the image.

If a person dies, and seriously desires that another person should die with him, his imagination may create a force that may draw a *menstrum* (vehicle) from the dead body to form a corpus, and it may be projected by the impulse given it by the thought of the dying person towards the other, and that other one may die. Such may be especially the case if a woman dies of puerperal fever.†

If such a woman wishes that the whole world should die with her, an epidemic may be the consequence of her poisonous imagination.

Fear, terror, passion, desire, joy and envy are six states of the mind which especially rule the imagination, and consequently the world of man; and as the mind of man is the *microcosmic* counterpart of the universal mind, the antitypes of these states are also active in the imagination of the world, and the thoughts of man act upon the latter as the latter acts upon him. It is, therefore, desirable that we should govern our imagination and not allow it to run wild. We should attempt to grasp the spirit by the power of the spirit, and not by speculative imagination.‡

Man is a twofold being, having a divine and an animal nature. If he feels, and thinks, and acts as a divine being should act, he is a true man; if he feels and acts like an animal, he is then an animal, and the equal of those animals whose mental characteristics are manifested in him.

An exalted imagination caused by a desire for the good raises him up. A low imagination caused by a desire for that which is low and vulgar drags him down and degrades him.

The spirit is the master, imagination the tool, and the body the plastic material.

Imagination is the power by which the will forms sidereal entities

---

* See chapter, "Concentration Applied During Gestation," in my latest work, *"The Master Key."*

† It is well known that the corpses of women having died of puerperal fevers are very infectious and dissecting wounds received in such cases are especially dangerous. The passage implies that the invisible mind substance (Spirit or Occult Force) may draw contagion from the poisonous body, and spread it by the power of an evil will.

‡ This means that we should be able to feel the truth with our souls, without reasoning about it from an objective standpoint.

We should realize the truth by being one with it, and not examine it as if it were something strange and separate from ourselves.

out of thoughts. Imagination is not fancy, which latter is the cornerstone of superstition and foolishness. The imagination of man becomes pregnant through desire and gives birth to deeds.

Every one may regulate and educate his imagination so as to come thereby into contact with spirits, and be taught by them.

Spirits desiring to act upon man act upon his imagination*, and they therefore often make use of his dreams for the purpose of acting upon him.

During sleep the sidereal man may, by the power of imagination, be sent out of the physical form at a distance to act for some purpose. No place is too far for the imagination to go, and the imagination of one man may impress that of another, wherever it reaches.

Imagination is the beginning of the corpus of a form, and it guides the process of its growth.

The Will is a dissolving power, which enables the body to become impregnated by the *"tinctura"* of the imagination.

He who wants to know how a man can unite his power of imagination with the power of the imagination of spirits, must know by what process that may be done.

A man comes into possession of creative power by uniting his own mind with the *Universal Mind,* and he who succeeds in doing so will be in possession of the highest possible wisdom. The lower realm of Nature will be subject to him, and the powers of his soul will aid him, because his soul is the servant of wisdom.†

Before man is born and afterwards, his soul is not perfect, but it may be perfected through the power of the Will.

Spirits‡ are essential, visible, tangible, and sensitive in relation to other spirits.

They stand in a similar relation to each other as physical bodies to other physical bodies. Spirits speak with each other through the will, but not through audible speech.

While the body is asleep, the soul may go to a distant place, and act intelligently at such place.§

If it meets another spirit, whether it be an incarnated or a disincarnated one, they may act upon each other as two human beings act if they meet.

---

* Even physical sight depends upon the imagination. (Realization.) If we behold an object, it is not scientific to say "I see," but we ought to say, "I imagine to see."

† This, however, no man can do by exercising his own self will; but it is accomplished by the divine will in him, to which he must surrender himself.

‡ The term "spirit" refers here to intelligent souls.

§ It may happen that the spirit of a person will go to a distant place while the body is asleep, and act intelligently there, and that the man after awakening from his sleep remembers nothing about it. But an adept, in whom spiritual consciousness is his normal state, may do so knowingly and consciously, and remember all about it after his spirit returns to his body.

One man may communicate his thoughts to another one with whom he is in sympathy at any distance, however great it may be*, or he may act upon the spirit of another person in such a manner as to influence his actions after the body of the latter awakens from his sleep†, and in this way he may even injure the health of the latter, and upon this law of Nature is based the possibility of *witchcraft and sorcery.*

The exercise of *true magic* does not require any ceremonies or conjurations, *or the making of circles or signs; it requires neither benedictions or maledictions in words; neither verbal blessings nor curses;* it only requires a *strong faith* in the *omnipotent* power of all good, that can accomplish everything if it acts through a human mind which is in harmony with it, and without which nothing useful can be accomplished.

True magic power consists in true faith, but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith.

If I know that divine wisdom can accomplish a certain thing through me, I have the *true faith;* but if I merely believe that a thing might be possible, or if I attempt to persuade myself that I believe it is a possibility, such a belief is no knowledge and confers no faith.

No one can have a true faith in a thing which is not true, because such a "faith" would be merely a belief or opinion based upon ignorance of the truth.

Nothing can be accomplished without the power of faith.

If a loaf of bread were laid on the table before a hungry man, and the man did not believe that he could break a piece of it, he would starve to death in spite of the loaf.

It is faith which gives us power, and through the power of faith we become spirits ourselves, and able to use spiritual power.

Faith renders the spirit strong, doubt is the destroyer.

All that is accomplished over and beyond our terrestrial nature is accomplished by us through the power of faith.

That in which we have faith requires no proofs. He who asks for proofs departs from the faith.

---

* Many successful scientific experiments with thought-transference have recently been made. Similar scientific experiments for long distances will be more difficult on account of the difference in time, place and conditions, and because spiritually enlightened persons, possessing great power of impressing their thoughts at great distance, are at present not easily found.

† It has been proven by many experiments that a person thrown into a mesmeric sleep by a mesmerizer may be requested to do certain things after he awakens from his sleep, and that after he awakens he will perform such actions, although he will not remember what has taken place during his sleep.

It is, therefore, very fortunate that at the present state of morality of our modern civilization such powers are not generally known, and that they are not in the possession of our skeptics.

This power is taken from nobody unless he throws it away himself. The good, as well as the evil disposed ones, can only be strong through faith. There is only one power of faith, but its application *may be for good or evil.**

How can there be any true faith in a man who has not in him the power of *belief?* Christians do not believe in faith, because they have none of it, even if they continually talk about it.

Where can we find a theologian who drove out an evil spirit, or made a spirit come, or who healed the sick by the power of his will, not to mention the fact that no clergyman ever removed a mountain by means of his faith or threw it into the ocean?

But if some one produces a *sign,* be it good or evil, they denounce him and call him a *sorcerer;* for they are not capable of distinguishing between *magic and sorcery.*

Faith is the cause of *witchcraft* and *sorceries,* by which means one person may injure another *without running any risk of discovery,* because he may kill or injure his enemy without going near him, and the latter cannot defend himself as he might if he were attacked by a visible foe.

Great care should be taken that the powers of faith are not misused, because in such a case it would be *witchcraft.*

The witches are the most dangerous persons in the world, if they use their evil will against anybody.

It would be very easy to give instructions so that every one might convince himself of the truth of these statements, *but such instructions might be misused by wicked persons who might employ such knowledge for evil purposes;* and it is, moreover, not to be regretted if methods by which one man may injure another should not be publicly known.†

But there are certain things which ought to be known to physicians so that they may learn the cause of certain mysterious diseases and know the means to cure them, and to counteract evil influences by the power of good.

There are, for instance, some *sorcerers* who make an image repre-

---

* Faith is not based upon any intellectual comprehension, but it is the true spiritual understanding. It is not a belief unto some external aid, but the inner consciousness of the possession of power. If Joshua Davidson broke his leg by jumping from a two-story window for the purpose of proving his faith, it was because he superstitiously believed that some external deity would protect him in his fall, and he knew nothing of the power of the god in his own self. His faith was an artificial and not a natural one. He knew nothing about God; that is to say, he had no divine will; he placed his confidence into the say-so of the theologians, but not in his own perception of truth.

† It may be remarked that the processes given above would not be effective if employed by any one who is not in possession of the occult power to make them effective, and the writer sees, therefore, no cause why they should not be published. Those who possess such evil occult powers know these things already.

senting the person whom they desire to injure, and they drive a nail into the foot of that image, and evil will and malicious thought cause the person whom the image represents to experience a great pain in his foot, and to be unable to walk until the nail is removed from the image. Now, if a physician meets with such a case, he does not know the cause of the pain in the foot of his patient, and he will not be able to cure it; but if he knows the cause, he may employ the power of his soul to counteract the evil that has been caused by a similar power.*

Thus it has happened that nails and hair, needles, bristles, pieces of glass, and many other things, have been cut or been pulled out of the bodies of some patients, and were followed by other things of a similar character, and that such a state of affairs continued for many weeks or months, and the physicians stood there helpless and did not know what to do.

But if they had better understood their business, they would have known that these things had been brought into the body of a patient by the power of the evil imagination of a sorcerer, and they might have put one of the extracted articles into an elder or oak tree on the side directed towards the rising sun, and that article would have acted like a magnet to attract the evil influence, and it would have cured the patient.

A strong will subdues a weaker one, and therefore the first necessary condition for the purpose of producing magic effects is the development of the will.

The power of the will acts more readily upon animals than upon man, because the soul of man—being supported by the divine spirit—has more power to defend itself against the influence of a foreign will than the *sidereal* body of animals.

The will of a waking man may act upon another person, who may be awake or asleep, but it may also happen that one man may act spiritually upon another while both are asleep; the astral form of a sleeping person may visit another person in his dream, and influence the latter to love him; or it may injure that other; or it may cause him to perform something which he would not perform if left to himself.

In regard to the action of the will at a distance, the writer would say: *"As to images of wax (which are made for the purpose of assisting the imagination and concentrating the will) I will tell you that if a person desires to injure an enemy he may do so through some medium, i. e., a corpus.*

---

*If the representatives of modern erudition would take some trouble to inquire in an unsophisticated manner among the country population of Europe, they would be surprised at the great amount of evil that is still caused by sorcery, either consciously or unconsciously employed. Such things are all caused by natural means, but with whose character our modern sceptics are not acquainted.

In this way it is possible that my spirit, without the assistance of my body and without a sword, may kill or wound another person simply by the action of the will. It is, furthermore, possible that I bring the spirit of my enemy into an image, and afterwards injure or lame him in the image according to my will, and that the body of that enemy will be correspondingly injured or maimed thereby.

The power of the will is the main point in curing disease.

A man who wishes every one well will produce good effects. One who begrudges everybody everything good, and who hates himself, may experience on his own person *the effects of his evil thoughts.*

Images may be cursed, and diseases—such as fevers, epilepsy, etc.—may thereby be caused to the persons whom those images are made to represent.

I am speaking seriously, because our physicians know only a very small part of the power of the soul.

The will creates mental forces that have nothing to do with reason but obey blindly.*

Faith stimulates and elevates the power of the spirit. A person who has a *strong faith* feels as if he were lifted up, and were living independent of the body. By the power of faith the *apostles* and *patriarchs* accomplished great things that were above the ordinary run of Nature, and the saints performed their *miracles*† by the power of faith.

Such *miracles* as were performed by the saints during their lifetime were performed *by their own faith.* Other *miracles* that took place through their *relics* or near their *tombs* were caused *by the power of faith of those who asked their help.*

All the wonders of *magic* are performed by *Imagination (realization)* and *Faith.*

A dead saint cannot cure anybody. A living saint *may* cure the sick by virtue of the divine power that acts through him, according to his faith in the healing power within his own soul.

This divine power does not die with the body of the saint, and, therefore, true saints are still living, although their bodies have died. The

---

* The writer would not advise any reader to make any such experiment, because apart from the immorality of such a practice, it is known to every adept that if such an evil power is once propelled, and is not of sufficient strength to penetrate the soul-sphere of his object, and to accomplish its purpose, it rebounds with a destructive effect to the source from whence it was projected.

† The term "miracles" means natural feats produced by spiritual power. If a person acts against his own natural instincts, if he for instance performs an act of unselfishness without any hope of reward, such an act may be called a supernatural act, because it is not in the material nature of man to perform it, but he is impelled to do so by a power which comes from the spirit.

Spirit may manifest itself in Nature, but it is not produced by Nature. God, the *Great Universal Power,* is the original cause of all things; Nature is an effect. God is the will; Nature its manifestation.

power which enables the saints to *work miracles* is still alive and accessible to all. It is the power of the soul, and if you live and have *faith*, it will overshadow you with that power, and it will teach you the laws of life, and you will be guided like other saints, even as the apostles *Peter* or *Paul*.

Faith has a great deal more power than the physical body. You are visible and corporeal, but there is *still* an *invisible* man in you, and that *invisible man is yourself, too*. Each act performed by your spiritual body is performed by the physical man. The one acts in a visible, the other in an invisible manner.*

If an injury is inflicted upon the invisible man, that injury will be reproduced on his visible body. Such things can be done, *but it is very wrong to attempt them*. Whoever attempts them is tempting evil spirits, and he who succeeds will seriously injure his own soul.

There have been people who have made images of wax representing certain persons of the opposite sex, and they melted such forms by the heat of a light to assist their evil imagination, and by using their faith, they have succeeded in enticing those persons into an unlawful love.

The *Chaldeans* and *Egyptians* used to make images according to the constellation of stars, and these images moved and talked, but they did not know the power that acted in them.

Such things *are done by faith*, but it is not a good faith, but an evil faith, supported by a desire for evil, *because a faith that kills and injures men is not good*. A true faith can only come from the source of all good, in which there can be no evil, and that which is not good is not true.

Evil belongs to the world, because without evil good could not be known or appreciated; but in the source of good there can be no evil.†

True faith in self (God) has wonderful powers, and this fact proves that all men and women are spirits, and not merely visible bodies. *Faith accomplishes that which the body would accomplish it it had the power.*

Man is created with great powers. He possesses *faith*, and *faith is a light more powerful and superior to natural light, and stronger than all creatures* (nature-spirits).

All magic processes are based upon faith. By Faith and Imagination we may accomplish whatever we may desire.

The power of faith, overcomes all spirits of Nature, because it is a spiritual power, and spirit is higher than Nature. Whatever is grown in the realm of Nature is accomplished by faith, and by faith diseases may be cured.‡

---

* *No man has a soul, but he is a soul.*

† Absolute good cannot be evil, but requires the presence of relative evil to become manifest.

‡ However much this may be disputed in theory by material reasoners, it is nevertheless accepted in practice even by the most sceptical practitioners of medicine. A

The *sidereal* man is of a *magnetic* nature, and for that reason he may attract the powers and *effluvia* of the *astral* world *(A'kasa)*. If, therefore, any inimical *astral* influences are circulating in the *All* of nature, he may become sick, and if these currents change he may become well again.

The same thing happens if a good or an evil thought, supported by a *strong faith*, changes or creates currents that act upon the *sidereal man*.*

The *astral currents*, created by the imagination of the *Macrocosmos*, act upon the *Microcosmos*, and produce certain states in the latter, and likewise the astral currents produced by the imagination and will of man produce certain states in external nature, and these currents may reach far because the power of the imagination reaches as far as thought can go.

The physiological processes taking place in the body of living beings are caused by their *astral* currents, and the physiological and *metereological* processes taking place in the great organism of Nature are caused by the astral currents of Nature as a whole.

The *astral* currents of either act upon the other, either consciously or unconsciously, and if this fact is properly understood, it will cease to appear incredible that the mind of man may produce changes in the universal mind, which may cause changes in the atmosphere, winds and rains, storms, hail, lightning, or that evil may be changed into good by the power of faith.

The human soul is a field into which the imagination of man throws the seeds.

Nature is an artist that develops the seeds, and what is caused by Nature may be imitated by art.

To conjure the spirit of a thing means to seek after the truth which that thing represents. To see the spirit of a thing means to recognize the character of that thing with all its qualities and attributes.

To† make the spirit of a thing subservient to one's power is to know how to use the powers that are hidden in such a thing for our own purposes.

If you know the attributes of a thing, you know its spirit. If you can make use of the qualities of a thing, its spirit will be your servant.

---

physician who has no confidence or faith in his own ability will not accomplish much. Moreover, physicians often have each one his favorite remedy, which may act successfully if employed by one and fails in the hands of another; and this may be explained by the fact that one physician may have more *faith* in his own favorite remedy than in that of another.

* The whole world is like a man and a woman, and has also its *anima* and its *spiritus imaginationis;* only much and more powerful than man. The spirit orders, the will obeys; thought (imagination) *directs* the soul while the body *executes* and produces.

† The *"spirit"* of a thing is made up of the qualities of its *will*.

Nothing can be known of a thing unless we succeed in making its character appear plain to our understanding.

The *Menstrum*, through which the will may act for effecting good or evil, is the living *Mumia*.

*Mumia** is a vehicle that contains the essence of life.

If we eat the flesh of animals, it is not their flesh that forms again blood and bones in our bodies, but the invisible vehicle of life derived from the flesh of these animals which is taken up into our bodies and forms new tissues and organs.

If an animal dies in *consequence* of some *internal disease*, we do not eat its flesh because its *Mumia* has been *poisoned* by its disease; neither do we eat the flesh of animals that died of old age, nor the flesh of a rotten carcass, because its healthy *Mumia* has departed on account of the disposition, and what is left of the *Mumia* has been poisoned by the *process of putrefaction*.

The *Mumia* of a living being partakes of the characteristics of the being from which it is taken. For this reason we do not eat the flesh of ferocious animals, such as tigers, lions, wild cats, etc. They contain a fiery *Mumia* which stimulates the *astral essence* of man, and causes in him such tendencies as were the characteristics of the animals from which they were taken.

We eat the flesh of domestic animals because their character is more gentle and their *Mumia* not exciting, such as the stupid ox, the gentle sheep, etc., but the healthiest animal food is the flesh of birds, because they live in the air, and the air is the noblest of the four elements.

The *"Mumia"* of a thing is its life principle. From the use of the *Mumia* have resulted the greatest and *mysterious magnetic cures;* for some persons who have learned to know and understand the action and power of their own *Mumia*, and that even a small dose of it *attracts unto itself* the powers of the whole body, like the *magnet attracts iron, have in this way cured themselves of many ills.*

The *Mumia* of the dead body is useless, and the *Mumia* that is prepared by embalming a corpse is good for nothing but to serve as food for worms. The most efficacious *Mumia* is that of a person who died in an unnatural manner while his body was in good health. Such a one, for instance, as has been hung or decapitated, or whose body has been broken on the wheel.

A person who dies a slow death in consequence of some disease, loses his powers before he dies, and putrefaction begins often in such cases even while the patient is still alive. His *Mumia* will then be worthless.

But if our physicians knew the *occult powers* of *Mumia* of persons

* The Magnetic body.

that have died sudden deaths, they would not permit the body of an executed criminal to hang at the gallows for over three days, but would take it away and use it for their own purpose. Such a *Mumia* is very *powerful,* especially after it has been exposed to the influence of the air, the sun and the moon.

The *Mumia* of a being who dies a violent death in the air returns to the air. The *Mumia* of a body is taken up by that element in which the body is decomposed.

If a person is drowned, his *Mumia* will go to the element of water. If he is burnt, it will go to that of fire.*

These three kinds of *Mumia* have very *wonderful occult powers,* and many strange feats may be performed through their use, by those who know how to use them, especially by such as have taken the *Mumia* themselves from the persons for whose life it served as a vehicle.

Such people may be executioners, hangmen, and murderers, and the latter sometimes kill a man for the mere purpose of obtaining his *Mumia* to perform wicked things. But for such people it would have been better if a millstone had been hung about their necks, and they had been thrown into the sea; because they will themselves end in a pitiful manner, and their souls will experience the evil they themselves have created.†

On account of the great occult power contained in the Mumia, it is used in *witchcraft* and *sorcery.*

Witches and *sorcerers* may make a bargain with evil spirits, and cause them to carry the *Mumia* to certain places, where it may come into contact with other people, without the knowledge of the latter, and cause them harm.

They may take earth from the graves of people who have died of the plague, and *infect other people with it.*

They may also *infect the cattle, spoil the milk,*‡ and cause a great deal of damage, and the injured people do not know the cause of the evils that afflict them.

---

*Those who are to a certain extent acquainted with modern spiritualism will know that usually at the beginning of a strong "physical manifestation" a cold draught of air is felt, and sometimes even a corpse-like odor pervades the air of the room where the seance is held. This is caused by the presence of the astral body of the dead, bringing with it the elements of its surroundings, such as are connected with its mumia from the grave. If it is the spirit of a drowned person, the air in the room may appear to become damp and musty, or perhaps a sprinkling of spray may take place. Moreover, if the spirit of a person who was a great drunkard manifests itself, the air may become pervaded with the odor of alcohol.

†The final fate of *sorcerers* and *black magicians* has often been alluded to in writings on occultism. The organization of spiritual force which they create, and in which their consciousness and sensation rests is very strong; but as it does not receive its life from the *Supreme Spirit,* it is not immortal, and its dissolution will therefore be painful and slow.

‡I have taken especial pains to investigate this subject, and I have come to the

Such *"sorcerers"* are often evil-disposed but ignorant persons, who, perhaps, do not even know that they possess such powers, and they may *"bewitch"* persons simply by the power of their ill-will, guided by some unseen intelligence, and without being themselves conscious of their success, but in other instances they may know it.

The fact that such *sorceries do occur*, will not be doubted by any one who has investigated this subject. They occur to a great extent among the country people in Europe, and especially in *Roman Catholic* countries.

In *Bavaria* and *Tyrol* the country people are always suspicious of strangers, whom they believe capable of bewitching their cattle. They will not permit such strangers to enter their stables if the latter do not pronounce a blessing on entering it, and if they are afraid of the evil power of some neighbor, they will, under no circumstances, lend any article to him or accept anything from him.

Several cases of *"bewitched cattle"* and *"blue milk"* are known to me personally, of which I will mention the following as an example:

At a farm-house, not far from C———, the milk became one day *"blue."* After having been deposited in the usual place, it began to darken, became lightly blue, and that color after a while deepened into an almost inky darkness, while the layer of milk exhibited *zigzag* lines, and soon the whole mass began to *putrefy* and to emit a horrible odor.

This occurred again and again every day, and the farmer was in despair. Everything was attempted to find out the cause of the trouble. The stable was thoroughly cleaned, the place where the milk was kept was changed, and a different food was given to the cattle, samples of the milk were sent to C——— to be examined by chemists, the old milk pots were replaced by new ones, etc., but nothing produced a change in the existing state of affairs.

At last a farmer's wife, who resided in the neighborhood, hearing of these things, went to that farmhouse to investigate the matter. She took with her a clean new bottle and filled it with the milk as it came from the *bewitched* cows. This milk she took home with her and deposited it in her own pantry, and from that day the trouble in the house of her neighbor ceased, and all the milk in her own house became blue.

Here again everything was tried to find out the cause, but without any success, until about three months afterwards, an old lady—a student of the writer's, living about 300 miles distant—effected another spell by a certain occult power, using some slips of paper on which she wrote *something*, and in consequence of which the trouble ceased. Be-

---

conclusion that if such persons make a bargain with evil spirits, they usually do this effectually, not by any word or ceremonies, but by entering into a state of harmony of feeling (becoming en rapport) with such evil entities, and they may do this unconsciously or unknowingly in their normal state, or it may be that only the *sidereal* man knows that such a compact exists.

fore it ceased, however, something strange happened. Before daybreak, as the milkmaid was about to enter the stable, some black thing like an animal rushed out of the half opened door, knocked the milk-pail and the lantern out of her hands, and disappeared. After this all went well again.

On another occasion, in a similar case that took place in the same neighborhood, the owner of the *bewitched* cattle was advised by the writer to take a sample of the milk of each cow, to mix it in a pan, to boil it over a slow fire, and to whip it with a rod of *blue steel* while it was boiling down, and to throw the rest away.

This advice he followed, and on the next day a person of bad repute was met, having his face covered with bloody streaks as if they had been inflicted with a rod. This man could not give a satisfactory account of the origin of his marks, and it is supposed that he was the punished *sorcerer*. The trouble then ceased.

These cases go to corroborate what the author says about the *Mumia*.

A great deal might be said in regard to this subject, but the author will not write it down, because he does not desire to give instructions in *sorcery*, or enable the wicked to use the knowledge obtained for the purpose of injuring others.

It is very desirable that some good and wise men, well versed in the *secret arts*, should be appointed by the authorities to counteract and prevent the evils produced by the wicked who practice *witchcraft and sorcery* (which is more prevalent in this country than supposed to be), and they should pay particular attention to *convents, monasteries,* and houses of *prostitution*, because in such places a *lascivious* and evil imagination is especially active, and great quantities of *sperma* are there collected by evil spirits, and that *sperma* contains a powerful *Mumia* which may be extracted and transformed into evil things; or it may decompose and become a strong poison, furnishing life to innumerable invisible *(microscopic)* existences, by which epidemics and plagues may be caused.

One *witch* may poison another by such means, and the familiar spirits of *witches* often steal *sperma* from persons who are addicted to the bad habits and use it for evil purposes.

An especially powerful poison that may be used in *sorcery* is the *menstrual* blood.

If a woman exposes a cloth impregnated with the *menstrual* blood to the rays of the new moon at night, and to the rays of the sun during the day, a powerful *basilisk* is created because it attracts the *"magnes salis."* This invisible poison may give rise to many and various diseases, because the moon is the *"menstrum mundi"* and exercises a very evil influence. Gold attracts mercury and *amalgamates* with it, and likewise

The moon exerts a certain *evil influence* periodically every month, the sun attracts the *"mercurium menstrui mulierum."*

and during such periods there is an especially strong sympathy between them.

Women should know such things and pay attention to them, else they may run great danger. It is a known fact that during the time of the plague many more women die than men.

It is also known that women who, on account of their age, have lost the power to *menstruate,* are more powerful than others to effect *evil spirits* and *sorceries,* and to injure men and animals.*

If you take turpentine and *distill* it, the spirit of turpentine will go away and the rosin remain; and if you mix the rosin again with the spirit, you will have your turpentine again as it was before.

Likewise the human blood contains a *fiery spirit,* and this *spirit* has its center in the heart, where it is most condensed, and from which it radiates, and the radiating rays return to the heart.

Likewise the world has its *fiery spirit* pervading the atmosphere, and its center is called the sun, and the influences radiating from the sun return to that center.

This sun radiates heat and attracts the vapors of the earth, and likewise the heart of man *attracts the "humidum menstrui,"* which is a poisonous planetary exhalation of the *microcosm* of woman.

The *"spiritus vite cerebri"* of an insane person is attracted toward the moon *the same manner* as the needle of the compass is *attracted* toward the pole, and such a person will therefore—*especially at the time of the new moon, when that attraction is strongest*—grow worse and begin to rave; and likewise the *"spiritus sensitivus"* of a man who is weak and offers no resistance may be attracted toward the moon and be poisoned by its evil influence.

The *witches* and *evil spirits* may, moreover, use certain invisible and poisonous elements, taken from *spiders, toads* and other villainous creatures, and use them in combination with the *menstrual* blood for evil purposes; but it is not advisable to publish the secret how it is done.

I will, however, say that sometimes they make an image of a person in wax and tie a rag soiled with the *menstrual* blood around it, and add the *Mumia* of the carcass of some animal—preferring one of an animal that has died of an ulcer—*and by using their evil imagination they throw the evil upon the person whom the image represents, and in this manner they may poison his blood and cause him to die.*†

---

*This was common during the *Middle Ages,* and many a poor old woman has been burned to death for having been suspected of being a *witch.* This, however, does not invalidate the statements of the author. In woman on the whole the will is more active than in man, and they are less liable to exercise self-control. A woman having been disappointed in love and embittered with the world, becomes a suitable instrument for the powers of evil to act through her organism.

† Poisonous and malicious animals are forms of life in which an evil quality of the will in nature has become manifest.

They sometimes take a mirror in a wooden frame and put it into a tub of water, so that will swim on the top with its face directed toward the sky. On the top of the mirror and encircling the glass, they lay a wreath of *Sinechrusmontes Behdem,* and thus they expose it to the influence of the new moon; and this evil influence is thrown toward the moon, and radiating again from the moon it may bring evil to those who have to look at the moon.

The rays of the moon passing through that ring upon the mirror become poisoned, and poison the mirror; and the mirror throws back *ether* to the atmosphere, and the moon and mirror poison each other in the same manner as two malicious persons by looking at each other poison each other's souls with their eyes.

If a mirror is strongly poisoned in this manner, the *witch* takes good care of it; and if she desires to injure some one she takes a waxen image made in his name, she surrounds it with a cloth spotted with *menstrual* blood and throws the reflex of the mirror through the opening in the middle upon the head of the figure or upon some other part of the body, using at the same time her *evil imagination* and *curses,* and the man whom the image represents may then have his vitality dried up and his blood poisoned by that evil influence, and he may become diseased and his body covered with boils.

Such is the *"pestis particularis,"* which may be known, if it affects a man who has not been near any other persons or places from which he may have caught the disease.

But if a *witch* desires to poison a man with her eyes, she will go to a place where she expects to meet him. When he approaches she will look into the poisoned mirror, and then, after hiding the mirror, look into his eyes and the influence of the poison passes from the mirror into her eyes and from her eyes *into the eyes of that person;* but the *witch* may cure her own eyes by making a fire and staring into it, and then taking the *menstrual* cloth and, after tying it around a stone, throw it into the fire. After the cloth is burned, she extinguishes the fire with her urine, and her eyes will be cured; but her enemy may become blind.

There are, moreover, *certain substances* used by *witches* and *sorcerers* which they may give to other persons in their food and drink, and by which they may render those persons *insane,* and such an insanity may manifest itself in various ways.

Sometimes it renders men or women *amorous,* or it makes them quarrelsome; it may cause them to be very courageous and daring or turn them into cowards. *Some will fall deeply in love with the persons who administered to them philters; and it has happened that in this way masters and mistresses have fallen deeply in love with the servants who administered to them such things, and thus they became themselves the servants of their servants.*

Even horses, dogs and other animals have thus been brought under the influence of such spells.

If women administer such things to men, the latter may fall so deeply in love with the former *as to be unable to think of anything else but them;* and if men administer such things to women, *the latter will continually think of them.*

But the things which such persons use for such purposes are nothing else but substances that have been long in contact with their own bodies and which contain a part of their own vitality.

Women are more successful in such experiments because they are more impulsive, more implacable in their revenge, and more inclined to envy and hate.

If they are fully absorbed by their own imagination, they call into existence an *active spirit* that moves their imagination wherever they may desire it to go.

A wood-carver takes a piece of wood and carves out of it whatever he has in his mind; and likewise the imagination may create something out of the essence of life.

The *Mumia* is the *corpus* of which the imagination makes use for the purpose of taking some form.*

It is lifted up and expanded by the *power of faith,* and it contracts and sinks into the mind by being impressed by the will.

Women have a greater power of imagination during their dreams and when they are alone, and they ought therefore not to be left alone a great deal, but ought to be amused, because if they are ill-disposed and harboring evil thoughts they may by the power of their imagination poison the food which they cook, or make it impure, without being themselves aware of it.

Women who are occupied a great deal with their own imagination, and who are unable to control it, should not be permitted to nurse and educate infants, because the impressions which their imagination creates may unconsciously impress itself and act injuriously upon the minds of the latter.

The imagination is the cause that beings may be created out of the *Mumia Spiritualis,* which may possess great powers.

By the power of imagination foreign bodies may be transformed invisibly into the bodies of human beings, in the same manner as if I take a stone in my hand and put it into a tub of water, and without withdrawing my hand I leave the stone in the water.

Menstruating witches especially may dissolve *(dematerialize)* bodies

* The more the physical body is active, the more will it need material food. The more the astral body is active, the more will it attract nutriment from the *astral plane.* The more divine love is active in man, the more will his soul receive of the substance of Divine Wisdom. Each of these three states has its own functions and qualities.

by the power of their imagination. They make a figure of wax representing the person whom they wish to injure and then tie a cloth spotted with *menstrual* blood around the neck of that figure, and attach by means of a string drawn through the pulpy mass of a crushed spider.

They then take a bow and arrow made of a certain kind of wood; they tie pieces of glass or nails or bristles or anything else to that arrow, and shoot it into the waxen image; and in this way the articles dissolved by their imagination are by the power of the *Mumia* transmitted into the body of the sensitive person and there they may be found in a corporal form.

The power of the imagination is a great factor in medicine. It may produce diseases in man and it may cure them. But this is not done by the powers of characters made in wax or being written on paper, but by an imagination which perfects the will.

All the imagination of man comes from the soul. The soul is the seed of the *Microcosm,* and from that seed the imagination proceeds into the *Microcosm.* Thus, the imagination of man is a seed that becomes materialized or corporeal.

A thought is an act having an object in view.

I need not turn my eye with my hand in the direction in which I desire to see, but my imagination turns it wherever I want it.

An imagination coming from a pure and intense desire of the heart acts instinctively and without any conscious effect.

The power of a strong imagination directed upon another may kill or cure him, according to the nature of the desire that impels the force, and which may be good or evil. *Therefore, a curse may be productive of evil and a blessing productive of good, if it comes from the soul.*

The curse of the oppressed poor is nothing but an imagination; but that which they desire in cursing, enters into their imagination and from the imagination results the act.*

The evil element in the soul of him who acted evil attracts unto themselves the evil will set free by the curse of him who has been injured; for the soul is like a magnet, atracting unconsciously that which corresponds to its nature. *(Like attracts like.)*

Magic is a great hidden wisdom, just as that which is commonly called human reason is a great folly.

To use wisdom, no external ceremonies and conjurations are required.

The human soul is a great thing, so great that no one can fully express its greatness. It is imperishable and like spirit.

If you only knew all the powers of the human soul, nothing would be impossible for you. The imagination is fortified and perfected *through*

---

* See The Master Key, as it deals with the subject, "The Art of Getting Rich."

faith in the power of your own soul, and each doubt destroys the effect of its labor.

Faith must confirm the imagination, because it perfects the will.

The reason why men have not a perfect imagination is because they are still uncertain about their power, but they might be perfectly certain if they only possessed true knowledge.

*If the imagination of a man acting upon another cannot always accomplish what he desires, it is because it is too weak to penetrate the armor of the soul of that other person, and a weak imagination has no effect upon another person if the latter is protected by a strong and resisting faith, and each one may strengthen his own faith and make his soul invulnerable to evil influence and disease by believing in the supreme power of his own soul.**

Those who are *strong in their faith,* and full of *confidence* that the divine power in man can protect him against all evil influences, whether they come from an incarnated or a disincarnated entity, *cannot be harmed by either.*

But if a weak person is *obsessed* by such an evil influence and is *unable to drive it out,* then it is necessary that some other person who possesses that spiritual power should drive it out in his place.

A worm may grow in a hazelnut although the shell of the nut is whole, and there is no place where the worm could have entered. *Likewise, an evil spirit may enter into the body of a man and produce some disease without making a hole into him.*

If his mind is weak and his soul not protected by *faith and confidence,* it may enter; and therefore the best remedy is a *strong mind,* illuminated by the interior light of *Wisdom* and *Magic.*

Ills of the body may be cured by physical remedies or by the power of the spirit acting through the soul.

Ills of the soul are cured by the powers of the spirit (which are brought into action by faith), but to do this requires more than mere lip prayer and gibberish and idle ceremonies, but the consciousness of the spirit that *it can accomplish that which it desires to do.*

A *paternoster* is useless if the lips speak it while the soul desires evil. *He who is dressed up like a clergyman is therefore not necessarily a spiritual person, although he may have been ordained by the church. To be ordained by man does not imply the possession of spiritual power; because such a power can only be given by the spirit; he who possesses*

* Fear makes a person negative and liable to be infected. During the time of epidemic diseases, those who are not afraid of being infected are the least liable to become their victims. He who is confident that he cannot be infected by sorceries is not liable to become their victim. He who fears, thinks, or realizes nothing but evil, has no confidence in God (who is within him), he only imagines disease and death, and thus he creates disease in his imagination and ultimately attracts disease to himself.

the power to cure diseases and to drive out evil influences by the power of the spirit is ordained by true faith and Magic.

The others are quacks and maleficants in spite of their superstitious beliefs, their illusory science, and their man-made authority.

Faith is a power of the soul and not of the ceremony.

All fasting and praying done by hypocrites *for the purpose of showing off their piety* is the work of the devil *(evil)* in them.

All blessings and benedictions with *"holy water,"* etc., are things which the evil spirits invented to make men believe that they could dispense with the God within their own soul, and find their salvation in ceremonies.

St. Peter is not superior to any man; neither can the evil spirits do anything to man but what *doubt* in him permits them to do.

If we give the *true faith* out of our hand, we will be without it; if *"belief in self"* departs from the soul then will the evil spirits therein have free play.

CHAPTER XVI.

Astral Influences—Pneumatology.

THE *Orthodoxy* of the *Middle Ages* looked upon angels and devils and departed human spirits as being personal *entities.* They personified the powers of good and evil and made of them *caricatures* and monsters that flitted from place to place, attempting to subjugate the souls of men to bring them within their power. The governmental institutions during those times were those of *oligarchy,* and the poor were dependent upon the favors of the rich. The power of the church was supreme, and the dictates of the clergy suffered no disobedience. Servility and the craving of personal favors were the order of the day, and this state of mind necessarily influenced and modified the religious conceptions of the people. The supreme spirit of the universe became degraded in their eyes to a personal tyrant, into whose favor they attempted to wheedle themselves by penitences, supplications, and by means of the intercessions of priests, who were supposed to be his favorites. Everything that could not be reconciled with existing prejudices and opinions were attributed to the devil; and the horrors of the *inquisitions,* religious persecutions and *witch-trials* are too well known to be required to be recalled to the memory of the reader.

THE PNEUMA OR SOUL.

"Pneuma," or "Soul," means a semi-material spirit, an essence or form which is neither material in the common acceptation of that term, nor pure spirit. It is, like everything else in the universe, a form of will, and may be with or without any intelligence. Usually it means the connecting link between spirit and body; but there are beings who belong entirely to the realm of the soul and have no such bodies as are commonly called "material."

It may be said that the soul is a certain state of activity of the will, and the same may be said of the physical body; for if we look at the universe as being a manifestation of will in motion, then all forms and objects that we know of, or which we can imagine, are certain vibrations of will. Thus, we may look upon physical nature as being constituted of a low order of vibrations; upon the soul as a higher octave of the same, and the spirit as being one higher still. If the physical body dies,

the lower octave ceases to sound; but the higher one continues and will continue to vibrate as long as it is in contact with the highest; but if the spirit has become separated from it, it will sooner or later cease its activity. Thus, if to form the substance of the body of the paradisiacal man, *"the man of new Olymp" (Devachan)* and the lower essences of the soul, from which the spirit has departed, dissolve in the astral elements to which they belong, as the earthly dissolves the elements of the earth.

This dissolution, however, does not take place immediately at the time of the separation of the soul from the body, but may require a long time. That which constituted the mind of a man *(the astro)* still continues to exist after the death of the body, although the *astrum* is not the person to which the *astrum* belonged. If a man has been true during his life, his spirit will be true after his death. If he has been a great *astronomer,* a *magician* or *alchemist,* his spirit will still be the same, and we may learn a great many things from such spirits, they being the remnants of the mind which once constituted the terrestrial man.

There are two deaths, or two separations. The separation of the spirit and soul from the body, and the separation of the spirit from the soul; or, to express it more correctly, of the spiritual from the merely intellectual and animal soul. If a person dies a natural death (i. e., from old age) his passions have died out during his life, his selfish will having become weak and his mind like that of a child putting its confidence in its father, his spirit and soul will at the time of his death become free from material bonds and be attracted to a higher zone in spirit life.*

This kind of a soul does not enter into communication with mortals, because it has no desire for anything earthly. It does not *"think"* or speculate about terrestrial things or worry itself about its relatives or friends. It lives in a state of pure feeling, *bliss and enjoyment.*†

Such is the fate of those who die a natural death without development; but the condition of those who die prematurely without being regenerated, either by their own hands or in consequence of some accident, differ greatly, because, although their souls have become forcibly separated from their bodies, the spirit does not therefore necessarily leave the soul, but may remain with it until another separation takes place. They remain in such cases human beings like the others, only

* When the soul has passed through death, it is then in the essence of spirit. It remains with the works which it has produced there, and in this state it will behold those souls now in spirit life. In the unfathomable world where the soul is, there is no end or object which that soul will have to attain. Where the carrion is, there will the eagles assemble. All that the soul desires will come to it.

† The majority of souls depart from their terrestrial forms without spiritual understanding and development are connected therewith only by a small thread. Such souls having but little spirituality, will not exist in such glorious bliss as those whose spirituality has been unfolded upon the earth.

with this difference: that they do not possess a physical body, and they remain in such a state until the time arrives when, according to the law of nature and their own predestination *(Karma)*, their physical death should have taken place. At that time the separation of their higher and lower principles takes place.

Up to that time they possess their *astral* bodies. Such bodies are invisible to those not developed, but they are visible to them, and have sensation* and perceptive faculties, and they perform in their thoughts that which they have been in the habit of performing during life, and believe that they are performing it physically. They still remain in the earth sphere, and are called *Caballi, Lemures,* etc. They are still in full *possession* of their *earthly desires* and *passions;* they attempt to *satisfy them,* and are instinctively attracted to persons in whom they find corresponding *desires and passions,* and to such places where they hope to satisfy them by entering into sympathy with such persons (mediums), and they are therefore often inclined to instigate such mediumistic persons to the commission of crimes and immoralities; neither can they avoid doing so, because by losing their physical bodies they have also lost the necessary amount of energy and will power to exercise self-control and to employ their reasoning faculties. They often haunt the places where they used to spend their time during life;† thus attempting to find relief from their burning thirst after the gratification of their desires. Wherever their thoughts attract them, they will go. If they have committed some crime, they may be bound by repentance to that place where it was perpetrated. If they have a treasure buried, care for their money may hold them there. Hatred or desire for revenge‡ may tie them to their enemies; love may turn them into vampires, and connect them with the object of their passion, provided that there are some elements in the latter which will attract them, because the astral body of an evil person cannot influence the mind of a pure person, neither during life nor after death, unless they are mutually connected by some similarity in their mental organization.§

---

* Sensation is an attribute of life. If life resides in the astral body, the astral body will have sensation, and as long as that body is connected sympathetically with the dead physical body it may even feel any injury inflicted upon the latter.

The physical body, if it is inanimate, has no sensation; the latter belongs to the inner man. Wherever the center of consciousness is established, there is sensation.

† Books might be filled with reliable accounts of haunted houses, and instances in which such ghosts have been seen are exceedingly numerous. Some people that may not be able to see them may feel them instinctively or even physically, like a cold wind or like a current of electricity passing through the body.

‡ Chinamen and Hindoos have been known to kill themselves for the purpose of revenge, so that their souls may cling to their enemies and trouble their minds or drive them to suicide. It is also well proven that wars are often followed by numerous suicides occurring in the victorious army.

§ Such a case of vampirism is personally known to me, the author. A young man killed himself on account of his passion for a married lady. The latter loved

Under certain circumstances, such human entities may become visible or manifest their presence in some manner.

They may appear in bodily shape, or remain invisible and produce sounds and noises—such as knocks, laughing, whistling, sneezing, howling, groaning, sighing, walking, trampling, throwing stones and moving articles of furniture or other objects, and all this may be done by them for the purpose of calling the attention of the living, so that they may obtain an opportunity to enter into communication with them.*

But not the appearance of *supramundane* or *submundane* visitors are caused by apparitions of the *ghosts* or *astral bodies of suicides or victims of accidents*, nor by the *astral corpses* and the *evestra* of the dead; but there are other invisible *entities* that may haunt the houses of mortals, and may become occasionally visible and tangible to the physical senses, if the conditions necessary for such a purpose exist.

One of these classes is made up of the being called "phantasmata." These ghost-like spirits are *"nocturnal spirits,"* having reasoning capacities similar to those of man. They seek to attach themselves to men, especially to such as have little power of self-control, and over whom they may gain power.

There are a great many kinds of such spirits, good as well as evil ones, and they love to be near man. In this they are comparable to dogs, who are also fond of the company of men. But man can profit nothing from their company. They are empty shadows, and are only an encumbrance to him.

They are afraid of red corals, as dogs are afraid of a whip; but the brown corals attract them.†

---

him, but did not encourage his advances on account of her matrimonial obligations. After his death his astral form became attracted to her, and as she was of a mediumistic temperament, he found the necessary conditions to become partly materialized. It required a long continued effort until she finally became rid of the incubus.

If our practitioners of medicine were better acquainted with occult facts, many "mysterious" cases that come under their observation might become clear to them, and they would soon obtain a deeper insight into some cases of mania, hysteria, hallucination, etc.

* All such spirits are the product of imagination and will. If a person has an evil imagination, he creates a corresponding form in his mind, and if he infuses that form with his will he has then created a *"spirit."*

† The author *recommends the wearing of red corals* as a remedy against melancholy and *witchcraft*. They are ruled by the influence of the sun, while those of brown color are under the influence of the moon. The red ones are disagreeable not only to Phantasmata, but also to Monsters, Incubi, Succubi, and other evil spirits, but the brown corals are agreeable to and attract them.

I know of some cases of *obsession, melancholy, depression of mind, hypochondria, etc.*, that have been successfully treated by the wearing of *red corals*, while other articles employed for the same purpose had no effect, and the cure could therefore not be attributed merely to the belief of the patient.

The ignorant will find it easier to ridicule such things than to explain them.

Some people believe that such spirits can be driven away with holy water and by the burning of incense, but a genuine holy water cannot be had so long as no man is found holy enough to be able to sooner attract evil spirits than drive them away, because all evil spirits are attracted by things that are attractive to the senses, and if we wish to drive them away it would be more reasonable to employ disagreeable odors for such a purpose.

The true and effective power against all evil spirits is the burning of Temple Incense and the exercise of a strong will. If we love all the source of all good with all our heart, mind and desire, we may be sure never to fall into the power of evil; but priestly ceremony—the sprinkling of water, and the singing of incantations—are the inventions of clerical vanity, and they therefore take their origin from the source of all evil.

Ceremonies were instituted originally to give an external form to an internal act; but where the internal power to perform such acts does not exist a ceremony will be of no avail except to attract such spirits as may love to mock at our foolishness.

Another class consists of the *Incubi and Succubi,* of which *rabbinical* traditions speak in an *allegorical* manner as having been created by the spilling of the seed of *Adam* (the animal man) while engaged with *Lilith,* his first wife (meaning a morbid imagination).

Imagination is the cause of *Incubi* and *Succubi* and *Fluidic Larvæ.*

The Incubi are male and the Succubi are female beings. They are the outgrowths of a *lewd* and intense imagination of men or women, and after they take form they are carried away. They are formed of the *Sperma* found in the imagination of those who commit the unnatural sin of *Onan* in thought and desire.

Coming as it does from the imagination alone, it is no true *Sperma,* but only a corrupted salt *(essence).* Only a seed that enters the organs which Nature provided for its development can grow into a body.*

If a seed is not planted in the proper soil, it will rot. If *sperma* does not come in the proper *matrix,* it will not produce anything good, but something useless. Therefore, the *Incubi* and the *Succubi* grown out of corrupted seed, without the natural order of things, are evil and useless, and *Thomas* of *Aquinas* has made an error by mistaking such a useless thing for a perfect thing.

---

* It is here not the question of merely visible and tangible things, but of the products of the mind, which are also substantial, and which may become visible and tangible under certain conditions.

The visible body as well as the terrestrial body act each in its own way. That which the visible body performs is done with the hands; the inner man works by means of his imagination and will. The works of the former appear to us real; those of the latter like shadows.

This *sperma* coming from the imagination is born in *Amore Hereos*. This means a kind of love in which a man may imagine a woman or a woman a man to perform the connubial act with the image created in the sphere of his mind. From this act results an expulsion of useless *ethereal* fluid, impotent to generate a child, but capable of bringing *Larvae* into existence.

Such an imagination is the mother of a luxurious unchastity, which, if continued, may render man *impotent* and woman *sterile*, because much of the true creative and formative power is lost by the frequent exercise of such morbid imagination.

This is frequently the cause of *moles, aberrations, miscarriages* and *malformations*.

Such corrupted *sperma* may be taken away by spirits that wander about at night, and who may carry it to a place where they may hatch it out.

There are spirits that may perform an *"actus"* with it, as may also be done by *witches*, and in consequence of that *"actus"* many curious *monsters* of horrible shape may come into existence.

If such *monsters* are born from a powerful, conscious imagination, the same consciousness will also be created in them.

The spirits of night may use all that is born from such *sperma* according to their pleasure, but they can use nothing of a human character or possessing true spirit. *Amos Hereos* is a state of the invisible body, and is caused by an overheated imagination, stimulated to such an extent as to eject *sperma*, out of which *Incubi* and *Succubi* may grow.

In ordinary *Pollutionibus Nocturnalis*, the body loses *sperma* without any effort of the imagination, and the spirits of night can therefore not use it for their purposes.

If women who have passed beyond the age of fertility and are unchaste and of a vivid imagination, they may also call such things into existence.

If persons of either sex have lewd desires and an active imagination, or if they are passionately in love with another person of the opposite sex and unable to obtain the object of their desire and fancy, then an *Incubus* and *Succubus* may take the place of the absent object, and in this way *sorcerers* may call *Succubi* and *witches Incubi* into existence.*

---

* *Medieval occult literature* and that of *Modern Spiritualism* contain many examples of *Incubi* and *Succubi*, some having appeared visibly and tangibly; others, though unseen, were touched and felt.

Such cases are at the present day much more numerous than is commonly believed, but they can only "materialize" if the necessary conditions are given. They are therefore only felt during a state of sickness, and after the recovery of the patient they disappear, because they cannot draw the elements necessary for materialization out of a healthy constitution.

Such *Succubi* and *Incubi* are therefore the products of a physical and morbid diseased state. The morbid imagination creates an image, the will of the person

The cure of obsession is a purely psychical and moral act. The *obsessed* person should use true *"faith in self"* and abstinence, and after that a strong-willed person should *will* such spirits to depart.*

The reason why those who have never developed the inner sight (spiritual) cannot see such *astral entities* is because they are transparent as air. You cannot see the air unless you produce a smoke in it, and even in that case you do not see the air itself, but the smoke that is carried by the air. But we may feel the air when it moves, and we may also occasionally feel the presence of such entities, if they are dense enough to be felt. Moreover, the purpose of our physical senses is to perceive the objects that exist on the plane for which these senses are adapted, and therefore the physical senses exist for the purpose of seeing physical things, and the senses of the inner man are made to see things of the spiritual plane.

When the outer senses are inactive, the inner senses (spiritual sight) may awaken to life, and we may see the objects on the *astral plane* as we see things in a dream.

There are also some poisons by which the organic activity of the body may be suppressed for a time, and the consciousness of the inner man be rendered more active, and which may therefore enable us to see the things on the astral plane. But such poisons are destructive of reason, and very injurious to the health. In *fevers, deliriums,* etc., such things may also be seen.

Some of them may be the creations of the mind of the patient, others may have been created by the morbid imagination of another person, as described above.†

But if such entities are invisible under normal conditions to a human being, they may be well enough perceived by a human elementary consciously existing on their plane, and what is still more, depraved human

---

* It often happens that bodily diseases are the cause of morbid desires. A disease of the skin *(pruritus vaginae or scroti)* may cause *erotic* desires; a displacement of the womb, an erosion ulcer, or inflammation of the *os uteri* cause mental depression and hysteria; piles may cause melancholy, etc., etc.; but all such causes are, in their turn, the effects of previous causes that may have a psychical origin, and they establish the conditions by which elementary influences may act.

† Experiments that have been made in London with the inhalations of various *ethers—chloroform, nitrous oxide gas,* and *hydrocarbonates*—have had the effect of producing such hallucinations. Before these gases were known, fumigations of poisonous substances were used for such persons.

The receipt for the materials used for such fumigations were kept very secret, on account of the abuse that might have been made of such a knowledge, and in consequence of which a person may be even made insane.

One of the most *effective fumigations* used by the writer for the purpose of causing apparitions is made of *Henbane* mixed with *Temple Incense.*

The fumigations to drive away evil spirits are made of sulphur mixed with *Temple Incense.* For the first use one-third Henbane and two-thirds *Temple Incense.* For the second use one-third Sulphur and two-thirds *Temple Incense.*

characters may take themselves the forms of animals and monsters to which they were brought to resemble by their evil thoughts.

*Form is nothing but an appearance representing a character and the character shapes the form. If the character of a person is thoroughly evil, it will cause the astral form to assume a hideous form. Therefore the souls of the depraved may appear in animal shapes.**

Pure spirit has no form. It is formless like the sunshine. But as the sunshine causes the elements of matter to grow into plants, likewise the soul substances may be formed into beings having shapes, through the action of the spiritual rays.

There are *good spirits* and *spirits of evil; planetary spirits* and *purified spirits.* There are the *spirits* of the *four elements,* and there are many thousand different kinds.

There is a never-ending chain of births and transformations taking place in the world, of causes (*spirits*) as in the world of effects (*forms*).

The lives of some such entities extend over enormous periods of time; others have only a short individual existence.

According to the *Brahminical* teachings, there are seven main classes of spirits, some of them having innumerable subdivisions:

1st. *Arupa* (formless spirits), planetary spirits—the intelligent sixth principle of the planet whose product they are.

2nd. *Rupa Devas* (having forms). High planetary spirits. *Dhyan Cholans.*

3rd. *Pisachas and Mohinins.* Male and female elementaries, consisting of the astral forms of the dead, they may be obsessed by elementals and cause Incubi and Succubi.

4th. *Mara Rupas:* Forms of desire or passion. Souls doomed to destruction.

5th. *Asuras:* Elementals (Gnomes, Sylphs, Undines, Salamanders, etc.). They will develop into human beings in the next Manvantara (cycle of evolution).

6th. *Beasts:* Elementals having animal forms, monstrosities.

7th. *Raksasas* or demons: Souls of *sorcerers* and of men with great intelligence, but with evil tendencies. Criminals for the advancement of science, dogmatists, sophists, vivisectionists, etc., furnish material for the development of such "devils."

The *Asuras* are often called *Devas,* and are worshipped in many places in *India.* They are the guardian spirits of certain places, gardens, houses, etc., and have temples of their own.

There are many thousand varieties. Each child receives at the time

---

* This is confirmed by *Swedenborg* in his description of Hell, and also by *Jacob Boehme.*

The animal soul of the departed takes the form and shape of that animal whose character predominated in his constitution.

of its birth a familiar spirit or genius, and such spirits some time instruct their pupils even while the latter are in their earliest youth. They often teach them to do very extraordinary things.

There is an incalculable number of these geniuses in the universe and we may learn through them all the mysteries of the *Chaos* in consequence of their connection with the mysterious *magnum*. Such familiar spirits are called *Flagae*.*

There are several kinds of *Flagae*, and there are two ways by which we may obtain knowledge through them. One way is by their becoming visible and able to talk with us; the other way is by their invisible influence upon your mind.

The art of *Nectromancy*† enables man to perceive interior things, and there is no mystery concerning any human being that may not be found out by that art, and the Flagae may be made to reveal it either by persuasion or by the strength of one's will, for the *Flagae* obey the *will* of man for the same reason as a soldier obeys the will of the commander, or an inferior obeys that of his superior, although the latter may be physically stronger than the former.

The *Flagae* can be made to appear visibly in a *Magic Mirror* or a crystal, etc. And not only the *Flagae* themselves, but the person to whom they belong, may be seen and all their secrets known. And if it is not practicable to cause them to become visible, such secrets may be found out by communication of thought or by signs, allegorical vision, etc.

By the assistance of these *Flagae*, hidden treasures may be found and closed letters may be read, and everything may be seen, no matter how much it may be hidden from sight, for the opening of the interior sight removes the veil of matter.

Things that have been buried may thus be found; stolen goods may be recovered, etc. The *Flagae* may reveal their secrets to us in dreams, the good as well as the evil. He who obtains knowledge obtains it from the spirits; he who knows the *elementals*, knows himself; he who understands the nature of the elements understands how the *microcosm* is constructed. *Flagae* are the spirits that instructed mankind in arts and sciences in ancient times, and without them there would be no science or philosophy in the world.‡

---

*They are evidently a different class of "familiar spirits" than the "invisible guides" mentioned above. The spirit which each child receives at its birth, and which attends to the person during his terrestrial life, is his own spiritual self, the *"Karana Sharira."*

†*Nectromancy* is not to be confounded with *Necromancy*.

‡The whole of the universe is an expression of consciousness, and there are therefore innumerable states of conscious and intelligent will in the world, some in visible and some in invisible forms; some shapeless, like currents of air; others undefined, like mists or clouds; others solid as rocks; some permanent, like the stars.

In the practice of divination by *sortiligeium*, etc., the *Flagae* guide the hand.

Such arts are neither from God nor from the devil, as many believe, but they are from the *Flagae*. The ceremonies that are customarily used on such occasions are mere superstition, and have been invented to give to such occasions an air of solemnity. Those who do practice that art are often themselves ignorant of the laws that control it, and they may attribute the results obtained to the ceremonies, and mistake their Tomfooleries for the essential thing.*

In regard to the reliance that can be put into the revelations of *invisible beings, entities, elementaries, etc.*, the writer would say that evil spirits love to lead men into error, and therefore their prophecies are usually unreliable and their predictions based upon trickery. Many spirits are mute so that they may not tell everything so plainly to man that the latter does not need to use his reason to avoid making mistakes. The spirits do not always instruct man, and they do not always obey his command.

Therefore they are often silent when their talk is most needed, and they frequently speak false when it is of the utmost importance to know the truth.

This is the reason that so many things that have been told by spirits have been proved lies and illusions, and some spirits lie a great deal more than others.

But it may happen that perhaps out of a dozen predictions made by such spirits, one accidentally comes out true, and ignorant people will in such cases pay no attention to the fact that the eleven predictions were false, but they will be ready to believe everything that such spirits may say.

Such spirits often teach those persons who deal with them to perform certain ceremonies, to speak certain words and names in which there is no meaning, and they do all such things for their own amusement, and to have some sport at the expense of credulous persons. They are seldom what they pretend to be; they accept names and one will use the name of another, or they may assume the mask and the ways of acting of another.

If the occult student has such a spirit, belonging to a better class, he may make a good medium; but one who has a lying spirit will hear

* The rationale on which divination, geomancy, the practice of the Divining Rod, etc., is based, is that by means of such practices in regard to certain things, such as already exist in the spirit of man, may come to the understanding of the intellect of the personality.

The inner man cannot under all circumstances, communicate his knowledge to the external man, because the consciousness of the two is not identical, but the spirit may influence the nerve or aura of the person and control the muscles of his body, and thus guide his hands.

nothing but lies; and on the whole, many evil spirits surpass each other in deception and lies.*

Man is an instrument through which all the three worlds, the *spiritual,* the *astral* and the *elementary* world, are acting. In him are beings from all these worlds, reasonable and unreasonable, intelligent and unintelligent creatures.

A man without any *self-knowledge* and *self-control* is made to act according to the will of these creatures; but the true *philosopher* acts according to his own will.

If the *masters* to which man obeys are foolish, their servants will also act foolishly. It is true that everyone thinks that he is the master and that he does what he pleases; *but he does not see the fool within him, who is his master, and in whom he becomes a fool himself.*

There is another class of spirits: the *Safanae* of *Elemental Spirits of Nature.* The *Elementals* are not spirits, because they have flesh, blood and bones; they live and propagate offspring; they eat and talk; act and sleep, etc., and consequently they cannot be properly called *"spirits."* They are beings occupying a place between men and spirits, resembling men and women in their organization and form, and resembling spirits in the rapidity of their locomotion. They are intermediary beings or composita formed out of two parts joined to one, just as two colors mixed together appear as one color, resembling neither one nor the other of the two original ones.

The *Elementals* have no higher principles; they are therefore immortal, and when they die they perish like animals. *Neither water nor fire can injure them, and they cannot be locked up in our material prisons.* They are, however, subject to diseases. Their costumes, actions, forms, ways of speaking, etc., are not very unlike those of human beings, but there are a great many varieties. They have only animal intellects, and are incapable of spiritual development. These spirits of nature are not animals; they have a reason and language like man; they have minds, but no spiritual soul.

This may appear strange and incredible, but the possibilities of nature are not limited by man's knowledge of them, and the wisdom of the Creator is unfathomable. They have children and these children are like themselves.

They are liable to sickness and they die like animals. Their habits resemble those of men; they work and sleep; they eat and drink and make their clothing, and are nearest to man. They live in the four elements: The *Nymphae* in the element of water; the *Sylphs* in that of

* Those who have some experience in modern spiritualism will recognize the truth of this statement. Spiritualists should not act upon the advices of spirits, if such advices are against their own reason, and scientists should not rely on the opinion of others if such opinions are against their own common sense.

the air; the *Pigmies* in the earth, and the *Salamanders* in fire. They are also called *Indinae, Sylvestres, Gnomi, Vulcani,* etc.

Each species moves only in the element to which it belongs, and neither of them can go out of its appropriate element, which is to them as the air is to us, or the water to the fishes, and none of them can live in the element belonging to another class.

To each *Elemental* being the element in which it lives is transparent, and respirable, as the atmosphere is to ourselves.

The four classes of nature spirits do not mix with each other; the *Gnomes* have no intercourse with the *Undines* or *Salamanders,* nor the *Sylvestres* with either of these. As a fish lives in the water, it being its element, so each being lives in its own element. For instance, the element wherein man breathes and lives is the air; but to the *Undines* the water is what air is to us, and if we are surprised that they are in the water, they may also be surprised because we are in the air. Thus the elements of the *Gnomes* is the earth, and they pass through rocks and walls and stones like a spirit; for such things are to them no greater obstacles than the air is to us.

In the same sense the fire is the air in which the *Salamanders* live; but the *Sylvestres* are the nearest related to us, for they live in the air like ourselves. They would be drowned if they were under water, and they would suffocate in the earth and be burned in the fire, for each being belongs to its own *chaos* and dies if transported into another one. If that *chaos* is gross, the beings living in it are subtle, and if the *chaos* is subtle the beings are gross. Therefore we have gross bodies, so that we can pass through the air without being blown down, and *Gnomes* have subtle forms, so as to be able to pass through the rocks.

Men have their leaders and authorities; bees and ants have their queens, sheep and other animals have their leader also, and we also have the spirits of nature, their kings and queens.

The animals receive their clothing from nature; but the spirits of nature prepare it themselves.

The omnipotence of the Creator is not limited to his taking care only of man, but is abundantly able to take care also of spirits of nature and many other things of which men know nothing. They see the sun and the sky the same as we because each element is transparent to those who live therein. Thus the sun shines through the rocks for the *Gnomes,* and the water does not hinder the *Undines* from seeing the sun and the stars. They have their summers and winters, and their *"earth"* bears them fruit, for each being lives on that element whereof it has grown.

As far as the personalities of the *Elementals** are concerned, it may

* Semi-animal man may be looked upon as an elemental of the air, originating from a union of the *Dhyan-Chohans* (Sons of Wisdom) with daughters of giants. (See Bible, Genesis, iv:4.)

be said that those belonging to the elements of water resemble human beings of either sex; those of the air are greater and stronger; the *Salamanders* are long, clean and dry. The *Pigmies* are the length of about two spans, but they may extend or elongate their forms until they appear like giants. The *Elementals* of air and water, the *Sylphs* and *Nymphs,* are kindly disposed towards man. The Salamanders cannot associate with him on account of the fiery nature of the element wherein they live, and the *Pigmies* are usually of a malicious nature. The latter are building houses, vaults, and strange looking edifices of some certain semi-material substances unknown to us. They have some kind of alabaster, marble, cement, etc., but these substances are as different from ours as the web of a spider is different from our linen. *Nymphs* have their residences and palaces in the element of water. *Sylphs* and *Salamanders* have no fixed dwellings.

On the whole, the *Elementals* have an aversion against self-conceited and opinionated persons, such as dogmatists, scientists, drunkards and gluttons, and against vulgar and quarrelsome people of all kinds; but they love natural men, who are simple hearted and childlike, innocent and sincere, and the less there is of vanity and hypocrisy in a man, the easier will it be for him to approach them; but otherwise they are as shy as wild animals.

Man lives in the exterior elements, and the *Elementals* live in the interior elements.

They have dwellings and clothing, manners and costumes, languages and governments of their own, in the same sense as the bees have their queens and herds of animals their leaders. They are sometimes seen in various shapes.

Salamanders have been seen in the shape of fiery balls, or tongues of fire running over the fields or appearing in houses.

Nymphs have been known to adopt the human shape, clothing and manner, and to enter into a union with man.

There are certain localities where large numbers of *Elementals* live together, and it has occurred that a man has been admitted into their communities and lived with them for a while, and that they have become visible and tangible to him.*

---

*It is not credible that a person has entered with his physical body into the Venus mountain or Untersberg, or any other such renowned places of which popular tradition speaks. Neither have the witches and sorcerers of the Middle Ages been at the witch-Sabbath in their physical bodies, and it seems equally improbable that a person should ever have entered physically the abodes of disembodied adepts. But the physical body of a man is not the man; it is only his external shadow, and wherever man's consciousness is, there will he be present himself. But while he is there, he does not miss his exterior body, of which he has no more use than a part of his clothing purposely laid away, and on reawakening to physical consciousness he may well believe that he has been to such a plane in his physical form.

The spirits are invisible to many, but, nevertheless, a spirit may appear to our physical sight, and likewise man is invisible to the spirits of nature, and what the *Undines* know of us is to them merely what fairy tales are to us.

The *Undines* appear to man, but not man to them.

Man is gross in the body and subtle in the *Chaos;* therefore they may enter his *Chaos* (astral form) and appear to him and remain with him, marry and bear children with him. Thus an *Undine* may marry a man and keep house with him, and her children will be human beings and not *Undines,* because they receive a human soul from the man, and moreover the *Undine* herself thereby receives the germ of immortality.

Man is bound to Nature by means of his spiritual soul, and if an *Undine* becomes united to man, she will thereby become bound to nature.

As an *Undine,* without her union with man, dies like an animal, likewise man is like an animal if he severs his union with Nature. Therefore the *Nymphs* are anxious to become united with man; they seek to become immortal through him. They have a mind and intellect like man, but not the immortal soul, such as we have obtained through the development.

But the spirits of the earth, the air, and fire, seldom marry a human being. They may, however, become attached to him and enter his service.

It must not be supposed that they are airy nothings or merely ghosts or appearances; they are of flesh and blood, only subtler than man (i. e., of the substance of the mind).

The *Nymphs* sometimes come out of the water and may be seen sitting on the shore near their dwelling, and they as well as the *Gnomes* have a language like man; but the spirits of the woods are more rough and speak nothing, although they are able to speak and are clever.

The *Nymphs* appear in human form and clothing, but the spirits of fire are of a fiery shape. They are usually not to be found in the company of men, but they come to cohabit with old women, such as are *witches,* and they are sometimes *obsessed* by the evil spirits.

All this is in the Divine order of things and will become manifest in due time; so that we will then be able to see that which now seems almost incredible.

In the legends of the saints, the *Elemental* spirits of nature are often alluded to as *"devils,"* a name which they do not deserve; because there are good as well as bad elementals; but although they may be very selfish, they have not developed any love for absolute evil because they have only mortal minds, but no spiritual essence to make them immortal. Besides the *astral spirits* in man and the *Elemental* spirits of nature

there are many other spirits born within the soul (the will and imagination of nature), and as the mind of man may create monsters, and man may paint their image on canvas, or sculpture them in stone or wood, likewise the universal power of will creates monsters in the astral light, and they may throw their shadows forth in the physical world of appearances by becoming objective incorporal bodies upon the earth. Some of them are short-lived and others will live until the day of the dissolution of all things.

We all know that a man may change his character in the course of his life, so that he may ultimately become a very different person from what he was before; and thus every creature having a will can change and become supernatural or unnatural (different from that which normally belongs to its nature).

Many of the headlights of the church, who now strut about with jewels and diamonds, will be unhappy evil spirits when the human body in whom they are now masquerading will have disappeared at the time of their death.

There are the *Syrenes;* but they are merely a kind of monstrous fish; but there are also two more kinds of spirits related to the *Nymphs* and *Pygmies,* namely, the *Gigantes* (giants) and the *Dwarfs.* This may not be believed, but it ought to be remembered that the beginning of divine knowledge is that the light of nature illumines man, and that in this light he knows all things in nature by means of the light of the inner man.

The *Giants* and *Dwarfs* are monsters, being related to the Sylvestres and Gnomes in the same sense as the Syrens are related to the Undines.

They have no (spiritual) souls, and may sooner be compared to monkeys than to human beings. *Such spirits are often the guardians of hidden treasures.*

Such things may be denied by the worldly wise, but at their death all things will be revealed, then will also come forward the so-called *"doctors"* and *"professors"* who were great in their ignorance; then will it be seen which ones were those who were learned in the foundation of nature or merely learned in empty talk. Then we will know those who have written according to truth and those who taught according to their own fancy, and each one will receive what he deserves.

There will then be no doctors and no magistrates, and those who are now making a great deal of noise will then be very silent; but those who have received the true understanding will be happy. Therefore, I recommend my writings to be judged at that time when all things will become manifest and when each one will see the influence of evil, and they work out their destiny. But the vulgar have a too high estimate of their powers, especially of the power of the devil. The devil has not enough power to mend broken old pots, much less to enrich a man.

*He—or it—is the poorest thing that can be thought of and poorer than any being that can be found in the four elements.**

There are a great many inventions, sciences, and arts that are ascribed to the agency of the (personal) devil; but before the world grows much older, it will be found that the devil has nothing to do with such things, and the devil is nothing and knows nothing, and that such things are the result of natural causes.

True science can accomplish a great deal. The eternal wisdom of the existence of all things is without a time, without a beginning and without an end.

Things that are considered now to be impossible will be accomplished; that which is unexpected will in future prove to be true, and that which is looked upon as superstition in one country will be the basis for the approved *science of the next.*

---

* The *"devil"* is evil *spiritual will.* The devil has no power over man, but if man allows a *"devil"* within himself to grow, then will the great *"devil"* aid the little *"devil"* to grow and nourish it with his own substance.

CHAPTER XVII.

Philosophy of Disease and Medicine.

The reader who imagines that the "Philosophy of Disease and Medicine" of the writer is a system of superstitions which has fortunately been outgrown, will, if he once learns to know the principles enunciated here, be surprised to find that it is based upon a superior kind of knowledge which has not yet been attained by the materialist.

THE practice of *materia medica* is the art of restoring the sick to health.

Modern methods of treating and curing diseases are, to a great extent, looked upon and employed as if they were a means by which man by his cleverness may cheat nature out of her dues and act against its laws with impunity, while to many persons calling themselves physicians, they are merely systems of making money and gratifying their vanity.*

Over four hundred years ago the *Philosophers and Sages* spoke words to the Physicians of their times, whose import were as given below, and the writer leaves it to the student to judge whether or not the same logic and principles find just application today.

That is, that the Physicians have entirely deserted the path indicated by nature, and built up an artificial system.

The Three Kingdoms Acting In the Constitution of Man.

There are three kingdoms acting in the constitution of man, an *outer,* an *inner,* and an innermost principle; namely, the external physical body, the inner *(astral)* man, and the innermost center or soul.

Ordinary *(regular)* physicians know hardly anything about the external body; nothing about the inner man, the cause of the emotions, and less than nothing about the soul or mind.

Nevertheless, it is the spiritual which creates and supports the inner man, and the outer form is the way in which the inner man is outwardly manifesting himself.

---

*Is not even now the scientific world continually engaged in seeking for means by which man may lead an intemperate and immoral life without becoming subject to the natural consequences thereof? And even now are not many of our *"doctors"* poisoning the imagination of their patients by frightening them instead of seeking to instill hope and confidence into their minds?

Man's natural body is produced by nature, but the power in nature is spiritual and spirit is superior to physical things.

Man's divine spirit is, therefore, able to change his nature and to restore the health of his physical body.

The medicine spoken of here deals not merely with the external body of man, which belongs to the world of effects, but also with the inner man and with the world of causes; *leaving never out of sight the universal presence of the divine or first cause of all things.* It is, therefore, a holy science, and the practice of medicine and the curing of disease is a sacred mission, such as cannot be understood by those who are undeveloped or have made no study of the deeper causes of life, neither can healing powers be conferred by diplomas and academical degrees.

A physician who has no faith and, consequently no *spiritual power* in him can be nothing else but a failure, even if he had graduated in all the medical colleges in the world and knew by heart the contents of all the medical books that were ever written by man.

The greatest and highest of all qualifications which a physician should possess is *spientia*—i. e., *wisdom*—and without this qualification all his learning will amount to little or nothing as far as any benefit or usefulness to suffering humanity is concerned.

He alone is in possession of *wisdom* who is in possession of reason and knows how to use it without error or doubt. The book of *wisdom* is the recognition of the truth.

In and through spiritual power alone shall we be able to find *wisdom* and to act wisely, and without this all our learning will be mere foolishness. As the sun shines upon us from above, likewise the talents necessary for the exercise of an art, whose germs exist in the human heart, must be developed in the rays of the sun of divine *wisdom.*

We cannot find *wisdom* in books, nor in any external thing; we can only find it within ourselves. Man cannot create day nor can he create night, and he cannot create *wisdom,* but it must come to him by developing the spiritual or inner sight of his soul.

He who seeks *wisdom* in the fountain of *wisdom,* is the *true disciple,* but he who seeks it where it does not exist, will seek for it in vain.

Christ the *Saviour* said you should seek the kingdom of God which is *within you,* and that everything else would be added; it has also been said that if we only knock strongly enough the door will be opened, and we will never ask in vain, provided we ask with a sincere soul and have faith in the divine possibilities of our own soul and not with an adulterous object in view.

A physician must seek for his knowledge and power with the *spiritual light of his soul*; if he continues to seek it in external things he will be a *pseudo-medicus.*

God (within the soul) is the *Great First Cause* in and from which all things come into existence, and all our knowledge should come to us through and sought within the soul and not from man made authorities.

A physician should exercise his art—*not for his own sake*—but for the sake of his patient; if he practices merely for his own benefit, such a physician resembles a wolf.

A physician should be above all honest and true to his own soul. Let his speech be *"yes"* and *"no,"* and let him avoid using subterfuges and prevarications; truth acts through him who is upright, honest and pure, but not through him who is wicked and false.

The power of the physician should be resting in the spiritual truth; if it rests alone upon medicine, it will be useless.

As humanity is made of three worlds, it is necessary that the physician should have a knowledge of the condition existing in the two other worlds, the world of mind and internal nature.

He should also be well experienced; for there are many kinds of diseases and they cannot be known without experience and learning.

No one ever knows so much that he could not learn more. Every art requires experience.

You cannot become a good painter, sculptor, or shoemaker by the mere reading of books, much less can you be a good physician without being experienced.

He should know the laws of nature, but above all the constitution of man, the visible no less than the invisible one. His knowledge will *strengthen his faith,* and his *faith will endow him with power,* so that he will be like an apostle, healing the sick, the blind and the halt.

Disease therefore rests upon four pillars, which are:

First, Philosophy, i. e., a knowledge of physical nature.

Second, Astronomy, i. e., a knowledge of the powers of the mind.

Third, Alchemy, i. e., a knowledge of the divine power in man, and,

Fourth, the personal virtue of the physician.

A physician should be a philosopher, i. e., acquainted with the laws of external nature. A knowledge of nature is the foundation of the science of medicine, and it is taught by the four great departments of science: *Philosophy, Astronomy, Alchemy and Physical Science.* These four sciences cover a large field, and require a great deal of study.

Remember that:

"Life is short, art is long." Ever since the beginning of the world men have sought for the art to destroy disease, and they have not found it yet; but to the patient it appears that the medical art is very short and the acquisition of science very slow, while his disease is quick and does not wait until the doctor has found his art. If a physician is in possession of true knowledge, then will his art make short work with disease, and the life of the patient will be comparatively long.

Art is short, for it requires little time to apply it when it is once in our possession; but error is long, and many die before finding the art.

A physician must be a *Philosopher;* that is to say, he must dare to use his own reason and not cling to antiquated opinions and book authorities.

He must above all be in possession of the faculty which is called *Intuition,* and which cannot be acquired by blindly following the footsteps of another; he must be able to see his own way. There are natural *Philosophers* and there are artificial *Philosophers.* The former have a knowledge of their own; the latter have borrowed knowledge from their books.

It is said that at the public mortuary of Paris about one in every three hundred persons supposed to be dead actually comes to life again. At any rate, some hundreds must be buried alive in the larger cities of America, for few of the precautions are taken that are required in several European countries.

The fact is that medical certificates are often perfunctory and given simply to meet the requirements of the law. As many are consigned to the madhouse without judge or jury almost, so others are placed in the grave upon the word of a physician, who has not made a critical examination of the case. If the undertakers were to tell the facts that have come under their eyes, the blood would run cold with horror.

Death which is actually instantaneous or sudden seldom occurs except in cases of violence. Life withdraws from the body gradually; death comes to its place in one part after another, creeping through the tissues, and sometimes defying all tests to prove that it is there. Under nature's laws there is no such thing as sudden death. There has been in every case a preparation, more or less antecedent to the occurrence, which must inevitably have led to it.

This subject, I may remark, has engaged my attention for many years. I have been both astonished and even discouraged at the difficulty of arousing public attention to it.

Those, however, who seem most ready to put public anxiety to sleep in this matter are medical men. Few months pass without some article in a newspaper to lull apprehension in regard to the danger of being buried alive. If alarm is raised, some medical hypnotizer is ready to tell the public that there is no occasion for alarm; that medical science is so advanced, and knowledge of this matter so thorough, that such a thing is well-nigh impossible. Like the commander of his majesty's ship *Pinafore,* such men are ready on the instant to affirm that burying alive never happens; and when the *"never"* is questioned they attempt to soothe us by saying, *"Hardly ever."*

Physicians are often not philosophers, and it is by no means wonderful that sometimes they are not skillful in relation to the phenomena

incident to the waning of life. The medical art is not so much the accumulated wisdom and experience of ages and centuries as the exploiting of the most recent notions. We do well to obtain our conclusions from a wider field and a higher inspiration. The matter now under discussion is of too much importance to every one to be dismissed without absolute assurance. *We do not wish our anxiety to be soothed, unless the cause is removed.*

I have often been told that the modern practice of embalming made death certain. I admit it; but those who are too poor to pay for this funeral luxury must yet take the chances in the old-fashioned way. There is no doubt, however, that the number annually put to death by the embalmers is sufficiently large to demand attention. An investigator of this subject in New York has openly declared his belief that a considerable number of human beings are annually killed in America by the embalming process.

The instruction given in medical institutions in relation to this matter has been almost culpably insufficient. In this country the ordinary practitioner, when he follows the traditions and practice of leading members of his profession, considers himself exonerated from blame in such matters. He has not the time, the opportunity, to study abnormal phenomena, *like trance** and *catalepsy;* and so sepulture of living persons is likely to go on without check under his sanction. Yet the habits and manners of the people of our time are such as to require anxious precaution and carefulness. The number actually buried alive, in the judgment of observers, including those whose business it is to conduct interments, is great enough to justify alarm. Especially is this the case at extraordinary periods of epidemic visitation. But under more usual conditions, those of habitually overtasking the brain and nervous system, overworking generally, habitual use of tobacco and other sedatives, excessive stimulation and excitement, sexual aberration, anæsthesia, and other abnormalities, the occurring of sudden death, or rather of death which is only apparent, must consequently be frequent, and require every precaution against peril which can be devised. Before burial in such cases there should be detention in a mortuary till death was certain.

Common humanity pleads for this. Human life may appear to come to a stop in many cases, and no one can say that if time is allowed for this it will not go on again. This even the most learned in medicine cannot explain away or deny. *"One cannot be too careful in deciding as to life or death,* and I always advise a delay of the funeral as long as possible, so as to make all certain as to death. No wonder then those who are buried alive and who undergo indescribable torture, condemn

---

*See Medical Hypnosis (Physicians' Edition), by Dr. de Laurence, chap. 14, "Lethargy or Death Trance."

those who have been dearest to them in life. They will have to undergo slow suffocation in furious despair while scratching their flesh to pieces, biting their tongues and smashing their heads against the narrow houses that confine them, and calling to their best firends and cursing them as murderers. The dead should not be buried before the fourth day; we even have examples that prove that eight days or a fortnight is too soon, as there have been revivals as late as that. Every one should respect those who only seem to be dead. They should be treated gently and kept in a warm bed for thirty-six hours."*

If you wish to be a true physician, you must be able to do your own thinking, and not merely employ the thoughts of others. What others may teach you may be good enough to assist you in your search for knowledge, but you should be able to think for yourself, and not cling to the coat-tail of any authority, no matter how big sounding the title of the latter may be.

The wisdom of our sophists and medicasters does not consist of a knowledge of nature, but in a knowledge of what *Aristotle, Galen, Avicenna,* and other accepted authorities have imagined nature to be; they only know the dead body of man, but not the living image (*astral body*) presented by nature; they have become untruthful and unnatural, and therefore their art is based upon their own fancies and speculations, which they imagine science.

The true physician is a product of nature, not a product of speculation and imagination.

If you are not able to see a thing, it will be useless to try to imagine how it may look; perception enables you to see, but speculation is blind. Wisdom is given by nature, man inherit. It is planted in him by his *Creator* and grows and increases in him by practice.

By the power of wisdom man is enabled to recognize the unity of the All, and to perceive that the *microcosm* of man is the counterpart of the *macrocosm* of nature.

There is nothing in spirit life or upon the earth which may not be found in man, and there is nothing in man but what exists in the

---

*It would seem that this was a legitimate field for legislative action. In the period, however, that must ensue before this will be had, those who are awake to the subject should take the matter in hand. Volunteer co-operative effort to arouse public sentiment and to prevent hasty interments can bring the desired results about. A body should be critically examined by an expert before its interment is permitted. Those who have charge of funerals should be required to ascertain, before dealing with the remains, that death has occurred beyond a doubt. The thought of suffocation in a coffin is more terrible than that of torture on the rack or burning at the stake. The fearful despair, however, short the period, is too full of horror to contemplate with calmness. Carelessness in this matter cannot be innocent; even ignorance in respect to it is closely akin to crime. Our sorrowing is a mockery, our tears little better than hypocrisy, when we neglect precautions against a fate so terrible—a fate to which every one is more or less liable.

macrocosm of nature. The two are the same and differ from each other in nothing but their forms.

This is a truth which will be perceived by every true philosopher, but a merely animal intellect will not be able to see it, nor would man's fancy enable him to understand it. That philosophy which is based upon wisdom, i. e., upon the recognition of the truth of a thing, is true philosophy; but that which is based upon fancy and the idle speculation is false; the former is the true gold, the latter is merely imitation, which if put into the fire will leave nothing but sulphur and ashes.

He who wants to know man must look upon him as a whole and not as a patched-up piece of work. If he finds part of the human body diseased, he must look for the cause which produced the disease, and not merely treat the external effects.

Philosophy—i. e., the true perception and understanding of *cause* and *effect*—is the mother of the physician, and explains the origin of all disease. In this understanding rests the indication of the true remedy, and he who is not able to understand will accomplish nothing.

A Physician who knows nothing more about his patient than what the latter will tell him, knows very little indeed.

He must be able to judge from the external appearance of the latter about his internal condition.

He must be able to see the internal in the external man; for if he wanted to experiment merely according to his own fancy the world could not furnish him enough patients to arrive at the end of his experiments.

He must have the normal condition of man present before his mind and know its abnormal condition; he must know the relations existing between the *microcosm* of man and the *macrocosm* of nature, and know the little by the power of his knowledge of the great. He should rise up to a true realization of the nature of man and his position in the universe and then apply his knowledge according to the teaching of wisdom, and this kind of study will injure no man; but those who experiment with their patients, without knowing the real constitution of man can only do injury.

Nature—not man—*is the physician.* Man has lost the light of reason, and the animal intellect with its speculation and theories has usurped the place. Try to enable yourself to follow nature again, and she will be your instructor. Learn to know the storehouse of nature and the boxes in which her virtues are stored up. The ways of nature are simple and she does not require any complicated prescriptions.

A physician should be an *Astronomer;* this means he should know the mental sphere wherein man lives, with all its *stars* and constellations.

A physician must be an *Astronomer,* for he ought to know the influ-

ences of the seasons, of heat and cold, of dryness and moisture, of light and darkness, etc., upon the organism of man. There is a time for everything, and what may be good at one time may be evil at another.

There is a time for rain and a time when the roses are blooming, and it is not sufficient that a physician should be able to judge about today, he should also know what tomorrow will bring. *Time is man's master,* and plays with him as the cat with a mouse, and no one knows the future who has not developed spiritual or *"inner sight."*

A physician should, therefore, not depend too much on the accomplishments of the animal intellect in his brain; but he should listen to the divine voice which speaks in his soul and learn to understand it.

He should have the knowledge which cannot be acquired by reading books, but which is a gift of divine wisdom. *He should be married to his art as a man is to his wife, and he should love it with all his heart and mind for its own sake, and not for the purpose of making money or to satisfy his ambition.*

If he loves his art, his art will be true to him; if he sticks to it only for mercenary purposes, or if he merely imitates the art of another, he will be an adulterer, and no good will be the result. True marriage is not a binding together of two forms, but is an union of the soul. *"One and One with Nature."*

The physician who is not married to his art with his soul is an imposter.

Man's physical body is itself a product of the soul and its condition depends to a great extent on the state of his soul.

All diseases, in so far as they are not directly due to external mechanical causes, are due to mental conditions.

Anatomy deals with the visible material part of man's constitution, but there is a vastly greater part of man which is *etheral and invisible.* As the *terrestrial* body of man is intimately related to his *terrestrial* surroundings, likewise his *astral body* is in relation with all the influences of the *astral world;* and that part of philosophy dealing with these *astral influences* is called *astronomy.*

Astronomy is the upper part of philosophy by which the whole of the *microcosm* may become known.

Philosophy deals with the elements of earth and water, belonging to man's constitution; *astronomy* deals with his air and fire (*mind or soul*). In man there are all the *celestial* influences, whose visible representations we see in the sky, such as the planets and stars, the milky way, the *Zodiac,* etc., neither no more nor less; for the *microcosm* is an exact counterpart of the *macrocosm* in every respect except its external form.

The *terrestrial* part of man is a child of the earth, and the *astral* man is a child of the *astral world,* and as the two worlds are intimately

connected with each other the physician should be acquainted with the influences of the *astral* as well as with those of the *terrestrial* world. Man's diseases do not originate in himself; they originate from the influences which act upon him and enter his constitution.

The astral influences are invisible, but they act upon man, unless he knows how to protect himself against them. Heat and light are *intangible* and *incorporeal;* nevertheless, they act upon man, and the same take place with other *invisible* influences. If the air becomes vitiated, it may poison man's body; if the *astral influences* are in a state of corruption, they do likewise. The elements themselves are invisible; *that which is visible belongs merely to the external form.*

The *arcanum* of man—i. e., *the real inner man*—is *invisible;* that which we see of him is not an essential part of his constitution, but merely his external corporeal form.

The things which we see are not the active principals, but merely the *corpus* containing them; the visible forms are merely external expersions of invisible principals.

Forms are, so to say, the *vehicles of power,* and they may be *visible* or *invisible.* The invisible air and the ether of space, are perfectly clear and, therefore, invisible; are just as much corporeal as the solid earth, a piece of wood or a rock.

Each of these *corporeal* things has its own particular life and inhabitants; we walk about in the air, although the air is corporeal; fishes swim about in the water, and the yolk of an egg rests in the albumen without sinking to the bottom of the shell.

The yolk represents the Earth, and the white represents the invisible surroundings of the Earth, and the invisible part acts upon the visible one, but only the *Philosopher* perceives the way in which that action takes place.

All the influences of the *terrestrial* and *astral* world converge upon man, but how can a physician recognize the manner in which they act and prevent or cure the diseases which are caused by that action, if he is not acquainted with the influences existing in the *astral plane.*

The star-gazer knows only the external visible sky; but the true astronomer knows two heavens, the external visible and the internal invisible one.

There is not a single invisible power in the universe which does not find its corresponding principle in the spiritual part of man; the above acts upon the lower and the latter reacts upon the former.

The physician ought to be an *Alchemist;* that is to say, he ought to be regenerated in the spirit of life and know his own *occult* and *healing* powers.

He should be an *Alchemist;* that is to say, he should understand the *chemistry* of life.

Medicine is not merely a science, *but an art;* it does not consist merely in compounding pills and plasters and drugs of all kinds, but it deals with the processes of life, which *must* be understood before they can be guided.

All art, all wisdom, all power, acts from one center towards the *periphery of the circle,* and whatever is enclosed within the circle may be regarded as medicine. *A* powerful faith and will may *cure where doubt will end in a failure.* The character of the physician may act more powerfully upon the patient than all the drugs employed. A carpenter or a mason will fail to make perfect work without compass and square, and so a physician without faith and firmness will be a failure.

Alchemy—i. e., the employment of strong will, benevolence, charity, patience, etc.—is, therefore, the principal cornerstone in the practice of medicine.

The physical surroundings of the patient may have a great influence upon the course of his disease. If he is waited upon by persons who are in sympathy with him, it will be far better for him, than if his wife or his attendants wish for his death. In a case of sickness, the patient, the physician and the attendants should be, so to say, all one heart and one soul, and the latter should always keep in mind the doctrine of Christ, which says: *"Thou shalt love thy neighbor like thyself."*

The physician should be well versed in physical science. He should know the action of medicines and learn by his own experience and by the experience of others. He should know how to regulate the diet of the patient, and neither over-feed nor starve him. He should know the ordinary course of disease, and the premonitory symptoms, for a disease is like a *clinging vine,* which may grow and cover the body of a big tree if it is not rooted out while it is young.

A child may cut down an oak when it first comes out of an acorn; but in time it will require a strong man and an axe to cut it down. A physician should be learned, and profit by the experience of others, but blessed is he who knows the living medicine and how to obtain it.

He knows that there are innumerable remedies in nature which are the *Magnalia Dei*—i. e., the mysteries of curing and healing, which are hidden from the eyes of the vulgar, but opened to the spiritual perception of the *Wise.*

The physician must have the *natural qualification* for his occupation. He who can cure disease is a physician. *To cure disease is an art which cannot be acquired by the mere reading of books, but which must be learned by experience. Neither emperors nor popes, neither colleges nor high schools can create* physicians.

They can confer privileges and cause a person who is not a physician to appear as if he were one; but they cannot cause him to be what he is

not; they can give him permission to kill, but they cannot enable him to cure the sick, if he has not already been ordained by Nature. Theory should precede practice; but if it consists in mere suppositions and assumptions, and is not confirmed by practical works, such a theory is worthless and ought to be abandoned.

The *pseudo-physician* bases his art on his books—i. e., in that which he believes the authors of those books to have known—*the art of the true physician is based on* his own knowledge and ability, and is supported by the four pillars of medicine—*i. e., Philosophy, Astronomy, Alchemy and Virtue.*

A physician who is true to his own higher (spiritual) self will also have faith in himself, and he who has that faith will easily command the faith of the people.

A preacher who utters moral sermons,* but does not observe his own doctrines, will not command respect; he will rightly be despised and bring his doctrines, even if they are true, into discredit; likewise, a physician who is seen to be untruthful, uncertain and ignorant will lose the confidence of the public. The art of medicine should be based on truth; it is a Divine art which should not be prostituted for base purposes.

A physician who deserves the confidence of the people will be trusted, for it is the spirit of true *faith* that guides the hearts of mankind. I praise the *spagyric* physicians, for they do not go about idling and putting on airs, being dressed in velvets and silks, having golden rings on their fingers and hands in white gloves; but they are daily and nightly patiently engaged in their work in the fire and seeking their pastime within their own laboratory. They do not talk much of their medicine, for they know that the work must praise the master, and not the master the work.

All arts originate in divine wisdom, and no man ever invented anything through his own power. Man cannot accomplish even the most trifling thing without the power of the Will; but the will of man is not his product and does not belong to man; it belongs to the spirit and has merely been lent to man; the latter is permitted to use it and abuses it on account of his own ignorance.

All things come from the Great Universal Spirit, *which is God,* the good as well as the evil ones; but while the former are its direct prod-

*In essence, all the systems of religion the world has ever known are one and the same; and this claim is true. But different degrees of inspiration and insight have characterized the founders of these religions, and the entire class of the world's seers and prophets (Christ excluded), so that their apprehension and deliverance of the message spiritually revived by them, has been more or less partial, fragmentary and imperfect, and this, in turn, has been still more imperfectly apprehended and applied by their followers.

ucts, and in harmony with the law, the latter are, so to say, its grandchildren which have become degenerated; for evil is good perverted. Those who put their trust in truth, that is to say, in the power of *Goodness, Wisdom, Justice* and *Faith,* will surely succeed; but those who, while they pretend to serve truth, serve merely themselves, are the children of evil and will perish with it. One of the most necessary requirements for a physician is perfect purity and singleness of purpose. He should be free of ambition, vanity, envy, unchastity, pomposity and self-conceit, because these vices are the outcome of ignorance and incompatible with the light of divine wisdom which should illuminate the mind of the true physician; but our practitioners of medicine will not believe me when I say that it is necessary that a physician to be successful should be virtuous; because they imagine that success is due only to learning, and they cannot realize that all true wisdom and power is derived from true faith.

There is a knowledge which is derived from man and another one which is derived from spiritual influences through the light of nature.

There are artificially-made physicians and there are born physicians. The latter possess their talent from birth and it may be unfolded and grow like a tree if it is properly nursed.

He who has no natural talent to be a physician will never succeed. He who is not a physician in the spring of his life will not be in the fall. A physician should be faithful and charitable; he should have full and perfect faith, a faith which is not divided. Faith and Charity are essentially identical; they both spring from truth, and truth is one and cannot be divided. The faith of a physician is not manifested by making many visits to his patient, but by his ability to recognize the disease. He should give to his patient his utmost attention; he should identify himself heart and soul with the latter, and this cannot be done without charity and benevolence.

He who loves only himself and his own pocket will be of little benefit to the sick, for he will neglect the patient.

To recognize the disease of the latter and to be able to benefit him, entire harmony should exist between the physician and the patient. A physician who loves his art for its own sake will also be charitable towards the sick.

ORGANIC FUNCTIONS.

All organic functions are caused by the activity of one universal principle of Life.

This principle acts in all the members of the body, either slow or quick, perceptible or imperceptible, consciously or unconsciously, normal or abnormal, according to the constitution of the organs in which it is active.

As long as the soul of an entity is preserved, it acts in that entity as a whole; if the form is broken up and loses its character, it manifests itself in other forms; the life which is active in a man during his lifetime in causing the organic functions of his body, will manifest its activity in creating worms in his body after the spirit has left the form. The spirit is the center which attracts the principle of life; if the spirit has left the form, life will be attracted to other centers.

If the activity of the life principle takes place in a form in a normal and regular manner, unimpeded by any obstacles, such a state is called *health.* If its activity is impeded by some cause, and if it acts abnormally or irregularly, such a state is called *"disease."*

This principle of life is termed by the writer *Archaeus.* It is not a material substance, in the usual acceptation of that term, but a spiritual essence, everywhere present and invisible. It may cause or cure disease according to the conditions under which it acts, as it may be pure or impure, healthy or poisoned by other influences. The animal organism attracts it from its surroundings and from the nutriments which enter into its form; it may assimilate it and lose it again. *"The Archaeus, or Liquor Vitae,"* constitutes the invisible man. The invisible man is hidden in the visible one, and is formed in the shape of the outer one as long as it remains in that outer one. The inner man is, so to say, the shadow or the counterpart of the material body. It is *ethereal* in its nature, still it is substance; it directs the growth and the formation and dissolution of the form in which it is contained; it is the noblest part in physical man. As a man's picture is reflected in a mirror, so the form of the physical man is reflected in the invisible body.

The *Archaeus* is an essence that is equally distributed in all parts of the human body, if the latter is in a healthy condition; it is the invisible nutriment from which the visible body draws its strength, and the qualities of each of its parts correspond to the nature of the physical parts that contain it. *The Spiritus Vitae* takes its origin from the *Spiritus Mundi.* Being an emanation of the latter, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars upon the invisible body of man may be explained.

The Archaeus is of a *magnetic nature,* and attracts or repulses other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates around him like a luminous sphere, and it may by the imagination of man produce healthy or morbid diseases, or it may purify it after it has been made impure and restore the health.

All diseases, except such as come from mechanical causes, have an invisible origin, and of such sources popular medicine knows very little. Men who are devoid of the power of spiritual perception are unable

to recognize the existence of anything that cannot be seen externally. Popular medicine knows therefore next to nothing about any diseases that are not caused by mechanical means, such as are caused by overloading the stomach with food, constipation of the bowels, obstructions, etc., and the science of curing internal diseases consists almost entirely in the removal of causes that have produced some mechanical obstruction. But the number of diseases that originate *from some unknown causes* is far greater than those that come from mechanical causes, and for such diseases our physicians know no cure, because not knowing such causes they cannot remove them. All they can prudently do is to observe the patient and make their guesses about his condition, and the patient may rest satisfied if the medicines administered to him do him no serious harm, and do not prevent his recovery. The best of our popular physicians are the ones that do the least harm. But, unfortunately, some poison their patients with *mercury,* others purge them. There are some who have learned so much that their learning has driven out all their common sense, and there are others who care a great deal more for their own profit than for the health of their patients. A disease does not change its state to accommodate itself to the knowledge of the physician, but the physician should understand the causes of the disease. A physician should be a *servant of Nature,* and not her enemy; he should be able to guide and direct her in her struggle for life, and not throw, by his unreasonable interference, *fresh obstacles in the way of recovery.*

Medicine is much more an art than a science; to know the experience of others may be useful to a physician, but all the learning in the world could not make a man a physician unless he has the necessary talents, and is destined by Natnure to be a physician. If we want to learn to know the inner man by studying only the appearance of the exterior man, we will never come to an end, because each man's constitution differs in some respect from that of another. If a physician knows nothing more about his patient than what the latter tells him, he knows very little indeed, because the patient usually knows only that he suffers pain. Nature causes and cures disease, and it is therefore necessary that the physician should know the processes of Nature, the invisible as well as the visible man. He will then be able to recognize the cause and the course of a disease, and he will know much more by using his own reason than by all that the books or the patient may tell him. Medical science may be acquired by learning, but medical wisdom is gained only by a knowledge of Nature.

The kind of knowledge that man ought to possess is not derived from the earth, nor does it come from the stars; but it is derived from the Highest, and therefore the man who possesses the Highest may rule over the things of the earth, and over the stars. There is a great

difference between the power that removes the invisible causes of disease, and which is *Magic,* and that which causes merely external effects to disappear, and which is nothing.*

The *Archaeus* is the essence of life, but the principle in which this essence is contained and which serves as its vehicle, is called *Mumia.* In the *Mumia* is great power, and the cures that have been performed by the use of the *Mumia*† are natural, although they are very little understood by the vulgar, because they are the results of the action of invisible things, and that which is invisible does not exist for the comprehension of the ignorant. They therefore look upon such cures as having been produced by the *"black art,"* or by the help of the devil, while, in fact, they are but natural, and have a natural cause.

There is a two-fold power active in man—an invisibly acting or vital power, and a visibly acting mechanical force. The visible body has its natural forces, and the invisible body has its natural forces, and the remedy of all diseases or injuries that may affect the visible form are contained in the invisible body, because the latter is the seat of the power that infuses life into the former, and without which the former would be dead or decaying. If we separate the vital force from the physical form, the latter dies and putrefies; and by impregnating a dying body with vitality it may be made to live again. The invisible forces acting in the visible body are often very powerful, and may be guided by the imagination and be propelled by the will.

As the odor of a lily passes from the flower into the surrounding air, so the vital force contained in the invisible body passes into the visible form and beyond it.

The physical body has the capacity to produce visible organs—such as the eyes and the ears, the tongue and the nose—but they all take their origin from the invisible body, of which the external visible form is only the outward representation.

But if the germs and the essences of all the organs of the physical body are contained in the invisible vehicle of life, it follows that this invisible *microcosmic* body contains certain definite qualities, for some purpose, and the cures that have been performed by the use of this *Mumia* prove that this assertion is true. The pinks are beautiful

---

*It would be interesting to find out how many chronic diseases and life-long evils are caused by vaccination. If the organism contains some poisonous elements, Nature may attempt to remove it by an expulsive effort caused by the action of the spirit from the center toward the periphery, and producing cutaneous disease. If by vaccination a new herd is established to attract the diseased elements *(mumia),* the manifestation of the poison on the surface of the body may disappear, but the poisonous elements will remain in the body, and some other *more* serious disease will manifest itself sooner or later.

†This invisible *Mumia,* that may be transferred from one living being to another, is nothing else but the vehicle of life, or *"Vital Magnetism."*

flowers so long as they are not separated from the plant upon which they grow, and the *chelidonium* grows as long as it can draw its nutriment from the earth; but if the pinks are separated from the parent stem, and if the roots of the *chelidonium* are dead, these plants, being separated from the source out of which they drew their vitality, will decay. The life that made them live is not dead, but it is departed from the dead form; and if it could be restituted, the form could be made to live again. The *Mumia*, or vehicle of life, is invisible, and no one sees it depart unless they have developed *"spirit sight"*; but, nevertheless, it is a *spiritual substance* containing the essence of life, *and it can be brought again by art into contact with dying forms, and revive them, if the vital organs of the latter are not destroyed.* That which constitutes life is contained in the *Mumia*, and by imparting the *Mumia* we impart life. The visible body seems to see and to talk, and yet we do not see the powers that see and talk through it. Likewise the action of the *Mumia* upon the visible body cannot be perceived by the senses—only its effects can be seen. A visible form without vitality has no other power but its own weight; but if it contains *Mumia*, it may perform a great deal. The *Mumia* is the *arcanum*, the *"flower of man,"* and the *true elixir* of life. The *Mumia* may act from one living being directly upon another, or it may be connected with some material and visible vehicle, and be employed in that shape. *The Eastern Adepts*, not Mesmer, were the original discoverers of so-called *Mesmerism*.

Man possesses a *magnetic power* by which he may attract certain *effluvia* of a good or evil quality in the same manner as a magnet will attract particles of iron. A magnet may be prepared from iron that will attract iron, and magnet may be prepared out of some vital substance that will attract vitality. Such a magnet is called the *"magnes microcosmi,"* and it is prepared out of substances that have remained for a time in the human body, and are penetrated by its vitality. Such substances are the hair, the excrements, urine, blood, etc. If it is desirable to use the excrements, they are to be dried in a shadowy, dry, and moderately warm place until they have lost their humidity and odor. By this process all the *Mumia* has gone out of them, and they are, so to say, hungry to attract vitality again. If such a magnet is applied to a part of the patient's body, it attracts and absorbs vitality from that part in the same manner as a sponge absorbs water, and it may thereby allay the inflammation existing in such a part, because it will attract the *superabundance of magnetism* carried to that place by the rush of the blood. The *Mumia* coming from the body of a person continues to remain for a while in sympathetic relationship with the *Mumia* contained in such a person, and they act *magnetically* upon each diseased part of a person, and they act magnetically upon each other. If, therefore, the *Mumia* is extracted from a diseased part of a person by a

microcosmic magnet, and the *magnet* mixed with earth, and an herb is planted into it, the *Mumia* in the *magnet* will be extracted by that plant, and lose its diseased matter, and react in a beneficial manner upon the *Mumia* contained in the body of the patient; but it is necessary that the selected plant should be one which bears the signature of the disease with which the patient is affected, so that it may attract the specific influence from the stars. In this way diseased elements may be MAGNETICALLY extracted out of a person and *inoculated* into a plant. This is called the *transplantation of diseases;* and diseases may in a similar manner, be transplanted into animals that are healthy and strong or the *virus* may be transferred upon other persons; and many practices of *sorcery* are based upon that fact. It is nothing uncommon—*especially in Mohammedan countries*—to see packages laying in the road tied together with a string. On opening them, hair, bloody rags, excrements, etc., may be found. Such packages are laid there by some sick persons or their friends; they contain the *Mumia* of the sick, and it is intended that he who opens the package should get the disease of the patient, and the latter get well. Occasionally such a *"magnet"* is buried under the door-step of an enemy, so as to cause the latter to walk over it and become sick. It is dangerous for sensitive persons to handle such things.

The mode of curing diseases by transplanting the *virus* into trees has been used by the successors of *Paracelsus, Tentzel, Helmont, Flood, Maxwell* and others practiced them to a great extent and acquired great reputation. For this the writer will give the following instructions:

Many diseases may be cured by way of sympathy, by employing the warm blood of the patient as a magnet for the *Mumia.* The blood may be extracted by *venesection* or cupping, and made to run into luke-warm water or milk, and this is given to a hungry dog or cat to drink. The process may be repeated several times, until the patient recovers.

The excrements of the patient may be dried as described above, and pulverized; they are tied up in a cloth and applied as a poultice until they are penetrated with sweat from the patient, and the powder is then mixed with earth and inserted into a flower-pot, and a plant bearing the signature of the patient's disease is planted into it. After the plant has grown a while it is thrown into running water in cases of fevers and inflammations, but in cases of a humid character or in lymphatic affections it should be hung in smoke.

In this way diseases may be cured in one person and caused to appear in another; love between two persons of the opposite sex may thus be created, and magnetic links be established between persons living at distant places, because there is only one universal principle of life, and by it all beings are sympathetically connected together.

The plants used for the transplantation of diseases bear the signatures of the diseases whose names are added. In cases of ulcers and

wounds the *Mumia* may be planted with *Polygonum persicaria, Symphytum officinal, Botaus europeus, etc.* The latter plant may be brought for a while into contact with the ulcer, and then be buried in manure. As it rots, the ulcer heals. In toothache the gums may be rubbed with the root of *Senecio vulgaris* until they bleed and the root is then to be replaced into the earth, or a splinter may be cut off a blackthorn or willow after the bark has been lifted up. Pick the gums with that splinter until they bleed and replace the splinter into the tree and tie the cut in the bark up so that it will heal.

In *menorrhagia uternia* the *Mumia* may be taken from the groins and planted with *Polygonum persicaria.* In *menorrhoea* difficilis, *Mentha pulegium* is used. In *phthisis pulmonalis* the *Mumia* may be planted with an *orchis* in the vicinity of an oak or cherry tree, or the *Mumia* may be planted directly into such trees. The (fresh) urine of a patient may be heated in a new pot over a fire, and an egg be boiled in it. When the egg is hard boiled, some holes may be made into the egg and the urine boiled down until the pot is dry. The egg is then to be put into an ant-hill; the ants will eat it, and the patient may recover. In atrophy of the limbs the *Mumia* is taken from the upper and lower joints of the diseased limb, and planted with an oak or cherry tree. Diseases may also be cured by transplantation, if the diseased part is covered for a while with a piece of fresh beef, until the sweat enters into it, and the beef is then given to a cat to eat.*

An especially favorite remedy of the author's is the *Hypericum perforaton,* which is used especially against elementals, spirits, and *larvae* inimical to man. The veins upon its leaves are a signatum, and being perforated they signify that this plant drives away all *phantasmata* existing in the sphere of man. The *phantasmasta* produce *spectra,* in consequence of which a man may see and hear *ghosts* and *spooks,* and from these are induced diseases by which men are induced to kill themselves, or to fall into epilepsy, madness, insanity, etc. The *hypericum* is almost a universal medicine.†

The writer is well acquainted with the therapeutic power of the *magnet* and used it in various diseases. He knows the power of mineral, human and *astral magnetism,* and his doctrines in regard to *human magnetism* have been confirmed to a great extent by physicians since the publication of his writings in this country. More than a hundred years

---

* An intelligent physician will neither accept nor reject the sympathetic cures to which the directions given above refer, although they may seem to be absurd and based upon superstition. The term superstition signifies a belief in something of which we have no knowledge, but if we understand the *rationale* of a thing, the superstition ends.

† Have those who ridicule this statement ever employed the *hypericum* in cases of hallucination?

ago *Mesmer* created a sensation in the medical world by his discovery of *animal magnetism* and by his *magnetic cures.* His discovery was then believed to refer to something new and unheard of, but *Lessing* proved already in 1769 that the real discoverers of *animal magnetism* were the *Hindoos.*

In regard to the powers of vital magnetism the writer would say: That which constitutes a magnet is an attractive power, which is beyond ordinary understanding, but which, nevertheless, causes the attraction of iron and other things.

Martial diseases are such as are caused by *auras* coming and expanding from a center outwards, and at the same time holding on to their centers; in other words, such as originate from a certain place, and extend their influence without leaving the place from where they originate. In such cases the *magnet* should be laid upon the center, and it will then attract the diseased *aura* towards the center, and circumscribe and localize the disease, until the latter may be reabsorbed into its center.*

It is useless to try to suppress the external symptoms that are caused by a disease, if we at the same time allow the disease to spread. A poisonous tree cannot be kept from growing if we simply cut off some of its branches or leaves, but if we can cause the vital essence which it draws by its roots from the earth to descend again into the roots and re-enter the earth, the poisonous tree will die on its own account. By the attractive power of a magnet acting upon the diseased aura of the blood in an affected part, that *aura* may be made to return into the center from which it originated, and be absorbed therein, and thereby we may destroy the herd of the virus and cure the patient, and we need not wait idly to see what Nature will do. The magnet is therefore especially useful in all inflammations, in fluxes and ulcerations, in diseases of the bowels and uterus, in internal as well as in external diseases.

The magnet has a front (north pole) and a back (south pole); the former attracts and the latter repulses. In a case of hysteria the attracting part of the magnet is applied above the uterus, and the repulsing part of another magnet below. In this way the nervous force controlling the movements of the uterus will be propelled towards its proper place. In cases of *epilepsy,* where there is a great determination of nervous fluid towards the brain, the repulsing pole of a magnet is applied to the spine and to the head, and the attracting pole of other magnets upon the abdominal region. There are a great many other diseases that may be cured by the proper use of the magnet, but those who have little understanding would not comprehend this system even if I were to write a book about it. It should, however, be remembered that the

---

*If we remember that blood corpuscles, and consequently also the nerve auras, contain iron this statement appears very rational.

manner of employing a magnet changes according as to whether we wish to draw the diseased aura out of the body, or to cause it to be absorbed into its center.

The forces composing the *Microcosm* of man are identical with the forces composing the *Macrocosm* of the world. In the organism of man these forces may act in an abnormal manner, and diseases will be thereby created; in the great organism of the Cosmos they may act in an abnormal manner, and thereby abnormal conditions or "diseases" in the earth and atmosphere, in the water and in the elements of fire may be created. Man may be affected with spasms, or dropsy, or colic, or fevers, etc., and the Macrocosm of the earth may be affected with earthquakes, rainspouts, storms and lightnings. The elements that constitute the life of the earth of man constitute the life of the sun; the quality of life found in the elements constituting his blood corresponds to the quality of the invisible influences radiating from Mars; if the soul-essences that characterize the influences of Venus had not existed, the instincts which cause men and animals to propagate their species would not exist, and thus every planet and every star contains certain magnetic elements that correspond with the identical magnetic elements existing in the constitution of man. A physician who wishes to be rational must know the constitution of the universe as well as the constitution of man; he must be an anatomist, a physiologist, and an astronomist; and it will avail him little to learn these sciences from the books, but he should have an understanding of them by the power of interior perception, which cannot be taught in books, but must be acquired by art.

ANATOMY OF THE MICROCOSM.

The writer regards man as being not merely a compound of muscles and bones, tissues and nerves, but as representing on a smaller scale all that is contained in the great world. Therefore his soul and mind are as much parts of his true constitution as are the terrestrial elements of which his elementary body is made up. Thus the Anatomy takes in all parts of man's constitution, which has already been explained in a previous chapter.

There are two kinds of Anatomy of the Microcosm, one teaching the constitution of the external form of man, the other one that of the internal living man. To seek for the internal man by dissecting the external form is useless, for in doing so we do not find life, but we destroy the form in which it manifested itself.

The *Anatomy of the Microcosm* is twofold: *First,* The local anatomy, which teaches the constitution of the physical body, its bones, its muscles, blood vessels, etc. *Second,* the more important material anatomy—i. e., the anatomy of the living inner man. The latter is

the kind of anatomy which it is most important for the physician to know, but it will be difficult to bring it to the understanding of those who merely judge by external appearances and refuse to follow the way of the truth. If we know the anatomy of the inner man, we know the *Prima materia*, and may see the nature of the disease as well as the remedy. That which we see with our external eyes is the *Ultima materia*. By dividing and dissecting the external body we can learn nothing about the inner man, we merely destroy the unity of the whole.

The life of a thing being latent in the form, is set free when the form is destroyed; its entering into a new form is regeneration.

"The Rose is beautiful and has a sweet odor, as long as it remains in the form, but to manifest its medicinal qualities in the constitution of man, its form must be destroyed and its spirit enter the body of man. Only that which enters into regeneration is useful, the rest is useless. In this regeneration enters the true *Sulphur, Mercury* and *Salt*.

As each of the component parts has its own life, so it has its own death, there is a continual process of death and regeneration going on in man. As a tree or a plant grows out of its seed, so the new life grows out of the old one, and that which was heretofore invisible becomes visible. The physician should be able to see that which is not visible to everybody. He should see it in the *Light of Nature*, and if this *Light* is to be called a *Light*, is must be visible and not dark.

The physical body of man is grown from a physical germ, and requires physical nutriment for its support. There is something like a fire within ourselves which continually consumes our form, and if we were to add nothing to our body to supply the waste caused by that combustion, our form would soon die. We continually eat our own-selves, we eat our fingers, our hearts, our brains, etc., but in each morsel of food which we eat, there is contained the material required to replace that which has been consumed by that internal fire. Each part of our organism selects what it needs, and that which is superfluous or useless is rejected. The Master in man, who superintends the building up of the organism, supplies every organ with that which it needs. We need not eat bones to cause our bones to grow, nor veins, ligaments and brain to have those things formed within us. *Bread will produce blood, although there is no blood in the bread.*

Besides the visible body, *man has an invisible one.* The former comes from the *Limbus*, the latter is made from the spirit. As a breath is like nothing in our estimation, likewise this spiritual body is like nothing to our external senses. This invisible body is the one which is spoken of as constituting our corporeal form on the day of the resurrection.

Heaven and Earth, air and water, are scientifically considered a Man, and man is a world containing a heaven and an earth, air and

water and all the various principles which constitute the mineral, vegetable and animal kingdoms, and the higher acts upon the lower.

Thus the principle constituting *Saturn* in the *Macrocosm* acts upon the *Saturn* in man; the *Melissa* of the Macrocosm acts upon the *Melissa* in the *Microcosm*, etc. There are innumerable principles in the *Microcosm;* they are not differing from each other in the number of things of which they are composed, but in the way they are composed; for they all consist only of three things—i. e., *Sulphur, Mercury* and *Salt.* As a million of figures are contained in a rough piece of wood from which a woodcutter may cut one or many images or forms, so many hundred different diseases may be produced from the Corpus of man, and yet it is but a single Corpus, and as all the wooden images may be consumed by one fire, so there is one Fire in the universal storehouse of nature which consumes that which is impure and separates it from that which is pure.

A painter paints a picture upon a piece of wood, and you will then see the picture, but not the wood; but a wet rag may wipe out all the painter has made.

Thus we have been cut out by the hand of the Creator, and he formed us in the three Substances and painted us all over with Life, but death wipes out the picture.

Therefore we should not allow ourselves to be seduced by the temptations of life, seeing that they are nothing but illusions, resembling colors which in themselves are neither red, nor yellow, nor green, but merely appear to be so to the eye. *Death,* too, has its colors, *and if the color of death takes the place of the color of life, death gets the mastery over life;* these two colors the physician should know, but they do not explain the disease, they are merely outward signs, and as such they are *illusive.*

It is erroneous to speak of fever as if this were disease. The name fever refers to the heat of the disease, and this heat is merely a symptom; *it is neither the cause nor the substance of the disease;* it would be more appropriate to call it *Morbus Nitri* or *Morbus Sulphuris incensi.* Apoplexy is a misnomer, because it is caused by a sublimation of *Mercury,* and ought to be more properly called *Mercurius Cachinialis Sublinatus.* The same may be said in regard to many other diseases and their misnomers. Names ought to indicate the true nature and not merely the external effects of the diseases. If a physician cannot see deeper than a novice, then he is a novice and not a physician. What is there in the ocean, in the earth, in the air, or in the firmament—i. e., the *"fire"* which should not be known to a physician? Why is professional ignorance so great and success so little, but because the practitioners study only external effects and the anatomy of the external form, and are not able to look with the eye of the spirit in the mysterious part of nature.

We cannot see the life in things that are dead; *the eyes of the soul must open,* and we must become able to see not only the house of life, *but its living inhabitant.*

If we wish to restore health, we should be able to use the virtues contained in all the four elements of the celestial and terrestrial realm. Man's organism is composed of many parts; if one part is diseased, all the other parts suffer, and one disease may be the death of the whole. Man has in him the whole firmament, the upper and lower spheres; if his organism is sick it calls for help. As the soul must fight against evil thoughts with all its strength, and call Mental Discipline to its aid with the whole heart, the whole mind and all the powers, so the diseased physical organism calls to its aid all the celestial and *terrestrial* powers with which it has been invested to resist the cruel and bitter hand of *disease* and *death.*

CHAPTER XVIII.

Puraumrum.

THE FIVE CAUSES OF DISEASE.

I HAVE divided the cause of all diseases into five classes, which are as follows: *Ens Astrale, Ens Venenale, Ens Naturale, Ens Spirituale* and *Ens Deale;* but the latter is the fundamental cause of everything that exists.

As there are *five causes of diseases,* there are likewise five classes of faculties, or sects of physicians which follow these methods. Each method is alone sufficient to treat all the five classes of diseases, and each physician should be well experienced in the methods of the sect to which he belongs, and he should not change from one system to another, but confine himself to the one he has chosen to adopt. He should not be wavering and uncertain, but he should be firm and full of faith and be able to know more by his own internal power of recognition than by external observation or by what the patient may tell him, for the patient, being only conscious of suffering, is not in a condition to judge his own case correctly, and the physician must be able to see things which are not seen by every one.

But the origin of some particular disease may be not in only one of these causes, but in two or more of them, and unless a person is able to recognize all the causes of such a disease he will be unable to prognosticate the time of its duration. An astrologer may calculate your horoscope correctly, and tell you by what diseases you are threatened and when they will end, but he takes only one of the five causes into consideration, and the chances are four to one that his prediction will prove to be wrong, and that he will be laughed at by those who have only a superficial knowledge, and who do not know the cause of his failure.

THE FIRST CAUSE.

DISEASES CAUSED BY ASTRAL INFLUENCES.

The world is the *Macrocosm* and man the *Microcosm,* and the elements of all that exists in the former exist in the latter. All the influences that come from the *sun,* the *planets,* and *stars,* act therefore invisibly upon man, and if these influences are evil they will produce evil effects. No vegetables would grow without the influence of the sun,

but if that influence is too strong, they will wither and perish. The world is surrounded by a *vaporous sphere*, like an egg surrounded by a shell. Through that shell the *cosmic* influences pass towards the center, and on that occasion they may become poisoned by the *miasmas* in the air, and create epidemic diseases. An evil *astral influence* does not poison the whole world, but only those places where *causes* for infection exist. If no germs of disease exist in your atmosphere, the *astral influences* coming from the outside will cause no harm. If *evil elements* exist in the sphere of your soul, they attract such *astral influences* as may develop diseases. If the water in a lake freezes to the bottom the fish will die, and they will likewise die if the water gets too warm; and if certain *evil elements* exist in the water which attract certain correspondingly *evil planetary influences*, a great many fish may die, and no one may know the cause.*

The *astral influences* are the servants of man and not his ruler. A seed which is planted in the ground contains in itself all that is necessary for developing into a tree, if the conditions necessary for such a development are furnished. It has the *Ens Seminis* in itself; but if the sun did not exist, it would never grow. The seed needs a *Digest* and this is furnished by the soil, but the soil would be useless without being warmed by the sunshine. A child in the womb of its mother contains in its *Ens Seminis* the power to grow; its Digest is the womb in which it lives; it requires neither planets nor stars; its planet and star is its mother. A child may be conceived or born during the best constellation of planets, yet may, nevertheless, have very bad qualities. In such a case the planets are not to blame; it is the *Ens Seminis*, which it has inherited in its blood.

Man lives within the invisible world comparable to the yolk in an egg. The chicken grows from the white of the egg and man is nourished by the *chaos*. Within man are the sun and moon, the planets and all the rest of the stars and also the *chaos*.

The moon exercises a very bad *influence*, especially at the time of the new moon, which may be very injurious for persons whose *sidereal* bodies possess *magnetic* elements that will attract that influence, and the conjunction of the moon with certain other planets may make her influence still more injurious. For instance, a conjunction of the moon with *Venus* and *Mars* may give rise to plague; a conjunction with *Saturn* to certain acute diseases, etc., but no *evil influence* can develop a disease where the germ of that disease does not already exist. The seat of the sun in the *Microcosm* is in the heart, that of the moon is in the brain. The moon's influence is cold; and *insane* people have been called *luna-*

* Such influences consist in certain states of electricity, magnetism and other *"forces,"* for which modern science has no names and modern language no words.

tics because they are often injuriously affected by the moon, whose influence acts upon the brain and stimulates the sexual passions, and causes injurious dreams and hallucinations.

There are certain stars whose influence corresponds to the medical qualities of certain metals, and others that correspond to those of certain plants, and they may act for good or for evil if they are attracted by corresponding elements in the *sidereal* body of man. A physician should know the physiology and anatomy of the soul as well as the body of man, to understand the cause and cure of *astralic* diseases, because he may vainly try his remedies as long as his patient is *under the ascending influence of an evil star,* but after that evil influence ceases the disease will also be changed or disappear. Every metal and every plant possesses certain qualities that may attract corresponding *planetary influences,* and if you know the influence of the star, the conjunctions of the planets, and the qualities of your drugs, you will know what remedy to give to attract such influences as may act beneficially upon the patient.*

If, for instance, a woman is deficient in the element whose essence radiates from *Mars,* and consequently suffers from poverty of the blood and want of nervous strength, I may give her iron, *because the astral elements of iron correspond to the astral elements contained in Mars,* and will attract them as a magnet attracts iron. But I should choose a plant which contains iron in an *etherealized* state, which is preferable to that of metallic iron. In a case of dropsy it would be exceedingly injurious to give any remedy that would help to attract the *evil influence* of the moon; but the sun is opposed to the moon, and those remedies which attract the *astral essences* of the sun will counteract those of the moon, and thereby the cause of dropsy may be cured. The same mode of reasoning may be applied in all other *astralic diseases.*

THE SECOND CAUSE.

DISEASES CAUSED BY POISONOUS SUBSTANCES AND IMPURITIES.

Everything is perfect in itself and nothing is impure if it is what it ought to be; but if two things come together, *then one may be a poison to the other.*

---

*Diseases often appear without any assignable cause. In acute diseases the patient often grows suddenly worse, or he may grow suddenly better, and no cause can be assigned to it. Such changes are usually attributed to *"catching cold"* where no cold has been caught, to mistakes in the diet where no such mistakes have been made, or they are attributed to *"meteorological changes"* of whose action upon the human system therapeutic science knows less today than at the time of the ancient Philosophers, because it is fashionable among certain materialistic scientists to reject everything which they cannot see with the Physical eye, as being *"unworthy of their consideration."*

Impurities and injurious elements may enter the human organism in various ways. They may be taken in the food or drink, they may be inhaled with the air, or be absorbed by the skin. There are visible and invisible poisonous substances, and some substances that are not injurious if they enter the organism alone, may become poisonous if they come in contact with others. There are poisons and impurities of various kinds, and what may be healthy food for one organism may be injurious if taken into another, and each thing contains hidden virtues that may be useful for some beings while they are evil for others. The *salamander* eats fire, the ox eats grass, the peacock may swallow snakes, and the ostrich stones, but man requires a different kind of food.

Philosophy informs us that the world is made out of the will of God (*self*). If then all things are made out of *will*, it logically follows, that the causes of all internal diseases are also originated within the *will*. All diseases, such as are not caused by any external mechanical action coming from the outside, are due to a perverted action of the will in man, such as is not in harmony with the laws of nature. If his will begins to move in disharmony with these laws, then will a state of disharmony be created, which ultimately finds its expression on the external visible plane, and it is not necessary that the diseased person should be conscious of such an inharmonious action, for the will in him also produces the harmonious movements of his internal organs without his being aware of it and without the consent of his intellect. A mere thought, an idea, a mental impression, may produce such an inharmonious action of will, and as the name *"Tartarus"* expresses that which is perverted, impure or opposed to good, diseases of such an origin are called *"Tartaric Diseases."*

First of all should the physician know that there are three invisible substances which by their coagulation form the physical body of man, and which are symbolized as *"sulphur, mercury and salt."* The *"sulphur"* represents the *auras* and *ethers*, the *"mercury"* the *fluids*, and the *"salt"* the *material* and *corporeal* parts of the body; and in each organ these three substances are combined in certain proportions, differing from each other. These three substances are contained in all things, and the digestive power is the great solvent for these substances, of which each part of the body assimilates whatever it may require. Dew falls from the invisible air, corals grow in the water, and seeds draw their nutriment out of the soil; the earth is a great stomach in which everything is dissolved, digested and transformed, and each being draws its nutriment from the earth, and each living being is a stomach that serves as a tomb for other forms, and from which new forms spring into existence.

Every living being requires that particular kind of food which is adapted to its species and to its individual organism, and Life, the great

alchemist, transforms the food taken. In the *alembic* of the animal organism it extracts from it those substances which the various organs need. The lower class of animals are even better *alchemists* than man, because they may extract the essence of life out of things which he is forced to reject. Man extracts the more refined essences from food; but a hog, for instance, may extract nutriment out of substances that would act as poisons in the organism of man, but there is no animal known that will eat the excrements of a hog. Animals refuse to eat or drink things which are injurious to them, and they select by their natural instincts those things which they require; it is only given to intellectual man to disobey his natural instincts, and to eat or drink things which are injurious to him, but which may gratify some artificially acquired taste. Man is much more subject to diseases than animals in a state of liberty, because the latter live in accordance with the laws of nature, and man acts continually against the laws of his nature, especially in regard to his eating and drinking. As long as his body is strong it can expel or overcome the injurious influences which are continually caused in it by intemperance, gluttony and morbid tastes; but such a continuous effort at resistance will imply a serious loss of vitality, and a time will come when disease will be the result, because the organism requires a period of rest and a renewal of strength to expel the accumulated poisonous elements. If the physician attempts to prevent such an expulsion of poisonous elements he attempts a crime against Nature and may cause the death of his patient. *Rheumatism* and *gout, dropsy* and many other diseases are often caused by such accumulations of impure or superfluous elements, and Nature cannot recover until such elements are expelled and the vital power of the organs restored. While the organism is weakened and its vitality on the wane, the germs of other diseases may develop by attracting injurious *astral influences,* because its power of resistance is enfeebled, and thus one kind of a disease may grow out of another.

THE THIRD CAUSE, ENS NATURE.

DISEASES ARISING FROM PSYCHOLOGICAL CAUSES.

The world of *corporeal* forms is an external expression of the world of mind. Each thing represents an idea; each star in the sky is a visible symbol of a universal power of principle. *A diseased state of the body is often caused by a diseased state of the mind.* The majority of diseases are *due to moral causes* and the treatment ought to be of a moral kind and consist in giving instruction and in applying such remedies as correspond to those states of mind which we wish to induce in the patient.

Modern science knows almost nothing about the cause of the action

of medicines, and for this reason the use of herbs and roots has been almost entirely abandoned. She has her *purgatives,* her *suporifica, diaphoretica;* she says that *Aloes* increases the *peristalic* movements of the bowels and that *strychnine* paralyzes the nerves, etc.; but why these remedies act thus and not otherwise, this she does not explain.

Modern medicine requires, so to say, *a sledge hammer for killing a fly;* but the finer natural remedies, such as have not a merely mechanical, gross, immediate and destructive action, they have almost entirely disappeared from the *pharmacopœia.* Their action is not understood, because it is not so violent as that of the remedies used by the regular physician, and therefore the effects produced are not so apparent to the eye; but while the finer forces of nature silently and noiselessly act upon the body of the patient, the drugs administered by the modern practitioner usually serve only to drive away effects by shifting the seat of the disease to be a still more interior and more dangerous place.

The doctrines of the writer go to show that the same power which exists in the mind of the universe and which produced a star on the sky is also capable to become manifest as a plant; that the whole world consists of various states of will power, having become embodied or corporified in forms in nature, in which the qualities of the will, which produced them, are represented and made manifest, and that, all things originating originally out of one will, they are all related together and may be made to act upon each other by the law of induction. Each thing, from the sun down to a tumor in the body of an animal, constitutes a certain state of vibration of the one original will, and by applying a remedy which is in a near relation to a diseased organ we may induce a healthy action in that organ and thus restore its normal condition.

Many diseases are caused especially by the abuse of physiological powers, in consequence of which the organs lose their strength and vitality.

Thus the stomach may be overloaded with food and irritated by stimulating drinks, which force it to perform more than its natural and legitimate amount of work; the kidneys may be irritated by stimulating and poisonous drinks and become weak, or inflamed, or enlarged, on account of their overwork; the same may be said of the liver; *the sexual powers may become prematurely exhausted by excesses and the health of women be destroyed by the unnatural frequency by which natural acts are performed.* Animals live according to their nature, and it is only given to reasoning man to argue against his instincts, to neglect to listen to the warning voice of his nature and to misuse the organism with which he has been entrusted by the creative power of Nature. *In many cases of lost vitality the weakened organs may recover*

their strength after a time of rest and cessation of abuse, providing some good sexual remedy is faithfully used. Nature is a patient mother that often forgives the sins committed against her, although she cannot forget them. The student may, therefore, often trust to her recuperative powers, and Nature may be able to restore that which has not been irrevocably lost; for Nature is a great physician, and the dabblers in cheap patent medicines and stale apothecaries are her enemies, and while the latter fill the graveyards of the country with corpses, Nature distributes the balsam of life.

Every organ in the human body is formed by the action of certain principles that exist in the universe, and the former attract the corresponding activity in the latter.

Thus the heart is in sympathy with the elements of the sun, the brain with the moon, the gall-bladder with Mars, the kidneys with Venus, the lungs with Mercury, the liver with Jupiter, the spleen with Saturn, etc.

There are many stars in the great firmament of the universe and there are many germs hidden in the little world of man, and the high influences the low; and in the *Microcosm* and *Macrocosm* all things stand in intimate sympathetic relationship with each other, for all are the children of one universal father.

Not only is Man a compendium of invisible forces, having grown into corporeal shape; every animal, plant and mineral is a corporified principle, a materialized power or a combination of such, and *Astronomy* includes, therefore, not merely a knowledge of the *"stars,"* but also a knowledge of *Zoology, Botany* and *Mineralogy.* What is *Mars* but the principle of *Iron,* which is found universally distributed in nature and in the constitution of man? What is *Venus* but the power which excites the *Vasa spermatica* in men and in animals? What is *Melissa* but a power which exists in the *astral light* and finds its mineral expression in the herb *Melissa* which grows in our gardens? What are the animals but the personifications of those characters which they represent? Everything is an expression of the principle of life in a material form, and the life is the real thing; the external form is merely the house or Corpus in which it resides.

All natural forms bear their signature, which indicates their true nature. Minerals, vegetables and animals remain true to their nature and their forms indicate their character. Man who has become unnatural is the only being whose character often belies his form, because while his character may have changed into that of an animal, his form has retained the human shape. Such men would have to re-enter the *Limbus* of nature and to be born again in forms which correspond to their true nature, and if this should take place many of our *pharisees,* strutting about in black coats, and pretending to be benefactors of mankind, while

they in reality care for nothing but for the gratification of their ambitions and lusts, would be born in the shape of monkeys, camels and buffaloes.

He is not a physician who can see only that which is visible to every boor. The experienced gardener can tell by looking at a seed what kind of a plant may grow from it, and likewise the physician should be able to perceive how a disease originates and in what way it will develop. He who knows how the rain originates may also know the origin of dysentery; he who knows the origin of the winds may know how colic originates; he who knows the periodical influences of the seasons may know the origin of intermittent fevers; he who knows the ebbs and tides in the *macrocosm* may know the cause of *menorrhagias* of the *microcosm*, etc. The average doctor has studied diseases in the affected organs, where he finds nothing else but effects which have already taken place, and he will never arrive at an end; for if he were to injure a thousand people for the purpose of studying those effects he would still be ignorant in regard to the causes. *The true physician studies the causes of diseases by studying the universal man.* In him exist all the diseases that did exist in the past or will exist in the future. Let the honest man ask his own conscience, whether Nature meant that we should acquire wisdom by ignorance.

As the sunshine penetrates through a glass window into a room, likewise the influences of the astral light enter into the body of man, and as the rain is absorbed by the soil, while stones and rocks are impenetrable to it, so there are certain elements in man's organization which absorb these influences, while other elements resist their action.

To obtain a correct idea of the construction of the *microcosm* the student should know how the *macrocosm* is constructed; he must look upon man as an integral part of universal nature and not as something separate or different from the latter. The earth nourishes the physical body and the *astral* body is nourished by the *astral light*, and as the former hungers and thirsts for the elements of the earth, so the latter longs for the influences which come from the *astral plane*. There are many thousands of *"magnets"* in the constitution of man; *good attracts good, evil attracts evil, good improves the good and causes it to be better; evil attracts evil and is rendered worse thereby.* Innumerable are the *Egos* in man; in him are the whole of the animal creation, the vegetable and mineral kingdom; and as the individual little man may be diseased, so the great universal man has his diseases which manifest themselves as the ills that affect humanity as a whole. Upon this fact is based the prediction of future events.

Those who merely study and treat the effects of disease are like persons who imagine that they can drive the winter away by brushing the snow from the door.

It is not the snow which causes the winter; but the winter is the cause

of the snow. Those people have departed from the light of reason and lost themselves in idle vagaries to the great detriment of the welfare of humanity. Consider how great and how noble man is, and that his visible form is merely the outgrowth of invisible powers. As it is outside of man, so is it inside, and *vice versa,* for the outside and inside are essentially one thing, one constellation, one influence. It is the *Limbus* in which the whole of creation is hidden. He who knows only the external form of man and not the power by which it is produced knows nothing but an illusion; his science is illusive, only fit to impose upon the ignorant.

Good or evil influence comes down from the sun, the moon, or the stars; the action of the *macrocosmic* influences stimulates the corresponding elements, *the Corpora Astralia,* existing in man into action. The same element which produces *Mars, Venus* or *Jupiter* in the sky exists also in the body of man, because the latter is the son of the *astral body* of the *macrocosm* in the same sense as the physical body of man is a son of Nature.

To be a physician it is not sufficient to know the anatomy of the physical body; you should know not merely a part, but the whole constitution of the macrocosm and the microcosm of man.

Adam is not the father of man, nor is Eve his mother; they were both human beings themselves. The first man was a product of creation, and all created things constitute the *Limbus.* Man is born from the *Limbus* and still remains in it; the two—*i. e., Man and Nature*—are one, and he who knows the *anatomy* of nature knows also the constitution of man. If a man gets sick it is not the eternal part in him which suffers, but it is his *Limbus,* which is composed of many hundreds of different elements, which are all related to their corresponding elements in the great *Limbus* of nature.

Nature is Man, and Man is Nature; all men are one universal man. Individual man is a part of the universal man, and has his own individual nature, which is a part of universal nature. If all children were born at once and upon one point they would all be constituted alike, and be sick or well at the same time; but at the time of conception a *differentiation* takes place and each child receives his own individual nature, which, however, still remains an integral part of universal nature of mankind. Thus there are many points in a circle, and each point constitutes a circle of its own, and yet they all belong to the great circle, and as each little circle may expand so as to encompass the whole, so nature in man may grow so as to expand towards the whole or contract into his own center and disappear.

Why does man want to eat, drink and to breathe, but because he is related to the elements of earth, water and air, and must attract these things to his constitution; why does he need warmth but because he is

related to the element of the fire and cannot do without it, and all these elements may produce diseases. There is no disease in the elements, but the disease starts from the centers. The origin of diseases is in man and not outside of man; but outside influences act upon the inside and cause diseases to grow. A physician who knows nothing about *Cosmology* will know little about disease. He should know what exists in nature and upon the earth, what lives in the four elements and how they act upon man; in short, he should know what man is, his origin and his constitution; he should know the whole man and not merely his external form. If man were in possession of a perfect knowledge of self he would not need to be sick at all.

Diseases serve to teach man that he is made out of the universal *Limbus* and that he is like the animals and by no means better than they. He should study himself and the rest of creation, so that he may attain self-knowledge; and this self-knowledge should be above all obtained by the physician. Man is the highest of all animals, and the whole of the animal creation is contained in him; and, moreover, he has the power to attain self-knowledge, a faculty which the animals do not possess.

Every star (faculty) in the inner nature of man is of a double nature, and he who knows the stars also knows the nature of the disease; but the *Arcana of Nature* are single. If the two opposites in the constitution of man, heat and cold, love and hatred, etc., are at war with each other, each of them asks for help from their common mother (Nature), and the physician should, therefore, be well acquainted with the *astronomy* of the inner nature of man so as to know how to assist *Nature* in her work.

To understand the laws of nature we must love nature. He who does not know *truth* does not love her; he who does not know nature does not love nature; his stomach is his god. He who does not understand the poor does not love them. The more knowledge we obtain, the stronger will be our love and the greater our power. He who knows nature has faith in nature; he who does not know nature can have no *true faith*. He who knows Nature will love her and obtain the power to employ her forces. No one can be made into an artist or inventor if he has not the natural capacity for it; no one can be a good physician unless he is born to be one. The art to invent is a species of *Magic*, which cannot be taught, but which must be acquired. All *Wisdom* comes from the *East;* from the *West* we can expect nothing good. Therefore, you who desire to be useful physicians act according to *Wisdom* and not for the aggrandizement of self.

It must not be supposed that a certain material element coming from the planets enters the organism of man and adds something to it which it does not already possess. The light of the sun does not contribute

any corporeal substance to the organisms existing upon the earth, and a man does not become heavier if he stands in the sun; but the natural forces acting in the various organs are intimately related to similar forces acting in the organism of the world, and as the liver, the spleen, the heart, etc., are the bodily representatives of certain activities, likewise the sun and the moon, *Venus, Mars*, etc., are the visible representatives of the corresponding organs of the *Cosmos*. If a man gets angry it is not because he has too much bile, but because the *"Mars,"* the combative element in his body, is in a state of exaltation. If a man is *amorous* it is not because his *spermatic vessels* are overloaded, but because the *"Venus"* in his body is in a state of exaltation. If in such cases a conjunction of the combative and amorous elements takes place in his body, an *ebullition* of jealousy may be the cause; and if such an internal conjunction should take place at a time when conjunction of the planets *Mars* and *Venus* takes place in the sky, the sympathetic relationship existing between the elements representing these planets in the *Microcosm* with the elements represented by those of the *Macrocosm* may lead to serious consequences unless counteracted by the superior power of reason and will.*

There are a great many stars in the universe; there are a great many forces active in the organism of man. There are a great many plants which are the earthly representations of astral influences corresponding to the qualities of the stars, and which will attract the influences of the stars to which they are sympathetically related. *By using such plants as medicine we attract the planetary influences needed to restore the vitality in diseased parts.*

I give below a list of some principally useful herbs, the names of the planets to which they are sympathetically related, and the names of the principal diseases in which they may be used with advantage. It will, however, appear reasonable that it makes a vast difference whether such plants are fresh or whether they have been dried, and their occult properties are, moreover, to a great extent modified by the time of the day or night, and under what planetary conjunctions they have been gathered and at what time they are used. Each plant should be gathered at a time when the planet to which it is related rules the hour, and its essence should be extracted as long as it is fresh.

USEFUL HERBS AND THEIR OCCULT PROPERTIES.

Sun.—Rosmarinus officinalis, Lavandula officinalis, Salvia officinalis, Satureja officinalis, Melissa officinalis. (Acute inflammations, diseases of the heart, rheumatism, etc.)

* It would be interesting to collect statistics of crime showing exactly the time when they have taken place and comparing the latter with the time of the conjunctions of the planets existing at the same longitude and latitude.

Moon.—Thymus makorana, Helleborus niger, Ruta graveolens. (To be used in insanity, hysteria, nervous diseases, etc.)

Venus.—Ononis spinosa, Verbascum thapsus, Apium petroselinum. (Dropsical swellings, diseases of kidneys or bladder, etc.)

Mercury.—Pulmonaria off., Althaea off., Plantago laureola. (Pneumonia, catarrh, phthisis pulmonalis, inflammations of mucous membranes.)

Mars.—Carduus benedictus, Urticaria diocia, Erythræa centaurium. (Fevers, diseases of an acute and violent character; eruptive fevers, etc.)

Jupiter.—Ruta graveolens, Hepatica nobilis, Adianthum veneris, Chelidonum magus. Linum usitatissimum, Cannabis sativa. (Jaundice, liver diseases.)

Saturn.—Chrysosplenium alternifolium, Scrophula nodosa, Teucrium Chamaedrys. (Hypochondria, piles, melancholia,* etc.)

There are a great many other plants whose *essences* correspond to the *ethers* radiating from other planets and stars, and if the student knew all the qualities of the stars he would find that the quality of each of them is represented on the earth by some plant. By the judicious use of plants beneficial *astral* activities may be attracted and evil influences neutralized; but to know what plants are required in each case it is necessary to know not only the anatomy of the human body and the functions of its organs, but also the constitution of the starry heavens, the qualities of the stars and the time of the appearance and conjunctions of planets. The impossibility to grasp at once all these things intellectually shows that the power of spiritual perception is a most necessary qualification for the true physician.

It is not within the scope of this work to enter into a detailed account of the treatment of special diseases adopted by the author.† It may suffice to say that the difference between the system of medicine of the materialistic practitioner and that of the writer is a difference growing out of an entirely different apprehension or *occult* interpretation of fundamental truths. Modern science looks upon the universe as being a *conglomeration* of dead matter, out of which, by some unexplainable process, life may become developed in forms. The true philosopher, physician or adept looks upon the whole of the universe as the manifestation of a universal principle of life, acting through the instrumentality of forms. Modern science seems to regard the forms as the sources of life. Forms are, so to say, condensed forces or *crystallized* space;

---

* The physician of the nineteenth century will hardly fail to recognize among these remedies many that are habitually used in modern medicines, although there is hardly any other reason for their employment known but that experience has taught that they are useful.

† Messrs. de Laurence, Scott & Co. issue a Price List of Standard Remedies which will be sent for four cents in stamps.

but space itself is life, and there is no dead matter in the universe, for that which dies returns again into the *matrix* of Nature, to be reborn into other forms, and to serve again as an instrument for the manifestation of life.

In the universe there is life everywhere, and all beings are connected together by a common link. Some forms are in a close mutual sympathy, while between others an antipathy is prevailing. Some attract and others repulse each other. During the *ascendency of a planet** its essence will be especially attracted by plants and by animal organs that are in harmony with it; but what else is this radiating planetary essence but the *elixir of life*, the invisible vehicle of a quality peculiar to that power, and, therefore, a patient may grow better or worse without an invisible cause. A medicine that will do good at one time will be useless at another, and a system of medicine without understanding and without true knowledge of natural laws will remain a system of mere opinions and superstitions, of passive observation and inactivity, and if it attempts to interfere with the cause of a disease the probability is that it will do serious harm. Our physicians pay no attention to the position of the planets, and, therefore, they seldom cure a serious ailment, because a medicine that may do good at one time may be injurious at another, according to the prevailing influence.† That which is active in medicines is their *astral* (occult) elements or virtue acting upon the *astral man*, and they are produced by *astral influences* and it makes the greatest difference whether a medicine is pervaded by one influence or by another.

It should always be remembered that *astral influences* do not act directly upon the physical bodies of men and animals, but upon their *vital essence*, in which all elements are contained.

Love for a certain person may be created by a word or a touch, by a breath or a kiss, but only if the person who is touched or breathed upon has in his soul the elements that are capable of manifesting that particular kind of love.

The vehicle of life that contains the life-essence in the body of man is the same in all its attributes as that which contains the universal life and forms the *astral* body of the world; but each energy may exist in innumerable states and modifications, differing from each other. Even the ignorant knows that man has a heart and lungs, a brain and a liver and stomach; but he thinks that each of these organs are separate and independent things that have nothing to do with each other, *and even our most learned doctors are not aware of the fact that these organs are only the material and bodily representatives of invisible energies*

---

* The "ascendency of a star" means the increase of a power.

† The quality of the influences acting upon the patient.

that pervade and circulate in the whole system; so that, for instance, the real liver is a force that circulates in all parts of the body, and has its head in that organ which we call the liver. All the members of the body are potentially contained in the center of the vital fluid which has its seat in the brain, while the activity which propels it comes from the heart.*

Mind is not created by the brain, neither is love nor hate created by the heart; but mind acts through the brain, and love and hate have their origin in the will.

A man who is angry is not only angry in his head or in his fist, but all over; a person who loves does not love with his eyes, but with his whole being; in short, all the organs of the body, and the body itself, are only form-manifestations of previously and universally existing mental states.

The body of a man is his house; *the architect who builds it is the astral world.* The carpenters are at one time *Jupiter,* at another *Venus;* at one time *Taurus,* at another *Orion.* Man is a sun and moon and a heaven filled with stars; the world is a man, and the light of the sun and the stars is his body; the *ethereal* body cannot be grasped, and yet it is substantial, because if it had no substance it could not exist. If the life of the sun did not act in the world nothing would grow. The human body is vapor materialized by sunshine mixed with the life of the stars. Four elements are in the world, and man consists out of four, and that which exists visibly in man exists invisibly in the ether pervading the world.

Where is the workman that cuts out the forms of lilies and roses that grow in the field? and where is his workshop and tools?

The character of the lilies and roses exists in the *astral light,* and in the workshop of Nature they are made into forms. A blooming flower cannot be made out of mud, nor a man out of material clay; and he who denies the formative power of the *astral light* and believes that forms grow out of the earth believes that something can be taken out of a body in which it does not exist.

The power of sight does not come from the eye, the power to hear does not come from the ear, nor the power to feel from the nerves;

---

* This doctrine is corroborated by modern discoveries. Amputations of limbs are followed by a state of atrophy of certain parts of brain-substances, which seems to indicate that the force which shapes the limbs has its center in the brain. If certain parts of the brain were destroyed the limbs would begin to atrophy. If we apply this mode of reasoning to the *Macrocosm* we find that all the essences and *ethers* that go to make up the organs of the *Macrocosm* are also contained in its center, the sun: and if a certain element were taken away from the sun the planets could not exist. If a certain element that goes to form the legs of men were suddenly taken away from the universal storehouse of the *Macrocosm,* human beings would be born without legs; if no principle of reason existed there would be no use for brains, etc.

but it is the spirit of man that sees through the eye, and hears with the ear and feels by means of the nerves.

Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit of man that sees through the eye, and hears with the ear, and feels by means of the nerves. Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit of man that sees through the eye, and hears with the ear, and feels by means of the nerves. Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit which feels through the heart and thinks by means of the brain. All these powers are contained in the invisible universe, and become manifest through material organs, and the material organs are their representatives and modify their mode of manifestation according to their material construction, *because a perfect manifestation of power can only take place in a perfectly constructed organ, and if the organ is faulty the manifestation will be imperfect, but not the original power defective.*

THE FOURTH CAUSE.

DISEASES ORIGINATING FROM SPIRITUAL CAUSES.

This class of diseases includes all evils that are caused by *passions, evil desires, disordered thoughts* and by a *morbid imagination.* Such *psychological* states may produce physiological changes in the physical body.

Shame produces a blush in the face and terror produces a paleness. Fear causes diarrhœa, melancholy obstructions, anger or envy gives rise to jaundice. Gayety may cure and grief may kill. Violent emotions produce miscarriages, apoplexy, spasms, hysterics and cause malformations of the fœtus, etc., etc.

Such things are known to all who have investigated such matters; but it is less generally known that the *evil imagination* of one person may affect the mind of another, *poison his vitality and injure or kill his body.*

The reason why this is not generally known is that the imagination of the majority of men and women at the present state of civilization is too weak, *their will is too feeble,* and their faith too much pervaded by doubt to produce the desired effects; and it is *fortunate* that their imagination, however evil it may be, has not much power as long as the state or morality is not higher advanced than it is at present.* Never-

* To think is to act on the plane of thought, and if the thought is intense enough it surely will produce an effect on the physical plane. It is very fortunate that few persons possess the power to make it act directly on the physical plane, because there are few persons who never have any evil thoughts entering into their mind.

theless, there have been persons whose evil will was so strong as to project the products of their imagination instinctively or consciously upon a person whom they desired to injure, and such persons are still in existence, although they may not deem it prudent to boast of their gifts or to exhibit their powers in public. *Envy and hate produce an evil imagination and create forces that may be more active during sleep than during waking.*

The evil thoughts of a malicious person may affect another person, not only while the former is awake, but also during his sleep, because when the physical body is asleep the sidereal body is free to go wherever it pleases or wherever it may be attracted.

The life that is active in the organs is the *anima vegetiva* (the animal soul). It is an invisible fire, that can easily be blown into a flame by the power of the imagination. Imagination may create hunger and thirst, produce abnormal secretions, *and cause diseases,* but a person who has no evil desires will have no evil imagination, and no diseases will spring from his thoughts.

A person who has *evil desires* will have an *evil imagination,* and the forces created in the sphere of his mind may be projected by powerful will into the *mental sphere* of another. Thoughts are not empty nothings, but they are formed out of the substance that forms the element of the soul, in the same sense as a piece of ice is made out of the substance of water.

The will is the power that may concentrate the image formed in the mind in the same sense as the power of cold will cause a body of water to freeze into solid ice, and as an icicle may be thrown from one place to another; likewise an evil thought, formed into shape by an intense will, may be hurled against the mental sphere of another and enter his soul if it be not sufficiently protected.

Imagination and doubt of self are the cause of many diseases; *faith in self is the cure for all.* If you cannot cure a disease by faith it is because your *faith is too weak;* but your faith is weak on account of your want of knowledge. If you were conscious of the power in yourself you could never fail. The power of *amulets* does not rest so much in the material of which they are made as in the *faith with which they are worn;* the curative power of medicine often consists not so much in the spirit that is hidden in them as in the spirit in which they are taken. *Faith will make them efficacious; doubt will destroy their virtues.*

The *Ens Spirituale* is the Will. The power of the true spiritual will is known only to a few advanced *Occult students.* In this western country men of strong and determined will are few and far between; men and women are ruled to a great extent by their instincts and desires and have not sufficient will-power to control them.

The *Ens Spirituale* is a power which may affect the whole body and

produce or cure all kinds of diseases; it is neither an angel nor a devil, but it is a spiritual power which in the living body is born from our thoughts.

There are two principles active in man; one is the principle of *Matter,* which constitutes the corporeal visible body; the other one is the *Spirit,* intangible and invisible, and the spiritual principle may be vitiated and diseased as well as the body and transmit its diseases to the body. The *Ens astrale, veneni* and *naturale* act upon the body; but the *Ens spirituale* and *deale* belong to the spirit. If the body suffers the spirit need not suffer; but if the spirit suffers the body *must suffer.* The body cannot live without the spirit, *but the spirit is not confined by the body.* The spirit in man sustains the body as the air supplies him with life; *it is substantial, visible, tangible* and *perceptible* to other *spiritual entities,* and *spiritual* beings stand to each other in the same relationship as one *corporeal* being to another. I have a spirit and you have one, and our spirits communicate with each other in the same sense as our bodies; but while undeveloped souls, still in the body, need language to understand each other the spirits understand each other without using words. If one spirit is angry at another it may injure him, and the injury received may be transmitted upon the body of the latter. Spirits may harmonize and associate with each other, or they may repulse or injure one another. Spirits are not born from the intellect, but from the will. He who lives according to the will lives in the spirit; he who lives according to the mind lives in disharmony with the spirit. *The mind produces no spirit, but it determines the qualities of the soul.*

There is no strong spiritual power in babies, because they have no perfect will. He whose will is perfected gives birth to a spirit as a pebble produces a spark, and this spiritual power partakes of the nature of the will. He who lives in the will possesses the spirit; *i. e.,* the *Ens spirituale.*

THE CORPOREAL AND SPIRITUAL WORLD.

There is a corporeal world and a spiritual world, and the two are one, and the spiritual beings live in their own spiritual world, as souls still in the body live in theirs. They have their likes and dislikes, their sympathies and antipathies like ourselves, and they do not always agree with the likes and dislikes of the bodily forms. Men may quarrel and fight with each other and their spirits nevertheless be in harmony, but if a spirit injures another spirit the material body of the latter may become also affected.

The spirits of men may act upon each other without man's consent or intention unconsciously and involuntarily to him; but if man's will is in unity with his thought and desire a spirit will be produced which

may be employed for good or for evil. If two such spiritual forces battle with each other the weaker one, or the one which does not defend itself sufficiently, will be overcome and bodily diseases may be the result.

An evil disposed person may throw the force of his will upon another person and injure him even if the latter is stronger than the former, because the latter may not expect or be prepared for the attack; but if the stronger one resists successfully, then a force will be kindled in him which will overcome his enemy and which may destroy him.

Waxen *images, figures,* etc., may be used to assist the imagination and to *strengthen* the will. Thus a *necromancer* may take a waxen image of a person and bury it, covering it with heavy stones, and if his will and imagination are powerful enough the person whom it represents will feel very miserable until that weight is removed. Likewise if he breaks a limb of that figure, a limb may be broken in him whom it represents, or he may thus inflict cuts, stabs or other injuries upon an enemy. It is all done through the spirit acting upon the spirit. No *necromancer* can by his will act directly upon the body of a person, but he can act *upon his spirit,* and the spirit of the injured person *reproduces* the injury upon his own body. Thus a *necromancer* may cut a tree, and he who cuts the tree cuts himself; that is to say, he does not cut his body, but the spirit, who has the same limbs as the body, and the cuts made upon the spirit may be reproduced upon the body.

Thus the spirit of a person may, without the assistance of his body and without a knife or sword, cut or stab or injure another person by the mere *force of imagination and will,* and images may be *cursed* effectually and *fever, apoplexy, epilepsy,* etc., be caused thereby; but our scientists have no conception of what a power the will is, and they do not believe in such things, because they are beyond their comprehension. The will produces such spirits and they may also act upon animals, and it is even easier to affect the latter than to affect man, because the spirit of man is better able to defend itself than that of an animal.

Not only may a *necromancer* thus consciously injure another person by his *evil will* and imagination, but the spirit of *envious, jealous, revengeful and wicked persons may—even if they are ignorant of the practices of sorcery*—injure the objects of their *evil will* while the bodies of the former are asleep, for dreams which come from the spirit are truly enacted, but dreams which do not come from the spirit have no such effects.

One poison may render another poison harmless, and thus the effect of the imagination of one person may neutralize the effects of the imagination of another. If any one can make an image of wax to injure your body, you may make another image to *attract the evil spell.* His image obtains its power by the force of *his faith,* and your image

obtains its virtue by the power of your faith; and the injuries inflicted by your enemy upon the image will leave you unharmed, *and the curses he heaps upon you will return to him and leave you unhurt.*

If a person is gloomy and despondent he ought not to be left alone, but he ought to have some one to cheer him up and to explain to him that he must *free himself* of his own *morbid thoughts.* There are some who believe that it is possible for *witches* to pass through doors and to *vampirize** people, but no *witch* can bodily pass through a closed door in the way in which this is done by *sylphs* and *pigmies.*

Oh, you doubtful man, you Thomas of little faith, who are moved by each wind and sink easily!

You are yourself the cause of all such diseases; because *your faith* is so *little* and *feeble,* and your own evil thoughts are your enemies. Moreover, you have hidden within yourself a *magnet* which *attracts* those evil influences which correspond to your will, and this *celestial magnet* is of such power that for more than a hundred, or even thousands of miles, it attracts that which your spirit desires out of the four elements.

THE FIFTH CAUSE.

DISEASES ORIGINATING FROM THE SOUL.

All diseases are the effects of previously existing causes. Some originate from natural and others from spiritual causes. Spiritual causes are those that have not been created by a man during his present life, but which he has created during a former existence. For such cases there is no remedy but to wait patiently until the evil force is exhausted and the law of justice satisfied, for even if the just retribution for our sins could be evaded at one time it would only be postponed, and the evil would return at another time with an accumulation of interest and with increased force.

All diseases originating from the *Four Causes* already mentioned may be cured by the power of the true faith. All health and all disease comes through the soul, and in the soul lies the cure. Some diseases, however, do not directly come from the soul, but are natural. Each disease is a *purgatory,* and no ordinary physician can know exactly when or how it will end; the physician is only a servant of his soul. If it is the predestination of the patient that he should still remain in his purgatory, then will the ordinary physician not help him out of it; but if his time for redemption has come, then will the patient find the physician through whom his soul will send him relief. The common physician may cure the sick by using remedies, but it is the spirit, or soul who

* Vampirism and Witchcraft are fully dealt with in another chapter in this work.

makes the physician and the remedy. The soul, still in the body, does not perform *miracles* without man; it acts through the instrumentality of man, and restores the sick to health through the instrumentality of their own soul, and, therefore, he who wishes to cure *must* be in possession of *faith,* so as to be a perfect instrument through which the cure may be accomplished.

He who expects help from medicine or from a physician has no true faith in his own soul. True faith in your own soul is the first and most potent physician; human physicians are only its deputies. Call not for help to man, but ask it from the spirit of the soul acting through man and it will send you the physician. It will aid you through the power within yourself, provided you have faith in yourself.

Two kinds of punishment are waiting for the one who doubts the power of his soul. One takes place during his life; the other one after his death. Soul is the master and the physician is her servant, and let no physician fancy that he can be a master of Nature unless he is a servant of the spirit power of the soul.

"There are two ways of practicing the medical art: The first is to employ art; the second is to employ fancy. The former means the employment of observation, reason, knowledge, experience and wisdom; the latter is the product of speculation, self-conceit, preconceived opinions and ignorance. *Those who are wise will know which way to choose.*

"No ordinary physician should presume to know the hour of recovery in such cases, because it is not given to him to judge of the recovery of another, *and the inner temple contains mysteries in which no uninitiated stranger is permitted to pry.* Nothing in the world happens without a cause. Ignorant physicians are the servants of materialism; but the true physician is the spirit or soul power. Nature does nothing in an unnatural manner, and if it produces wonders it produces them through human beings. Nature does not go to see a patient; if it comes to him it comes through the soul who has faith in self. If a town possesses a good physician, people may look upon him as a blessing; but the presence of an ignorant doctor is a public calamity and a curse to all.

The Doctrine of Karma.

A misunderstanding of the doctrine of *Karma* may give rise to an erroneous belief, which may be productive of serious harm. There are great numbers of religious fanatics in the East, and some in the West, who would not make an attempt to pull a person out of a burning house even if they could easily do so, because they believe that if it is *"the will of God,"* or *His Karma,* that he should perish in the fire it would be wrong to interfere with that law and to frustrate the purpose of God. They should remember that if it was the will of God which caused such

a person to fall into danger it must also have been the will of God which sent them near and enabled them to save, and if they neglect to do their duty and suffer him to perish they are arrogating to themselves the prerogatives of gods. They then act against the law and will become responsible for their act. Nature acts through man, and a man who does not respond to Nature's call and refuses to obey the divine command spoken within his heart is a useless instrument and will be rejected.

FIVE CLASSES OF PHYSICIANS.

As there are five causes of diseases, so there are five different ways of removing them, and therefore five classes of physicians:

First, *Naturales; i. e.,* those who treat diseased conditions with opposite remedies—for instance, cold by warmth, dryness by moisture, etc., according to the principle Contraria contrariis curantur. To this class belonged *Avicenna, Galen, etc.* (*Allopathy, Hydrotherapie,* etc.)

Second, Specifici.—Such as employ *specific remedies,* of which it is known that they have certain affinities for certain morbid conditions. To this class belong the *Empirics.* (*Homœopathy.*)

Third, Characterales.—The physicians of this class have the power to cure diseases by employing their will power. (*Magnetism, Hypnotism, Occult Power, Mind-Cure.*)

Fourth, Spirituales.—The followers of this system have the power to *employ spiritual* forces in the same sense as a judge has power over a prisoner in the stocks, *because he is in possession of the keys.* (*Spiritual and Occult Cures.*) Such a physician is the writer.

Fifth, Fideles; i. e., those who cure by the power of *"Faith in Self,"* such as *Christ* and the apostles.

Among these five classes the first one is the most *orthodox* and narrow-minded, and they reject the other four because they are not able to understand them.

From each of the *five causes of diseases* all kinds of diseases may spring, and each kind of disease may therefore be divided into *five classes,* according to its cause. There are consequently five kinds of *plague* and five kinds of *cholera,* five kinds of *dropsy, cancer, etc.* If, for instance, a *plague* appears, the *Naturales* will say it is caused by a disorganization of the bodily structures, while the *astrologer* will say it is caused by a certain constellation of *planetary* influences; but there may be three more causes which produced that epidemic and which will determine its character. Moreover, each disease may manifest itself in two ways, one of which belongs to the department of *Medicine,* the other one to the department of *Surgery.* That which radiates from the

center belongs to *Medicine;* that which is localized—*i. e.,* circumscribed or confined to a certain locality belongs to *Surgery.*

Each physician, no matter to which sect he belongs, should know the five causes of diseases and the five methods of treatment; but each method may be in itself sufficient to cure all diseases, no matter from what cause they originate.

No knowledge is perfect unless it includes an *understanding* of the *origin; i. e.,* the beginning, and as all of man's diseases originate in his constitution it is necessary that his constitution should be known if we wish to know his diseases.

"The Bible states that man is made out of *nothing;* that is to say, his spirit, the real man, is from God, who is not a thing, but the eternal reality; but he is made into three somethings or *'substances,'* and these three constitute the whole of man; they are himself and he is they, and from them he receives all that is good or evil for him. Every state in which man can possibly enter is determined by *number, measure and weight.* The *"Three Substances"* are the three forms or modes of action in which the universal primordial *Will* is manifesting itself throughout Nature, for all things are a *Trinity* in a *Unity.* The *"Salt"* represents the principle of corporification, the *astringent* or contractive and solidifying quality; or, in other words, the body. The *"Sulphur"* represents the expansive power; the *centrifugal* force, in contradistinction to the *centripetal* motion of the first quality, it is that which *"burns"; i. e.,* the *soul* or light in all things, and the *"Mercury"* is the life; *i. e.,* that principle or form of will which manifests itself as *vitality.* Each of these forms of will is an individual power; nevertheless, they are substantial, for *"spirit"* and *"force"* are one and originate from the same cause. The three substances held together in harmonious proportions constitute health; their *disharmony* constitutes *disease* and their *disruption death.*

These *three substances* should be practically known to the physician, for his usefulness does not consist in merely possessing theoretical knowledge, but in his *ability* to restore health. He must learn to know these substances by studying them by *Nature's Light,* not by seeking them in his own imagination; he should become able to see *Nature* as she is and not as he or others may imagine her to be. His art should be baptized in the *fire;* he must be himself born from the fire and have been tested in it seven times and more. No one is born a physician out of himself, but out of the light of *Nature,* and this light is the great world; he should pass through the examination of *Nature* and know her laws. He should not seek for wisdom in his own brain, but in the light of *Nature,* and from the ability to recognize this light springs the true science. Not in the physician, but in the light of *Nature is to be found true wisdom and art, theory and practice; but those who cannot find*

wisdom in that light and seek for it in their own brain, will continually err.

There is nothing in man which would cause him to be a physician. He has the capacity to comprehend intellectually, but this does not constitute art. This faculty is like an empty box useful only to store up useful things. To make it more clear what I intend to express let us look at two examples: the glassmaker and the carpenter. The glassmaker did not learn his art for himself; he found it in the light of *Nature,* for *Nature* showed him how to melt the materials by means of the fire and discovered the glass for him; but a carpenter who builds a house may construct it according to his own wisdom, provided he has the necessary materials. A physician may have the necessary materials; *i. e.,* the patient and the remedies, *but he is not a true physician as long as he has not the true science.* The glassmaker is taught by *Nature,* the carpenter follows his own fancy; the former is taught by the fire, and the true physician receives from the fire of *Nature* his wisdom and his art; *i. e., his experience. This is his true approbation.*

The ignorant refuse to follow *Nature,* and they follow their own speculations. *Wisdom is two-fold.* One wisdom comes from experience, the other from aptitude; the former again is two-fold and is based either upon the understanding of the law or upon haphazard experiment. The former is the one upon which *true medicine rests,* and implies the knowledge of the three substances; the latter is merely supposition and error, for an haphazard experiment may succeed once and fail in the future.

The student should not follow in the footsteps of men, but in the footsteps of *Nature;* he should not act on account of hearsay, but on account of his own spiritual understanding. The first man who learned anything useful was taught by *Nature;* let *Nature* teach you as she taught him. If my art is to be based upon a firm foundation, it must be based upon my own spiritual understanding, not upon that of another man. A physician should have the soul before his eyes, visibly and tangible; *he should see the truth, not shadowy or as in a dream,* but tangible and without any doubt. *The student's knowledge should be based upon a perception of the truth, not upon mere belief or opinion.* Information received from men can only assist you in forming opinions, but it constitutes no knowledge. True knowledge consists in a direct recognition of the truth and is taught by *Nature* herself.

As far as the patient is concerned, there are three things required of him to effect a cure; his disease should be a natural one; *he should have a certain amount of will and a certain amount of vitality.* If these conditions are not present no cure can be effected, for even Christ could not benefit those who were not receptive of His power. This power is *Faith,* and it should be present in the patient as well as in the physician.

Christ did not say to the sick: *"I cured thee,"* but He said, *"Thy faith made thee whole."*

It is not the physician who heals the sick, but it is *Nature* who heals him through *faith,* and the true physician is merely the instrument through which nature acts upon the disease of the patient. The patient should therefore have faith and confidence in his physician. *True Faith* acts according to universal law and makes no exceptions in special cases, but all power comes from the soul, and may be guided properly or its action impeded by the patient. God kills no one; it is doubt and fear which causes people to die. Nature is Life, and the physician in whom the power of nature is manifest will be a fountain of life and health to the sick. To nature belongs the praise and to man the blame. Those who attempt to cure diseases by their own power without recognizing the eternal source of all power will never know the deeper mysteries of Nature. They deal with speculation and do not perform the will of Nature, and if they injure their patients it is they themselves who are responsible for it.

Those who attempt to cure the sick by means of what they learn in books, and without using their own judgment are like the foolish virgins mentioned in the *Bible* who wasted the oil from their lamps and tried to borrow light from others. Those whose minds are open for the reception of truth, who are charitable to all, who love their art for its own sake and seek to do the will of the *spirit* and *soul, they belong to my school and are my disciples.* They will be taught by the light of wisdom, and Nature will perform her *miracles* through their instrumentality.

Why is the practice of medicine and treatment of disease by me almost incomprehensible to the modern practitioner? It is because the latter seeks to treat the diseased organs themselves, which are as such merely the external effects of internal causes, and he knows of no other way to act upon them except by mechanical or chemical means (materialism); while the method of treatment by the writer, *by means of which he has made the most wonderful cures, is to change the interior causes from which the outward effects grow; to treat the very essences out of which corporeal organs become crystallized and to supply them with the power of vitality of the quality which they require.*

To accomplish this deep insight into the *causes* of diseases, *spiritual perception, spiritual knowledge* and *spiritual power* are needed, and these qualities belong not to that which is human in man, but to the light of the *spirit* which shines into him.

For this reason the *Arcana* of the writer has been universally misunderstood, and it is believed by many that his *"secret remedies"* are certain compounds which he concocted and which might be prepared by any apothecary if he were put in possession of the prescriptions for them. *This is, however, not the case.* A prescription that might be learned

from books is not an *Arcanum;** a *secret* that might be communicated intellectually from one person to another, is not a divine or *spiritual* mystery. A cow can give birth to nothing else but a calf; a monkey cannot produce a man; neither can he who has not himself been *reborn* in the spirit produce or endow things with spiritual power. *Man must himself be and realize that which he desires to produce.*

The first *Arcanum* is the *Mercurius Vivus;* the second the *Prima Materia;* the third is the *Lapis Philosophorum,* and the fourth the *Tinctura.* These remedies are rather of an occult than of a material character.

If the mind or imagination could create a disease, surely the same will, acting within the soul of man, can cure all diseases; but only that will which is active in man, not that which is outside of him, can act within his organization, and before a man becomes able to send his will within the soul of another person his own will must become godlike and free. A *"hypnotist"* literally controls the will of a patient and acts upon his imagination, but the *magic power* of the true *Adept* is the power of the spirit acting through him. Such powers do not belong to that which is mortal in man, but to that which is divine, and therefore those who wish to graduate in the *"esoteric"* works of the writer, and follow his example will have to become regenerated in the spirit of the soul.

---

*An *Arcanum* is incorporeal and indestructible of eternal life, superhuman and beyond disease. In the human soul is the *Arcanum Dei* and the *Arcanum Naturæ;* the *Arcanum* is the virtue of a thing in its highest potency; the *Arcanum Hominis* is that power of man which is eternal in him.

CHAPTER XIX.

Mediaeval Philosophy and Theosophy

WISDOM IN MAN IS NOBODY'S SERVANT.

Modern *materialistic philosophy* is a system of *theoretical speculation,* based upon reasoning from the known to the unknown, drawing illogical deductions from accepted material opinions; but true *theosophy* is the possession of knowledge obtained by practical experience.

To be a true *Philosopher* it is necessary to have acute reasoning powers and to calculate possibilities; to be a true *theosophist* it is necessary to have the power of *spiritual perception* and to know the things perceived, irrespective of any possibilities, probabilities or accepted opinions.

A speculative Philosopher occupies an objective or material standpoint in regard to the things which he examines; the *theosophist finds the character of that thing in himself.* There is nothing in the *Macrocosm* of *Nature* that is *not contained* in man, because man and *Nature* are essentially one, and a man who is conscious of being one with Nature (God) will know everything in *Nature* if he knows only himself. A Philosopher having *no knowledge* of self can only speculate about things which he does not see; a practical *theosophist,* knowing his own self, does not need to speculate, because he knows what he sees and he sees what he knows.

There is a true and a false philosophy. As the froth in new-made wine swims upon the top and hides the true wine below, so there is a froth of sophistry and *pseudo-philosophy* swimming at the top of *true philosophy;* it looks like knowledge, but it is the outcome of ignorance, gilded and varnished to deceive the vulgar (materialist).

It is like a parasite growing upon the tree of knowledge, drawing the sap out of the true tree and converting it into poison.

The intellectual working of the brain alone is not sufficient to give birth to a physician; *the true physician is not he who has merely heard of the truth, but he who feels the truth, he who sees it before him as clearly as the light of the sun, he who hears it as he would hear the noise of the cataract of Niagara or the roar of the storm upon the ocean, who seeks it and tastes it, it being sweet to him or bitter as gall.*

Nature produces diseases and effects their cures, and where then could be found a better teacher than *Nature herself?* That alone which we see and feel and perceive constitutes true knowledge, not that of which we are merely informed in books and which is not confirmed by experience.

The knowledge of *Nature* as it is, not as it is imagined to be, *constitutes true philosophy.* He who merely sees the external appearance of things is not a *philosopher;* the true *philosopher* sees the reality not merely the appearance.

He who knows the sun and the moon has a sun and a moon in him, and he can tell how they look even if his eyes are shut. Likewise the true physician sees in himself the whole constitution of the *microcosm* of man with all its parts.

He sees the constitution of his patient as if the latter was a clear crystal, in which not even a single hair could escape detection. He sees him as he sees the stones and pebbles at the bottom of a clear well.

This is the philosophy upon which the true art of medicine is based. Not that your physical eyes are able to show you these things, but it is *Nature* herself who teaches it to you. Nature is the *universal mother* of all, and if you are in harmony with her, *if the mirror of your mind has not been made blind by the cobwebs of speculations, erroneous theories and misconceptions—she will hold up before you a mirror in which you will see the truth.*

But he who is not true himself will not see the truth as it is taught by *Nature.* It is far easier to study a number of books and to learn by heart a number of scientific theories than to ennnoble one's own character to such an extent as to enter into perfect harmony with the truth. No one can, therefore, be called a *theosophist* who does not possess the knowledge of his own divine self which enables man to know all things as only an *Adept* knows them.

This power is in possession of no man, but belongs to the soul in man. Only when man has found his soul power can he partake of divine wisdom. Man is a mixed being; he is the centre of *focus* in which the *three kingdoms*—i. e., the three forms of manifestation of the primordial Will; *the world of darkness or fire, the world of spiritual light and that of external nature*—are active and in man, which the powers of either of these three kingdoms may become conscious and manifest.

If he is a temple of the spirit power his soul will reveal wisdom to him; if he is a dwelling of evil, this evil will become personified in him; if the world of mind, intellect, emotion, etc., is reflected within his soul and his mind becomes absorbed by it, he will become a *spiritual Adept.*

It is most true and certain that if there were no natural world *Nature* could not become manifested in man, and it is equally true that if there were no *supreme* good or evil in the universe, neither good nor evil could become revealed or personified in a man.

Seed when properly planted has the power to *attract* unto itself the sunlight which it requires to enable it to grow, and in the same sense there is no man who has the power to attract *spirit* and *occult* powers

unto himself, and to unite himself with that which is divine in him only by his own will and *faith.*

Only like acts upon like. The natural *astral* principles in man are acted upon by the corresponding powers in *Nature;* the growth of plants is due to the power of the sun being active in them, and the spiritual unfoldment of the soul of man is also due to the power of *Astral Sight.*

The knowledge of man in regard to a truth, however learned and intellectual he may be, can be nothing else but an opinion to one who does not recognize the same truth in himself.

If we believe or accept the doctrine of another man who perceives the truth, it does not follow that we recognize that truth as our own; it is simply that we consider his opinion worthy of our belief. A knowledge of the opinions of others may guide us in our researches as long as we cannot find the truth in ourselves, but such a knowledge is as liable to mislead us as to lead us right; the only key to arrive at the recognition and understanding of the truth is the perception and understanding itself. Opinions change, and creeds and beliefs change accordingly; but the knowledge which we find in our own soul stands as firm as a rock.

THEORETICAL THEOSOPHY.

There is no such a thing as a *theoretical theosophy,* because divine wisdom is not a matter of theory, *but the divine knowledge of self. To know a thing we must see it and feel it and be identified with it ourselves.*

Things that transcend the power of physical sight can only be known if they are experienced and felt by the soul or seen by the *inner or spiritual sight.*

Love or hate, reason or conscience, are unknown things to those who do not realize their existence. The attributes of the spirit are not only beyond the power of intellectual comprehension; they can only be known to the spirit itself, and they are called *Occult* because they cannot be understood without the possession of the light of the spirit.

Man has two kinds of reason, spiritual and animal reason. The former is eternal and is of the soul and remains with it; the latter originates from the mind. No animal product can be victorious over death. Death kills that which is animal, but not that which is eternal. A man who is not a man as far as wisdom in him is concerned is not a man, but an animal in human shape.

To be able to understand good it is necessary that man should experience evil, for without the knowledge of darkness the true nature of light could not be known; but no amount of evil experience would enable a man to know that which is good and divine if he is not in possession of the true understanding, which endows him with the power

to profit by his experience and which is not of his own making, but given to him as a gift by wisdom itself.

The wise man rules the stars in him, but the animal man is ruled by the stars which force him to do as he is directed by his animal nature. He who has escaped the *gallows* once will repeat his crimes, for he thinks that having escaped his punishment once he will escape it again. *Such a person is blown about as a reed, and cannot resist the forces which are acting upon him, and the reason of this is that he has no self-knowledge and does not know that there is in him a power superior to that of the stars.*

Wisdom in man is nobody's servant and has not lost its own freedom, and through wisdom man attains power to see clairvoyantly and heal disease.

Intellectual reasoning may arrive at the door of the *Spiritual Temple,* but man cannot enter without perceiving that the *Temple* exists and that he has the power to enter. This knowledge is obtained by *faith;* but *faith* does not come to those who do not desire it, and a desire for divine wisdom is not created without faith.

Man's desire depends on the presence of an exciting cause, and that which attracts him strongest is the thing for which he has the greatest desire. It is not within the power of the animal or intellectual nature of man to desire or to love that which he does not know. He may have a curiosity to learn the unknown mysteries, but he can love with all his heart, only that which attracts him, that which he feels, and that which he knows exists.

He must realize the presence of the highest in his own soul before he can know it with his intellect.

The *Spiritual Temple* is locked with many keys, and those who are vain enough to believe that they can invade it by their own power, and without being shown the way by the light of wisdom, will storm against it in vain. *Wisdom is not created by man;* it must come to him, and cannot be purchased for money or coaxed with promises, but it comes to those whose minds are pure and whose souls are open to receive it.

It is said that those who wish to become wise must be like children, but there are few amongst the learned who would be willing to undertake such a feat.

There are few who would be able to realize the fact, even if they were willing to do so that they themselves are without life, without knowledge, and without power, and that all life and consciousness, knowledge and power comes from the universal fountain of all, of which they are merely imperfect instruments for its manifestation. There are few amongst the learned who would be willing to give up their illusory independence of thought, their accepted opinion, their dogmatic speculations about possibilities, and probabilities, and to submit their own

personal will entirely to the will of the wisdom of spiritual truth, and thus to render their souls fit places for the residence of *true faith.* Humanity resembles a field of wheat, in which each individual represents a plant, attempting to grow higher than the others and to bear more abundant fruit; but there are few who desire to be nothing themselves, so that spiritual forces may act through them and be all in and through them.

The object of man's existence is to become perfectly happy, and the shortest way to become so is to be perfect and happy now and wait for a possibility to become so in a future state of existence. All may be happy, but only the highest happiness is enduring, and permanent happiness can be obtained only by attaining permanent good. The highest a man can feel and think is his highest ideal, and the higher we rise in the scale of existence and the more our knowledge expands the higher will be our ideal.

As long as we cling to our highest ideal we will be happy in spite of the sufferings and *vicissitudes* of life.

The highest ideal confers the highest and most enduring happiness, and the whole of Theosophy consists in the recognition of the highest ideal and in a constant adhesion to it, which cannot be loosened by the illusions of the senses, nor weakened by doubts which an imperfectly developed and short-sighted intellect attempts to create, but which may be strengthened by a constant regard for the truth and an unwavering attention to duty.*

As long as any one fancies his highest ideal to exist outside of him, somewhere above the clouds or in the history of the past, he will go outside of himself to seek for it in his fancy or in the pages of history. This is not *occultism,* but merely dreaming about it; for not that wisdom which exists outside of man but that which has taken root in him renders him wise. A child is not born from outside of its mother's womb, but

---

* Spiritual or Occult is the greatest power in the universe, because it is the source and sum of all powers in their highest mode of manifestation. Spirit is therefore absolute consciousness, absolute truth, and absolute wisdom. If we wish to accomplish anything great, the first requirement is the presence of spirit power, because it is man's understanding and power, and resides in man. But these hidden forces cannot be approached by an intellect that is without spiritual light. We cannot know the principle of Occult force unless we feel it with our soul, and the more we desire it, the more will we be able to comprehend with the soul what this principle is. Occult power is therefore a power transcending the lower nature of man; it cannot develop itself out of the animal elements of man, but it is a gift from the universal fountain of truth, in the same sense as sunshine cannot grow out of the earth, but comes from above. Spirit power exists in the souls of men. The intellect is the greatest possession of mortal man, and an intellect that rises to the source of all knowledge by the power of faith may know all the mysteries of Nature, and become godlike itself; but an intellect without faith leads into error, grovels in darkness, and goes to perdition. An intellect combined with love for the supreme good leads to Wisdom; an intellect without wisdom leads to the powers of evil.

from within, and the spiritual regeneration of man must be accomplished by that which is existing in him.

The spiritual regeneration of man requires the opening of his inner senses, and this again involves the development of the internal organs of the spiritual body, while the latter is intimately connected with the physical process, but productive of great changes in the physical body. He who rejects, neglects, or despises his physical body as long as he has not outgrown the necessity of having such a corporeal form, may be compared to the yolk in an egg wanting to be free from the white of an egg and the shell, without having grown into a bird.

Occult Philosophy means love of wisdom, and the lover of wisdom is a seeker for knowledge; he desires to know the secrets of nature and the mysteries of spirit life, which may be found at the very foundation of his own soul. *Occultism* means the wisdom of truth, in other words the self-realization of God in the soul of man. It is not *"man"* but the God in man who knows his own divine self, and it therefore does not rest with the will and pleasure of man to become a disciple, but this depends on the awakening of the spirit in him. Materialism argues and deducts, speculates, makes additions and multiplications, and by logical reasonings seeks to prove that for such or such reasons this or that cannot be otherwise than so or so; but true wisdom requires no arguments, no logic or reasoning, because it is already the self-knowledge of the *One* from whom all other things are deriving their origin. It is the highest and most exalted kind of rationalism, for there can be nothing more rational than to know the divine fountain of *All* and become *All Powerful.*

All numbers are multiples of one, all sciences converge to a common point, all wisdom comes out of one centre, and the number of wisdom is one.

The light of wisdom radiates into the world, and manifests itself in various ways according to the substances in which it manifests itself. Therefore man may manifest reason, in a threefold manner: *as instinct, as animal reason, and spiritual intelligence.* The knowledge which the soul derives from the physical and animal elements is temporal; that which it derives from the spirit is eternal. Spirit is the *Father* of *Wisdom,* and all *Wisdom* is derived from it. You may grow into knowledge, but you cannot grow knowledge yourself, because in yourself is nothing but what has been deposited there by your spirit. Those who believe that they can learn anything without the assistance of spiritual understanding will fall into *idolatry, superstition,* and *error.* But those who love the *luminous* centre will be attracted to it, and their knowledge comes from the soul. Spirit is the *Father* of *Wisdom,* and man is the son. If you wish for knowledge you must apply for it to the Father and not to the son. And if the son desires to teach Wisdom, he

must teach that wisdom which he derived from the Father. The knowledge which our clergymen possess is not obtained by them from the Father, but they learn it from each other. They are not certain of the truth of what they teach, and therefore they use argumentation, circumvention and prevarication; they fall into error and vanity, and mistake their own opinions for the Wisdom of Truth. *Hypocrisy is not holiness, conceit is not power, slyness is not Wisdom.* The art of deceiving and disputing, sophisticating, perverting, and misrepresenting truths may be learned in schools; but the power to recognize and to follow the truth cannot be conferred by academical degrees; it comes only from the soul. He who desires to know the truth must be able to see it, and not be satisfied with descriptions of it received from others, but be true to himself. The highest power of the intellect, if it is not illuminated by spiritual understanding, is only a high grade of animal intellect, and will perish in time; but the intellect animated by the love of the Supreme is the intellect of the spirit, and will live in eternity.

All things are vehicles of virtues, everything in nature is a house wherein dwell certain powers and virtues such as has been infused throughout *Nature* and which inhabits all things in the same sense as the soul is in man; but the soul is a creature originating in the spirit and at death goes to spirit life.

Natural man is a son of Nature and ought to know Nature, his mother; but the soul being a son of the universal spirit, ought to know the father, the *Creator* of all.

In regard to the true and the false faith: It is not a faith in the existence of a historical *Jesus Christ* that has the power to save mankind from evil, but a *faith in the Supreme Power of the soul* (God), through which the man *Jesus* was enabled to act. The former faith is merely a belief and a result of education; *the latter is a faith belonging to the constitution of man. Christ* does not say that if we believe in His personal power to accomplish wonderful things we would be enabled to overthrow mountains, but He spoke of our own faith, meaning the spiritual power in man, that may act through ourselves as much as it acted through *Christ*, if we become like Him. This power comes from the soul. If one man curse another in the name of Christ, he curses him by the power of his soul, and by his own faith. That power becomes active in and through him *by his faith*, and not out of gratitude for his professed belief, or the belief of the man he has cursed that *Christ* once existed upon the earth.

The power of the true faith extends as far as the power of the soul. Man can accomplish nothing by his own power, but everything may be accomplished through man by the *power of faith.* If you did not have faith in your ability to walk, you would not be able to walk. If you accomplish anything whatever, *faith accomplishes it through you.*

Faith does not come from man, and man cannot create faith; but faith is a power coming from his soul. Its germ is laid within man, and may be cultivated or neglected by him; it may be used by him for good or for evil, but it only acts effectively when it is strong and pure—not weakened by doubt, and not dispersed by secondary considerations. He who wants to employ it must have only one object in view. *Diseases may be caused and cured by faith (realization), and if men knew the power of faith* they would have more faith and less superstition.* You have no right to call a disease incurable; you have only the right to say that you cannot cure it. A man who trusts only in his own science will accomplish little, but he who has *faith* in the power of the healing power of Nature acting through his soul, and who employs that power intelligently, will accomplish much.

If anyone thinks that he can cure a disease or accomplish anything else, merely because he believes that he is able to accomplish it, he believes in a superstition; but if he believes that he can perform such a thing, because he is conscious of having the power to do so within his soul, he will then be able to accomplish it by the power of true faith. *Such faith is knowledge and gives power. True faith is spiritual consciousness,* but a belief based upon mere opinions and creeds is the product of ignorance, and is superstition.†

The body which you receive from your parents, and which is built up from the nutriments it draws directly and indirectly from the universe, has no spiritual powers, for wisdom and virtue, faith, hope, and charity, do not grow from material things. They are not the products of man's physical organization, but the attributes of an invisible body (the soul), whose germs are laid within man. The physical body changes and dies, the soul is *eternal.* This eternal man is the real man, and is not generated by his earthly parents. He does not draw nutriment from the earth, but from the eternal invisible source (God) from which

---

* The subject of "*The Psychology of Faith and Doubt*" is most fully treated in Chapter XXXIV. of my latest work, *The Master Key.*

† This is the curse of all dabblers in the divine and occult mysteries; that when they begin to believe that there is something superior to the merely animal man, this belief opens the door for superstition and idolatry; for having no knowledge of the power of the divine will (God) within their own self they are devoid of the true faith, which is divine self-confidence. They therefore put their trust not in the one true spirit power within their own soul, but in the gods which they have created within their own imagination. They seek in outward things for that which they cannot find within their own empty shells. They neglect their duties as men and revel in dreams wherein there is nothing real. Some put their faith in doctors and priests, others in herbs and roots, still others in magic spells and incantations; but the wise know that the first step on the road to spiritual unfoldment is the fulfillment of one's duty as a man; for no god can grow out of a man unless the man has become truly developed as he ought to be. In this fulfillment of one's duty and becoming true to one's nature as in man rests the germ of happiness, and from this germ is evolved the regenerated man in whom wisdom exists and who lives through eternity.

he originated. Nevertheless the two bodies are one, and man may be compared to a tree, drawing his nutriment from the earth, and from the surrounding air. The roots extend into the earth, and seek their nutriment in the dark, but the leaves receive their nutriment from the light. The temporal body is the house of the eternal, and you should therefore take care of it, because he who destroys the temporal body destroys the house of the eternal, and although the eternal man is invisible to those who have not developed spirit sight, he exists nevertheless, and will become visible in time, just as a child in its mother's womb is invisible before it is born, but after its birth it may be seen by all but those who are blind; and as everything returns after a while to the source from whence it came, so the physical body returns to the earth and the soul to spirit life. Some children are born from heaven (good parents) and others are born from hell (evil parents), because each human being has his inherent tendencies, and these tendencies belong to his spirit, and indicate the state in which he existed before he was born.

Witches and *sorcerers are not made at once; they are born with powers for evil. They are born with the tendencies which they acquired in former lives upon the earth, or upon some other planet.*

The body is only an instrument; if you seek for man in his dead body, you are seeking for him in vain.

But this physical body, which is believed to be of no little importance by those who love to dream about the mysteries of the spirit, is the most secret and valuable thing. It is the true *"stone which the builders rejected,"* but which must become the corner-stone of the temple. It is the *"stone"* which is considered worthless by those who seek for a God above the clouds and reject Him when He enters their house. This physical body is not merely an instrument for divine power, but it is also the soil from which that which is immortal in man receives its strength. A seed requires the power of the sunshine to enable it to take from the earth the elements necessary for its growth, and in the same sense the spiritual body of man receiving its nutriment from the spirit, could not unfold and develop if it were not for the presence of the physical body of man with its elementary and elemental forces; for the physical body is comparable to the wood from which is produced the fire which gives light; there would be no light if there were nothing to burn. The more there is wood to burn, the greater will be the combustion, and thus it is with the *Lapis Philosophorum* or *Balsama perpetuo* in *corpore humano*. But it is not proper to say a great deal about the *Lapis Philosophorum* or to boast about its possession; the *Masters* sufficiently indicated the way for its preparation to those who are not devoid of the true understanding; but they have spoken in parables, *so that unworthy persons may not know the secret and misuse it.* Look at a man, he is not a perfect being, but only a half a man as long as he has

not been made into one with the woman. Man and woman are both one in the Lord (spirit). After having become one with the woman, then will he be not a half, but a whole.

THE TRUE SPIRITUAL CHURCH.

The rock upon which the *true spiritual church* is founded is not to be found in *Rome* nor in the realm of fancy, but in the power of faith. It is the word of wisdom from which you should learn, and in that word you will find neither statuary nor paintings, *but only universal spirit (God).* If faith is preached to you, it is done for the purpose of implanting it into your heart, where it may take root and become manifest to you; but if your faith is not in your soul, but in forms and ceremonies, and if you cling to these forms you may know that your soul has no true spiritual understanding, because, although the forms and the ceremonies may cause you to weep and to sigh, this sighing and weeping is worthless, because your sentiment comes from those images, and to those images will it return. All things return finally to the place from whence they took their origin, and as these things are perishable, the sentiments which they excite will perish with them. The true soul desires *"faith in self"* without ceremonies. If you do not require the ceremonies, they will be useless in matters of faith as well as in the *art of magic.*

I do not say that images should not be made, and that the suffering of *Christ* should not be represented in pictures. Such things are good to move the mind of man to the practice of *piety, virtue,* and *veneration,* and to those who are unable to read they are very useful and better than many a sermon. I am not speaking against the use of a thing, but against its misuse. Such things are useful if we know their true meaning and understand their effects.

The saints (good spirits) are in spirit life, and not in the wood out of which an image is carved. Each man is himself nearest to his own god. I contradict your old fathers because they wrote for the body and not for the soul; they wrote poetry, but not spiritual truths; they spoke flatteries instead of telling the truth. They were teachers of fashions and usages, *not teachers of eternal life. The mere imitation of the personal usages of the saints leads to nothing but to damnation. The wearing of a black coat, or the possession of a piece of paper signed by some human authority does not make a man divine.* Those are divine who act wisely, because wisdom is God. A clergyman should be a spiritual guide for others; but how can a man be a spiritual guide if he merely talks about spiritual things, *and knows himself nothing about it?* It may be said that the personal behavior of a clergyman does not affect the truth of what he teaches; but a clergyman who does not act rightly does not possess the truth, and can therefore not teach it. He can only,

parrot-like, repeat words and sentences, and their meaning will be incomprehensible to his hearers, because he knows nothing about that meaning himself.

Belief in opinions is not faith. He who foolishly believes is foolish. A fool who believes unreasonable things is dead in faith because he has no knowledge, and without knowledge there can be no faith. He who wants to obtain true faith must know, because faith grows out of spiritual knowledge. The faith that comes from that knowledge is rooted in the soul. He who ignorantly believes has no knowledge, and possesses no faith and no power. Nature does not desire that we should remain in darkness and ignorance; on the contrary, our knowledge should be of self; we should be the recipients of divine wisdom. Nature did not intend men and women to be fools, blockheads, and simpletons, who are ready to believe anything, no matter how absurd it may be; neither did it intend that only one wise and learned man should be in each country, and that the other people should follow him blindly, as the sheep follow a ram; but we should all have our knowledge in our soul, and take it out of the universal fountain of wisdom. We should know the power of our soul, but we can learn to know this only by becoming wise. The power of the soul will become manifest to us through wisdom. The love for truth will be kindled in our hearts by ardent love for humanity, and a love for humanity will be caused by a love for truth. Thus the *God* of the *Macrocosm* and the *God* of the *Microcosm* act upon each other, and both are one, for there is only one God and this God is *"self;"* through which wisdom becomes manifest.

There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see the sun may feel its heat. There is an eternal sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun, and be conscious of its existence; but those who have not attained spiritual development may yet feel its power by an inner faculty which is called *Intuition.* Animal reason is active in the animal soul, and wisdom in the spiritual soul. The church cannot produce a sage; neither can it furnish a natural form for a sage. Christians are not perfect, for many produce cripples and diseases, abnormalities and monstrosities, the blind and the lame; but that which comes from a soul which has grown wise is perfect. Wisdom is a germ which is planted into the soul of man, and man is the gardener and cultivator, whose business it is to surround it with the elements necessary for its growth, so that when the earthly tabernacle is broken, the spirit may return to spirit life, having grown in knowledge, being clothed in *"faith in self"* (God), and illuminated by wisdom.

The wisdom of life is not made up of pieces, but is only one. While we are on this earth we ought to keep our *"faith in self"* (God), so as

to be in every respect as a child is like its father. Thus we ought to be made out of the whole cloth, and not be patched up. The wise man in God has the wisdom of God *(self)*, and will be taught in a way that nobody can contradict or resist him, and his teaching will harm no one, but bring joy and gladness and glory to all who will receive it.

Spirit passes into the body, and out of it, like a breath of air passing through the strings of an *Aeolian* harp. If we succeed in binding it there, we will create a source of undying harmony, and create an immortal being. But to bind spirit we must be able to bind thought. *Man is a materialized thought; he is what he thinks.* To change his nature from the mortal to the immortal state he must cease to hold fast in his mode of thinking; he must cease to hold fast his thoughts to that which is illusory and perishing, and hold on to that which is eternal. The visible universe is a thought of the eternal mind thrown into objectivity by its will, *and crystallized into matter by its power.* Look at the everlasting stars, look at the indestructible mountain peaks. They are the thoughts of the universal mind, and they will remain as long as the thoughts of that mind do not change. If you could hold on to a thought, you would be able to create. But who but the enlightened can hold on to a thought? Are not the illusions of the senses continually destroying that which you attempt to create? Men do not think what they choose, but that which comes into their mind. If they could control the action of their minds, they would be able to control their own nature and the nature by which their forms are surrounded.*

But mortal man has no power to control his thoughts, unless that power has been developed by Mental Discipline. Mortals are not from heaven, but on the earth; they did not drop down from heaven but grew upon the earth. Invisible powers are moving in them; but if they are reborn in the spirit then will they move in soul powers. What is this aid, these powers of which I am writing, but soul powers? Who gives and distributes them but the Great Universal Spirit (God) alone? He who trusts in his own power will fail, and become a victim of his own vanity; he who expects salvation from others will be disappointed. There is no God, no saint, and no man in whom we can put any confidence, faith or trust for the purpose of our salvation, except the power of the divine principle acting within ourselves. Only when man realizes the presence of God in *his own soul* will he begin his infinite life, and step from the realm of evanescent illusions into that of permanent truth.

---

* *The Master Key, 416 pages, teaches "Scientific Concentration," Thought Control and Mental Discipline.* This is the author's latest work and may be obtained of Messrs. de Laurence, Scott & Co.

CHAPTER XX.

Vampirism.

WITCH CRAFT AND BLACK ART.

THEIR DANGERS, AND HOW TO AVOID THEM.

ALL advanced *Occult* students and *Hindu sages* believe as firmly as do the *Servians* in vampires.

The fact of a *spectre,* or an *astral* body returning to suck human blood is not so inexplicable as it seems, and here I appeal to the spiritualists who admit the phenomenon of *bicorporeity* or *soul-duplication.* The hands which we have pressed . . . these "materialized" limbs, so palpable . . . prove clearly how much is possible for *astral spectres* under favorable conditions.

*Maimoindes,** who tells us that his countrymen were obliged to maintain an intimate intercourse with their departed ones, describes the feast of blood they held on such occasions. They dug a hole, and fresh blood was poured in, over which was placed a table; after which the *"spirits"* came and answered all their questions.

So long as the *astral* form is not entirely liberated from the body there is a liability that it may be *forced* by magnetic attraction to re-enter it. Sometimes it will be only half-way out, when the corpse, which presents the appearance of death, is buried. In such cases the terrified astral soul violently re-enters its casket, and then, one of two things happens—either the unhappy victim will writhe in the agonizing torture of suffocation, or, if he has been grossly material he becomes a *vampire.* The *bicorporeal* life begins, and these unfortunate buried cataleptics sustain their miserable lives by having their astral bodies rob the life-blood from living persons. The ethereal form can go wherever it pleases; and so long as it does not break the link which attaches it to the body, it is at liberty to wander about, either visible or invisible, and feed on human victims. According to all appearance, this *"spirit"* then transmits through a mysterious and invisible cord of connection, which perhaps, some day may be explained, the results of the suction to the material body which lies inert at the bottom of the tomb, aiding it, in a manner, to perpetuate the state of catalepsy.

---

* Maimonides. *"Abodah Sarh,"* 12 Absh, 11 Abth.

Brierre de Boismont gives a number of such cases, fully authenticated, which he is pleased to term "hallucinations." A recent inquest, says a French paper, "has established that in 1871 two corpses were submitted to the infamous treatment of popular superstition, at the instigation of the clergy . . . . O blind prejudice!" But *Dr. Pierart*, quoted by *Des Mousseaux*, who stoutly adheres to vampirism, exclaims. "Blind, you say? Yes, blind, as much as you like. But whence sprang these prejudices? Why are they perpetuated in all ages, and in so many countries? After a crowd of facts of vampirism so often proved, should we say that there are no more and that they never had a foundation? Nothing comes of nothing. Every belief, every custom springs from facts and causes which gave it birth. If one had never seen appear, in the bosom of families of certain countries, beings clothing themselves in the shape of the familiar dead, coming thus to suck the blood of one or of several persons, and if the death of the victims by emaciation had not followed, they would never have gone to disinter the corpse in cemeteries; we would never have had attested the incredible fact of persons buried for several years found with the corpse soft, flexible, the eyes open, with rosy complexions, the mouth and nose full of blood, and of the blood running in torrents under blows, from wounds, and when decapitated.

One of the most important examples of *vampirism* figures in the private letters of the philosopher, the *Marquis d'Argens;* and, in the *Revue Britannique*, for March, 1837, the English traveler *Pashley* describes some that came under his notice in the island of *Candia*. *Dr. Jobard*, the anti-Catholic and anti-spiritualistic *Belgian* savant, testifies to similar experiences.*

"I will not examine," wrote the Bishop *d'Avranches Huet*, "whether the facts of vampirism, which are constantly being reported, are true, or the fruit of a popular error; but it is certain that they are testified to by so many authors, able and trustworthy, and by so many eye-witnesses, that no one ought to decide upon the question without a good deal of caution.†

The *Chevalier*, who went to the great pains to collect materials for his demonological theory, brings the most thrilling instances to prove that all such cases are produced by the Devil, who uses graveyard corpses with which to clothe himself and roams at night sucking people's blood. Methinks we could do very well without bringing this dusky personage upon the scene. If we were to believe at all in the return to spirits, there are plenty of wicked sensualities, misers, and sinners of other descriptions, especially suicides, who could have rivalled the Devil him-

* See "Hauts Phen.," p. 199.

† "Huetiana," p. 81.

self in malice in his best days. It is quite enough to be actually forced to believe in what we do see, and know to be a fact, namely spirits, without adding to our Pantheon of ghosts the Devil, whom nobody saw.

Still, there are interesting particulars to be gathered in relation to vampirism, since belief in this phenomenon has existed in all countries, from the remotest ages. The *Slavonian* nations, the *Greeks*, the *Wallachinas*, and the Servians would rather doubt the existence of their enemies, the *Turks*, than the fact that there are vampires. The *broucolâk*, or *vourdalak*, as the latter are called, are but too familiar guests at the *Slavonian* fireside. Writers of the greatest ability, men as full of sagacity as of high integrity, have treated of the subject and believed in it. Whence, then, such a superstition? Whence that unanimous credence throughout the ages, and whence that identity in details and similarity of description as to that one particular phenomenon which we find in the testimony, generally sworn evidence, of peoples foreign to each other and differing widely in matters concerning other superstitions.

"There are," says *Dom Calmet*, a skeptical *Benedictine* monk of the last century, "two different ways to destroy the belief in these pretended ghosts. * * * The first would be to explain the prodigies of vampirism by physical causes. The second way is to deny totally the truth of all such stories; and the latter plan would be undoubtedly the most certain, as the most wise.*

The first way, that of explaining it by physical, though occult causes, is the one adopted by the *Pierart* school of mesmerism. It is certainly not the spiritualists who have a right to doubt the plausibility of this explanation. The second plan is that adopted by scientists and skeptics. They deny point-blank. As *des Mousseaux* remarks, there is no better or surer way, and none exacts less of either philosophy or science.

The spectre of a village herdsman, near *Kodom*, in *Bavaria*, began appearing to several inhabitants of the place, and either in consequence of their fright or some other cause, every one of them died during the following week. Driven to despair, the peasants disinterred the corpse, and pinned it to the ground with a long stake. The same night he appeared again, plunging people into convulsions of fright, and suffocating several of them. Then the village authorities delivered the body into the hand of the executioner, who carried it to a neighboring field and burned it. "The corpse," says *des Mousseaux*, quoting *Dom Calmet*, "howled like a madman, kicking and tearing as if he had been alive. When he was run through again with sharp-pointed stakes, he uttered piercing cries, and vomited masses of crimson blood. The apparitions of this spectre ceased only after the corpse had been reduced to ashes."†

* Dom Calmet. "Apparitions," etc. Paris, 1751, vol. II, p. 27; "Hauts Phen., de la Magie," 195.

† "Hauts Phen.," p. 196.

Officers of justice visited the places said to be so haunted; the bodies were exhumed, and in nearly every case it was observed that the corpse suspected of vampirism looked healthy and rosy, and the flesh was in no way decaying. The objects which had belonged to these ghosts were observed moving about the house without any one touching them. But the legal authorities generally refused to resort to cremation and beheading before they had observed the strictest rules of legal procedure. Witnesses were summoned to appear, and evidence was heard and carefully weighed. After that the exhumed corpses were examined; and if they exhibited the unequivocal and characteristic signs of vampirism, they were handed over to the executioner.

The principle difficulty consists in learning how these *vampires* can quit their tombs, and how they re-enter them, without appearing to have disturbed the earth in the least; how is it that they are seen with their usual clothing; how can they go about and walk, and eat? * * * If this is all imagination on the part of those who believe themselves molested by such *vampires,* how happens it that the accused ghosts are subsequently found in their graves * * * exhibiting no signs of decay, full of blood, supple and fresh? How explain the cause of their feet found muddy and covered with dirt on the day following the night they had appeared and frightened their neighbors, while nothing of the sort was ever found on other corpses buried in the same cemetery?*

How is it again that once burned they never reappeared, and that these cases should happen so often in this country that it is found impossible to cure people from this prejudice; for, instead of being destroyed, daily experience only fortifies the superstition in the people, and increases belief in it.†

There is a phenomenon in nature unknown, and therefore rejected by physiology and psychology in our age of unbelief. This phenomenon is a state of half-death. Virtually, the body is dead; and, in cases of persons in whom matter does not predominate over spirit and wickedness is not so great as to destroy spirituality, if left alone, their astral body will disengage itself by gradual efforts, and when the last link is broken, it finds itself separated forever from its earthly body. Equal magnetic polarity will violently repulse the *ethereal* man from the decaying organic mass. The whole difficulty lies in that (1), the ultimate moment of separation between the two is believed to be that in which the body is declared dead by science; and (2), a prevailing unbelief in the existence of either soul or spirit in man, by the same science.

It is dangerous to bury people too soon, even though the body may

---

* See the same sworn testimony in official documents. "De l'Inspir. des Camis," H. Bland, 1859. Plon, Paris.

† Don Calmet. "Apparit.," vol. ii., chap xliv., p. 212.

show undoubted signs of putrefaction. Poor dead cataleptics, buried as if quite dead, in cold and dry spots where morbid causes are incapable of effecting the destruction of their bodies, their (astral) spirit enveloping itself with a fluidic body (ethereal) is prompted to quit the precincts of its tomb, and to exercise on living beings acts peculiar to physical life, especially that of nutrition, the result of which by a mysterious link between soul and body, which spiritualistic science will explain some day, is forwarded to the material body lying still in its tomb, and the latter thus helped to perpetuate its vital existence.

These spirits, in their *ephemeral* bodies, have been seen coming out from the graveyard; they are known to have clung to their living neighbors, and have sucked their blood. Judicial inquiry has established that from this resulted an emaciation of the victimized persons, which often terminated in death.

Thus, following the pious advice of *Dom Calmet,* we must either go on denying, or, if human and legal testimonies are worth anything, accept the only explanation possible. "That souls departed are embodied in *ærial* or ethereal vehicles is most fully and plainly proved by those excellent men, *Dr. C.* and *Dr. More,*" says *Glanvil,* "and they have largely shown that this was the doctrine of the greatest philosophers and most ancient and aged fathers."*

Gorres, the *German* philosopher, says to the same effect, that "God never created man as a dead corpse, but as an animal full of life. Once He had thus produced him, finding him ready to receive the immortal breath, He breathed him in the face, and thus man became a double masterpiece in His hands. It is in the centre of life itself that this mysterious insufflation took place in the first† man (race?)."

Des Mousseaux, in company with other Roman Catholic writers, exclaims, "This proposition is utterly anti-Catholic!" Well, and suppose it is? It may be arch-anti-Catholic, and still be logical, and offer a solution for many a mystery. The sun of science and philosophy shines for every one; and if Catholics, who hardly number one-seventh part of the population of the globe, do not feel satisfied, perhaps the many millions of people of other religions who outnumber them, will.

Want of space will prevent elaborate and detailed proofs being given of the statements made in the following pages. The statements made here, however, have been verified by more than one of the investigators into the subjects dealt with, observers who have developed within themselves extensions of faculties possessed by all but latent as yet in many.

Clairvoyance, Telepathy, and the indestructibility of mind are accepted, as well as any other authenticated fact of nature. Those to

---

* "Sadducismus Triumphatus," vol. ii., p. 70.
† Gorres. "Complete Works," vol. iii., ch. vii., p. 132.

whom these ideas are new, and who, naturally, require proof, may be referred to the latest works on psychology, Prof. James' *Religious Experiences, the Proceedings of the Society for Psychical Research,* Dr. Babbitt's *Principles of Light and Color,* Mr. C. H. Hinton's *Scientific Romances,* and Myers' *Human Personality and its Survival after Death.* The last named work is very painstaking, embracing many years patient study, and comprising some 1,360 pages. The student who after judicially weighing up the evidence placed before him is convinced that death ends all, is in a bad way. As *Sir Oliver Lodge* said a few years ago with regard to many of the phenomena giving evidence of there being more than five senses, those who denied them were simply ignorant. As there is atrophy of an organ after which it is absolutely useless, so there is atrophy of the mind. A man who has pursued a certain groove in thought is incapable of *"changing his mind,"* however much he may desire to do so, just as intellectual giants like *Darwin* have lamented in their declining days that they had no taste for poetry, or lighter hobbies with which to occupy themselves. So it will be often found that persons possessing the *"seven great prejudices,"* or seventy might be nearer the mark, that *Herbert Spencer* referred to, are incapable of either entertaining ideas which run along channels foreign to their usual line of thought, or believing that whatever *they* are unable of seeing or experiencing every person must necessarily share similar limitations.

All life is consciousness: the two words, in fact, are synonymous. Wherever there is one there the other will be found, and it may be as truly said that wherever there is life there is form, however subtle or rarified that form may be. Further, all life must have vehicles through which it can express itself. For example, a physical body is necessary to contact all that is physical. Therefore immediately we seeek to pass beyond the purely physical, say, the realm of emotions, a vehicle is necessary for its expression. So, too, when we think. We have changed our consciousness, and with that change comes a change in vehicle. We are said to function in a zone, or area appropriate to the type of consciousness used. That there is something apart from the physical we all know, as when we say *"My head aches," "My feet are tired," "I am hungry,"* we admit that "I" possesses something; that the body is not the "I." Yet that this something apart should require a vehicle has not dawned upon many people as yet: Remember there can be no mind without matter; the highest consciousness of which we know anything consists of filmy and extremely attenuated matter. As it is *"matter"* it occupies *"space,"* and from these considerations it may be said that every vehicle of man has a corresponding place, sometimes termed the zone or plane.

Consciousness, also, is another name for vibrations: one cannot exist without the other. Metals, we are now told, with the air of something

that has just been discovered, possess consciousness, or life. This was taught thousands of years ago: every particle of matter is endowed with life. There is no such thing as *"dead matter."* Dead! A corpse *"dead!"* There was never greater or more ceaseless activity going on within that body than the instant *"life"* leaves it. The work of disintegration, of putrefaction, in which the constituent elements are returned to their appropriate state, is a beautiful illustration of the laws of nature that motion is eternal, and that matter cannot be destroyed, but can only change.

An extension of consciousness, or abnormal consciousness, only means that there is a capacity to receive higher vibrations than is customary. The range of vibrations within which the consciousness of the average man moves is well defined, but by proper training it can be extended. For instance, it is well known that there are colors which the human eye is not sufficiently sensitive to detect in the spectrum. The sun's rays extend below the red more than two octaves. *Baron Reichenbach* discovered some of these missing rays, which he demonstrated by means of thousands of experiments with sixty persons, including physicians, professors, naturalists, etc., and which proved his *odic* light and color which was derided till the advent of the N-rays, when it is admitted that rays are emitted from the body. Things move very rapidly now, and possibly before these lines have been in print the existence of half the phenomena discussed in the following pages will have been recognized. All we are waiting for are instruments still more delicate than those hitherto invented to register the subtler vibrations which surround man on every side, though he is ignorant of their existence. The gaps in the *spectrum,* then, are not due to the absence of colors, but to the incapacity of the sense organs to cognize them. In the same way there are sounds which the human ear is deaf to; few people have a sufficiently keen ear to detect the cry of the bat; in fact, not one of the five senses but what very imperfectly registers the phenomena of life, and it is due to these imperfections that other realms of nature are shut out to us, as the infinitesimal creation was till the advent of the microscope. What the microscope has done in one direction *Occultism and hypnotism* have done in another. Under *hypnosis* there is a strange extension of faculties in the field of sight, hearing, touch, smell, and taste, and the mental functions. Psychology has actually invented a terminology to cover the phenomena observed, and in the course of the next fifty years they may *"discover"* that the contentions of the old *mesmerists* were quite correct, though not expressed in such polished or terse language as they themselves employ. There is in ordinary *hypnosis,* however, a *hiatus* between the consciousness thus produced and the normal consciousness, which is seldom bridged over. What takes place during the period covered by the experiment? If the patient is left to "sleep," and is insensible to

all physical pain, to the attempts to awaken him, except by his operator, where is the consciousness? He is unconscious, it will be said. *There is no such thing as unconsciousnes—except to one set of vibrations. Trance, somnambulism, cattlepsy, even death, are but the changing of the consciousness, and it is with some of these other states of consciousness that we are concerned with the subject of Witch-Craft and Vampirism.*

MAN'S VEHICLES.

It is not necessary to say much about the physical vehicle—the body, except that the type of life led and the purity or otherwise of the food taken have much to do with the building of subtler vehicles fitted to respond to the higher vibrations. As he builds a coarse foul physical body so he builds his next vehicle.

Interpenetrating the physical body is another usually known as the *etheric double,* because it is composed of *ether,* and is an exact duplicate of the grosser vehicle. As to how it can interpenetrate it we have only to remember that *ether* interpenetrates every particle of matter of which we have any knowledge, just as in a pint of water there would be a pint of air, and as much *ether,* so that really the water would occupy no more space for the presence of these additions. This *etheric double* is composed of four *ethers*—only one is known to modern science at present—and is of a *violet-grey* in color, its fineness or the reverse depending on the type of physical body. Its purpose is to form a medium by which the life-forces *(called in the East prana),* can pass along the nerves of the body, and by means of which impacts from without can be conveyed to the body. It is upon this that the physical body is moulded. As the life which is poured forth from the sun *(technically called jiva)* reaches the earth's atmosphere it is the work of this vehicle to transmute it into vitality for the use of the ordinary body. This transmutation or specializing is done by the spleen, the function of which has always been a mystery to physiologists. After being specialized it courses over the body, bringing buoyancy, which in the case of very unfeebled or enervated constitutions, in clear sunlight frequently causes sneezing, and colds are *"caught,"* the system being unable to stand the invigorating life-rays. The vitality *(prana)* is a beautiful rose-tinted light, which after it has expended itself upon the body radiates outwardly in every direction in bluish-white light or mist.

Anæsthetics drive out the *etheric double;* so, too, do *mesmeric passes.* It cannot be contended that the circulation is retarded in the latter case, as it is not, but the prana of the operator takes the place of that of the subject. Cold also acts in a similar manner, and other forces, to which reference will be made in their place.

Within the *etheric double,* or rather interpenetrating it, lies another

vehicle, composed of matter of a luminous character and therefore called by the ancients the *"astral"* body, though this is not after all a very happy term. It is affected by every passing thought or emotion, changing both in color and shape with inconceivable rapidity. On account of its great tenuity it is sometimes termed the fluidic body, or psychic effluvium. This matter has been gathered together by the man, unconsciously, so far as his ordinary brain consciousness is concerned, and is the expression of him on the plane on which he functions when using this vehicle.

Further, it is the seat of desire, and the stronger the desires the more accentuated is this body, more especially if these desires are gross or impure, because the *astral body* pertains more to the animal part of man than the divine. As *"man"* is mortal, so is this vehicle, although its life is considerably longer than that of the body, in many cases existing for very lengthy periods, as long, in fact, as desire itself lasts. All feeling, suffering, enjoying connected with the senses are received by it, so that it is in constant use, but few people are aware of it; as has been said there is a want of unifying consciousness between these two consciousnesses, and it is at night while the physical body is asleep that it leaves it. *Many of the so-called "ghosts" are simply astral appearances of living or dead persons.*

There are other vehicles of a higher character, but it is not necessary to consider them for our purposes.

OTHER PLANES.

The word *plane* is not a very satisfactory one, nor is *zone* much better, but one is perforce compelled to use either one or the other. One usually imagines that other realms of nature must necessarily exist outside the earth—in space. While there is no reason why this should not be the case, since life invests every atom of the universe, yet it is difficult for some to conceive life interpenetrating life, and plane interpenetrating plane. Yet this must be so. Take the countless millions of lives of which our physical bodies are composed. Each little microbe has its separate consciousness, as the chemical atoms have when they display their likes and dislikes for their brother-elements; it plays its little role and dies, although we are quite unaware of it. Its "plane" is the body, but we are scarcely cognizant of it. Again, in dreams, many of the scenes are as realistic as though the actions depicted in them were actually taking place, and the illusions of time and space are admirably illustrated in this state.

Now in a very similar manner the *astral plane* exists. While we are functioning there in the *astral body*, which is the appropriate vehicle for it, as a ship is an appropriate vehicle when we wish to traverse water, a balloon for air, and a train or motor car for earth, it is very real to us,

we are dead to the *real* surroundings, such as the bed and room. *So in like manner while the consciousness functions in the physical body, the man is dead to the astral which surrounds him on every side.* Every night when he retires to slumber his *astral body* slips out, and if not too lethargic and concerned with its own thoughts it makes a tour of the plane, and passes through similar experiences that it passes through during the day in the waking consciousness, though it cannot bridge over the two states. Where a man is able to extend his sense of sight, or that of hearing, he comes into conscious touch with the plane: the man attunes the rate of his vibrations to those of the plane—done unwittingly in most cases—and that is sufficient to put him in touch with it. A fair analogy is offered in the case of two strings of a musical instrument being attuned in the same pitch, or note, and if one is touched the other will take up the sound independently. Very similar, also, is the *modus operandi* of the *Marconi* apparatus, where each instrument must be tuned, so to say, to the same pitch.

There are seven subdivisions of this, the second division of nature, and six higher ones are formed into two classes, while the lowest stands alone, life on the sixth being very similar to our own here, minus the physical body. The scenery is the same, but the phenomena on the plane are much more startling than on earth.

We are not concerned with the higher regions of this plane, and need not therefore pause to describe them, but a few words may be said regarding the lowest level. Our physical plane is the background of it, and it may be likened to a dense black fog, rendering progress through it slow, uncertain and unpleasant, and giving the traveller in it a tired, heavy, languorous feeling. *Life here is like life in the foulest slums we can boast of.*

THE INHABITANTS.

Of the *entities* who inhabit these regions there are many, and among the human and living (*i. e., living human beings*) in addition to the lowest among mankind, are the *Black Magician* and his pupils—members of the *Dugpa, Obeah,* and *Voodoo* schools and others, mostly found in *Latin* and *Oriental* countries.

Among the *"dead"* is the ordinary person, but he does not stay here long, the atmosphere not being conducive to tranquillity or happiness. Generally speaking, the lowest class of man predominates, the length of time they remain depending on many circumstances, and varying in duration. The average *"good"* man would not stay many months, probably not weeks, but others might remain there centuries, one factor in the question of duration depending upon the type of mind and the life previously led.

The purer and more noble the life lived here, the shorter the period spent on the astral plane, because it is not man's final home, but only a temporary resting place, where he outwears the lower desires he carried with him at death.

The existence of many persons, much engrossed with their own thoughts, is spent in a semi-conscious dreamy state. The majority of men, however, rarely recognize their *innate divinity;* the life of many is lower than that of the brutes, and the result is that they fall below the level of that inferior creation, recalling to mind *Pascal's* words:

"Man, the shame and glory of the universe." Man lives ignorant of his birthright, pandering to the animal propensities in his nature, which he should have outgrown long ago, and he himself forges the fetters which bind him to earth.

One of the greatest mistakes in connection with the subject of *death* is that there is a wonderful transformation in the nature. Nothing can be further from the truth. The only difference between a man who has just *"died"* and a living one is that the former has shaken off a vehicle, as a man might take a coat off. As a great coat hampers movement to some extent so the physical body hampers freedom of movement, and there is a feeling of indescribable lightness, which one sometimes expe-riences in dreams, by being so divested of this cumbrous weight.

No conversion of a man who has led a low, ignoble, brutish life to a saint occurs; no, he retains his nature exactly as it was a few moments before death.

Nature never jumps, and a quick-change in regard to character is a pure myth. As it has taken years to form the character, so it takes many years to reform it.

To take a homely, and perhaps rather crude analogy, the law of its being compels a cork to float on the surface, and a stone to rest at the bottom; cream invariably comes to the top, and mud just as inevitably sinks to the bottom, or with the chemical elements some will come together whatever difficulties be placed in their way; others will as per-sistently refuse to *coalesce.*

And cut-and-dried *theological* systems would have us believe that at the casting off of the physical body a man goes to one of two places—Heaven or Hell.

A man in the flush of youth may lead a life of excess, but as the vital powers decrease with advancing age, and he has become satiated with pleasure, he may lose his hold upon them, and in the course of time outwear them altogether; but should such a man be *"cut off"* in the heydey of his passions he will carry with him to the next state these *unquenchable desires,* but with no means of gratifying them, for he has lost the instrument which required the gratification—the physical body, and with it the organs which would enable them to receive the pleasure.

Suppose, for instance, a man were a confirmed drunkard, death would not deprive him of the unnatural thirst he had created; he would feel it in all its intensity, but would be unable to satisfy the craving in the slightest, except in a manner which will be described later.

Again, in the case of those removed by accident, or suicide, in which no preparation of any kind has been made, and where all the life-forces are in full play, if the life has been a degraded one then they will be alive to the horrors of this plane. They will be cut adrift, as it were, with all their passional nature strong upon them, and must remain on that plane until the time their death in an ordinary manner would have taken place. Thus a man killed at 25, who would otherwise have reached the age of 75, would spend half a century upon this plane.

In case of the suicides, seeing they have not accomplished their end, viz., to put an end to existence, the return for earth-life *grows upon them with terrible zest.*

It is here that one of the dangers of *Witchcraft* and *Vampirism* occurs. If the experience they seek cannot be obtained without a physical body only two courses are open for them. *One is to do so vicariously.* To do this they must feed on the emanations arising from blood and alcohol; *public houses* and *slaughter-houses* are thronged with these unhappy creatures, which hang about and feed thus. From this standpoint the habit of offering *blood-sacrifices* to propitiate entities, as found recorded in some of the world-scriptures, becomes luminous, and the history of *magic* teems with such examples. Not content, however, with thus prolonging their existence on the lower levels of the *astral plane,* the entities lure on those human beings whose tastes are depraved, *causing them to go to all kinds of excesses, enticing them on in sensuality and vice of every kind.* Each time a man yields to temptation the supremacy over him which these creatures hold becomes stronger; they gain possession of his will, till at length they control him altogether. How many men, who have hitherto lived a blameless life have on the spur of the moment committed some *heinous crime,* and the public have marvelled how they came to do it. The explanation offered after the commission of the crime has often been to the effect that they could not tell what possessed them to do it, but they felt a sudden impulse sweep over them and they obeyed it. Here, without doubt, is the *genesis* of the conception of a *tempter,* and one feels more inclined to pity than to blame in many cases.

What is known as "obsession" is often brought about by the same means. As like attracts like, so a debased nature attracts to it either human or non-human entities to it of a similar nature, and these plunge the unfortunate man or woman into vice and crime.

Many will remember the historical case in the year 1864, where a whole community became possessed of the *evil spirit;* the *demoniacs* of

Morzine, the *sorceries* of *Valleyres,* and those of the *Presbytere de Cideville,* and since then numerous isolated cases have been reported from time to time. Exorcism was resorted to and in some instances this was successful, but not invariably.

NON-HUMAN ENTITIES.

Thanks to the foolish materialism most people have come to the conclusion that no life can exist which is not visible to the eye, and the existence of the microbe and whirling atom is very problematical to them. Yet *Huxley* said:

"Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in an ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscience."

Sir Wm. Crookes, the great physicist, in the *Fortnightly,* wrote:

"It is not improbable that other sentient beings have organs of sense which do not respond to one or any of the rays to which our eyes are sensitive, but are able to appreciate other vibrations to which we are blind. Such beings would practically be living in a different world to our own. Imagine, for instance, what idea we should form of surrounding objects were we endowed with eyes not sensitive to the ordinary rays of light, but sensitive to the vibrations concerned in electric and magnetic phenomena. Glass and crystal would be among the most opaque of bodies. Metals would be more or less transparent, and a telegraph wire through the air would look like a long narrow hole drilled through an impervious solid body. A dynamo in active work would resemble a conflagration, whilst a permanent magnet would realize the dream of mediæval mystics, and become an everlasting lamp with no expenditure of energy or consumption of fuel."—radium was not invented when these words were penned (1892), otherwise *Sir William* would have written with more assurance than he did.

This question of other *entities* and the impossibility of seeing them through the want of another *"sense"* is one the importance of which cannot be over-estimated by students who would fain recognize the plausibility of a *hypothesis* which settles so many problems, and the writer is therefore tempted to devote a little more space to it than he otherwise would.

Humanity manifests in a *three-dimensional* space, that is to say, it exists surrounded by *"space,"* which permits movement in but three directions. There is a limitation which all thinkers have recognized, and which the reader has already been referred, if he is capable of keeping up sustained and *sequential thought,* for it must be confessed that

this *Volume* will be rather *"stiff"* to the untrained student, who has not cleared up, as far as it is possible in words to do so. We have length, breadth, and height, then, and can only move an object by a combination of three movements. It is impossible to think, in ordinary consciousness, of any other direction. This work very aptly shows the limitations of dimensions, by contrasting those of a creature which possessed but two dimensions with ourselves who perceive three. Think of some such microbe, suppose him to be living upon the surface of a sheet of paper. To him that sheet of paper might well seem to be the whole world, and we suppose him strictly limited to its surface. Not only could he never leave the surface, either by rising above it, or by burying himself in it, but he could never have any conception of the meaning of our world up and down. Although he lived upon the surface, he would not know that it was a surface; to him the superficies of the thickness of an atom would be the world in which he lived. Imagine that this creature could reason; could he arrive in any way at the conception of the third dimension of up and down, which was absolutely invisible to him, and entirely outside of any experience which he has ever yet imagined? In order to arrive at this let us see what his limitations would be, and how any three-dimensioned object which came in his way would appear to him.

Notice, first, that considerations of size do not enter into the question. Our sheet of paper might just as well be imagined as many miles in length, and in that case our microbe might be larger. So long as he is an entity only one atom thick and does not know of that thickness, his atom may be of any size that we choose. Notice that a line drawn on the paper would be for him an insurmountable obstacle. If we drew a line completely across the paper that line would divide his world into two separate parts, and he could know of no way to pass from one part to another, for his world, being only the thickness of an atom, would be completely shut off by the line drawn on the paper from another world of the same nature which might be lying close to and beside his own, divided from it only by the thickness of the line. He would be entirely unconscious of what took place on the other side of that line, even though it be all but touching him.

If we could lift some object from that other world and drop it down into his, that object would be an apparition; if a square were drawn round him it would be absolutely closed to him on all sides, and it would appear impossible that any creature could enter that square without coming through the sides. No box or safe that he could construct would ever be closed to us, with our three-dimensional sense.

In this way it is possible to conceive of another dimension, which is peopled by entities differing in their constitution from ourselves, and through the fineness of ther organisms being invisible to the more solid inhabitants.

On the *astral plane* there are many other types of human beings than those discussed, and which the digression led us away from for the moment. Of these perhaps the most terrible are the *Vampire* and *Werewolf*.

The *incubi* and *succubi* of *mediævalists*, and going still farther back, the entities under different names, differ very little from the *Vampire*, about which so much was heard in 1730 in *Hungary* and *Servia*. One reason why these countries are singled out is because their inhabitants have a strain of fourth-race blood in them, and the true *Vampire* belongs to this race. People of today are of the fifth great root-race, and have outgrown these beings of previous evolution. The *Encyclopædia Britannica* remarks on the subject of *Vampires*:

The persons who turn Vampires generally are wizards, witches, suicides, and persons who have come to a violent end, or who have been cursed by their parents or the church."

It will be seen that there is much in this definition with which we can agree. Unfortunately for humanity these terrible creatures are not rare, and increase as time goes on, for although they have the power to perpetuate their bodies for many centuries their victims are likely to become insane unless they learn how to protect themselves against them.

The nature of these beings may be gathered from the following account:

About the beginning of the present century, there occurred in Russia, one of the most frightful cases of Vampirism on record. The governor of the *Province Tch*—— was a man of about sixty years, of a malicious, tyrannical, cruel, and jealous disposition. Clothed with despotic authority, he exercised it without stint, as his brutal instincts prompted. He fell in love with the pretty daughter of a subordinate official. Although the girl was betrothed to a young man whom she loved, the tyrant forced her father to consent to his having her marry him; and the poor victim, despite her despair, became his wife. His jealous disposition exhibited itself. He beat her, confined her to her room for weeks together, and prevented her seeing anyone except in his presence. He finally fell sick and died. Finding his end approaching, he made her swear never to marry again; and with fearful oaths threatened that in case she did, he would return from his grave and kill her. He was buried in the cemetery across the river, and the young widow experienced no further annoyance, until, nature getting the better of her fears, she listened to the importunities of her former lover, and they were again betrothed.

On the night of the customary betrothal-feast, when all had returned the old mansion was aroused by shrieks proceeding from her room. The doors were burst open and the unhappy woman was found lying on her bed in a swoon. At the same time a carriage was heard rumbling out of the courtyard. Her body was found to be black and blue in places, as

from the effect of pinches, and from a slight puncture on her neck drops of blood were oozing. Upon recovering, she stated that her deceased husband had suddenly entered her room, appearing exactly as in life, with the exception of a dreadful pallor; that he had upbraided her for her inconstancy, and then beaten and pinched her most cruelly. Her story was disbelieved; but the next morning the guard stationed at the other end of the bridge which spans the river, reported that, just before midnight, a black coach and six had driven furiously past them, toward the town, without answering their challenge.

The new governor, who disbelieved the story of the apparition, took nevertheless the precaution of doubling the guards across the bridge. The same thing happened, however, night after night; the soldiers declaring that the toll-bar at their station near the bridge would rise of itself, and the *spectral equipage* sweep by them despite their efforts to stop it. At the same time every night the coach would rumble into the courtyard of the house; the watchers, including the widow's family, and the servants, would be thrown into a heavy sleep, and every morning the young victim would be found bruised, bleeding and swooning as before. The town was thrown into consternation. The physicians had no explanations to offer; priests came to pass the night in prayer, but as midnight approached, all would be seized with the terrible *lethargy*. Finally, the archbishop of the province came, and performed the ceremony of exorcism in person, but the following morning the governor's widow was found worse than ever. She was now brought to death's door.

The governor was now driven to take the severest measures to stop the ever-increasing panic in the town. He stationed fifty *Cossacks* along the bridge, with orders to stop the *spectre-carriage* at all hazards. Promptly at the usual hour, it was heard and seen approaching from the direction of the cemetery. The officer of the guard, and a priest bearing a crucifix, planted themselves in front of the toll-bar, and together shouted: *"In the name of God and the Czar, who goes there?"* Out of the coach-window was thrust a well-remembered head, and a familiar voice responded: *"The Privy Councillor of State and Governor C.——!"* At the same moment, the officer, the priest, and the soldiers were flung aside as by an electric shock, and the *ghostly equipage* passed by them, before they could recover breath.

The archbishop then resolved, as a last expedient to resort to the time-honored plan of exhuming the body, and pinning it to the earth with an oaken stake driven through its heart. This was done with great religious ceremony in the presence of the whole populace. The body was found gorged with blood, and with red cheeks and lips. At the instant that the first blow was struck upon the stake, a groan issued from the corpse, and a jet of blood spurted high in the air. The archbishop

pronounced the usual *exorcism*, the body was reinterred, and from that time no more was heard of the *Vampire*.

The facts of this case have not been exaggerated by tradition, for we had it years ago from an eye-witness; and at the present day there are families in *Russia* whose elder members will recall the dreadful tale.

The recital of this narrative will serve several purposes. In the first place, it is unique in possessing more of the phenomena connected with *Vampirism and Witch-Craft* than is usually found in a single instance, and this would lead a student of these subjects to accept it as being credible. A perquisite in *Vampires* of the type I am considering is cruelty and a strong individuality, and the fact of this man having been a governor of a province would support the latter assumption. Then there was the intensity of his jealousy, which dies hard, and that intensity was sufficient to keep the thoughts of the governor one-pointed. The *binding oath* was the seal to a compact of a *terrible character*, viz., the returning after death to kill his wife. Naturally, seeing the renewal of an acquaintance which he has stepped in between, and knowing, no doubt, his wife's preference for her old lover, the degree of hatred can well be imagined, which would be fanned into a flame when the young couple became betrothed. As has been stated, under ordinary circumstances, a man passing out of this life stays but a short time on the next plane, and he has no particular desire to come back, but the natural inclinations were different in the case I am dealing with. While very many persons leaving this plane are unable to communicate with those whom they have left behind, and which forms such an unanswerable argument to the skeptic, who calls for proof that the dead are near us and conscious, a strong nature will find means—generally by accident, for on that plane he is surrounded by laws as here, though these laws are of course strange at first. It is a matter of experiment.

A case was reported in the daily press in April, 1904, where a *telegraphist* could, by holding of the hands of two friends and making an effort of will cause a coin to rise from the table several inches. *Bulwer Lytton* was credited with the power of compelling a letter to come to him across the room by his volition. A popular weekly also gave an experiment lately how a *ping-pong* ball could be made to advance or recede by an effort of the will. Now these feats will before a few years have passed away be quite childish, but to most people such phenomena are surrounded with *mystery and the occult*. Yet it is but an application of the laws of mind, known to a few here and there and discovered by accident, as many of our most important inventions have been. So it is in other realms of nature. The majority of people who find themselves on the *astral plane* are at first quite helpless, and marvel to see others passing through solid *(apparently)* rock, living fire, raging water, or walk off precipices. It has been mentioned that the body

changes its shape rapidly and its color on this plane. So do many of the *entities* existing there, while a man who has studied the *dynamics* of thought can create by his thought, just as a *Hindu Adept* does, something which has no palpable existence, except in the mind of its creator for the time being. Yet it will have the semblance of reality.

The governor had by some means learned the laws by which it is possible to preserve his *"dead"* body after his death, that is, by *Vampirism,* by the drawing of blood from some human being and thus fed his body in the grave, which he may either leave, as in cases of materialisations, or the blood may be brought to it. *"As above, so below"* runs the *Hermetic axiom,* and instances in the animal kingdom of *Vampirism* point to their possibility on higher planes.

Another instance, which is better known than the one just quoted, *"The Bride of Corinth,"* sheds further light on the question. Six months after her death she appeared to a man who was staying in her father's house, and even partook of some refreshments with him. Her return is discovered by a nurse who informs the girl's mother, who eventually, with a pardonable incredulity, goes into the room. Everything is in darkness, however, the visitor evidently having retired for the night. In the morning she has an interview with the visitor and learns that the daughter has been there, a ring belonging to the girl, who had left it in exchange for some trinket from the man, being recognized. This had been buried with her, and it is surmised that the body must have been exhumed, but as the girl promised to visit the house the next night nothing is said of their suspicions. The girl reappears, and the parents being apprised of the fact by a servant whom they have set to watch, they see her and recognize her. Instead of being overjoyed the girl upbraids her parents for coming, saying that she has been permitted to spend three days with their visitor, but that now she must go to her appointed place, on saying which she falls down dead. In this case the body was quite visible, otherwise it would have been taken as a hallucination. The vault was opened, but no body was found there, but the ring given to the girl by the young man was found lying upon the bier. The body was again buried outside the city, with special ceremonies, it being believed that it was a case of *Vampirism.*

If one reads the daily papers, instances where coffins which have been accidentally opened have disclosed bodies which have all the appearances of life in them. It has been accounted for by supposing that it has been a case of premature burial, to prevent which, I believe, there is a society. There is no doubt cases of *catalepsy* are more frequent than is suspected; it has even been suggested that electric bells should be placed in the coffin which should act with the slightest movement, but it might easily be in some cases that the body had been artificially kept in a state of freshness with the hope that it could be used again. Without

the full knowledge of the process of *materialization and dematerialization,* however, this artifice would avail little.

A variant in the type of *Vampire* is seen in the following article, written by *Dr. Franz Hartmann,* the author of *Magic White and Black* and other well-known works on *occultism,* who has devoted some twenty years to the study of these subjects. It is headed

"A MODERN CASE OF VAMPIRISM."

In the night of December 31st, 1888, *Mr. and Mrs. Rose (the names in this story are pseudonyms, but the facts are true)* went to bed as poor people and on the morning of January 1st, 1889, they woke up finding themselves rich. An uncle to whom they owed their poverty because he kept them from coming into the legal possession of their rightful property, had died during the night. There are some occurrences of an *occult* character, connected with this event, which will be interesting to those who wish to find practical proofs and demonstrations in their investigations of the *"night side of nature."*

Mr. Rose is a young, but very clever, professional man in this city, who being at the beginning of his career has, therefore, only an exceedingly limited number of clients. His young wife is one of the most amiable ladies whom it has been my good fortune to meet; a spiritually minded woman and more of a poetess than an economist. She had been brought up under the most affluent circumstances, her father being very rich, and she was the only and therefore the pet child in her luxurious home. It would be too complicated a task to tell how it happened that the property which she inherited fell first into the hands of her uncle, a spiteful and avaricious man. Sufficient to say that this man, whom I will call *Helleborus,* had by his intrigues and law-suits managed to keep Mrs. Rose's property in his hands; giving her and her husband no support whatever. More than once they were forced to borrow money from their friends, in order to keep themselves from starvation.

As *"Uncle Helleborus"* was in the last stage of consumption, their only hope was that his death would soon put an end to his law-suits, and bring them into possession of what rightfully belonged to them.

Uncle Helleborus, however, did not seem inclined to die. Year after year he kept on coughing and expectorating; but with all this he outlived many who predicted his death. After making to Mr. and Mrs. Rose a proposal of a settlement, which would have left him in possession of nearly all the property and given to them only a pittance, he went to *Meran,* last autumn, to avoid the cold climate of *Vienna.*

Under their embarrassing circumstances, they were much inclined to accept the settlement; but they concluded to first consult about it a friend, an eminent lawyer; and this gentleman (whom we will call

Mr. Tulip, as everybody in *Vienna* knows his real name) advised them to the contrary. This enraged *Helleborus* against *Tulip;* and starting into a blind rage, he swore that if he found an opportunity of killing *Tulip,* he would surely do so.

Mr. Tulip was an extraordinary strong, well-built and healthy man; but at the beginning of December last, soon after *Mr. Helleborus'* departure for *Meran,* he suddenly failed in health. The doctors could not locate his disease, and he grew rapidly thinner and weaker, complaining of nothing but extreme lassitude, and feeling like a person who was daily bled. Finally, on the 20th of December last, all *Vienna* was surprised to hear that *Mr. Tulip had died.* Post-mortem examination showing all the organs in a perfectly normal condition, the doctors found nothing better to register but death from *marasmus* (emaciation), as the cause of this extraordinary event. Strange to say, during the last days of disease (if it can be so called), when his mind became flighty, he often imagined that a stranger was troubling him, and the description which he gave of that invisible personage fitted *Mr. Helleborus* with perfect accuracy.

During *Mr. Tulip's* sickness, news came from *Meran* that *Mr. Helleborus* was rapidly gaining strength and recovering from his illness in a most miraculous manner; but there were some people who expressed grave doubts as to whether this seeming recovery would be lasting. On the day of *Mr. Tulip's* funeral, Mr.———, a prominent member of the T.S., now in *Austria,* remarked to Mrs. Rose: "You will see that now that *Mr. Tulip* is dead, his *Vampire* will die too."

On January 1st, 1889, Mr. Rose dreamed that he saw *Uncle Helleborus* looking perfectly healthy. He expressed his surprise about it, when a voice, as if coming from a long distance, said: *"Uncle Helleborus is dead."* The voice sounded a second time, and this once far more powerfully, repeating the same sentence; and this time Mr. Rose awoke with the sound of that voice still ringing in his ears, and communicated to his wife the happy news that *"Uncle Helleborus was dead." Two hours afterwards a telegram came from Meran, announcing the demise of Uncle Helleborus, which had occurred on that very night, and calling upon Mr. Rose to come to attend to the funeral.* It was found that *Mr. Helleborus* had begun to grow rapidly worse from the day when *Mr. Tulip* died.

The only rational explanation of such cases I have found in Paracelsus."—*Franz Hartman, M.D.*

THE VAMPIRE'S FATE.

There can be no doubt that the strong wish to injure "Mr. Tulip" was sufficient to form a tie between the uncle and himself, which per-

mitted the absorption of vitality from the one to the other, in a manner to be explained later.

It is only possible for a man to become a *Vampire* by leading a really wicked and utterly selfish life. The most deeply-dyed villain has nearly always some one redeeming point, and this would be sufficient to prevent so awful a fate befalling him as inclusion in this class of entity.

There is in addition to the bodies described above a principle in which the soul inheres, and if an exceptionally evil life has been led then it becomes entangled as it were with the animal part of nature, and the soul becomes *"lost."* From such a class is the ancient *Vampire* drawn. After death, instead of spending some years on the lower levels of the *astral plane* he is drawn into his own place—*Avitchi,* the eighth sphere, whereon are consigned those who pass through the *"second death."* "This death is the gradual dissolution of the astral form into its primal elements * * * the 'soul,' as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half, and in proportion of the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak,* or *Vampire,* of the *Servian* tale, the brain feeds and lives and grows in strength at the expense of its spiritual parent. Again: Our present *cycle* is pre-eminently one of such soul-deaths. We elbow soulless men and women at every step in life. Neither can we wonder, in the present state of things, at the gigantic failure of *Hegel's* and *Schelling's* last efforts at *metaphysical* construction of some system. When facts, palpable and tangible facts of phenomenal *spiritualism* happen daily and hourly, and yet are denied by the majority of "civilized" nations, little chance is there for the acceptance of purely abstract *metaphysics* by the ever-growing crowd of materialists.

*And when death arrives there is no more a soul to liberate * * * for it has fled years before."*

Knowing what to expect the *Vampire* endeavors by the aid of laws at present known but to a few to escape the justly merited fate that threatens, by preserving his physical body from decay. It can be kept in a cataleptic condition by the transfusion of human blood, which it accomplishes by fastening on those who are not strong enough to defend themselves against it.

Perhaps the most sensational fiction with regard to the *Vampire* after *Sheridan le Fanu's "Carmilla"* is to be found in *"Dracula,"* but it is very morbid reading. The book is quoted here because so much information in reference to the *Vampire* is given which want of space forbids enlarging upon here. *Robert Louis Stephenson's* romance of the *Strange Case of Dr. Jekyll and Mr. Hyde* illustrates other phases and may interest the reader.

The dangers arising from the class of entity we have been considering are naturally limited, but there are other dangers to which a very large number of people are exposed. Truth, as is generally the case, supplies us with example which fiction cannot easily equal, but is not always easily accessible; whereas fiction is, and often, unwittingly, it may be, places the less-known facts of life in a clearer light. Thus we have in *Sir Conan Doyle's* little story, *"The Parasite,"* an object lesson on the subject of *Vampirism.* It will be remembered how the *Vampire* is introduced in the person of *Miss Penelosa,* who is described as being a small frail creature, "with a pale peaky face, an insignificant presence and retiring manner." Her eyes are remarkable, however. The beginning of the power exercised over Professor Gilroy's *fiancee* where the latter is placed in a *mesmeric* sleep, and then extended to the skeptical professor himself, who finds himself becoming thinner and darker under the eyes, and aware of a nervous irritability which he had not observed before, is all very significant. The further detailing of how this woman with the crutch *obsesses* the professor, projecting herself into his body and taking possession of it is related. *"She has a parasite soul,"* he says; "yes, she is a parasite; a monster parasite. She creeps into my form as the hermit crab creeps into the whelk's shell." Realizing at last the woman's intentions on him, and the fact of his will becoming weaker he seeks to withdraw himself out of her toils, locking himself in his bedroom and throwing the key into the garden beneath. He succeeds for the time being, but learns on the occasion of his success that Miss Penelosa had been ill, and that she had said that her powers forsook her at such times. One night, fearing to excite the gardener's suspicions, pushes the key under the door instead of resorting to the old ruse of throwing it out of the window and composes himself to read one of *Dumas'* novels:—"Suddenly I was gripped—gripped and dragged from the couch. It is only thus that I can describe the overpowering nature of the force which pounced upon me. I clawed at the coverlet. I clung to the woodwork. I believe that I screamed out in my frenzy. It was all useless—hopeless. I must go. There was no way out of it. It was only at the outset that I resisted. The force soon became too overmastering for that. I thank goodness that there were no watchers there to interfere with me. I could not have answered for myself if there had been. And besides the determination to get out, there came to me also the keenest coolest judgment in choosing my means. I lit a candle and endeavored, kneeling in front of the door, to pull the key through with the feather-end of a quill pen. It was just too short and pushed it farther away. Then with quiet persistence I got a paper-knife out of one of the drawers, and with that I managed to draw the key back. I opened the door, stepped into my study, took a photograph of myself from the bureau,

wrote something across it, placed it in the inside pocket of my coat, and then started off for Wilson's."

He then finds himself in her presence, and her hands in his, and making professions that he loathes while he utters. He frees himself by a mighty effort, and in scathing language empties the vials of his wrath on her head, and rushes away, the spell broken. The victory seems to be of brief duration. Miss Penelosa recovers sufficiently to visit him, and warns him if he persists in scorning her love he may know what to expect. He laughs at her threats, but almost immediately experiences her influence upon him. The unburdening of his troubles to his college professor does not relieve him of the *demoniacal possession,* and the prescription of *chloral* and *bromide* is consigned to the gutter. The continuance of the *Vampire's* wiles, where she seeks to destroy his popularity as a lecturer by confusing his thoughts upon his subject, ending with the university authorities taking his lectureship from him, his lectures have become the laughing stock of the university, drive him to extremities.

"And the most dreadful part of it all is my loneliness. Here I sit in a commonplace English bow-window looking out upon a commonplace English street, with its garish buses and its lounging policemen, and behind me there hangs a shadow which is out of all keeping with the age and place. In the home of knowledge I am weighed down and tortured by a power of which science knows nothing. No magistrate would listen to me. No paper would discuss my case. No doctor would believe my symptoms. My own most intimate friends would only look upon it as a sign of brain derangement. I am out of all touch with my kind."

Silently and with devilish subtlety the woman winds her coils about him more closely, causing him to rob a bank, half kill a friend, and almost disfigure the features of the girl he loves. How far the machinations of the woman might have been carried is impossible, but her death puts an unexpected end to them.

SOME MODERN CASES.

Turning from fiction to fact, *Mr. D. Younger* gives one of several instances which have come under his notice of cases allied very closely to *Vampirism,* in his book. A man came to him for help, having been recommended to him. He had been troubled for a long time with voices sounding in his ears, and threatening him with bodily harm. The voices had pursued him even to *Mr. Younger's* house in *Bayswater,* and the victim could then hear them talking. *Mr. Younger,* whom the writer remembers as a tall, well-made vigorous man, made a number

of passes round the patient, and after a time the voices ceased, and have not returned since, as far as the writer is aware.

The writer received a letter a few months ago from a French lady in London, who had been staying in *Harrogate* last summer.

"When I went to *Harrogate* I was better, and the distressing feeling of fright I had had constantly day and night vanished for a time, but it has now assumed its sway. It begins at night when I am out of doors; it is as if I was pursued. It always comes from behind like a large wave, over my right shoulder, and when I am in my room writing, it seems as though I had someone behind me. The sensation is oppressing, and I feel a weight over my shoulder blades, and when people pass near me, if they do not touch me, they hurt me. It has become so uncanny that I should like to know what it is and what is to be done."

The writer himself some years ago had a similar experience. It would be between four and five o'clock one morning when he was awakened by a voice which distinctly came from within, saying, *"You will have to come,"* at the same time there was an indescribable feeling as though part of himself were being forcibly torn from the body. Being interested in the phenomenon, and wondering what it might be, the writer composed himself a moment after, emphatically declaring he would not go, to see if the sensation would be repeated. It was, and very unpleasantly this time, though wide awake, and it was deemed best to throw the influence off. There was a brief struggle, during which the voice again demanded that the personality should yield, then the sensation passed.

A friend of the writer's has had a somewhat similar feeling, where during the night, if lying upon the stomach he has felt himself gripped on the shoulders behind, with pressure on the small of the back, while the shoulders would be pulled backwards. He has been awakened by the sensation and the struggle has lasted a few seconds after being awake, so that it is no nightmare. This occurred twice, and on two other occasions he distinctly felt a solid body, like a dead body beside him in bed. *Florence Marryat* in *There is no Death* relates a very gruesome story along a similar line, and people who are subject to these experiences should never sleep alone. Many cases of *epilepsy* are no doubt instances of *entities* using the physical body of the victim.

A MODERN DEMONIAC.

A case is quoted in *Borderland* by the late *Mr. W. T. Stead*, editor of *"The Review of Reviews,"* which came within his own personal knowledge. One day in January, 1896, a young man, an officer in the *British Army*, came to his office and said that some time back he had taken up automatic writing. This, for the benefit of those to whom the phrase

may be new, is sitting with the mind passive, pen in hand, and permitting the hand to be used by one's own inner consciousness, or other entities. Many books have been so produced, the phenomenon being a very common one. Being charmed with the novelty of the thing the young man had neglected nearly every duty, allowing himself to be used eight to ten hours at a stretch at a time. Gradually the intelligence or entity gained such possession of his faculties that, as he said, "I no longer felt I belonged to myself. It dominates me by its will, and I do not know what the end will be." *Mr. Stead* expostulated with him, saying he should exert himself, but the young man said it was no use, as his will was under the influence. "He says," continued the young man, "that he will do me all the evil he can while I live, and after that, I am to be damned. But will you speak with him?" Being informed that the entity would take possession at any time. Mr. Stead continues: "I paused for a moment; but I thought that as the *Evil Spirit* was in the habit of seizing without his will and to his own detriment, it would be permissible to allow him to enter in by an act of his own volition when he was with one who might possibly be the means of helping him to his deliverance; so I said, 'Yes, if he will talk he may come.' My visitor walked across the room and sat down without saying a word in a large easy chair. In a moment he became convulsed, his eyes closed, he fell backwards with his head on the coach, his chest heaved, rising and falling, while his body writhed as if convulsed. Not a word was said. I stood watching him silently, nor did he speak or make a sound beyond a low moan when the convulsions became more violent. After waiting for two or three minutes standing over him, I said at last, 'Well'! Then there was another writhing movement of the prostate form before me, and a very curious voice, quite different from that of my visitor, said to me"—but the dialogue is too lengthy to be reproduced here.

It is sufficient to say that the entity claimed to be the grandfather of a girl whom the young man had ruined, and since then (some four months before) the grandfather had never left the young man, and told his interrogator that the officer dare not shave himself for fear he should cut his throat, which he (the old man) would see he did some day. While the conversation was going on the young man struck himself, and the face twinged with pain, which delighted the entity apparently.

"I can do anything with him now. Anything. He is mine altogether. I can make him go where I like, talk to him when I like; night and day torment him. Keep it up. O! yes, keep it up. And in four months cut his throat," the last sentence being accompanied by drawing his hand across his neck.

As to how he got hold of this unfortunate man may be told in the entity's own words:

"I was an officer in the army in my time, and I think I ruined more

women than any man I know. Then I came over here, and for fifty years what have I had to do but go about seeing girls, pretty girls, falling in love with them, not being able to speak to them."

"Tormented with the desire, but unable to gratify it, he watched until the young man took up the *Ouija Board*, and got answers from somebody, then thinks he will try handwriting. Takes a pen. I see him. I am passing. I see what he is doing. Remember about my granddaughter. I wait. I think I can get at him. Some day he thinks he will try automatic handwriting. Takes a pen in his old fist, ugh! I took his hand and wrote. Called myself 'Lucy,' I did. Lucy, nice girl, always said her prayers, beautiful spirit; come to lead him into the paths of virtue. Ho! did I not fool him . . . *I have tortured him for four months; I will torture him for another four, then I will cut his throat!—yes, I will!*"

Mr. Stead brought the conversation to a termination by telling the *obsessing* entity that it would do nothing of the kind and that it would have to clear out, as it had been there quite long enough.

"He did not speak again. A few convulsive movements followed, a long sigh, and then my visitor slowly rose to his feet, rubbing his eyes."

Taxed with the story related to Mr. Stead the young man admitted its truthfulness, and was despondent as to being able to throw the evil influence off, though Mr. Stead pointed out that he, the young man, still had some will left, as he would not have come to him had it been otherwise. Mr. Stead advised him to try and find the young lady, who could help him, but the young man said that if he did he would kill him that night. I will conclude the article with the closing paragraph:

"I saw my unknown visitor once again. His control was more blasphemous and more defiant than before. The convulsions were worse, and the contortions more violent. It was a ghastly sight to see him writhing on the floor, tossed about until he was stiff and sore. When the control passed the victim was calm and sane. If it be madness it was madness resulting from Vampirism and obsession. But I wish any materialistic doctor would take the man in hand. He would, I am sure, be less scornful in his comments upon that exploded superstition *'Demoniacal Possession.'*"

In the following issue Mr. Stead states that he received letters from the gentleman whose case has just been described, and that he had evidently not been relieved from the *obsession*.

A correspondent in *Vancouver's Island* complains of voices, and hands are laid on him, and the unfortunate object of these attentions dare not mention it to anyone on account of the risk of being considered insane.

Many people, among whom are *Fellows* of the *Royal Society* and doctors, and others, are of the opinion that many of the cases of insanity

in our asylums *are really cases of obsession,* but with one exception, there have been no experiments along this line to determine the point. It was certainly recognized by the early *Church,* just as today it is by the *Roman Catholic Church,* and in the *East* the idea has always been common.

DEMON LOVERS.

Right throughout the ages the theory of *demon lovers* has been a popular one, and when investigated there is a sub-stratum of truth at the bottom. Although our position today enables us by the labors of many unwearied researches into the less known of nature's laws to understand much which was inexplicable, yet the facts of certain phenomena are not wholly explained by the hypotheses advanced. In fact, but a very minute corner of the veil has been lifted by the ordinary person, and here as in every other department of nature the so-called simplicity is an utter misnomer. Hence cases occur where *phenomena of a psychic character* do not come under any of the well-defined categories into which they usually fall another explanation must be sought.

One of these is that of the *Demon Lover.* There are people who hold daily communication with what they believe to be their *"twin-souls,"* whom they call their *"spirit-brides"* or *"spirit-lovers."* The latter live upon the *magnetism* of those whom they are attracted to, and these *vampires* are exceedingly numerous. I have had ample opportunity to observe during my experience. It is impossible to laugh the people out of their belief, as they *"feel"* the presence of these beings.

Conversation takes place between them, questions asked and answered, and in some cases these entities have "materialized" so as to be seen by anyone. In olden times if a male was attached to a woman it was called an *"incubus;"* if a female attracted to a man it was *"succuba."* Apart from *mediæval* writers, as another writer remarks:

"The immense mass of evidence, collected from many countries, by different scientific observers,—and the medical men and others—cannot be set aside. Doubtless, if only one or two cases exist, we should explain them by the one word—'hysteria'; but the accumulated mass of facts from so many different temperaments cannot be dealt with in this manner. We must accept the facts though we may differ as to their cause."

Among the cases which have been brought to the author's notice are the following:

A young lady in New York City had an admirer who asked her hand in marriage, but as he was a drunkard she refused and married another. Thereupon the lover shot himself, and soon after that event a *Vampire,* assuming his form, visited her frequently at night, especially when her husband was absent. She could not see him but felt

his presence in a way that could leave no room for doubt. The medical faculty did not know what to make out of the case, they called it *hysterics* and tried in vain every remedy in the *pharmacopœia*, until she at last had the spirit exorcised by myself. In this case there is an elemental making use of, and being aided by, the elementary of the suicide. *(Elementals and Elementaries are species of entities found in nature.)*

A miller in the State of Michigan had a healthy servant boy, who soon after entering his service began to fail. He had a ravenous appetite, but nevertheless grew daily more feeble and emaciated. Being interrogated, he at last confessed that a thing which he could not see, but which he could plainly feel came to him every night and settled upon his stomach, drawing all the life out of him, so that he became paralyzed for the time being, and neither could move nor cry out. Thereupon the miller agreed to share the bed with the boy, and proposed to him that he should give him a certain sign when the *Vampire* arrived. This was done, and when the sign was given the miller grasped an invisible but very tangible substance that rested upon the boy's stomach, and, though it struggled to escape, he grasped it firmly and threw it on the fire. After that the boy recovered, and there was an end of these visits. Those who like myself, have on innumerable occasions removed *"astral tumors,"* and thereby cured the *physical tumors,* will find the above neither *"incredible" nor "unexplainable."* Moreover the above accounts do not refer to events of the past, but to persons still living in this country.

A woman in this vicinity has an *incubus,* or as she calls it, a *"dual"* with whom she lives on the most intimate terms as wife and husband. She converses with him and he makes her do the most irrational things. He has many whims, and she, being a woman of means, gratifies them. If her *"dual"* wants to go and see *Italy "through her eyes,"* she has to go to *Italy* and let him enjoy the sights. She does not care for balls and theatres; but her *"dual"* wants to attend them, and she has to go. She gives lessons to her *"dual"* and *"educates"* him in the things of this world and commits no end of follies. At the same time her *"dual"* draws all the strength from her, and she has to *vampirize* everyone she comes in contact with to make up for the loss.

WITCH-CRAFT AND ITS DANGERS.

Before closing this aspect, attention may be directed to *witch-craft.* There is grave reason to believe that we shall hear more cases like the above, and that there may even be a recurrence of the true *Vampire* through the barefaced exploitation of *witch-craft and the black art* which has been so marked a feature during the last few years. There

have been persons who have unblushingly counselled the gaining of the control of other people's minds, so as to bend them to the experimenter's purpose. It cannot be too clearly stated that the human WILL is sacred, that any interference with it by any other person must lead to awful results, which cannot be contemplated. A law has been set in motion which will exact to the uttermost farthing the effects caused by the imposing of one will upon another. Law obtains in every part of the universe, however high up one may go—*It is the law of Compensation*—by which any wrong inflicted on a human being must react upon the doer. In modern civilization the greater part of the time is spent in supplying each other's wants, and in the multifarious and complex transactions between man and man each is a voluntary party if an agreement is come to. This, of course, does not prevent the introduction of deception and sharp practices, but it certainly limits it: one is able to check-mate those who do not appear to be playing the game, but in *witch-craft a secret and silent factor, more potent than any finesse done openly, is smuggled in and one man or woman is made the tool of another.*

The law of the land recognizes *"undue influence"* in regard to the making of wills, etc., but it is here powerless to step in and shield the weak. A person is simply compelled against their will, or better understanding, to fall in with the wishes of another, being blind to the wrong he is doing himself or how cruelly he is subverting his own interests and jeopardizing those of those most dear to him. No wonder the unscrupulous man or woman, pandering to the lowest side of human nature recognized in *witch-craft* a means of playing on the weakness of a large number of people and reaping considerable financial benefit from it. Even *Hypnotism* can only be legitimately used in disease and the eradication of bad habits, *but even then some guarantee as to the character of the operator is required, for the magnetism of the operator is blended with that of the subject.* In many a dabbler in this subject we have the nucleus of a *Vampire,* and not only should the reader refuse to be experimented upon by others, unless it is a case of disease, and only then when satisfied as to the *bonâ fides* and in the presence of a third friend. A *hypnotist* should be like *Cæsar's* wife, but morals are often immaterial in the eyes of those professing to teach the art.

ELEMENTALS.

In the *Indian Pantheon* there are no fewer than 32,000,000 of various kinds of *entities,* and among these are the *Elementals.* I am only concerned with one or two classes here, however—one I have already referred to—and these are known as *Rakshakras* and *Bhûtas,* and the *Brothers of the Shadow,* the latter being both living and dead.

The latter class are cunning, full of vindictiveness, ever seeking to retaliate upon humanity; these *ghouls* live on the emanations of others or blood. They have, as it were, cheated Nature, by their knowledge of the forbidden art, and most of the *magic feats* performed by dabblers are accomplished through their aid, helped by the *Elementaries.* They rove the planes of nature and pounce down on people who lay themselves open to them.

THE VAMPIRES OF HEALTH.

Sensitive people have often complained of a feeling of *ennui,* of being run down after being in the company of certain persons. One *cause of death* is the drainage of the vital atoms by human *Vampire organisms;* for many persons are so constituted that they have, unconsciously to themselves, an extraordinary faculty for sucking the life-principle from others, who are constitutionally incapable of retaining their vitality.

Thus it is well known that old people can derive physical life from fresh young organisms by sleeping beside them, and the experience is common among invalids whose organisms have been rendered sensitive by illness, that the presence of certain people is exhaustive, and of others lifegiving. . . . This constant change of vitality is a necessary condition of our existence as we are at present constituted, but as the laws by which it is governed are absolutely unknown to the medical profession, which does not treat patients, except on their surfaces, an appalling amount of wholesale slaughter now goes on unchecked. This might be greatly diminished if doctors would open themselves to *divine illumination,* and not relegate to the *Church* that part of the human organism, which, if they knew a little more about it, they would perceive comes directly within the sphere of their operations.

There is no doubt that vitality can be absorbed as above stated, robust people being drained by the *Modern Vampire,* and the information has been known for thousands of years. Doctors are puzzled, and such cases make one more addition to the already long list of *nervous diseases.* What has happened in reality is, the life force or magnetism has been drawn out of him or her, and has been absorbed like a sponge by the *Modern Vampire.* Breeders tell us that young animals should not be herded with old ones: doctors forbid young children being put to sleep with old people. We all remember *David* when old and feeble having his forces recruited by having a young person brought in close contact with him, and in the case of the late *Empress of Russia,* the sister of the *Emperor of Germany,* who was seriously advised by her physician to keep a young and robust girl in her bed at night. Readers of Dr. Kerner's *Seeress of Provost* will remember how Mde. E.

Hause repeatedly stated that she supported life merely on the atmosphere of the people surrounding her.

THE AURA.

In addition to the vehicles which have been mentioned as forming part of a human being there is a fine substance called the *aura*. Modern science will *"discover"* it in a few years, but, of course, it will not be known by this name; it will be a new *"ray,"* christened by the name of its "inventor." Perhaps, as has been hinted, the *N-rays* of *M. Blondlot* approach it most closely. Painters in all ages have depicted a circle of light surrounding the heads of saints, called the *"glory,"* nimbus, or *aureole* indifferently in olden times. But more was then known about this subject, so that it is no mere freak of the imagination. The only fault of the painter was that he restricted this phenomenon to the head. As a matter of fact it surrounds the whole body to the extent of about eighteen inches. This was the odic fluid of *Reichenbach*. It is of a highly refined order of physical matter, seen by many people, who have developed clairvoyant sight, just as some people see colors beyond what appears as a blank to others looking at the colors thrown on a sheet of paper by a prism. It is very complex, there being several grades of *etheric* matter in it. One of these grades is known as the *health aura*, and it is with this that we are chiefly concerned. It is the vehicle of the vital force on this plane, transmuting the life-energy poured out by the sun into health and strength. It has been referred to earlier in these pages as the *prana*, specialized from the *jiva*. It is absorbed by the spleen, and thence runs over the whole body much in the same way that blood circulates through the veins, raying out from the centre in every direction. As it uses the nerves as a medium, unless these are healthy, there is no free flow of this *nerve-ether, or prana*. In addition to this raying out, a healthy man flings off, much in the same way perspiration is thrown off, large quantities of his *aura*, so that wherever he goes he literally sprays health about him. It escapes from every pore, and can be directed to flow along certain channels. This radiation is a shield against disease: it may be compared to a rapidly revolving wheel, which if struck by some small body will fling it off at a tangent as soon as it comes into contact with it. It diminishes in quantity and suffers in quality from worry, injury to the body, ill-health, grief, melancholy, hatred, anger, and any of the disintegrating forces which enter into daily life with those who have not as yet learned anything of the forces which are inherent in them and which surround them on every side.

A man in bad health is like a sponge, and as soon as he comes in contact with a healthy person he draws the *aura* to him. If this drain

goes on for long the healthy person is injured very much. All sensitive persons give off this *aura* very readily: it passes off without their consciousness, but it is only when brought into contact with people of a certain type that this happens, or when they attend *séances*. Only the very strong should attend these, unless they possess pure and strong individualities, as these can resist the onslaughts made by *entities* that materialize. All the phenomena of the *séance* room are produced by means of the magnetism of the sitters and the *"medium,"* as is well known to those who have studied the subject merely superficially.

THE REMEDY.

Carrying the mind back to what has been said with regard to vibrations, all sensitive persons, or those who have hitherto been robust and suddenly find themselves losing strength without any adequate reason should set apart at least ten minutes a day to the cultivation of rendering the vitality impregnable to the attacks of the *Vampire*, whether of the blood or of the vitality.

Here it may be as well to point out that there are two classes of persons particularly liable to take on the conditions of those with whom they are brought in contact, or to be drawn upon by outside influences. These are those born between *21st June and 21st July*. Children born between these dates especially should not be placed with elderly people to sleep. The other class are those born between *21st February and 21st March*. It has been found that persons born at these times are very mediumistic, and in one case the reason is that the influence of the moon is very marked. More than one writer has remarked upon the moon's *vampirizing* this earth, and retaining its vitality—*dead as it may appear*—through the emanations from the earth.

That vitality is transferable was proved by the old *mesmerists*, and the *masseur* of to-day emphasizes it. Many elderly people are massaged daily for no particular complaint, but when they get run down or their bodily powers are declining, they find being rubbed by a healthy man or woman restores energy and vim. One well known English member of *Parliament* who, though advanced in years, gets through enough work to kill several men, has a medical rubber in constant attendance on him, and he admitted to me one day that had he not his assistance he could not keep the strain up. *Masseurs* know that strength goes from them, and that this is not merely from the labor of rubbing. Retain your vitality, then. To overcome these things lead as pure a life as possible, avoiding alcohol, which retains evil magnetism, and attracts to yourself entities in and out of the body, there being a similar rate of vibration existing between you and them, and this places

them in sympathy, as it were, with you, and able to affect you. In the same way a certain relationship exists between you and those who use corpses as food, living and dead human beings, and *Vampires and Elementals, Shells,* and other species of entities that roam the lower levels of the next plane. In addition to this there is a vast mass—it takes the form of clouds and sometimes horrible shapes—of hatred resulting from the collective thoughts or sensations of all the slaughtered animals, tame and wild, and the blood, like alcohol, is a magnetic tie, as has been already seen. Purity of food, then, is essential.

Next is purity of thought. Sensuality, anger, malice, are differing rates of vibration, and these vibrations are taken up by others in the vicinity. The entertaining of a thought of evil towards another human being is fed and increased in consequence, so that the next time you repeat the thought it is with increased power. If indulged in much you create a centre of evil, and this may be seized upon by some passing entity, which either attaches itself to you and feeds vicariously on your magnetism, and that of others ending in possession, or without being pounced upon by an *astral inhabitant* it will become a kind of *alter ego,* another *stratum* of consciousness, acquire a semi-consciousness of its own and became to a large extent independent of you. This is the key to much of the phenomena of multiplex personality, and also accounts for the remark so frequently heard when a friend sees another whom he has not met for years—*"How he has changed"!* Every man is his own devil or god, just as he is responsible for whatever circumstances he is surrounded by, or his destiny in general.

By thinking pure thoughts only, sympathetic, helpful thoughts, the matter of which your subtle vehicles is gradually built on vibrations corresponding with these qualities, and the lower thoughts perish for want of food. Further, just as evil thought is fed like a river is fed by a tributary, so in the same way high thinking and kindly thoughts attracts those of a like nature.

Sympathy is of two kinds, however, and nearly always the wrong is indulged in. By feeling keenly and sympathizing with one in pain or suffering from a disease there is a tendency to reproduce the same symptoms in yourself, to say nothing of being unconsciously drained by the invalid. It is quite possible to sympathize with a friend without at the same time taking on his weakness. Let your sympathy be strong, that is to say, look at things from the most optimistic standpoint, which is the only true one. Don't humor him, and strengethen him in his negative aspect. We all know these people who are wet blankets wherever they go, whether it be the sick chamber or the busy mart. We also know those who like a ray of sunshine entering a dark cellar lights everything up. This is the aspect to take when visiting sick friends. Refuse to see the disease, talk only of the bright, the

helpful, and not only are you cheering him up and practically creating life-force, but you render yourself less likely to be drawn upon.

With regard to protecting yourself generally, when rising imagine that a shell is forming at the extremity of the *aura*. Picture a white mist, *ovoid*, becoming denser every moment. Just as in winter the breath is clearly visible with each exhalation, so as you breathe outwards see in the mind the breath taking form. Use the will in addition, and this will have the desired effect. Repeat about midday, or whenever entering a crowd, or a low quarter of a city. At night again form this protective shell just before going to sleep, and you are not likely to be troubled with *Vampires*.

Where there is a suspicion of the existence of an *entity* of the *ghoul type* the free use of garlic in a room is recommended, or placing small saucers of nitric acid on the tables (out of the way of children and animals) for a short time daily, but not in the bedroom, unless the window is left open each night, will be found to counteract any *Vampire* influence. The use of incense in places of worship is not *"superstition,"* or to have a theatrical effect, but to keep undesirable entities away, just as the origin of church bells was to free the sacred edifice of their presence. The *gargoyles* seen on cathedrals, etc., are the *"demons"* escaping. There is more in sound than the world dreams of, and there is a deep law underlying the breaking of a wineglass when whistled into, or the walls of *Jericho* falling down after the blowing of an instrument, but this scarcely comes within our province here.

Just as certain smells are obnoxious to human beings—some even fatal, as in the case of inhaling chemical gases, so the burning of certain herbs, or food even, has definite effects on invisible beings; cases of tribal deities loving a *"sweet savour"* and the offering up of animals as sacrifice will occur to the reader, while to the student of *mediæval* literature the *rites* connected with *witchcraft* will be better understood.

The *Hindus* sit on *Kusa* grass mats when meditating, as the fibre is said to resist bad elementals and evil influences. The use of *fleniculis*, burnt, is also recommended for the same purpose. The burning of dried garlic will also be found efficacious, but it is anything but pleasant.

In walking in the street you can prevent yourself being *"tapped"* by closing the hands, as the fingers conduct the magnetism freely, and many people lose much in this way, which is lapped up from the fingers by *astral entities*. The body may be *"locked"* to prevent any leakage in railway compartments, trams, etc., by clasping the hands, and placing the left foot over the right, and thus form a complete circuit with one's limbs. Just as electricity discharges itself from angles and points, so in the human body.

It is to be hoped that cremation will grow in favor as time goes on, as it will put an end to the grave *Vampire*. So long as the body

remains, there is a strong desire on the part of man whose thoughts have been of the earth, earthy, and if he gain the *occult knowledge* as to keeping his corpse fresh he will not hesitate to use it. Sometimes when a body is destroyed another body will be *obsessed* for the purpose, or in the case of a human monster, a human being will not be depraved enough and the body of some ravenous animal will be selected, such as the wolf, whence comes the *Were-wolf*, which is urged madly on in its career of destruction, the *entity* partaking, vicariously, of the blood of its victims.

In folk-lore, fairy-tale and religion there has been sound reason in virtue being triumphant over evil, because goodness is an actual shield, shedding an influence around it, which the malign forces cannot approach, still less penetrate. A good conscience is an invincible coat of armor, and it can be created atom by atom, by right thought and right living.

If man could but realize that he alone is the creator of so-called evil; that the earth's moral atmosphere formed by him in his ignorance permeates nearly all of us, whether we will or not, until we are soaked in *pessimism; that obeying a general law like forces attract like forces; that, again in obedience to law, repeated additions of unkind, uncharitable, fierce, bitter and evil thoughts keep the strata of misery, greed and crime ever active—if man realised this surely he would begin to build better. Until he does, however, he will continue to suffer, and contribute to the world's stock of woe.*

CHAPTER XXI.

The Mystery Of Breath.

PRANA, THE LIFE PRINCIPAL OF THE UNIVERSE.

PROBABLY no writings can lay claim to a more ancient foundation than this now put before you. Why this statement is made is because that which is written herein is based on that grand old science of *Astrology*, while the subject itself—*Breath*—is more ancient still, being the first physical act of all human beings coming into the world. It is not my intention in this work to enter into the origin of *Astrology*, suffice it to say that its immense antiquity is now universally admitted, neither shall I seek to solve the problem of the beginnings of all things which would be necessary had I to trace out the origin of *Breath*.

Seeing that breathing is common to all, it may be asked where is the need of instruction? My answer is that not one person in a thousand —nay, in ten thousand—knows how to breathe. Do you doubt this statement? Then whence come those gaunt spectres, *Consumption, Pneumonia, Etc? Remember consumption alone kills over 100,000 per year.* This would not be possible if people knew how to breathe.

Consumption can be cured, even prevented, not by medicine, but by cleanliness and the free and unstinted use of pure, sweet air. I may startle some and comfort many by saying: Consumption has never been inherited either from father or mother, but the child has usually been infected by its well meaning but ignorant consumptive parents after birth.

This chapter is not written specially for consumptives, but for all. If you have health do not think that your three-second inhalation will repel disease when once it makes a determined attack. If you are ailing do not think there is no hope for you. Start at once: air is free, do not be afraid of using it. The life of man is in the air, why not have more life? Harm it cannot do, benefit it must. By following out the instructions given you will place yourself on the highway to health, strength and longevity. Remote as may appear the subject of Success in connection with breath, this is by no means so. No man who is a failure in life knows how to breathe. Every man desires success in some form, and there is no barrier to his attaining this if the instructions in the following pages are adhered to.

The many hundreds of letters received, since the first edition of this

Great Volume was printed, have shown that this book has not been written in vain, and it is hoped that readers who have derived benefit will make the knowledge known to others.

Does it not seem strange in this twentieth century that it should be necessary to teach man how to breathe? Man, Nature's masterpiece, is really in a worse condition than our dogs and horses who do breathe as Nature intended them to breathe, unless they have been pampered and spoilt by too much familiarity with their superiors.

Breathing is life, to fail to breathe is death. You may live a long time without food or water, but how long could you endure if your breath was cut short, even that scant and often defiled gasp you give the name of breathing to? We find people actually starving for air, not necessarily pure, fresh air, but for the stuffy, impure air so often found in the home and business life, for even a large supply of this, bad as it would be better than the amount usually taken, which hardly suffices to keep body and soul together. If pure air cannot be had the whole day through, then inhale heartily and thankfully of what can be obtained. Do not starve amidst plenty. The reason correct breathing is unpopular is probably because air is free, it is too little trouble, no dues, no expense, nothing to do but breathe, and then breathe again. By breathing deeply you draw on the great universal reservoir of Life. Nature's way is so simple, so easy, that it is too often neglected. If she bottled up air and sold it for so many dollars a bottle as a specific for purifying the blood, everyone would go for that, but as it is it is not valued, and it is indeed doubtful if it would be taken, only our systems compel us to do so, this being the case it is inhaled in the least possible quantity. If its true value were realized and people had energy and persistence enough to form a correct method of breathing they would soon notice a great difference in every way, both as regards health and even success.

It is no exaggeration to say that the majority of diseases arises through ignorance of this. Good health depends upon the blood, and pure blood depends on pure air.

The organism which causes pneumonia may live in the tissues and air passages of human beings for a considerable time without producing the disease. Every person has doubtless had the germ in his tissues scores of times, and at this present moment it is in the bronchial tubes of many. But before pneumonia can develop in such persons some change must take place, either in the organism or in the individual. At present those who are acting as hosts to the *germs of pneumonia* do not get the disease because there is something in them that, for the time being, renders them immune. That something is to be found in every human body in normal health and vigor. The moment the vitality becomes lowered sufficiently from any of the many causes to which we

are liable to become subject—and no one can measure the exact time or place—then the pneumonia organism begins to multiply, to feed upon our substances, and to give off a poison, and the result is pneumonia.

The element first in importance in keeping the health up to standard is pure air. Without air not one of us can live an hour, while we may live days without water and weeks without food. An important element in the increasing prevalence of pneumonia is, doubtless, the fact that more persons are spending their lives indoors than formerly—in shops, factories and offices. Sufficient air is only obtained by living as much as possible, both day and night, in the open air.

Next in importance to pure air in dwellings is the necessity for sunlight. No room is fit to sleep in all night that has not been flooded with sunlight all day long. Human beings need the sun and the beneficial effect it has upon the air they breathe quite as much as the vegetable kingdom needs it. The fashion of shades and shutters on windows will be abandoned as the beneficial effects of sunlight are understood.

While pneumonia may be induced by bad air, bad heating and bad lighting of dwellings, a more fruitful source of the disease is probably found in places of public assembly such as schools, theatres, churches, street cars, etc. Great attention must be paid in the future to the cleansing, not only of the floors of such places, but of the air. What the people seem to need is not more and better food, but more and better air.

If the pursuit or profession must be followed indoors then by all means learn to use the lungs correctly always, but especially when in the open air.

Sunlight gives health, and this *luminary* is the reservoir of the electrical, magnetic and vital forces for our system, it pours them out abundantly and they are taken in by all minerals, vegetables, animals and men, by them they are transmuted into the various life energies needed.

Round the sun revolves the life principle of the universe called by the *Hindus "Prana,"* by some writers *"Jiva," "Ga Llama," "Zone," Etc.,* and is said by them to build up the life tissues throughout the body, to vitalize the brain, to increase the vibrations of the *ganglia* and nervous system, and to regulate the circulation of the blood. This *Solar Prana* manifests on earth as *Terrestrial Prana,* and in man as *Human Prana.* Closely connected with, or rather a modification of *Prana,* is what the Easterns terms *"Swara,"* which is the current of the life wave; the *Great Breath.* It is that wavy motion which is the cause of the evolution of *cosmic* undifferentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. The *primeval* current of life wave is, then, the same which in man assumes

the form of *inspiratory* and *expiratory* motion of the lungs. "As above, so below," runs the *Hermetic axiom*, and this is the all pervading source of the evolution and involution of the universe. Human breath is but a physical manifestation of *Prana*.

THE PHYSIOLOGY OF THE LUNGS.

The human body or trunk may be likened to a large box, divided into two compartments, the *chest* and *abdomen*. The upper part, or chest, has a bony framework all around and contains one lung on each side, and the heart with the larger blood-vessels between them. The heart is really a pump which keeps a great system of irrigation and sewage going; through this the body is nourished with blood as it leaves the heart and goes through the various blood channels outwards, while by the return stream the worn-out material of the body is carried along to be got rid of by the various excreting organs—the kidneys and liver in the abdomen, the lungs in the chest and the skin.

The lungs consist of a series of continually dividing and sub-dividing tubes starting at the windpipe in the throat and ending in numbers of small cells filled with air taken in with each breath. On the surface of these cells the impure blood, containing the waste material which has found its way back to the heart through the veins, circulates in minute thin-walled blood vessels, and through these a constant purification takes place, oxygen, the life-giving gas of the air being absorbed, which changes the dark impure blood into bright red pure blood, that again returns to the heart, to be sent circulating as a nourishing stream throughout the body; while part of the gaseous waste material passes into the lungs and is discharged in the breath as carbonic acid and water. It is this waste material given off from the lungs which makes a crowded room so unhealthy. The blood purified in the lungs and pumped out of the heart passes through the aorta, a large tube running along the backbone and straight down the trunk. It gives off branches in every direction, some upward through the neck to the head, some down each arm, some to the abdomen and some to the lower limbs. These branches one and all divide and sub-divide, getting smaller, till at the very end they spread out into a network of small tubes, through the walls of which the blood oozes, bathing the tissues and supplying nutriment. It is here that the waste material is drawn into the vessels, which are now becoming drains; these lead to two big veins in the trunk corresponding to the large arteries, and entering the right chamber of the heart. From here it is seen the blood passes to the lungs to be purified before going to the left side of the heart, whence it again issues in a nourishing stream through the arteries. Thus we see why pure air and correct breathing are essential to the health of the body.

CAN THE SKIN BREATHE?

It is a fact well known among the *Hindus* that the *Yogis* can pass into a trance* state and remain therein for a long period without breathing. At first sight this seems a physical impossibility, but if you think the matter out you shall probably come to the conclusion that it is possible to live for a time without using the lungs, by allowing the skin to perform its function or absorb air in sufficient quantity to keep the life in the body. Now it may be stated as a general law in physiology that in cases where the different functions are highly specialized (that is, where every one has its special and distinct organ for its own purpose alone), the general structure retains, more or less, the primitive community of function which characterized it in the lowest grade of development. Thus though the functions of absorption and respiration have special organs provided for them in the higher animals, they are not altogether restricted to these, but may be performed in part by the general surface, which (although the special organ of exhalation) permits the passage of fluid into the interior of the system, and allows the interchange of gases between the blood and the air.

Again: A frog, the lungs of which have been removed, will continue to live for some time, and during that period will continue not only to produce carbonic acid, but also to consume oxygen. In other words, the frog is able to breathe without lungs, respiration being carried on efficiently by means of the skin.

The skin needs to breathe as well as the lungs, and it will do its share toward aerating the blood and renovating the body if we only give it a chance.

It is generally accepted by *physiologists* that the skin may, to some extent perform the functions of the lungs, and though naturally its capacity to perform that function is very small, yet it is capable of considerable increase, when, as in cases of disease of the lungs, the needs of the body excite it to perform these functions, or by special training as in *Yoga.* It is taught by the *Hindu Adept* that as a man advances along the spiritual path but little food is required, and that only of the simplest and best, and a time arrives when through the pores of the skin enter *etherealized* particles of matter sufficient for the nourishment of the body—nourishment direct from *Prana,* the *Principle of Life itself.*

THE YOGA BREATH.

Mention has been made of the *Yogis,* and in a work dealing with the *Science and Mystery of Breath* reference to these men cannot be omitted. In no part of the world has breathing been brought to such

* This state is also known as suspended animation.

a perfect art as in *India*. It is not my purpose to teach the *Yoga* practices here as that has been taken up in other books. To the *Hindu*, with a long physical heredity behind and the practice of thousands of generations, the *Mystery of Breath* is a great study. Through *Yoga*, these *Grand Masters of Breath* seek to bring about the union of the higher and lower consciousness. The two chief meanings of the word "*Yoga*" are concentration and union. Various practices are resorted to for this, and the theory is that by controlling the breath and concentrating on certain organs, those mysterious dormant human powers may be roused which will bring about this union.

PRANA.

The Great Life Principal.

In reference to *Prana*, which it must be remembered is the *Life Principal of the Universe*, they know that terrestrial *Prana* develops two active centres in the gross matter which is to form a human body. Part of the matter gathers round the northern, and part round the southern centre. The northern centre develops into the brain; the southern into the heart, the whole forming something after the shape of an ellipse. In this the northern focus is the brain, the southern the heart. The column along which the positive matter gathers up runs between these *foci*, and is the *medulla oblongata*. The Eastern names are *Susumna*, the spinal column with all its ramifications; *Pingala*, the channel for the currents which work in the right half of the body, the right sympathetic; *Ida*, the channel for the currents working in the left half of the body, the left sympathetic. These channels are called *Nadis*. The rays of *Prana* which diverge either way from these *Nadis* are only their ramifications, and constitute together with them the nervous system. The current of *Prana* works forward and backward, in and out. One moment it proceeds from the centre to the farthest ends of the nerves and blood vessels, the succeeding one gives it the backward impulse. The time taken differs in different organisms. As the *Prana* runs forward, the lungs inspire; as it recedes, the process of exhalation sets in. These three chiefs *Nadis*, the *Ida*, *Pingala* and *Susumna* meet in six different places; each place or joining forms a centre of the nervous system. Each of these centres is round like a wheel, and in Eastern philosophy are called *Chakras*. Every centre pulsates with the vibrations of the great stream current which *Susumna* receives from the *Great Life Principle*. These *Chakras* cause the smaller ones to revolve, having connection with the great *Chakra*, the seat of which is the heart, and this is made to revolve by the force of the *Great Energy*. *The Great Energy* playing on the *Susumna* gives the motive power which enables the respective parts of the human organism to function.

There is a correspondence between these centres and the *Zodiac* and *Planets.* The *Pingala* has for its quality heat, its governing planets are the *Sun, Mars,* and *Saturn,* it presides over *Aries, Cancer, Libra,* and *Capricorn.*

The *Ida* is cold, its planets are the *Moon, Mercury* and *Jupiter;* it presides over the signs *Leo, Scorpio, Aquarius, Gemini* and *Vigro.*

Susumna governs *Sagittarius* and *Pisces.*

The foregoing is an outline of the order of the Eastern physiology, and will serve to show how and why Breath plays such an important part in the Science of the *Yogis.*

It may be further stated that *Pingula* rules the right nostril, *Ida* the left, and *Susumna* between state. The movement of this *Prana* is always changing, so that the breath is made to pass in and out of the right nostril for a certain period, than it changes to the left nostril; at another time *Prana* is in the *Susumna* when the breath passes out of both nostrils. These changes only occur in regular order when a man is in perfect health, inspiration and expiration being a true index to the changes of *Prana.*

As the *Prana* works in the pulmonary centres the lungs are thrown into a triangular form of expansion, and the watery vapour contained in the air expelled from the nostrils will have this triangular form, which may be seen by placing a smooth, shining looking-glass under the nose and steadily breathing upon it. Let someone else look upon the glass, because the impression passes off rather quickly. In health these breath figures change their form according to the shape the lungs take, and these change at certain intervals during the hour, in a similar manner to the well-known voice-figures.

Most readers will remember the visit of *Agamya Guru Paramahamsa,* so styled by the press, but it may be pointed out that in *Hindu* philosophy, *Guru* means teacher, and *Paramahamsa* a man who has entered the last stage of the *Path,* who has transcended the *"I-ness,"* corresponding to the *Arhat* of the *Buddhist.* He was no doubt a *Yogi,* or a teacher of *Vedantic* philosophy. In his own words he says:

The breath is the strength. We take 15 breaths a minute. That makes 21,600 breaths a day. Now I decide to take the strength of a certain number of breaths into myself and hold it. I first hold my breath in the belly, then in the throat, and then in the retina, then in the place where the eyes meet. Then by holding my breath I pass from the physical body to the think body, and from that to the casual body. Then all things are possible. I can go far, even to the stars, everywhere through space. This is what the Theosophists call the thought body, beyond that is the casual body. But when I am there the functions of the physical body cease. I can do this if I prepare for it a whole day.

In January, 1904, this man visited *London,* and gained fame. He

perplexed the scientists by stopping his heart's action for thirty seconds by the sheer power of his will. Three years previous to this date he visited England and demonstrated his powers to *Professor Max Müller* and *Professor Carpenter.*

LEVITATION.

Feats of *self-levitation* are by no means uncommon among the *Yogis,* and there are numerous well authenticated testimonies of how they have been seen to raise themselves from the ground and float in the air. We have record of such feats having been carried out by the saints, and duly authenticated by the *Roman Curia,* while there is a list given in the *Quarterly Journal of Science, February, 1875,* which gives particulars of forty levitated people who were canonised or beatified by the *Roman Catholic Church.* The same phenomenon has been, and is now done by mediums at spiritualistic séances. With the saints and mediums it is probably due to outside influences, but with the Yogi, who is a master of *Breath, there is another explanation, viz., that he induces in himself a change of magnetism or polarity by certain breath exercises. The perfection of the art of propelling the astral body is the transportation of one's body from one part to another. There is the well known instance of *Apollonius of Tyana,* who suddenly disappeared in the midst of a full assembly and transported himself to a place near *Mount Vesuvius.* A writer in an American journal says:—"If the theory which is gaining ground in scientific circles be true—that electricity is, somehow, intimately connected with the component parts of an atom of matter—then, indeed, there is scientific foundation for the claims made by the advocates of *'Yogi Breathing.'* Even if atoms are, as some claim, 'composed of electricity, or are disturbances of ether corresponding to minute electric discharges,' still the *Yogi's* claim stands good.

An editorial writer in *The Electrical World* and *Engineer* inclines to the idea that *inertia* of matter in a billiard ball, for instance, 'is due to the self-induction of electricity in the ball.' This stowed-away electricity may possibly, evenly probably, act in opposition to the motion set up by an electric current or moving electric charge. In view of the great similarity between electricity and the so-called nervous fiuid of the human system, one is led to inquire whether the brain, in sending its messages or nerve currents to the various parts of the body, does not thus overcome the *'inertia'* of latent *'self-induced'* human electricity, so to speak. It is easy from this standpoint, to understand the impor-

*Hindu Levitation is taught in India Hood Unveiled. This book is sold by de Laurence, Scott & Co. Price, $2.00 Prepaid. Foreign, 8s. 5d.

tance of *Yogi* breathing, as practised by the *adepts* of the *Orient,* by means of which *prana*—absolute energy, vital force, spirit of life—is stored away in the brain and nerve centers.

The *Yogis* know that by certain forms of breathing one may establish special relations to *prana,* or universal life force, and thus be able to store it away just as the storage battery stores away electricity. Not only may all parts of the body be thus strengthened, but the brain itself may receive increased energy from the same source, and latent faculties be developed, and psychic powers obtained."

THE POWER OF RHYTHMIC BREATHING.

There is an old experiment which I have helped to conduct. It requires five persons; four of these assist the fifth to levitate by giving the least possible assistance, depending chiefly on rhythmic breathing.

The person operated on may be either sitting, standing or lying down. If lying down he should lie on his back on a number of chairs or slightly raised from the ground. The other four arrange themselves, two at each side, at his shoulders and at his knees. These four each introduce the forefingers under the man who is lying down. Then the five persons, the one lying down, and the four standing, all take breath together four times, and at the fourth inspiration, the four simultaneously lift up the man who is lying down. If the breathing of all parties is simultaneous, the man who is experimented on is lifted up on the points of the fingers of the other four with astonishing ease.

By sitting on a chair the four each putting the forefingers under this, and breathing together they raise the sitter, chair and all.

If standing up the subject should stand on a brick or something similar so that there is sufficient room at the heels and toes for two of the party to place the fingers under, the other two place their fingers under the elbows, then all breathing in unison the subject is lifted in the air.

In these experiments the breathing must be deep and smooth. Whether the subject does really become lighter or not, is doubtful; probably the rhythmic breathing releases some coiled up strength or power, and this is borne out by the following:

When mind changes into will, the currents change into a motion similar to electricity. When all of the motions of the body become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the Yogis want. That is, the "coiled up" energy is liberated by these methods and brought into subjection.

Another was of procedure is for the four persons to all bend over till the forefingers touch the floor, exhaling as they move, then they raise their hands over their heads as far as possible, inhaling fully, all at the same time.

These movements are repeated, but at the fourth upward movement the fingers are inserted under the subject, who must also be breathing in time with the others, though he remains passive, and he rises easily, but must be caught at completion of the upward motion, or he will fall.

THOUGHT FORCE.

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. The Dhammapada.

Mind is the raw material out of which things are made. Muscle, tissue, and nerves are only materialized thought. Think health if you would be healthy; thing strength if you would be strong; think success if you would be successful. It is now recognized that it is quite possible to give oneself a disease by thinking long enough about it.* Granted this, then, it must also be in our own power to build health into the system, to strengthen any organ, in fact, to mould the body by thought. Thought must therefore be a chief factor in the development of a more perfect physique. Many people recognize exercise as the prime thing, but though exercise alone will produce good results, exercise with thought will do much more. One of the first principles in the *Breath System* now given is correct thinking. The best results can only be obtained by this, and five minutes exercise with the mind acting in conjunction with the physical efforts is worth more than two or three hours' exercise taken in a mechanical way. If you recognize that all is mind, and that man is that which he thinks he is, that the real "I" is the potter, the body the clay, then you will see that man can and does fashion his body to whatever design he may please. To think correctly is to be able to concentrate the mind for a certain time on what you are doing or on the organ of the body you wish to treat or develop. Concentration must be practised—see article on this in my latest work, *The Master Key*, for in a greater or lesser degree it is the foundation of all muscular development. It is capable of being developed in all. It is the most important part in physical culture. To be able to focus all the energy on a certain organ or muscle, and to accomplish this with ease is a faculty worth developing. The mind must be trained so that it may be kept on the muscle, or part desired, for at least five minutes.

The *ganglia*, which run like little threads of silk throughout the body,

*This subject is fully dealt with in my latest work, *The Master Key*.

are tiny little brains, largely made up of the same kind of grey matter that composes the thinking part of the brain. While the sensitive *ganglia* send their little tendrils into every part of the body, there is an especially large amount of them about the heart, and the human heart actually thinks on account of it. It is well known that the ancients believed different organs of the body to be possessed of mental attributes, and this idea has been handed down to us in such expressions as a *"brave heart,"* a *"noble heart,"* and the like, while we have the scriptural text: *"For as a man thinketh in his heart, so is he." Prov. 27-7.* We have also the *Vedanta* philosophy, which revels in mental subtleties. It teaches that thought came into existence first, and that a thought form of any object came into being, and that matter formed into shape around it, exactly as the shape of the thought pattern. There can be no thought without form. *Mind had precedence of all existing things or entities whatever, and had and now has illimitable power.* Once the student graps the truth of this and that every organ must have for its mould a thought form, that the grey brain of matter exists in these organs, then he will see how it is that concentration plays such an important part. It is no theory but an acknowledged principle that the more we concentrate the better the result. *Sandow* and other physical culturists are agreed on this matter. The *Affirmations* accompanying the exercises are given as aids to *concentration* and will help to direct the thoughts systematically and intelligently. An *Affirmation* can be said to be the conscious man's command to the *Soul;* when consciously used it becomes the directing power of life's expression.

THE ZODIAC.

The zodiac is a zone or belt of the celestialsphere, extending about eight degrees on each side of the ecliptic. Within the zone the apparent motions of the sun, moon, and all greater planets are confined. The ecliptic passes through the centre of the zodiac, and like it, is bisected by the equator. *The zodiac is divided into twelve equal parts of thirty degrees, each called signs.* These signs are counted from the *vernal equinox* where the sun intersects the equator at the beginning of spring in the northern hemisphere. The zodiac represents a circle of 360 degrees, and it is within that circle that the motions of the planetary bodies around the sun take place. The sun itself is frequently referred to as though it shared in the planetary motions. This means, it is needless to say, that looked at from our own planet the sun appears to pass from one constellation to another. Thus we have the sun as centre of the system, and the zodiac as the circumference. The sun enters the first sign each year on or about the 1st of March, it passes through a

sign in about thirty days, then enters the following one, making the complete circle of the zodiac in twelve months.

It is known by Adepts and advanced occult students that every object animate and inanimate has an *aura—a specialization of astral fluid surrounding it—this fluid is invisible to the ordinary sight, but may be seen by clairvoyants.*

Here I wish to place a truth before the student: it is that every existing form has a *zodiac of its own,* which has been sensed by *occulists* and called the *aura,* and that the *aura* of the sun is the zodiac, which are one and the same thing. In the same way a man's *aura* may be termed his *zodiac,* having affinity to the twelve signs of the sun's *zodiac,* or *aura.* When the sun is passing through a certain sign, let it be *Aries,* for example, it is because we are receiving rays, or *Prana,* through that part of the sun's *aura,* and the earth has by its annual pilgrimage come under the influence of this part, called *Aries.* This will account in a large measure for the belief of the ancients that each sign of the *zodiac* has direct rule over certain organs and parts of the human body, for the part corresponding to *Aries* in the sun's *aura,* must have strong affinity with *Aries* in the *aura* of all things, being tuned to those vibrations.

Similarly, when the planet *Mars* is radiating through the *Aries* portion of the sun's *aura* he must greatly affect that part of the human *aura* and all other things which are vibrating in harmony with this. So it will be seen that the sun or planets have great influence over that part of the body ruled by the sign they may be passing through.

Now it must not be forgotten that the planets and the earth have also their *auras,* and that the strongest effects will be felt when the *aura of sun, planets, earth, and the individual, are all in line, so to speak, or when the earth's Aries part receives direct vibrations from the Aries part of Mar's aura, both earth and Mars being in the Aries part of the sun's aura.* Those human beings coming into these rays must be strongly affected, while all things on the earth, whether in the *Aries aura* or not, must feel the influence in greater or lesser degree, in their individual *Aries aura* and that part of the body ruled by this.

The following exercises are based on this truth, for it is always well to work with Nature when the best results are sought for.

THE TWELVE VITAL BREATHS.

It has been stated that the sun is the centre of life, this life, or *Prana,* can only reach the earth through one of the *twelve divisions of the sun's aura,* and must become colored as it were, or specialized by the *media* it passes through.

As there are twelve distinct divisions of the sun's aura, so there must be twelve kinds of Prana, which the Hindus name:—

Aries prana	*Libra prana*
Tarus "	*Scorpio* "
Gemini "	*Sagittarius* "
Cancer "	*Capricorn* "
Leo "	*Aquarius* "
Virgo prana	*Pisces prana*

These have affinity with the human body as follows:

Aries, the head and face.
Taurus, the neck and throat.
Gemini, the arms, shoulder and lungs.
Cancer, breasts, stomach and chest.
Leo, the heart, back and spine.
Virgo, the bowels and abdomen.
Libra, the kidneys and loins.
Scorpio, the generative organs.
Sagittarius, the hips and thighs.
Capricorn, the knees.
Aquarius, the calves and ankles.
Pisces, the feet and toes.

Aries, Cancer, Libra and Capricorn have all affinity with the head, stomach, ovaries, veins, liver, and the skin.
Taurus, Leo, Scorpio, and *Aquarius with the throat, heart, generative system, kidneys and the blood.*
Gemini, Virgo, Sagittarius, and Pisces with the lungs, bowels, nervous system, and matrix.

In a work written for the general student it is not possible to give specific instructions as to the method of reaping benefit from these twelve breaths. In dealing with the individual it is different, for with information as to age, etc., it is possible for one who understands these laws to bring other natural laws into operation which will enable anyone to derive benefit from any one of these breaths, or even all in a short time, but this is the work for a Breath specialist. The ordinary student must be content to use the exercises given, and will see by so doing he can affect every part of the body in twelve months, as there are exercises for each month which will cover the year. In that time every part of the body can be attended to, and great benefit must result. Of course any of the exercises may be taken at any time, but, the best results will be experienced by taking them at the times given, especially when taken for the building up of any diseased part. It will be seen that though *Aries* has chief rule over the head, *Cancer Libra, Capricorn* have also

some affinity with this part, and these three *Pranas* may be used in treating this part, the same with the others, which may easily be learnt from the foregoing tables.

EXERCISES FOR THE STUDENT.

These exercises should be taken twice a day if possible, in the morning when you awaken, and at night before retiring. Give attention to the air of the room in which you exercise. The windows should be open at the top or bottom fully a foot, so that the air will circulate. The purer the air the quicker the result desired. From five to ten minutes should be devoted to the exercises both night and morning.

If too ill to stand or make the movements, use the *will* and *Affirmations.*

The natural and right way to breathe, whatever position the body may be in, whether standing, sitting, or walking, is to take *abdominal breaths.* When you are taking a long breath, the abdomen expands first, then the lungs or chest. Always remember that you should breath through the nose and not the mouth.

It is a good plan to have a *tepid sponge* down immediately after exercising, then rub down thoroughly with a rough bath towel till the body is all of a glow.

With these exercises no apparatus is necessary, though a hard piece of rubber or other substance for the hands to grip will enable you to make the muscles more rigid, and keep them so. It has been mentioned that any exercise even without thought will do good, but those who require real *all-round development,* not hugh muscles, but *wiriness, stamina, elasticity, health and strength of limb,* must seek to turn what muscle they already possess to the best advantage. Add to it they will by these exercises, but this will be quality more than quantity. *The strong man is often weak; this is paradoxical but still true.* By strong man is meant the weight lifter, and those who have built up huge muscles by one of the many systems of physical culture, for give a man the muscles of a *Hercules* it is no guarantee that his heart, lungs and digestive organs are in good condition and healthy, and a slight illness may lead to his end. The reason is not far to seek: he has gone for muscle alone, *never giving a thought to the vital organs,* never asking whether the foundation was good, nor giving attention to the class of *atoms* he was building into the body. If the blood is impure, then will the organs be impure and also the *atoms* attracted for their renewal. A system of physical development to be of real benefit must first consider health, then strength and quality. It must aim at purifying the body so that only the best *atoms* are attracted, by doing this, health and strength will run along parallel lines and the body be made disease proof.

All through nature we see growth and decay: on this law depends health. As the new cells are formed in our bodies the old ones pass away; waste tissue must be cast out from the system and material for new cells taken in. What this new material shall be like depends on the thought chiefly, also whether we have so tuned the different organs that they shall attract and vibrate in harmony with pure matter or otherwise. If the system of physical culture chosen is one which only seeks to build up and not throw off, then the worn out material is allowed to accumulate and to be used in the building of the organs, muscles, &c.; certainly it will add to their size, but how about the *strength and quality?* If not eliminated it *interferes* with the circulation of the blood and the nerve force, so that sickness and disease are the inevitable results.

In putting forward the exercises now given, the power of thought, the value of correct breathing and the importance of tensing or rigidity have been taken into account. No system neglecting those points can build up a healthy and strong body. A few minutes' exercise with the muscles in a tense condition, brought about by what is termed "muscle stretching" will, from a health point of view, produce far greater results than thirty or forty minutes' exercise with the muscles relaxed.

By tensing the muscles you contract the millions of nerve cells and force out all impurities, and thus enable the nerve force to flow, for in health this is in liquid form. By thought and the mind centred on what you are doing you can direct this nerve force to the parts desired. By correct breathing and a knowledge of the twelve breaths you can take in specialized *Prana* and direct it to the organs or parts it is most suited to.

THE LIFE BREATH.

This should be taken three times before starting the other exercises. Do not skip this, even if you have to pass by the others. It can be taken in bed if you are an invalid, or while sitting down. If taken alone it should be practised at least ten times during the day.

Take a full, long, deep breath, so deep that not only is the chest raised, but you are also conscious that the abdomen has been distended. Now hold the chest up and keep it distended by retaining the air. Let the breath out gradually by drawing the abdomen in and up. When the air is forced out of the lungs by contracting the abdomen, take in another breath till the abdomen is again distended, and continue breathing in this way, all the time holding the chest up so that there is very little motion in it. The time taken over this breath can be extended as the lung capacity increases, but you must never strain the lungs, always let the inhalation, holding, and exhalation be smooth and easy. With this exercise concentrate the mind on the *Life Principle*. See it mentally being taken in with each inspiration, see it giving life to the whole

system as you retain it, and picture all waste tissue or diseased atoms leaving the system as you exhale.

The affirmation should be:—*This fresh air will ave a beneficial effect on my whole system, I am taking in the real Essence of Life. It is stimulating me mentally and physically. My mind seems clearer, I am bright and happy. I am saturated with health.*

THE FIRST VITAL BREATH

ARIES.

This Sign has rule from March 21st to April 19th.

Stand erect, heels together, the toes at an angle of 30 or 35 degrees. Extend the arms, right and left, to their utmost, so that they are level with the shoulder. Palms facing upward, body from waist thrown slightly forward. Clasp the hands tightly so that the muscles are rigid, at the same time tensing the muscles of the whole body. Now lift the arms slowly upward until the hands meet over the head. Relax the muscles and return to position. Inhale as you bring the hands up, and exhale as you bring them downward. Repeat for eight to ten minutes.

During this exercise let the mind be centred on the head, mentally picturing the breath feeding the brain and cells of that part. This will increase the circulation in those parts and help the flow of nerve force.

The Affirmation should be:—*This breathing is benefiting me. The blood flows well in my brain and head. All impurities are eliminated. The nerve force finds no obstructions. My head is clear, every cell thrills with health.* Treatment can also be given to the head while taking The Fourth, Seventh and Tenth Breaths.

THE SECOND VITAL BREATH

TAURUS.

This Sign has rule from April 20th to May 22nd.

Take first position, arms extended, hands facing forward; tense all muscles, and then bring arms to the front until the hands meet; then return hands to position. Inhale so that the lungs are filled to their utmost capacity when the hands meet, exhale slowly as you return to position. Relax and repeat.

During this exercise let the mind be fixed on the neck and throat, and mentally picture these parts in a healthy and perfect condition.

The Affirmation should be:—*The blood circulates well in my neck and throat, every cell and nerve is receiving nourishment from this breathing. All waste tissue is thrown off. I derive great benefit.*

Treatment can also be given to these parts while taking The Fifth, Eighth and Eleventh Breaths.

THE THIRD VITAL BREATH

GEMINI.

This Sign has rule from May 22nd to June 21st.

First position should be taken, arms extended, hands facing upward and clasped. The muscles should be fully tensed. Bend the arms at elbows towards the head, until the joints of fingers touch shoulders. Return them to position, keeping muscles rigid. Inhale as you bring hands to shoulders, exhale as you straighten them. Relax and repeat.

Another exercise for this Breath is to take first position, arms hanging down, hands clasped with palms to the body. Let the muscles be rigid. Bring the right hand upward, bend elbow so that it stops on a line with shoulder. Keep the muscles rigid as you return arm to position. Take same exercise with left arm. Inhale while doing the upward movement so that lungs are completely filled when hand reaches shoulder; exhale slowly in returning to position. Relax and repeat.

During these exercises the mind should be fixed on the shoulders, arms or lungs, and mentally picture these parts as you desire them.

The Affirmation should be:—*My lung capacity is increasing, my lungs are becoming stronger and stronger (or arms and shoulders in treating these parts). I gain health and real benefit from these Vital Breaths.*

Treatments can be given to these parts while taking The Sixth, Ninth and Twelfth Breaths.

THE FOURTH VITAL BREATH

CANCER.

This Sign has rule from June 21st to July 22nd.

Take first position, arms extended at right angles and level with shoulders. Hands clapsed so that palms are facing downwards. Make all the muscles of the body as rigid as possible. Take a deep abdominal breath and slowly twist the arm so that the hands are facing upward, then exhale by contracting abdomen, and at the same time twist arms so that they return to first position. Keep the muscles rigid all the time. *Relax and repeat.*

Another exercise for this Breath is to take first position, then bend forward from the hips, so that the upper part of body is at right angles with your legs, your arms hanging downward. Then without changing position of body below hips, swing the arms upward so that the backs of

hands meet over the shoulders. Hands should be clasped but muscles can be relaxed. While the arms are being swung upward inhale, then slowly exhale as they are allowed. Relax and repeat.

During these exercises let the mind be concentrated on the breast, stomach or chest, and mentally picture these parts being nourished and in perfect condition.

The affirmations should be:—*This air is one of the Life Essentials, I know I shall feel better for it. My chest (or stomach) is strong, I feel new strength and vigour.*

Treatment can be given to these parts while taking The First, Seventh, and Tenth Breaths.

THE FIFTH VITAL BREATH

LEO.

This Sign has rule from July 22nd to August 22nd.

Take first position, arms hanging down, chest forward. Hands clasped with palms to body. Use the hips as a pivot and bend the body to right and left alternately. When bending to the right raise the left hand until the fingers come close up to the arm-pits, and vice versa. The muscles can be relaxed for this exercise. Inhale when the body is erect, exhale as you bend it to the side. Repeat.

A second exercise for this Breath is to lie flat on back with hands under the head. Muscles of the whole body should be rigid. Take a deep breath so that abdomen and lungs are expanded to their utmost capacity, then exhale until they are perfectly empty. Relax and repeat.

During these exercises centre the mind on the heart and spine, seeing the heart in perfect condition, or the spine as the case may be.

The affirmation should be:—*My heart's action is strong, every deep breath stimulates the heart, and in this way assures better nutrition to every cell in the body. (If for back or spine then the affirmation can be of an appropriate form.)*

Treatment can be given for these parts while taking The Second, Eighth, and Eleventh Breaths.

SIXTH VITAL BREATH

VIRGO.

This Sign has rule from August 22nd to September 22nd.

Take first position, arms hanging down, hands clasped and facing outward. Both arms and legs should be perfectly rigid. Inhale a deep abdominal breath; hold this tight; at the same time contract and dilate the abdomen, slowly forcing the air from the abdomen to chest, from

chest to abdomen. Do this eight to ten times before exhaling, then relax and repeat. In contracting and dilating the abdomen while holding the breath this part will move in and out.

During this exercise steady the mind on the bowels and abdomen, and picture these parts in a healthy and perfect condition.

The affirmation should be:—*This exercise will stimulate my digestive organs; it will thus be of benefit to the whole system. The blood flows freely in my system.*

Treatment can be given to these parts while taking The Third, Ninth, and Twelfth Breaths.

THE SEVENTH VITAL BREATH

LIBRA.

This Sign has rule from September 23rd to October 22nd.

Take the first position, arms hanging down, hands open. The legs must be tensed and the knees not allowed to bend through the whole exercise. Bring the arms forward and extend them at full length over the head, then with a movement forward touch your toes with the hands. Return to first position and relax and repeat. As you raise the arms above the head inhale fully; exhale as you come forward to touch the feet.

During this exercise centre the mind on the kidneys and loins, and mentally picture these parts, taking in life from the deep breathing so that they vibrate with health.

The Affirmation should be:—*Breath is life and health, I add to my strength with each breath. My kidneys do their work correctly, they are in perfect health.*

Treatment can be given to these parts while taking The First, Fourth, and Tenth Breaths.

EIGHTH VITAL BREATH

SCORPIO.

This Sign has rule from October 23rd to November 22nd.

Take first position; arms should hang down with hands clasped and muscles rigid. Raise the right foot an inch or two from the floor, but keep the knee perfectly rigid and straight. Keep the whole weight of the body on the left foot. Twist the right leg from hip joint as far as to the left as possible, and then bring it round in a circle to the right as far as possible. Do not allow the body to sway, and keep the foot from touching the floor. Then stand on the left leg and through the same

exercise with the right. Relax and repeat. Maintain a steady, deep abdominal breathing the whole time.

During this exercise keep the mind centered on the generative system. See these parts in a perfectly healthy condition.

The Affirmation should be:—*I am strong and full of vitality. These vital breaths are doing me good, I feel new life and buoyancy.*

Treatment can be given to these parts while taking The Second, Fifth, and Eleventh Breaths.

NINTH VITAL BREATH

SAGITTARIUS.

This Sign has rule from November 23rd to December 21st.

For this exercise lie on your back at full length on floor with your arms folded across your chest, without bending knees or raising the heels from floor, lift the head slowly about 18 to 20 inches, then repeat. Inhale an abdominal breath as you raise the head, and exhale as you lower it.

Another exercise for this Breath is to lie on your back full length on the floor. The arms should form a rest for the head. Then using your hips as a pivot, slowly raise the feet without bending knees until they form a right angle with your body. Return to position and repeat. Inhale as you raise the feet and exhale as you lower them.

During these exercises keep the mind on the hips and thighs. Picture these as you desire them to be.

The Affirmation should be:—*I am strong, every nerve thrills with health, I am building healthy cells into the body. I am strength.*

Treatment can be given to these parts while taking The Third, Sixth, and Twelfth Breaths.

TENTH VITAL BREATH

CAPRICORN.

This Sign has rule from December 22nd to January 20th.

Take position with feet together, toes slightly turned out, arms hanging down. Clasp the hands with palms facing foreward. Let the muscles of arms and legs be tense. Lift the right foot from the ground by a strong contraction of the muscles, just above the hip. Do not bend the leg at the knee nor move the foot sideways, let the contraction of the muscles shorten the leg so that it is lifted from the ground two or three inches. Put the foot down and treat the left foot in a similar manner. Repeat. Inhale while lifting the foot, and exhale when you relax. Keep the body erect and do not allow it to sway.

During this exercise keep the mind fixed on the knees and legs, picturing them perfectly formed.

The Affirmation should be:—*My blood circulates freely, I am full of spring and vitality. These exercises give new life to me.*

Treatment can be given to these parts while taking The First, Fourth, and Seventh Breaths.

ELEVENTH VITAL BREATH

AQUARIUS.

This Sign has rule from January 21st to February 19th.

Take first position with arms hanging down and chest thrown forward. The hands should be clasped, palms facing body and muscles of arms rigid. Then raising yourself on the toes, let the body drop downwards as nearly as possible to the floor by bending the knees, then return to erect position, keeping on the toes the whole exercise, and not allowing the heels to touch the floor. Inhale deeply as you lower the body and exhale when you lift it to erect position.

During this exercise fix the mind on the shins and calves. See these nicely formed and well developed.

The Affirmation should be:—*My legs are strong, I have much vitality and stamina. I feel full of "go" and know these Breaths are real health to me.*

Treatment can be given to these parts while taking The Second, Fifth and Eighth Breaths.

TWELFTH VITAL BREATH

PISCES.

This Sign has rule from February 20th to March 20th.

Take a horizontal position with palms of the hands and toes resting on the floor, no other part of the body touching. Then slowly lower the body by allowing the elbows to bend until the chin touches the floor, then raise by straightening the arms. Do not let the knees touch floor. Repeat. Inhale while lowering the body, and exhale as you raise it.

Another exercise for this *Breath* is to stand erect with the hands clasped and palms facing the body. Now raise the body by standing on the toes while in this position; tense muscles of arms and legs; lower the body and repeat. Inhale while on toes, exhale as you lower the body and relax muscles of the legs.

During these exercises fix the mind on the feet and see these healthy and perfect.

The Affirmation should be:—*I feel full of activity, I have the essense of Life flowing through me, I am health and strength, I rejoice in life.*

Treatment can be given to these parts while taking The Third, Sixth, and Ninth Breaths.

By studying the foregoing exercises the student will soon be able to locate that part of the body ruled by the *Zodiacal* sign the Sun's rays are pouring through, and will thus be able to select the correct breaths for any purpose. Later on he will be taught how to select and use the proper Breaths for the elimination of various ailments.

From the four great divisions of the *Zodiac* known as the triplicities, the student can learn how to select the most auspicious times for breathing for the development of the various principles which go to make the true man. For this purpose I will divide it into four principles: physical, astral, mental and spiritual. The *triplicities* are the earthy, watery, airy and fiery, and their rule is as follows:—

Human Principles.	*Triplicities.*
Physical.	*Earthy.*
Astral.	*Watery.*
Mental.	*Airy.*
Spiritual.	*Fiery.*

Each of these triplicities is composed of three signs, and there are three months of the year when each triplicity breath can be used for the purposes given below.

THE EARTH BREATH

This can be used from April 20th to May 22nd, from August 22nd to September 22nd, from December 21st to January 20th.

At these times great headway can be made in the building up of the physical body, and should students desire to go in for muscle culture they will find these times the best possible for exercising in, though, of course, exercises must be followed all through the year, but these are special times when better results can be obtained. Females will find them of great value for giving that grace and poise which are so much admired, and they should cultivate grace of movement in walking, dancing, &c., under these influences.

Deep abdominal breaths should be taken with the mind concentrated on the parts it is desired to build up, or on the object you have in hand, if walking and graceful movement, picture yourself as doing this, at the same time carrying the body in the manner you wish to become habitual. The exercises given for the twelve *Vital Breaths* may all be gone through for a general building up of the body, or any other exercise which may appeal to you if it admits of the deep breathing being taken

in connection with it. For the eradicating of bad habits having relation to the physical body these times are especially good.

THE WATER BREATH

This can be used from February 19th to March 21st, from June 21st to July 22nd, from October 23rd to November 22nd.

This breath will be found useful for those who wished to develop the *psychic faculties, such as clairvoyance, clairaudience, psychometry, mediumship, telepathy, &c.* It will be found that at the time given that the Sun's rays act on the astral principle in man, and it is this part of man which is the medium through which the physic forces work. It has also to do with the emotional part of man, and where it is desirable to bring these under control the foregoing times will be found of value. Sit for concentration at these times and they may also be used in hypnotic and mesmeric experiments. Let the breathing be abdominal and the mind fixed on the object in hand.

THE AIR BREATH.

This should be used from January 20th to February 19th, from May 22nd to June 21st, from September 23rd to October 22nd.

This has affinity with the mental body or principle, and is valuable for the development of the mental qualities. It will be found of great use by students, artists, and all brain workers. Writers will find their ideas flow more readily at these times, and they should be used for any extra mental effort. It may also be used with advantage for mental healing, public speaking, singing, &c. The breath should be deep and abdominal and the mind kept well focussed on the subject, or what you desire to attain.

THE FIRE BREATH.

This has rule from March 21st to April 19th, from July 22nd to August 22nd, from November 22nd to December 21st.

It has strong affinity with the spiritual principle in man, and should be used chiefly for those things connected with the higher life, for meditation, ideals, and the attainment of the inner sight, or the higher type of clairvoyance, for the hearing of the inner voice which is the higher side of clairaudience. Keep the mind centred on your highest ideal and breathe from the abdomen, deep, and steady.

It will be seen that in these *Four Breaths, that is, The Earth Breath, The Water Breath, The Air Breath, and The Fire Breath,* the breathing is the same, but the attitude of mind must be different, and it is in the color of the *Prana* inhaled wherein the virtue lies. The three signs composing any one of these Breaths or triplicities are a most harmonious combination, decisive in their character, and perfect in expression.

HOW TO BANISH AILMENTS.

The Twelve Vital Breaths and the exercises given in connection with these are used for curative work. The ailments given below should be treated by the Breath, the number of which is given with the name of the disease.

Anemia. Use the Life Breath, and the whole of the Vital Breaths, and Exercises.

Blood Impure. The Life Breath, also Nos. 3, 7, and 11.
Bad Circulation. 1, 3, 5 and 12.
Bronchitis, Asthma, &c. 3, 6, 9 and 12, or the Air Breath.
Bilousness and Liver Trouble. 3, 4, 6 or Air Breath.
Bowel Troubles. 4 and 6, or the Earth Breath.
Colds. 1, 2 and 3, or Air Breath.
Constipation. 4, 6, 7, or Earth Breath.
Dyspepsia. 6, 12, or Life Breath.
Dropsy. 1, 3, 11 and 12.
Diarrhœa. 4, 6, or Earth Breath.
Eye and Ear Troubles. 1, 2, or Water Breath.
Female Troubles. 7, 8, or Water Breath.
Generative Organs. 7, 8, 9, or Water Breath.
Gout. 3, 12, or Life Breath.
Headaches. 1, 2, or Fire Breath.
Hysteria. 1, 5, 8, or Earth Breath.
Heart Troubles. 5, 11, or Fire Breath.
Hay Fever. 1, 2, 3, or Fire Breath.
Insomnia. 1, 2, 6, 12, or Earth Breath.
Influenza. 1, 2, 3, or Life Breath, also Air Breath.
Kidney Trouble. 6, 7, 10, or Wather Breath, or Air Breath.
Liver Trouble. 6, 9, 12, or Water Breath.
Lumbago. 5, 7, 9, or Fire Breath.
Melancholia. 1, 2, 6, or Life Breath.
Malaria. 2, 7, 9, Earth Breath, also Water Breath.
Nervousness. 2, 3, 6, and 10, or Earth Breath.
Neuralgia. 1, 2, 12, or Earth Breath.
Rheumatism. 1, 4, 5, 10, 12, Fire Breath or Air Breath.
Skin Diseases. 2, 6, 10, or Earth Breath.
Stomach Troubles. 4, 6, 7, or Water Breath.
Throat Troubles. 1, 2, or Air Breath.
Weakness. 5, or Life Breath.

NOTE. It must be understood that any one of the *Breaths* and exercises mentioned may be used, not necessarily all, though when all are used the quicker will be the results. The numbers given in the last paragraph of the *Vital Breaths* may also be used, as they act on the same parts of the system in a minor form. Most of the common ailments will be found in the foregoing list, but it may be well to remark for the benefit of those who may be suffering from some disease not included that the Air Breath is always good for diseases of the respiratory organs; the *Water Breath* may be used for anything connected with the secretions and fluids of the body, the *Earth Breath* with the tissues and framework; the *Fire Breath,* the vitality, having connection with assimilation and nutrition.

A USEFUL DAILY BREATH.

Inhale steadily, filling the abdominal air passages first and then the chest; retain the air firmly a short time, then exhale, exhausting the air first from the abdominal air chambers, then from the chest. Practise this rhythmically, and think of the inhalations as lifting the curtains of night and revealing glorious possibilities, eliminating, expanding, unfolding. Then think of the exhalations as nightfall, when the light appears on the other side of the earth and your hemisphere prepares itself for the next inhalation or radiant day. This thought embraces the whole earth; this breath expands all the breath organs, oxygenises the blood, so that it can enter some of the unused cells of the brain; and even if practised but once in twenty-four hours, will cause you to find yourself living on a higher-plane.

THE CYCLIC BREATH.

Take a deep inhalation and fill the abdominal air passages, hold the breath a second or two and then with the mind concentrated on the work send the breath round and round, commencing at the left side of the body; picture it passing from there to the front part of the body, then to the right side and to the back, and on to the left side again, from there raise it to the chest, then force it back to the abdomen and send it round the body again, then to the chest and exhale. Do not strain yourself in the slightest by trying to hold the breath too long, but take it easily and you will find this breath a splendid tonic to the whole system.

THE SUCCESS BREATH.

Now as health depends on correct breathing, so does success. The reason of this is not far to seek. Success depends in great measure on

the power to attract that which is desired, this power depends on a strong *Magnetic Personality,* which rests on good health. Through correct breathing man can make of himself a *magnet,* if this breathing is performed at a proper season in conjunction with the mind, then abundance may be claimed from the *Universal Supply.* The first thing is for man, the real "I," not the personality or physical body, to identify himself with the *All,* or the *Logos* of this *Universe.* Recognizing himself as a ray or spark of the *Logos,* he thus becomes one with all that is. Every manifestation is part of himself, and in reality is himself, and must come to him at his desire. The attractive force in nature is Love, and man must saturate himself, so to speak, with Love, before he can draw to himself what he desires. Probably gravitation is earth love, which attracts and holds humanity and all else to the earth in its speedy revolutions through space. In the same way sun love keeps the planets in their orbits as they revolve round it as a centre. Human love untinged with sensuality or selfishness will attract all things. The greater and purer the Love, the stronger the power for attraction. Success does not mean hoarding, and a large banking account, but sufficient for the day and the forthcoming of all necessities, not luxuries. Food, clothing, and a home may be termed necessities, and these can be assured through right living.

Make yourself a channel for the great money current to run through, let it have a free flow, no dam to store it up for the morrow, but as freely as you let it come in, so freely let it go out, using it for what your inner self tells you is necessary, and giving to it a tinge of love to carry to the next channel.

For the *Success Breath* be alone if possible, if in the open air the better. Sit in an upright position, back erect, other limbs and muscles relaxed; both feet flat on the floor, hands with thumbs out, resting on the knees. Breathe deeply and let the first five minutes be a realising of your oneness with all that is, picture yourself as a human sun radiating Love.

Affirm: *I am Love. Love is the great attractive power of the Universe, I draw through Love what I desire.*

During the next five minutes, picture the ideal of what you desire your business or profession to be. See yourself surrounded by a bright *green aura,* see a strong current of this color entering the lungs with each inhalation and passing out with each exhalation, keep the mind on this color for two or three minutes, then build up your thought forms in this color along the following lines. If mail order business, see the letters coming in containing orders. If you come into personal contact with your customers, see them flocking into the shop or place of business. But remember also to see yourself paying out freely, giving to those in want, and acting the part of a channel, letting the money go

freely with a blessing from yourself whether it is paid as rent, rates, for necessities or charity. If you would attract through Love then it is absolutely necessary that you drive out fear, and decline to recognize it in any form. Fear and doubt as to what to-morrow may bring must not be allowed to disturb the smoothness of your Love radiations. Grow and trust as the plant, the tree, and the birds, knowing inwardly that what is yours cannot be kept from you, that by living the true life you will be provided for. Not by sitting down and willing, but by working and sowing, so that you shall reap. Given the cause the effect must surely follow. If you can spare more than ten minutes, and it is worth it, then let the sitting extend to twenty minutes or even half-an-hour. It is well to do this early in the morning; good results will follow if you take fifteen minutes in the early morning and fifteen in the evening. When the *Prana* is flowing from the sun through certain signs, which it does at the following times, better results may be noted:—

January 2 to February 19th, March 21st to April 19th, May 22nd to June 21st, July 22nd to August 22nd, September 23rd to October 22nd, November 22nd to December 21st.

If you find any difficulty in* *concentrating* the mind on success, then bring in imagery to your aid. Picture a stately tree standing alone and sending its roots out into the surrounding soil for sustenance. Why cannot you be as the tree? You have the same surroundings as to atmosphere, light, and sunshine. Your roots are your desires, and if these are directed aright, there is an infinitude of wealth to meet these desires. The supply is greater than the demand. The tree was not always stately. It owes this to its patience and painstaking effort. In the beginning as a seed much had to be done; many were the pangs of pain; the tiny shoot had to remove the earth and force a way through the dark soil before it came to the glorious sunshine. So must you cast aside all doubt, and though at first your desires are not seemingly gratified, you must remember the tiny seed, and like it, work in the darkness, having faith that there is the sunshine of Success at the top. Let each inhalation be a drawing to you of what you desire from the Universal Supply—Abundance. The retaining of the breath is the use to which you put what you draw to yourself, while the exhalation is the giving back to Nature what you have no immediate use for. You have faith that your next draw or inhalation will be honored by the *Reservoir* of *Life, so have faith that your next financial demand will be supplied from the Universal Treasure-house.*

It is usually found that excitable people are short of breath, whereas the cool, self-possessed man has large breathing capacity and knows how to use it. Shallow breathing is companion to servility, to fear, poverty,

---

* *My latest work, The Master Key, deals fully with Scientific Concentration.*

and all that is negative, while deep breathing is the friend of courage, confidence and success, and all that is termed positive.

To many readers the foregoing will look like hard work; so it is at first, but remember there is such a thing in nature as metabolism, where the cells of the body through being guided by the mind along a certain path for a length of time will take the initiative into their own hands, so to speak, and act automatically. When this stage is reached then the drudgery is over and these exercises will become a pleasure and looked forward to; when instead of ill-health and poverty having the sway and offering the line of least resistence, along which the mind naturally turned, you will find the pathway easy for health and success. Another reason why this way to health is easy is because you are herein taught how to work with Nature, how to select and utilize the proper times and seasons.

So with breathing choose the correct times, take the proper tide, breathe deeply, be positive, radiate love, and in this way you will keep free of the shallows and miseries of disease and poverty, and arrive at *Health* and *Success*.

VITIATED ATMOSPHERE.

As breathing, however performed, is of little value if carried out in a vitiated atmosphere the following table should be closely studied:

Percentage of carbonic acid gas in various conditions of air.

Country air	0.4
City air	0.5
In well ventilated hospital	0.6
In well ventilated school, church, &c	1.2 to 2.5
In the average court house, or factory	4.04 to 4.0
In the average bedroom after airing	1.5
Constantly breathing, causing ill-health	2.0
Occasionally breathed, causing discomfort	3.0
Occasionally breathed, causing distress	10.0
Expired air (exhaled breath)	40.0
Air no longer yielding oxygen and speedily producing deathly suffocation	100.0

CHAPTER XXII.

The Influence Of Astral Colors.

ASTRAL LIGHT WAVES.

IN DEALING with this interesting subject of *Color* it is the writer's intention to go deeply into the theory, science and philosophy of the matter, and to show how color plays an important part on the physical, psychic and spiritual planes. A great deal has been written on this subject at different times, but it needs classifying under its several headings before it can be of much worth to those who desire to learn something of its use and value.

Heat, light, color and sound, all depend for their manifestation upon different rates of vibration. The vibrations of light when resolved into *color* by aid of a prism as in the rainbow, produce seven primary sensations known as *prismatic colors,* viz., *red, orange, yellow, green, blue, indigo, and violet,* in the *color* set of vibrations, each of the different colors and shades are produced by variations in the rate.

The following table will give some interesting particulars, showing the number of *etheric* vibrations which affect the eye in the brief space of one second of time.

VELOCITY OF "LIGHT" WAVES.

Color.	*Vibrations per inch.*	*Vibrations per second.*
Extreme Red	*37,645*	*458* billions.
Red	*39,180*	*477* "
Intermediate	*40,720*	*495* "
Orange	*41,610*	*506* "
Intermediate	*42,510*	*517* "
Yellow	*44,000*	*535* "
Intermediate	*45,600*	*555* "
Green	*47,460*	*577* "
Intermediate	*49,320*	*600* "
Blue	*51,110*	*622* "
Intermediate	*52,910*	*644* "
Indigo	*54,070*	*658* "
Intermediate	*55,240*	*672* "
Violet	*57,490*	*699* "
Extreme Violet	*59,750*	*727* "

These represent the approximate limits of the vibratory forces between the extreme red of the lower range and the extreme violet of the higher in the prismatic variations. Color blindness is applied to those persons whose optic nerves are not sufficiently sensitive to distinguish the difference between 458 billions and 727 billions in the velocity per second.

By taking a prism you break up light waves, and thus make one interfere with another, and wherever this is done you get color coming forth and manifesting itself; so that what is called *color* in *mother-of-pearl* is only the result of a very delicate roughness in the surface which makes interference of the light vibrations with each other.

It has been discovered that if you take a mass of colored substance, and throw upon it different rays of light, some one ray will call sound from this colored mass. In the same way these different colors have each their effect upon animals and human beings. Almost every one knows that a red cloth will infuriate a bull, or in other words, draw out this animal's worst passions. The temperament of each individual is made up of a multitude of vibrations. The vibrations in music, heat, color, &c., affect him pleasurably or otherwise as they chime in with or make discords in his own vibration.

Every human being is surrounded by a luminous cloud, which is now generally known as the *aura*. Clairvoyants can see this *aura*, which is full of color of various shades and tints, and which undoubtedly corresponds with the planetary influence that is operating at the time of birth. Each individual has his own color, and this keynote color struck at birth can never be changed; it may change in shade and clearness, but never in tone.

If at birth this color is red, then the whole life will be red of various shades, probably changing from the *darkest red* to the most *delicate pink*. These colors represent the *evolution of a human soul*, and by the shade the highly evolved man or *adept* can tell exactly the stage of evolution reached by another.

Many people always think of letters or numbers having a color of their own. Most children do so. This association of colors and letters was common in ancient *Egypt*.

"Many *Egyptian* books, which were meant for study by *occult disciples*, were not written in characters as we should say, but were written in colors; the understanding of them among the ancient *Egyptians* came to them from their great *Priest-Initiates*. It is a significant thing that whenever a *Sacred Book* was ordered to be transcribed, if the colors were in any way altered, the transcriber was punished with death. In later times they only knew that this use of color was a custom which had come down to them from the great *Priests*."

From this it will be seen the importance attached to colors by the

ancients. But at the present day a regular science of color has grown up, and scientific men fully agree upon the tremendous effect which colors have upon health and character, while divination by color has once more come to the front.

All sounds have color, according to the latest ideas about music, whether these sounds are caused by an instrument or the human voice. For example, it is said that from a national point of view *English* and *German* voices are red, or reddish brown, while the *French* voice is green.

The dominant note in *Ellen Terry's* voice is red, the same in *Wilson Barrett*, while *Christine Nilsson's* voice gives the color yellow.

You may read the character of your favorite author by the color words he uses. You may also tell the character of your friends from their voice of color.

RED—A WARM COLOR.

The *color red* is related directly to the human organism; it is the *color of the arterial blood*. It is well known that in nature, heat associates itself with *red*, thus we find that fire is more or less of this color; so too are *cloves, capsicum, balsam* of *Peru, red cedar, &c.*, all of which are noted for their heat producing properties and stimulating qualities, while *red* also predominates strongly in iron, another powerful tonic. Some astonishing results have been obtained by experimenting with red glass and plants. Those placed under this colored glass grew four times as quickly as those grown under ordinary sunlight.

Red is styled a warm color, and people seem to recognize this, hence it is a favorite tint in clothing during the winter months. Those who possess red or auburn hair have usually strong passions and a warm nature. I mentioned that many writers have their favorite color words, so that their character and style may be judged by these. Red was the favorite color word of *Shakespeare*, also of *Tennyson, Swinburne* and *Whitman*. Red is no doubt the most pleasant and vigorous of colors to the majority. It is a joyous color full of vril and life, and as such it must always be a favorite color in writings dealing with the stronger passions, with love and war, but it must not be forgotten that there are various shades of this color, from the *refined pink to the dark ugly red*. The jovial fellow looks at the world through glasses of red, and it depends on his development whether these are pink and rosy or the dark blood-colored. If the latter, then his ambitions will be of a sensual nature, and his stage low down in the ladder of evolution.

The person who chooses red as a color in dress will be full of energy and *"go."* Will be fond of movement and adventure. If this is worn constantly, especially the *dark shades*, you will find such a one an enthusiast or pioneer. This color is favored by military men, and helps

to arouse the fighting element, while with the cowboy and adventurer the red shirt is common. Again we find the red jersey of the *Salvationist;* perhaps *General Booth* knew the emotional power of this color when he gave orders for the uniform. The woman who is fond of dark red is impulsive and passionate, and the type we usually associate with full red lips. Lamps which are used to indicate danger are of this color, and so are those placed over the doors of doctors. It is curious that the *red* planet *Mars* is the violent planet and the *cause* of war, strife, and accident, while doctors and surgeons are those who fight disease, and their profession is classed under *Mars* by astrologers.

THE HEALING POWER OF RED

Healing Power of Red.—Some colors lead to insanity and suicide, *and red is one of these.* No matter how strong the brain might be, it would not stand the strain of red walls and red tinted windows for a month. It produces what is termed *homicidal mania,* a madness that drives the victim to kill relatives. How this color will excite a bull is well known, and the knowledge is made use of by the bull fighters of *Spain.* Red should be used where there is a lack of vitality in the system, where emaciation is noticeable, where there is deficient nutrition and circulation, cold, inflammation, paralysis. In cases of influenza and severe colds, a red silk handkerchief placed over the chest next to the skin is of much service. It is also good for rousing the nerves, and in cases of melancholia. Of course, it is injurious when there is already too much of the red or inflammatory condition of the system, or an excited state of mind observed. The correct way to derive benefit from this color or any other is to allow the sun's rays to pass through a sheet of red glass into the organ it is desired to treat. Red should not be allowed to play for too long a time on the brain or heart. The red room treatment for small-pox is now well known and it has also been used with great success for cure of measles.

THE COLOR RED IN OCCULTISM.

The Color Red in Occultism.—The predominant color of what is called the *"aura"* by *occultist* is the key to that individual's character, or stage of development. If this is a *dark red,* or *red* which appears to have a *dash of black* in it then the nature will be coarse, for the mere passion element will rule.

Dark red is very passionate, earthly, and malevolent.
Scarlet indicates temper, hate, and lust.
Red brown is destructive and evil.

Light red gives love, or sex, or human love in all natural forms.

Pink is good, denoting gentleness, pure human love, buoyancy, amiability, and fondness for others. The nearer the red approaches to black, or brown red, the more evil and gross the character or indications.

In *crystal gazing or divinaton* by colors, *Dark Red* indicates *danger, trouble, passions, lust, fires, fevers, and warns against impulse, temper, and loss.*

Light Red denotes *love, peace, affection, restfulness,* and points to happiness in love matters or betrothals.

Astrological.—Red is the color of the planet *Mars,* and the signs *Aries* and *Scorpio* have much affinity with this color. Where the *aura* shows much red it denotes *Mars* to be strong in the horoscope.

General.—Red is the color of the number 9, of the letters *K. L. R. C. Q. of G* in the musical scale, of earth in the four elements, of that period of life covering 37 to 52 years of age, of *Kama-rupa* in the seven principles of man.

ORANGE AND YELLOW.

Orange and Yellow are two colors which are so closely related that it will be better to consider them together than as separate colors. The orange may be termed yellow with a dash of red added. These colors appear to be in sympathy with the nervous system, hence the fruit called *May apple, senna flowers, sulphur, magnesia, olive oil, &c.,* all of which act upon the nerves in some form or another, are of these yellow or orange tints. Writers of fiction as a rule make a distinction between yellow and orange, for most people feel a natural antipathy to the *jaundice* hue of yellow; but this color loses its evil reputation if it possesses a suspicion of red and becomes orange; thus we find the novelist will call the heroine's hair golden, but give it the name of yellow if she is an objectionable character. These colors have much to do with imagination and originality, and the *weird* writer, *Edgar Allen Poe,* had these for his favorite color words. It has been shown how the jovial fellow thinks red, or looks through rosy colored glasses, but should the liver be out of order he thinks yellow, and looks through glasses of that color.

Those who lean to yellow tints in their dress or decorations are usually ambitious and intellectual, full of invention and original ideas. There will be an inclination towards speculation and a fondness for the grand and beautiful, with some pride and self-confidence if orange is the favourite color, but if it is yellow then the inclination may be towards *science* and *metaphysics,* or even *spirituality.* This accounts for the *yellow robes* of the *Buddhist priests* of *India,* for the ancient *knew the true power of all colors.* The *pure yellow* gives intuition, aspiration

toward the *spiritual*, and this was a favourite color of the *Sun-worshippers*, while as it departs from this purity we find a love of life and pleasure, which means the worship of the golden calf. The *pure orange* gives a *spirituality* of a different nature than the yellow, and those who give either of these colors a prominent position will usually be found to be worshippers of something, and to possess a fair amount of intellect, though the shade of color will determine what line these things may take.

THE HEALING POWER OF ORANGE AND YELLOW.

Healing Power of Orange and Yellow.—These colors act upon the nerves through the principles of being included in the substance of the nerves themselves. *In all cases yellow is the central principle of nerve stimulus as well as the exciting principle of the brain which is the fountain head of the nerves. Yellow or orange* water used as a compress in cases of cold will be beneficial, while water charged with the yellow rays is good for constipation; bronchitis is often benefited by orange water charged with these rays; chronic rheumatism can be treated with the yellow light, so can paralysis with the orange. Yellow may be found injurious to a person whose nervous system is already very active or irritable.

THE COLORS ORANGE AND YELLOW IN OCCULTISM.

If in the *aura* of an individual orange predominates, it indicates aspiration for the *Self;* yellow gives intuition and wisdom; straw color the growth of spiritual consciousness; melon color indicates vivacity and energy; lemon-yellow, cheerfulness; canary color, a love of spiritual things; yellow *ochre*, sensual attractions and vehemence; pale yellow, a *seer*, or mystic; dull orange, love of life.

In *crystal gazing or divination* by colors, pure bright orange indicates that the ambitions and aspirations are affecting the life, social improvements and attainment of position. Yellow clear and pure shows *spirituality* and *artistic abilities* and a very refined and *psychic* character. When these colors are dull or muddy then *look* for disagreeable changes, trouble, danger, sickness, loss and deceit.

Astrological.—Orange is the color of the *Sun*, and yellow of the planet *Mercury*. The signs *Leo, Gemini* and *Virgo* are related to these colors. Where the *aura* shows orange as the chief color then the sun will be strong in the *horoscope*, if yellow the planet *Mercury* will be prominent.

General.—Orange is the color of the number 5, of the letters *A H O*, *of C* in the musical scale, of that period of life covering 18 to 37 years of age, of *Prana* in the seven principles of man. *Yellow* of the number

5, of the letters *I J Y G, of E* in the scale, of the years 4 to 10, of air in the four elements, of *Buddhi* or *Spiritual Soul* in the septenary man.

GREEN, THE KING OF COLORS.

Green is the *king of colors,* probably for the reason that the *Great Architect* of the *Universe* chose it for the universal color, and that of Nature's *primeval* garment. Generally speaking, *green has a soothing restful influence, preserving the eyesight and quieting the nervous system,* and this fact accounts for the good effects produced on city patients by a change to *rural surroundings.* There is a great difference in the effect of the different shades of this color, for though green is said to be calmative in its nature, yet it must not be of the dark shade or its quieting power is lost, *neither* must it have too much yellow in it, for this would tend to irritate the nerves. The unsettled state of *Ireland,* the *Emerald Isle,* might be taken to illustrate the effects of these various shades of green.

Light green indicates a sphere of satisfaction and enjoyment. The eyes of the *"green-eyed monster, jealousy,"* are of the dark type or shade. It will be found that authors of works dealing with the country have for their favourite color word green, and it is said to be the color most used in the *Song of Songs,* also to have been that of *Coleridge, Keats, Shelley,* and *Wordsworth.*

The person who gives green a prominent place in his or her dress will usually be found to be fond of travel and movement, no matter what the shade of this color may be. The darker shades will give the *land-grabber,* the man who travels or becomes unsettled through the spirit of envy, jealousy, or greed, the lighter shades give travel for pleasure, or a profession where much activity is required, the commercial traveler, the entertainer, the athlete, &c. Who are so fond of adventure and travel as the *Irish,* whose emblem is the *green shamrock?* What race of a more roaming nature than the *Arabs* who are always ready to follow the green banner?

THE HEALING POWER OF GREEN.

Healing Power of Green.—This color is of a quieting nature in illness, but the darker greens should not be used where melancholia exists. It preserves the eyesight, and for eye troubles a green room is of great service. This color will make a great difference in the length of an illness, for it helps the system to fight the disease; *sage-green* is a good shade for this purpose. For this reason many hospital wards have much green about them. Green glass and water will be found serviceable in cases of colds in the head, for boils, gumboils, influenza, erysipelas, croup, dysentery, &c.

THE COLOR GREEN IN OCCULTISM.

The Color Green in Occultism.—If this color is prominent in the *aura* it must be read according to the shade; thus, olive green indicates deceit and treachery; apple green, deep hope; Nile green, unsettledness, restlessness, and a love of change; dark green, diplomacy, envy, jealousy, and timidity, often too much caution in the nature. Medium or emerald green, hope, aspiration, wit; but the more the green approaches yellow, the more irritability and uncertainty of temper will there be found.

In *divination* or *crystal gazing* the lighter greens indicate coming pleasure, and are usually favourable. When seen with or surrounding an object or individual in the *crystal*, it means good tidings, victory, or success. The dark shades are not good, and point to bad health, dull and trying times in business, or deceit and treachery, sometimes bereavement, disappointment and unsettled conditions.

Astrological.—Green is the color of *Saturn* and is related to the sign *Capricorn*. Where the *aura* shows green, as the chief color, the planet *Saturn* will be strong in the horoscope of the individual.

General.—Green is the color of the number 8, of the letters *S, Z, of D* in the musical scale, of the period of life from the age of 64 to the close. Of the *Lower Manas* or *Animal Soul* in the seven principles of man. It is related to fire in the four elements.

THE COLOR BLUE.

In dealing with the color *Blue*, we come to the *cold, electrical and contracting potencies*. There are three blues, the light, deep, and dark, yet all of these alike in the fact that they chiefly influence the Mind and Thought. Blue, as long as there is no trace of red in it, stimulates the brain, and helps it, but its effect on the nerves, if they are saturated with it, and cannot get away from it, is terrible. *Adepts* class blue as a kind of drug in its effect on the brain. Most people imagine the sky, in clear weather, to be blue. It is really white tinged with green, but the distance and clearness make it appear blue.

"Professor Langley," says an *Italian* paper, "has demonstrated the accuracy of his theory that the sun is really blue, its apparent color being the result of the absorption exerted by its vapoury atmosphere upon the rays of light as they pass through." That the sun is blue has also been claimed by some *occult* writers.

This color is a learned philosophical tint. The works of a blue

writer rarely raises one's enthusiasm. The strong, human, red interest is lacking. Out of every hundred color-words used by *Shakespeare* there are only four blue. In dress the thoughtful business man and the man of law and letters are indicated by blue, while it will usually be found that the colder type nations wear neutral colored clothes, the northern nations wearing much blue and grey, and the southern or warm blooded people are generally fond of bright colors. The light blue has chief influence over the intellect, while the deep blue influences the intuition and the higher mind. Dark blue has a shade of the negative black and is not so good as the other two.

THE HEALING POWER OF BLUE.

Healing Power of Blue.—This color is the microbe's special foe; it also appears to possess certain anæsthetic qualities. It is a *nervine, astringent, and sedative.* It heals on the same principles as do the drugs *aconite, belladonna, foxglove, tannic acid, chloroform, nitric acid, &c.,* only in a less harmful way. Blue has been found of great value in all conditions of the system where there is inflammation, nervous ailments and in cases of rheumatism, neuralgia, hemorrhage, sun-stroke, cholera, &c., where it is of great service. In violent cases of lunacy it has a very soothing effect, and this power has been well tested in *French* and other insane asylums.

THE COLOR BLUE IN OCCULTISM.

The Color Blue in Occultism.—In examining the *aura* of an individual, the various shades of blue may be read as following: Light blue, *intellect, thought, truth; sapphire blue gives spirituality; deep blue, faithfulness, love of truth, constancy,* and *trust.* A fine dark blue indicates *occult* powers. Grey blue or black blue is not good, and gives depression and melancholia. Greenish blue will give a subtle and *impetuous character.*

In *divination or crystal gazing* read good news to anything you may be anxious about when the picture or scene is surrounded with blue, unless it is the grey or black blue, for these many indicate disappointment or even mental weakness and insanity. These latter shades are not good for speculative and commercial undertakings. The light blue often denotes the beginning of *psychic* powers.

Astrological.—Blue is the color of *Venus,* and is related to the signs *Taurus* and *Libra.* Where the *aura* is made up chiefly of the lighter blues the planet *Venus* will be strong in the horoscope, some *occultists* have named the place of *Venus* the saving point in a birth figure.

General.—Blue is the color of the number 6, of the letters *N, U, V, W, of A* in the musical scale, of the period of life from the age of 10 to 18. It is color of the *Auric Envelope* in the seventh principle of man. In the four elements it is related to water.

VIOLET AND INDIGO.

I will take these two colors together, as for many purposes it is difficult to draw a line between them, and deal with them separately. What has been written in the previous lesson on dark blue will apply to both these colors in great measure. The *Italian* voice is said to be indigo and to be a darker shade than the *French*. Violet is the most spiritually suggestive of all colors, and can be used with benefit in rooms where people congregate for religious exercises and meditation. There does not appear to be a writer who can be mentioned as having had for the favourite color word violet, yet we find it is often chosen by painters where religious subjects are concerned, and it is frequently the color worn by *martyrs*, while indigo is dark blue with a dash of black and is not good, but is that color we refer to when we say a man has a fit of the *"blues."* The wearer of violet is usually inventive and often possessed of genius and literary ability.

THE HEALING POWER OF VIOLET AND INDIGO.

Healing Power of Violet and Indigo.—The culminating point of electricity is in the *violet indigo color.* These colors are *refrigerant, astringent, nervine, soothing, anti-inflammatory, &c.*, the violet being more directly soothing to excited nerves and is invaluable for inducing sleep in nervous conditions. Dry coughs are best dealt with by *indigo* rays and water, also pneumonia and phthisis. Cases of lunacy can be treated with violet. These colors should not be used where there are symptoms of expended vitality or exhaustion.

THE COLORS VIOLET AND INDIGO IN OCCULTISM.

The Colors Violet and Indigo in Occultism.—These colors seen in the *aura* of an individual may be taken to indicate various certain characteristics. Violet, love of truth, and all that is good, humility, zeal, spirituality. *Mauve* is good and gives affection of a spiritual kind. *Lilac:* sweetness with some aggressiveness and intensity. *Heliotrope* gives seriousness, sadness and contemplation. *Claret:* suspicion, distrust, moodiness and passion.

In *divination and crystal gazing* read the violet tints as good, the *indigo as evil* or not to be depended on.

Astrological.—Violet is the color of *Jupiter*, and is related to the signs *Sagittarius and Pisces*. *Jupiter* will be strong in the horoscope of those where the *aura* is made up chiefly of the pure violet. *Indigo* belongs to *Neptune*.

General.—Violet is the color of the number 3, of the letters *T. D. of B* in the musical scale, of the period of life from the age of 52 to 64. Of the *Higher Manas* in the seven principles of man.

BIRTH MONTH COLOR.

Perhaps the highest language that comes to man, through nature, is through *geometric symbol* and color. If we take the *Great White Sphere*, or the *White Light* as the *Causeless Cause* and resolve the *White* into the three attributes we have as the first basis of reasoning, the three cardinal colors, *Red, Yellow, and Blue*. These produce, by joining and overlapping, our seven *prismatic* colors, which represent the vibration in color of the seven planets of our *Solar System*, and as the influence to mankind: such is the color vibration he receives and the color ruling at birth is his true heritage. *Astral colors* assist much in the *psychic's* growth and protection. A good method is to have a place set aside for study where the furniture, paper, hangings, &c., are of the correct color. In a general lesson such as this it is difficult to give more than the color of the month, and these will apply in some measure to those born at the times mentioned. To get in line with the strong vibrations of the color ruling at birth it is necessary to have the day of birth, though better still, the time.

Those born any year from January 20th to February 19th inclusive, will find blue, pink, and green of use.

From February 20th to March 21st, white-pink, emerald-green or indigo.

From March 22nd to April 19th, white and rose pink.

From April 20th to May 20th, red and lemon-yellow.

From May 21st to June 21st, red, blue and white.

From June 22nd to July 22nd, green and russet brown.

From July 23rd to August 22nd, red and green.

From August 23rd to September 22nd, gold-yellow and dark blue.

From September 23rd to October 22nd, crimson and blue.

From October 23rd to November 21st, golden brown and indigo.

From November 22nd to December 21st, gold, red and green.

From December 22nd to January 19th, indigo, dark brown or grey.

THE THEORY OF COLOR.

That section of the color theory which is most interesting to the *occult student,* is that dealing with the effect which our moods, life and aspirations have upon the *auras* we emit, and it is in testing how far these colors, and the interpretations that have been given to them from various sources, are correct that we can make the color theory of use to us.

The *therapeutic* use of color has long been recognized, and this is perhaps its most valuable aspect.

The curious thing is that for years, centuries, one might say, *Occultists* have been occupied with the study and realized the results and effects of the *auric emanations,* and even the *therapeutic* value; but just now the world has risen to the desire for color as a method of interpretation, it has become a craze, a fashion, and just how far color can be relied on for this purpose, and to what extent, *Clairvoyance* supplies the proof.

However, without some fundamental law, such as astrology, to base color predictions upon, they can be of little real use for purposes of prevision, or foretelling future events, and when such events *are* foretold it is the result of *Clairvoyance.* For *character reading,* and for interpreting the general trend of a life, the colors of the *aura,* and the color or colors represented by the name *(according to its numerical value, either by the Arabic system of calculation, as taught by Ahmad, who only considers the Christian name, or the Rosicrucian method, which takes the whole value, both of which methods more often result in the same number than otherwise)* are, I consider, invaluable.

Color is the result of the varying rates at which light vibrates, the seven (known) colors of light correspond to the seven (known) principles in man, and according to the color, light arouses its correspondency in man, if at any time he uses the rays, either consciously or unconsciously.

It cannot be said by any show of reasoning that the stars shine above us, shed their floods of light, and perform a series of revolutions without affecting the phenomena on whom their light falls every second and every fraction of a second. To be credited with the possession of sound sense, the logic must be faultless. The *solar light,* when analyzed, is found to be a combination of seven principal colors, and these merge into one another, giving rise to numberless delicate lines which cannot be separated and classified. The principal colors are—*violet, indigo—blue—green, yellow—orange, and red.* Many writers commit a grand

mistake when they do not take into consideration the dark colors which absorb all light, and the different shades just now mentioned, and which play no unimportant part in the history of *terrestrial creation.*

The *magnetic currents* of the atmosphere, clouds, and the earth are largely affected by the light or darkness which prevails in the regions, and with their modifications the *magnetic currents* in man and other animals are vastly affected. Dark colors have a depressing effect upon the brain cells, while light has an exhilarating effect on the nervous centres of human bodies. The composition and influences vary with the times, species, localities, ages, and surrounding circumstances of the objects, to whichever class they may belong.

The action of the heat wave is also remarkable. At the dark end of the *spectrum*—when a *solar* ray is passed through a *spectroscope* it will be divided into a *spectrum,* which prominently brings before the observer's vision the above seven principal colors, and which has dark bands on both sides of the *spectrum* thus obtained—the heat rays are more active than they are in any one of these colored bands. The effects of dark bands, when a *spectrum* is thrown, are therefore more influential than those of the colored bands.

THE POTENCY OF COLORS.

Light blue shades denote intellectuality, its amount depending upon the shade; a light shade would indicate the presence of this quality, whereas slightly deeper would give strong intellectual powers. When we get two deep blues *we get psychic powers* blending with the intellect; idealism and the more artistic side of things would be indicated.

Violet shows a want of aptitude in business matters, sometimes bordering on an unbalanced condition of the brain. *In speculative matters it is a predominant hue.*

It has already been stated that grey leans to depression, the murkiness increasing it; if bright a certain aspect of retience and shyness is observable. Indecision, doubt, lack of initiative are all phases of this color, which is very common. People in whom it is marked, *that is in the aura,* rarely make much headway in life, being so often the sport of contradictory emotions and states of mind.

If *green* is bright there is love of movement, leisure, travel, literature, progress. A dirty green, like all muddy or thick colors is never good, and there is an agreement that jealousy is denoted. Very dark green often *shows deep-seated disease,* or recovery from some serious illness. Intimate relations between the sexes, marital unhappiness and divorce are attached to this color.

Violent passion, lusts, uncontrolled temper belong to deep or dirty red, while the light shade, being the lover element, has reference to courtship and marriage. Improvement in one's social position shows itself in color by orange, which may be given as *"Yoga, aspiration for the self."* Reliability, perseverance, unselfish self-sacrifice are all indicative of this color.

Yellow gives the artistic temperament, love of beauty, refinement, literary and musical talent. Where pale blue blends with it we have the *mystic,* the *seer.*

Colors Have Sounds, Sounds Have Color; Sounds Have Numbers.

It is now known by experiment that colors have sound, and that sounds have colors; sounds have numbers, and correlation of all these factors give us data for purposes of prognostication. This color alphabet may be used by anyone to find out what colors predominate in their names and how the blending will affect them. For instance, a preponderance of one *vowel* or *consonant* would give a preponderance of a particular quality.

A is white and No. 1; B, indigo, 2; C or G, red, orange, violet, 3; D, pink-white and red; E, blue, 5; F—V, 6, green and purple-black; Z, combination of colors, 7; H, emerald green, 8; TH, dark hues, 9; I or (IOD), red, 10; K, ruby, 2, 11; L, purple, 12; M, sea-blue, 12; N, crimson, 14; S, olive green, 15; O, black, 7; P, metallic colors, 17; U, brown, 6; Q, light violet, 1; R, silver, 2; X, dark grey, 6; T, dark hues, 4; W, orange, brown, 6.

To introduce colors in your daily life to produce the best results choose *blue for business;* let this tint be worn in some form when about to undertake anything important; *green may be worn when seeking favors from others, or interviewing anyone in a high position.*

Light green should be chosen when too restive or excitable, and this color as a wall paper is always soothing; like blue, dingy and muddy tinges are to be avoided as being tints which convey warnings, and bring danger and depression; reds rouse the passions, and for cold, unmoved people they stimulate.

Bright red, or rather cerise, should be worn by those seeking to *gain favour* with the opposite sex, but to highly emotional people *deep blue or violet* should be used with it. These are, of course, general, not specific or personal colors, but a little experiment will guide one as to what his true colors are, especially when traced in connection with his full name.

In conclusion, let the student, who wishes to pursue this fascinating enquiry further study of the subject, obtain a copy of my work—*The Mystic Text Book Of The Hindu Occult Chambers.*

THE SYMBOLISM OF COLORS.

White, represented by the *diamond* or *silver*, is the emblem of *light, religious purity, innocence, virginity, faith, joy and life.* Jesus wore white after the resurrection. In the judge it indicates integrity, etc.

Red, the *ruby*, signifies *fire, divine love, heat* or the creative power, and royalty. In a bad sense red signifies blood, war, hatred, punishment. *Red and black combined are the colors of an evil sensual mind.*

Blue, the *sapphire*, expresses *faith, truth, constancy, fidelity.*

Yellow or gold, the symbol of the sun; of the goodness of soul. In a bad sense yellow *signifies* inconstancy, jealousy, deceit. In this sense it is given to the traitor *Judas*, who is generally habited in dirty yellow.

Green, the *emerald*, is the color of spring; of *hope*, particularly *hope of immortality*, and of victory, as the color of the palm and the laurel.

Violet, the *amethyst*, signifies *love and truth*, or *passion and suffering.* Hence it is the color often worn by the martyrs.

Grey, the color of *ashes*, signifies *mourning, humility*, innocence accused.

Black expresses the *earth, darkness, wickedness, negation, death.*

White and *black* together signify *purity of life*, and mourning of humiliation.

COLOR INFLUENCES.

Zodiacal and *astral light* is absolutely necessary for the production of color influences. Solar light and darkness are intimately connected with the *stellar* lights, and the combinations of these various lights tend to produce the endless series of natural objects, whose study is so interesting to the occult student.

The character of man must be influenced by the light and heat, magnetism and electricity which he gets from the planetary rays. It is well known that the effects of heat have a direct effect on human temperaments which have been produced by the various climatic conditions by which men are surrounded, and in which they are born and bred up. All our food is composed of colored objects. Nothing can be eaten which has not some shade of color. If color then is due to heat vibrations and waves, then man simply takes in so many sections of heat waves into his body to build up the component parts which sustain as man, or which have been wasted by his mind, speech and deeds. What is his character if not the result of his surroundings modified by the seed out of which he is produced and the food he takes? The same

results may be anticipated in the lower orders of creation. Animals and vegetables are remarkable for their instincts in the line of selection of food, and hence indirectly color influences. Whatever may be the food we give, the animal rejects all but that which agrees with it. The machinery in their heads and bodies is not as complete as it is in man.

I have pointed out that the machinery in vegetables and animals is not as complete as that found in man. The machinery refers to that of the head and that of the body. It may be difficult to say which is head and which is body in vegetables. But even here there seems to be a marked distinction. The power of selection and assimilation of food certainly shows in vegetables more sense than a gross physical constitution can be credited with. It may not be intelligence of the kind we find in animals, and much less in man, but it is some wonderful power which accepts agreeable manure and incorporates its essence, rejecting uncongenial ingredients. The vegetable would die rather than take in that which does not agree with it or which is not to its taste. Here, therefore, it cannot be blindly said that the vegetable has no life, that it has no intelligence, and that it can be reared wherever we may like to grow it.

In man there seems to be a perfection in the fitting in of the apparatus which does not seem to have been contemplated in the creation of lower orders. Man is able to digest a greater variety of food, and he is able to accommodate himself to a greater variety of environments, and bear climatic changes with greater skill than do most of the lower orders of creation. Intellectuality seems to have been the *Gem* of all creation—the crowning glory of the Divine architect, and to bring about its perfection in man, the wonderful *colors* of creation seem to have been blended in the most harmonious way imaginable. Animals can be tamed by associations and changes in food and surroundings to a large extent. Vegetables are more dogged in this respect, but even they are yielding partly to the skill of man in this respect. We can never produce some vegetable where the colors they want are not procurable in the same arrangement which suits their growth and development.

Animals cannot be reared in uncongenial climates and on unsympathetic food. Climate is composed of colors, and this can be well illustrated. Take any vegetable in its native soil, and examine its colors there in all the stages of its growth. If now the same vegetable is transplanted to some other region where the climate is different, and hence the arrangement of colors, the most striking thing we see will be the sudden change of color in the whole body of the plant and its leaves, flowers and fruits, if it has any. The color adaptations are not suited, and therefore the plant does not thrive, because the colors it wants are not there. Now if the withered plant with the changed colors is again sent back to its congenial soil we at once observe a change in its color

behavior. The sickly tint rapidly disappears and the healthy hue steps in. The same holds good among animals. They cannot put up with want of colors as much as man can. The white bear wants arrangements in the colors which give it strength and vitality, and where these colors are not available it decays rapidly.

Vegetables are remarkable for their inability to resist the changes of the climate due to color influences, for climate is composed of colors, those of sunlight and darkness, of the air, although not visible, the colors of various other matters suspended in atmosphere, all these are substances which have to be accounted for in the combination and composition of a climate. When these natural arrangements are unsuitable for the ready assimilation of food by the animals or planets, they do not thrive but die for want of arrangement in color.

CHAPTER XXIII

The Symbol Of Jewels.

OCCULT VIRTUE ATTRIBUTED TO PRECIOUS STONES.

THERE is assuredly a language of gems, as there is that of flowers, but the beautiful and the precious stones, precious for our purpose in proportion to their beauty, are few in comparison with the jewels of the floral world. I think on my own part that their speech is sometimes deeper; the *Ruby* has abysses of meaning, and I do not know where it is possible to find in *Nature* a greater talisman than the *Carbuncle*. It is difficult to take these and the other wonders and glories with which I am about to deal and not feel that, even in the Science of the *Magi*, we have touched only the fringe of their mysteries. They open worlds to contemplation which are comparable to the human heart; and the reason—as it seems to me—is that in each bright stone, "the eye that contemplates it well perceives" the unplumbed self therein. It is in this respect like the stars, the sea, the great pageant of creation. The *Magi* say that we are made in the likeness of the universe, and it is for this reason that we read ourselves therein. In precious stones we read our own thoughts and emotions, so there is one sense at least in which the virtues that we attribute to them are transferred from ourselves. But the law of correspondence between the greater world about us and the lesser world within should teach us that the virtues are in both, that they speak one to another, hold up the glass to each other, act and react on one another, having a sympathetic bond in common.

We are symbols to ourselves because we are known only in part by ourselves, and our manifest being is only a sign, *omen*, or shadow of the infinite behind us. It is the same with flowers, the same also with jewels; and though in the pages which follow I have collected much that is of meaning from the annals of old-world lore, the reader who has gifts of discernment can learn, should he choose, for himself that the true art of the subject has never been put into writing, that he must read in the stones himself, and then he will find those *"thoughts that do often lie too deep for tears"—and far too deep for words.* He will learn also in what sense the virtues attributed to gems may sometimes be understood literally, but often—and much more often—in a *mystic* and interior way. They would not be *symbols* if their meanings were not also *symbolic*.

THE ROSARY OF PRECIOUS STONES.

AGATE.

This is really a *generic* name, including many varieties of stones to which special names, qualities and virtues are attributed. The word is said to be derived from the river *Achates* in *Sicily*, where *Agates* were found in abundance; but this was in the old classical days, when they were used for engraving cameos and intaglios. The folk-lore of precious stones tells us that the Agate is the stone of the planet *Jupiter*, but *Talismanic Kabalism* refers it to the influence of *Mercury*, wherein is the gift of counsel and presidency over several liberal arts—eloquence, poetry, music, astronomy, mathematics, and the professors of these. Generally speaking, the *Agate* signifies joy, courage, happiness and prosperity. It fortifies the heart against the warfare of life. It is a cure for the bites of wild beasts, scorpions and poisonous spiders. It is also a preservative against plague. He who carries an *Agate* does not suffer from thrist, and his sight is strengthened. It conduces to gaiety, wreathes the lips with smiles and is favourable to health. It is in equal sympathy with those who are happy and in misfortune.

AMBER.

Many tender legends and beliefs of the older world have gathered about this transparent substance, which in the perfection of its clouded state is still as a gift of the gods, but to those mostly or only who have been initiated, passed and raised in the mysteries of tobacco. It signifies beauty and sweetness and it was called in antiquity *"Tears of Brotherhood,"* indurated and aureated by the sun. It was said also—to account for its origin—that the daughters of *Apollo* were so grief-stricken at the death of their brother *Phæton* that the gods changed them into poplars, so that their sorrow might be forgotten. It came about, however, that they remembered, and beautiful tears of *Amber* exuded from the barks. It is true that the substance is of vegetable origin, but it comes from no living tree; it is the last transformation of *antediluvian* conifers. It exhales an aromatic, resinous perfume in burning, and as it entered into the composition of that incense which was offered before the *Tabernacle* by command of *Moses*, so at a later day it was burnt in the mosques at *Mecca*. As it resists all contamination, it was supposed to preserve against secret poison; it has also the mystic power of attracting the sympathy of others towards those who wear it. According to the old-world lore of medicine, it is a preventive of goitre and a

cure for dysentery. There was also a mode of its preparation so that it might be taken internally. It was ground into powder and mixed with honey and oil of roses; then it was of service in deafness. When mixed with honey only it was helpful in dimness of sight. But the last state of him who tried these experiments might well be worse than the disease.

AMETHYST.

This, in the higher language of symbolism, is one of the twelve stones of the *Mystic City*, and it was also one of those which adorned the pectoral of the Jewish High Priest. In the myths of antiquity it is ascribed variously.

Divinatory Kabalism refers it to the planet Mars, wherein is the gift of force, though its influence is operative also in peace, friendship, sincerity and grandeur of soul. Some ancient writers have called it the *Stone of Venus;* for them it attracts to a man the love of the woman who is beloved by him. But others, and the greater number, say that it was sacred to Bacchus, and its most celebrated *occult virtue* is as a safeguard against intoxication. So it had a place in the garland of roses which the *Roman* host presented to each of his guests on taking their seats at a banquet. I do not know whether it so remained throughout the length of the feast, for another story says that at the first signs of drunkenness, the *Amethyst* should be placed on the center of the stomach, that it may draw the fumes of wine in that direction, and so relieve the head. It acted also as a preventive, says one more authority in legend, since he who wore it lost the desire to drink, which does not seem to have been the experience at feasts like those of *Trimalcyon*, nor could it have been with such intention that it was added to the crowns of flowers. But in any case it had higher virtues, for it drove away evil thoughts, promoted chastity, attracted the favour of the great, repelled sorceries, banished sadness of spirit, and among married women exercised a mysterious office in making the barren fruitful. Against all these wonders on the side of things favourable it is suggested only that it occasions unhappy dreams. According to Christian lore, an *Amethyst* adorned the ring given by *St. Joseph* to the *Blessed Virgin* on the day of their espousals, and under the obedience of the *Latin Rite* the church still presents an *Amethyst* ring to each bishop on his enthronement.

AMMONITE.

I do not pretend to identify this stone, the name of which suggests a meteoric origin, but I have heard of an occult variety called the *Horn of Ammon*—who was a horned *Deity*—and this should be worth seeking, for those who place it under the pillow at night will have prophetic

or divine dreams. Prophecies may be of no effect and tongues may fail, but the gift of divine dreams—these assuredly are the shadows of *Divine Realities;* I know many in this day who have been looking for them all their lives. I know also some who have found them; but they could only be written in a Book of the Lesser Destinies by the help of a cipher alphabet. Ammonite is also a fossil.

CAT'S EYE.

I understand that this and its kindred are classed in the genus *Agate,* but I surrender to gem specialists the things which concern their specialism and I claim for the *Book of Destiny* those which concern folklore, the old faiths and observances, the mystery of signs, omens and presages. Our stone was called in *Assyria* the *Eye of Belus,* and it was consecrated to that deity. It was held to carry felicity within its fair and speaking circles. The *Cat's Eye* has several sisters, as for example, the *Lion's Eye* and the *Eye of Adad,* a god of *Syria,* but I do not know whether all can be identified at this day. It was efficient in respect of the terrors of the evil eye, and one speculates whether it was carried in secret by members of the papal household during the pontificate of *Pio Nono,* who was credited with this kind of affliction. In older days the *Eye of Adad* could save the sight of those who were attacked by small-pox, if the stone were passed occasionally over their eyes. *Cat's Eyes* are still supposed to impart health, riches and length of days. *The Hindus say that Genii dwell therein.*

AQUA MARINA.

The *mythologists* neglected this stone, having directed so much attention to the Emerald, with which it is in kinship by its colour. It should be worn by those who are suffering, more especially if arising from sorrow. It is said to symbolize hope; but these things notwithstanding, other fables connect it with inconstancy, for which reason it has been avoided by those who are betrothed.

BERYL.

The reveries of later *Kabalism* have placed this rather morganatic or imputed sister of the *Emerald* under the presidency of the planet *Jupiter,* which imparts the gift of intelligence, as well as piety, modesty, fidelity and other characteristics that enter into the idea of generosity and virtue of soul. *The Beryl* is accordingly said to contribute its influence for the production of subtlety in spirit. It also promotes love between male and female, which indirectly is another quality of Jupiter,

as the latter also presides over the propagation and preservation of the human species. The man who bears a Beryl will be likely to win by its aid the affections of the woman of his choice. In medicine it relieves sufferings which arise from liver and diaphragm. Once upon a time it was said that a fire could be kindled by exposing a *Beryl* to the sun's rays.

CHALCEDONY.

The Chalcedony is a *mystic stone,* a stone of the *Holy City,* a stone of priesthood. According to some *Kabalists,* it is under the dominion of the planet *Schabathai* or *Saturn,* which connects it with the transcendental sciences and the contemplation of *Divine* things. A variation of this is found in folk-lore tradition, which says that *Chalcedony* expels the phantoms of hallucination and gives victory over invisible powers which work for evil.

CORAL.

Coral is a stone which is not a stone, like the *Philosopher's Stone in Alchemy. Coral* has many virtues, and it is only in this century of disillusion that it is possible to recite them without seriously affecting the market prices. Because it preserved from misfortunes and maladies, the *Romans* wore it in their helmets; because it turned away the evil eye and aided dentition, *Coral* strings adorned the necks of their children. The *jettatura,* or evil eye, is still a terror to *Italians* and *Coral* amulets are still used to protect them; they are in the form of a minute hand extending the index and little finger only. Those who feel incited to murder may be turned from temptation by wearing *Coral* on their persons. It preserves from evil *genii* and from panics of fear; it is a safeguard for children against nocturnal terrors and for people generally against dreams in violent form. It confers reason and prudence; it calms tempests and stills the turmoil of the sea. It inspires gaiety, reassures the soul, cures complaints of the eyes and checks hemorrhage. Symbolically speaking, white *Coral* signifies modesty and the black variety means firmness and strength. The rosaries of catholic devotion are sometimes made therefrom, when the natural virtues—enhanced by priestly benediction—should form an efficient chaplet. The pilgrims to *Mecca* also carry chaplets and their beads are made of *Coral.*

CHRYSOPRASE.

In the planetary system of *Kabalistic Magic,* this stone is under solar influence and connects therefore with beauty, magnificence, science and all fortune. In the lore of the lapidary *Chrysoprase* is said simply to be a bearer of felicity. It has been pointed out, however, that a green

variety of this stone belonged to the *Duchesse d'Étampes*, afterwards to *Mary Stuart, Marie Antoinette* and the *Empress Eugénie*—a long chaplet of misfortunes.

CORNELIAN.

This is under the influence of *Saturn*, according to *Kabalistic Science*, and the testimonies concerning it offer wide and contradictory variations. Some say that it is not less admirable as a bearer of general felicity than it is rare, beautiful and precious. Those specimens which are red at the deepest are called symbols of joy and peace, expelling all sad and evil thoughts. The contrary testimony concerning the stone in general affirms that it induces fear, melancholy and mournful preoccupation of mind. But this being so, one of the commentators adds, it is admitted by all that it increases the flow of saliva in the mouth of babes. I suppose that even this virtue as a comforter of childhood has passed out of common knowledge.

CARBUNCLE.

It would be strange if this gorgeous stone, wherein the richness and the glamour of the *East* seem concentrated into a single point, should not have been credited with signal properties in the seeing days of old, for which *Nature* was a world of symbols rather than of barren fact. Even at this day, he or she who can invoke with potent words, welling up from the heart's depths, shall find the *Carbuncle* answers with true oracles and yet with suggestions of greater things concealed in the dusk of its glorious deeps. The *Kabalists* seem right when they place it in the keeping of the sun, because it is an abyss of fire, and is in kinship with all magnificence and royal majesty. It was said of old to reflect the solar rays in obscurity and darkness, having previously condensed them in the light. In days nearer to these it was stated, on the authority of experiment, that if exposed to the sun's beams and allowed to absorb them, it would give them forth generously in the shadowed hours. I should not venture at this epoch of hard light to put the question to the proof, for when "all things bend and sink down in search of shameful pasturage," it may be that our want of faith has enfeebled the stones of price. I remember, however, with gladness that the Gates of the *Mystic City* are *Gates* of *Carbuncles* and that all its borders are of precious stones. For the *Chaldæans* it constituted a powerful *natural talisman* which drove away evil spirits and acted like a *Rite of Purification*, both on the moral and physical atmosphere. It preserves from incendiary, procures bright dreams, cures ophthalmic disorders and increases the vital heat. It symbolises ardour and the consuming fire of love. If

this is on the physical plane there is a correspondence in things above, for the *Carbuncle* typifies also the rays of *Divine Love*, the radiance of faith and the impassioned zeal of charity. So is it true for those who are informed thereby that the *Gates of the Mystic City* are *Gates of Carbuncle*.

CRYSTAL.

Many things may pass as *Crystal* in the artificial terminology of glassware, but I speak here of the colourless hyaline quartz, to which alone the name belongs. Its ascribed virtues seem to arise in a very natural manner out of the impressions which it communicates externally to those who have sensibility of mind. It soothes and calms the senses, disposes towards sleep and induces good dreams therein. In *symbolism* it signifies transparency of soul and heart. Its more material virtues are to increase the milk of nursing mothers, relieve headache and elevate the emotions and mental faculties.

DIAMOND.

I scarcely know why some of the Kabalistic school who practised *Magic* and studied—or perhaps dreamed concerning—the planetary influences, should have placed this, which is the gem *par excellence*, under the presidency of *Mars*. It is held, however, to be the chief symbol of love in the world of stones, and there is a certain lower sense in which *Mars* was a god of love, as well as of war. *The Diamond signifies also innocence, constancy, fidelity, and, in the higher language of the virtues, it has been held to represent the absolute degrees of purity and strength.* Its place among the precious stones mentioned in biblical record is sufficiently indicated by the fact that the *High Priest Aaron* wore a *Diamond* on his finger and divined thereby and therein. I do not know on what authority it is said that this stone turned black when the Jews sinned, crimsoned when they were deserving of death, but returned to its former colour in the presence of the innocent. *Contemporary French occultism*—which too often extends the circle of the secret sciences in the act of describing, and makes up legendary attributions as it goes—has discovered that the *Diamond is the symbol of the sage* who has stripped off all passion and lives in the absolute of complete intellectuality. There is authority in legend for the belief that it confers peace and serenity. When worn on the left side, it protects against enemies, paralysing their endeavours and bringing their snares to nothing. It has the same virtue in respect of wild animals and poisonous creatures. Because it renders those who wear it faithful to their engagements, there was a time when it adorned the wedding ring in Italian marriage, while on account of its virtue in love, the *Diamond*

was held to secure the felicity of wedded pairs. Its sudden intervention—perchance as a gift—was thought certain to heal conjugal ruptures, and hence it was called the stone of reconciliation; but I regard the testimony as insufficient to constitute an inherent virtue—reconciliation by gifts having worked through many *media* from time immemorial. The list of its occult properties, powers and graces might be continued indefinitely. In the psychic order of things, *the Diamond induces somnambulism, dissolves enchantments, drives off were-wolves,* as well as *incubi* and *succubi,* endows the understanding with lucidity, stills remorse—supposing that repentance has preceded—and in fine gives strength and courage. In the medical order, it purifies the blood, defends against epidemics, drives out poisons and prevents the ravages of insomnia. I will not criticise the alleged property of *Diamonds* to reproduce their species. I believe that this fable is reported by *Boëthius* and if verified might well claim to be regarded as an important item in his *Consolation of Philosophy.*

EMERALD.

Green is the great gift of beneficent and live Nature for the repose of the human eye amidst the blaze of sunlight and the splendor of the sky. There is nothing in the world of precious stones so comparable to the rich verdure of meadows as the translucent *Emerald.* It is no wonder that many virtues are ascribed thereto. And, firstly, let me remind all—as they should know otherwise assuredly—that a great *Emerald,* graven with a *Great and Sacred Name,* adorned the *Ephod* of the *High Priest* in *Jewry,* and there was another among the gems of the *Rational,* as recorded in the *Book of Exodus.* It might be truly a symbol of life, but legend connects it with immortality, by the hope of which life is fortified and maintained. It represents also inspiration and wisdom. Writers who are actuated by sentiment and poetic analogies, rather than by the lore of gems, have affirmed that the *Emerald* enlightens understanding, procures lucidity of spirit, eloquence and renown. It is said to deliver the *possessed* and to procure worldly fortune. On the physical side of health, it soothes the *paroxysms* of *epilepsy,* preserves from leprosy, softens the sufferings of childbirth and assists delivery. Finally, it strengthens sight and is like a tonic in extreme old age.

GARNET.

There are many varieties of this stone, and the *Carbuncle* is said to be a *Garnet* exalted in the scale of magnificence. The virtues are many, like the species, for it signifies loyalty, frankness, lively faith, charity,

constancy, friendship. It gives sincerity of heart. In the order of hygienic things, it purges vitiated air from pestilential vapours.

HYACINTH.

I preserve or rather import this beautiful *mythological* name because of the gracious *floral legend* of which it reminds us. With us, in the common knowledge, it is a flower alone, but for the *Latins* it was a stone also and has passed from them to the *French,* who still use it to identify that which the *Orientals* term *Corindon* and which by us is known as *Zircon,* or *Jacinth.* The *Kabalists* place it under the rule of the Sun; it represents the sun of thought and the divinity to which thought aspires. It is generous in all its varieties, like the solar heat and light; it procures terrestrial honors, health, and the satisfaction of all desires for him who possesses and wears it. More important that these qualities, it signifies enthusiasm and poetry, which no doubt it was held to impart. In the lesser ways of its providence, the *Hyacinth* preserves from plague and poisons, from dangers on earth and sea, from storm and lightning. It induces sleep, fortifies and enlivens the heart of man.

JADE.

In *Japan* and in *China* this is a sacred stone, and in the latter realm it was once, if not now indeed, regarded as a divine substance. The *Hindus* also held it in great esteem and singular veneration. In the *East* it is often a symbol of *Divine Revelation,* of grandeur, rectitude and immortality, and its name in *Chinese* is said to signify profound truth. In *India,* during other days, *Jade* could be possessed and worn only by men of great purity, whose passions were under complete control. There also it had many curative properties, and it is distinguished for these in the *West.* It has a powerful action on the renal system, relieves the pain of sciatica, cures epilepsy and poisonous bites. Finally, the *Arabs* say that it prevents bad dreams.

JET.

It is idle to class this substance among precious stones, save in respect of its virtues, which are many and signal; they are great in *Magic* and great also in *Medicine.* It is obviously a mourning adornment; its blackness has passed into a *proverb;* and its has come in this manner to *symbolise* grief, trouble and desolation of heart. But it gives victory over enemies, is a safeguard against all *sorceries, expels spirits* and *phantoms.* Like *amber,* it is of vegetable origin and burns freely, diffusing a certain odour—which used to be regarded as a potent disinfectant in epidemic diseases.

LAPIS-LAZULI.

According to the lore of the *lapidaries,* this stone is ascribed in a particular manner to the planet *Venus;* it symbolises and confers love; it represents also tenderness and simplicity of heart; it draws about those who carry it an atmosphere of gentleness and sympathy. It is also a stone of fidelity, while over and above these gifts it is excellent for the sight, enlivening to the spirits and soothing in feverish states.

LOADSTONE.

This is the *Herculean Stone* of classical antiquity and *Pliny* includes it among gems, which is admissible on account of its most signal property, that of *magnetic attraction.* The *Egyptians* believed that it had great therapeutic virtues, and this notion was revived by *Mesmer,* but relapsed speedily into oblivion. Still the legends of blessed *Araby* say (1) that if the eyelids are rubbed with *Loadstone* the love of the beloved is attracted; (2) that those who wear it experience a growth of understanding and will accomplish all their desires; (3) that it facilitates delivery; and (4) that if reduced to a powder and swallowed by those who have been poisoned, it acts as an antidote.

MALACHITE

is a type of tranquillity, is efficient in preventing litigation, and brings success in business. It is one of the many symbols which represent hope.

MOONSTONE.

It is pure as the queen of sky, whose image is reflected in its name; it also makes for and maintains purity in those who wear it. It is a *symbol* of childhood, childlike nature and the clean heart in its openness. Even those who have grown old in the ways of the world, if they have not blotted out all early records of the heart, will find the *Moonstone* an evoker of enchanted memories—as it may be, of silver moons lighting the long past, of ever-sacred nights, nights of innocent kisses exchanged in times of betrothal or in first days of espousal. It is a giver of conjugal felicity and to some also of prophecy. I have not heard of it in medicine, except as a safeguard from contagion.

MARCASITE.

As this mineral substance is susceptible of a fine polish, it is sometimes included in the lore of precious stones. It has no title by its nature or indeed by imputed virtue. It is merely a symbol of sadness.

MOTHER OF PEARL.

This also has no warrant for inclusion, and I mention it only because it is usual to name it. There may have been *occult* qualities attached to it in the old days, because of its beauty, but I have met with no particulars.

ONYX.

This is another stone which is in everlasting and pious remembrance because of its place in the pectoral of *Aaron;* but in the domain of *folk-lore* it is to be regarded askance on several counts. As a *symbol,* it signifies dole, discord, sadness and fear. It is held to occasion sleeplessness; it evokes phantoms and spectres, produces grievous dreams and stirs up quarrels. Against these ominous qualities it has two counter-balancing virtues: in things physical it arrests hemorrhage, and in the moral order it renders the wearer chaste.

OPAL.

From the days of *Pliny,* the naturalists, the lapidaries, the poets have found the *magic* of the *Opal* put *magic* into their words concerning it. It possesses, in their descriptions, the fire of the *carbuncle,* the purple of *amethyst,* the brilliant green of *emerald.* It has concentrated the glories of morning; it is like a tear fallen from the moon; it is a rainbow veiled in white vapour; it is as stars of many colours shining in the Milky Way. But with all its beauty, it is a *Stone of Destiny* and that which it portends is ominous. It is fatal to love, or else the love which it procures is a consuming evil; at the best, from this point of view, it is the *symbol* of fickleness, variability and inconstancy of the heart and its affections. These opinions are, however, comparatively speaking, a recent growth of legend. In the days of *Albertus Magnus,* it was held not only to rejoice the heart of its owner but to make the heart amiable and beloved. Not only did it deserve to be called the *Child of Love,* but it gave beauty and wealth, was a buckler against misfortune, and he who carried it might even enjoy the gift of invisibility. The last quality has sometimes caused it to be regarded as the protector of thieves. Its most famous advantage was, however, that it turned pale in the presence of poison. Its lights also died out in the neighbourhood of its owner's enemy, while it blushed, as if with joy, when his friend was by. It was efficacious against contagion of the air, syncope, complaints of the heart and malignant diseases generally. When the bluish or milky tinge prevails in an *Opal,* it symbolises tears, prayers, pardon, and this kind increases fidelity.

PEARL.

It may seem not a little incredible, but the *pretiosa margarita* is richer in the adornments of poetry than in those of legend; it seems even to have been neglected by the *Kabalists*, notwithstanding the pearls of *Hagar*. It has been held to be a symbol of faith, purity, and religious ardor. It softens violence and anger, gives patience and peace of soul. It is said to be a sign of tears, but I assume that they may be those of joy as much as those of sorrow. This is all that I can tell you concerning it.

RUBY.

In the *dusky deeps* of this stone there is borne the burden of felicity. *It is an emblem of beauty and elegance; it banishes sadness and evil thoughts; it restrains unlawful desire; it soothes the troubled spirits; it insures respect from all for those who wear it, and smoothes a way to the realization of their lawful wishes.*

In the highest sense it symbolizes charity, the fervor of *Divine Love*, as also loyalty, valiance. It will be seen in this manner that the felicity of which it is the bearer may be truly a sweet yoke and a light burden. But there is another side of the picture, for some accounts make its qualities depend upon those which belong to the wearer. Valor may be replaced by audacity and even impudence, loyalty by cruelty and the lust of blood, and charity by wrath in the degree that is deadly sin. No doubt its felicity is then changed into the heavy burden of guilt. Among its minor virtues is that it is a defense against lightning; moreover, it counteracts poison, quenches thirst, strengthens the heart and relieves headache. It gives warning of coming misfortune to the owner by changing its color; and when fortune reigns again in his sky of destiny, it resumes its native hue. The Kabalists have assigned it to the sun.

SAPPHIRE.

It is under the influence of *Saturn*, according to the *Jewish Magi;* but these attributions vary in the different schools of symbolism; they are therefore subject to qualification and stand otherwise at their proper worth. It is of great scriptural importance, being the sixth stone on the *Rational of Aaron*, while tradition assures us that the *Rod or Wand of Moses* and the *Tables* of the Law were made of *Sapphire*. Here again the legend, like the attribution just mentioned, must stand at its value. As the *Wand* and *Tables* in question were used in offices transcending those of Nature, it is idle to object that *Sapphires* of such magnitude are found nowhere in the world. The story, however, has

a *symbolical* meaning. It is said that peace will encompass him who carries the stone on a pure and sincere heart; that it will defend him against the snares of the wicked and against consuming passions within his own fortress. It turns the heart to repentance and preserves the possessor from all evil. It is a lover of poverty—meaning, no doubt, the enlightened poorness or humility, nakedness and simplicity of those who are wise in *Magic*—wherein is a treasure of blessing. *It symbolizes justice, loyalty, beauty, nobility, truth and a pure conscience.*

TOPAZ.

This stone was allocated to the tribe of *Simeon,* and appeared as such on the *High Priest's Rational. Kabalism* refers it to the *Sun,* and all antiquity believed in its mysterious properties—as, for example, that it rendered the wearer invulnerable. This is on the authority of *Heliodorus,* in which case the mother of *Achilles* might have taken a simpler and better precaution than that of immersing her child in the *River Styx.*

The *Topaz* has also a high place in Christian traditions, for it symbolizes *faith, justice, temperance, mildness, clemency, true love, disinterested friendship and love exalted to the Divine.*

There was never a stone which stood for so many and such signal virtues. In the worldly sense, it confers riches and honors; it inspires horror of blood, expels sadness and melancholy—like the anti-toxic virtue, a recurring office of stones—and preserves from sudden death, almost a unique quality. It is said also that it calms troubled waters, as if it were a talisman for the macrocosmic world, but perhaps this may be taken in the sense of stilling the waters of the human soul, because it is claimed otherwise that it appeases angry passions. Finally, as the *Divining Rod* is held to indicate the place of hidden springs and wells of water, so the *Topaz* is a MAGNET FOR GOLD, attracting the precious metal, indicating buried treasures and revealing lodes and veins of gold beneath the earth.

TURQUOISE.

This is the *Forget-me-not* of the world of gems and is assuredly a perfect analogue or counterpart in stone of the gracious floral jewel. It does not seem to have any ancient history, whether legendary or otherwise, or at least outside of *Russia,* where it shares with the *Topaz* the virtue of insurance against violent death, including assassination, drowning and falls from heights. *Arab* nursing-mothers believe that it increases their milk. It gives the grace of activity, apparently in the physical order, and those who wear it can never fall into misery. It

is strengthening to the eyes, and a horse will not stumble which has a *Turquoise* placed in its hoof. The *Arabs* further say that it fills the human heart with hope and courage, that it insures love for its possessor, that it turns pale when disease befalls its owner, and that it bursts, like a broken heart, when he dies. It is generally a symbol of youth, and the PERSIANS find it efficacious if used as an amulet. It inspires young maidens with good and sincere thoughts.

TOURMALINE.

When exposed to the warmth of the fire or subjected to friction, this stone is said to become electric. It is said also that it polarizes light. I have not heard that it has more occult qualities.

THE ALPHABET OF GEMS AND PRECIOUS STONES.

As it is said that there is a destiny in names, and as gems are used occasionally on bracelets to form the name of the beloved person to whom they are given, I do not feel that this subject is entirely outside the somewhat elastic limits of this chapter. The alphabetical list which follows gives a few only out of many possible stones, less or more precious, and it shall be followed by an instance in point, to simplify still further a subject which in itself seems to be of uttermost simplicity and ease of practice.

A.—Agate, Amber, Amethyst, Aquamarine, Avanturine.
B.—Beryl.
C.—Chalcedony, Chrysoberyl, Chrysolite, Chrysoprase, Coral, Cornelian.
D.—Diamond, Diorite—a name of Green-Stone.
E.—Emerald, Essonite—being a variety of Jacinth.
F.—Fluorine, *i. e.*, Fluor Spar.
G.—Garnet, Girasol, Green-Stone.
H.—Heliotrope, an alternative name of Blood-Stone; Hyacinth, alternative of Jacinth and Zircon.
I.—Iris.
J.—Jacinth, Jade, Jasper, Jet.
K.—Kokeul.
L.—Lapis-Lazuli.
M.—Malachite, Marcasite, Moon-Stone.
N.—The Niccolo, a form of Onyx.
O.—Onyx, Opal.
P.—Pearl, Peridot—a form of Chrysolite.

Q.—Quartz, many varieties of which, besides Rock-Crystal, are capable of polishing, but their names do not begin with this letter.

R.—Ruby.

S.—Sapphire, Sapphirine—a blue Chalcedony; Spath Adamantine, Spinel.

T.—Topaz, Tourmaline, Turquoise.

U.—Uranite.

W.—Water-Sapphire, a variety of Iolite.

Z.—Zircon.

It is obvious that the selection of stones to symbolize a particular name must be made with considerable care, so that they may consort together, and as many letters are poorly represented, the matter must be often one of extreme difficulty. There are also letters to which no true stones are allocated. The *Amethyst, Diamond* and *Aquamarine* will answer for the name Ada; the *Diamond, Onyx, Ruby* and *Amethyst* represent that of Dora, but will look curious enough as the letters stand in their sequence, while transposition seems somewhat opposed to the spirit of the device. In such cases and where a certain letter of a name, as in that of Zoe, has no stone to signify its presence, a little ingenuity in *symbolism* will overcome the difficulty by substituting a characteristic word representing the recipient of the gift in the eyes of the giver or the meaning attached to the name. For example, *Dora* signifies a gift and *Theodora* a gift, while the word gift is symbolized by *Garnet, Iris, Fluorine, Topaz.*

STONES OF THE TWELVE APOSTLES.

St. Peter—The Jasper.
St. James—Chalcedony.
St. John—Emerald.
St. Matthew—Amethyst.
St. Mark—Beryl.
St. Simon—Sardius.
St. Andrew—Sapphire.
St. James the Less—Topaz.
St. Philip—Sardonyx.
St. Bartholomew—Jacinth.
St. Thaddæus—Chrysoprase.
St. Matthias—Chrysolite.

THE YEAR'S CHAPLET OF STONES.

The months have their jewels like the planets and as the allocations vary among different nations, the birth Table which follows is without prejudice to any competitors that may be met with in magical calendars and the lore of gems. It is understood generally that neither man nor woman can err in choosing the stone of his birth-month to be worn in preference to others; it should have particular auspices of fortune on the natal day and throughout that month.

January—The Garnet and Zircon.

February—The Pearl, for which Slavonic traditions substitute the Amethyst.

March—Jasper, or, according to the Slavs, Ruby.

April—The Diamond, or, according to the Slavs, Sapphire.

May—Aquamarine.

June—The Agate, according to the Slavs.

July—The Ruby, according to the Latins; otherwise, Cornelian.

August—Moonstone, or Sardonyx.

September—Chrysolite, according to the Slavs, but the Latins have substituted the Sapphire.

October—The Opal.

November—The Topaz.

December—Malachite, according to the Slavs, and also Turquoise, which is the more general attribution. Chrysoprase is another alternative.

CHAPTER XXIV.

Dreams And Visions.

THEIR INTERPRETATION AND OCCULT MEANING.

DREAMS are infused or otherwise occasioned in the soul of man for his instruction and warning. The interpretation of dreams can furnish revelations of our destiny, like some other *occult* sciences. As regards the interpretation itself, there are neither general nor particular laws, but there is a very large body of meanings or explained cases which cover most of the experiences obtained in sleep; and these meanings are a result of ancient observation which has come down to our days. The Chaldeans, Assyrians, Greeks and Romans believed in the importance of dreams, and sought to explain their meaning. The general interpretation, or recognized facts, was formulated by the Hindus, who say that when the body is asleep the spirit maintains its vigil, proceeds at will wheresoever the body can go, and beholds all that the physical eyes can discern in the waking state. Certain gifted souls can transcend the normal sphere of vision and enter into hidden worlds.

There are four kinds of dream, to which different names are given, according to the quality of each: the *first* is simple dream, the *second* vision, the *third* reverie, while the *fourth* is called apparition. In simple dream the truth is held to be manifested under certain *symbolic images;* it is a kind of picture-writing or pageant enacted within the *psychic* nature of the dreaming man, but sometimes in such a manner that he is actor-in-chief. As an instance of the simplest kind, *Pharaoh* beheld a group of seven fat kine and then another group consisting of seven lean beasts, but it was *Joseph* who gave him the meaning. *Septimus Severus* succeeded *Pertinax* after dreaming that he had taken possession of the horse which threw the emperor mentioned. *Queen Hecuba,* with child of the notorious *Paris,* brought forth in a dream a firebrand which consumed the city of *Troy. Astyage, King of Medea,* saw his daughter give birth to a vinestalk, and in due course he became the grandfather of illustrious *Cyrus.* The *Queen of Macedonia* dreamed that she was stamped on the breast with a *seal* representing a lion, and this took place when she was bearing the great *Alexander* within her. *Amilcar* was warned in his sleep that he would sup on the morrow in a beleaguered

city, and he entered one as a fact, but it was in the guise of a prisoner of war. Dreams of this kind are endless.

The usual characteristic of *vision* is that it takes place in the waking state, and at its highest it may be that which is understood as *Spiritual Revelation.* A simple instance, apart from any message, is when *Jacob* was met by the angels (spirits) at the place which he called *Mahanaim.* There are also visions of the night which are distinguished by their importance from dreams, but the distinction is somewhat arbitrary. The three *Magi* were warned in this manner not to return to *Herod;* the angel (spirit) commanded *Joseph* to take the young child and his mother and flee into *Egypt;* the ladder which was shewn in his sleep to *Jacob* is classed as a vision rather than a dream. On the other hand, prophetic experiences like those of *Isaiah* represent vision in the absolute sense of the word and are apart from experiences in slumber, whether these are great or small.

Reverie, as it is commonly understood, is synonymous with the state of brown study, or intense preoccupation; as such, it is without consequence and calls for no interpretation. There is, however, an arbitrary use of the term which is found in a few works on the interpretation of dreams; it is concerned with the repetition in sleep of strong impressions present to the mind during the waking hours. That which has been thought—and deeply in most cases—in the day is dreamed during the night. Persons who are afraid of certain unwelcome encounters are apt to dream that they have actually occurred. So also he who is always brooding over money will have it with him in his sleep, and a substantial supper in the evening may reappear as a banquet at night.

I am following an old Hindu classification without pretending to sustain its especial merits. The use of the term *apparition* to distinguish a fourth aspect of dreaming seems to identify the state with that of hallucination, because such apparitions are said to be seen by those who are decrepit and weak in mind, or else by young children. *Veridic* apparitions would belong to the order of visions. The reader will be likely to dispose rather summarily of a tabulation which will have little to his purpose, and he will be satisfied to regard dreams as things heard, seen and acted in sleep, while *visions,* as intimated already, are experiences in the vigil of waking life.

In respect of dreams, it has been laid down by interpreters that those which are only remembered in part are useless for explanatory purposes; that those which occur immediately after retirement are not to be trusted, because the process of digestion is still at work in the organism; and that those which belong to the break of day *are those which may enter into the realm of seership.*

There are further two chief kinds of dreams, as dreams are understood by the classification already made. The *first* kind is called specu-

lative or contemplative. A case in point is that of the prisoner who dreamed that he was about to be hanged and that the rope was already round his neck, when one who stood near drew his sword and set him free. This was realized next day, for he was condemned to death and was already in the executioner's hands, but was rescued by armed men employed by his friends for the purpose. The second kind is called *allegorical* or speculative, and their fulfilment is never of the literal and actual class. The communication is by way of *enigma* and *symbol*. To see a *serpent* in dream portends enemies and ingratitude; an appearance like that of an angel (a spirit) is understood to mean revelation. That which is signified does not as a rule come to pass for at least several days. It is to be remarked that only persons of pure life, temperate habit, clear understanding, clairvoyant sight, and sound judgment are likely to have important dreams; excesses, in eating and drinking especially, tend to cloud the bond of kinship which subsists between the present and future. The dreamer's physical and other conditions must therefore be known or must be gauged approximately, before his experiences in sleep can be translated for his own or for our instruction. The gift of interpretation, moreover, is a gift of seership; it is not possessed by many and at its highest is a faculty confined to few indeed. I should not recommend that any but advanced occult students attempt it on their own part, especially in the case of others, as the guidance usually involved by reading in the *Book of the Sleep of Life* is not without its responsibilities. It may happen that in our own experience we enter into the sphere of *Dream-Symbolism* and a light may come to us regarding that which is signified. It should be observed and checked with care, for it may be the sign of an awaking gift. Its development is possible only in life on the path of *adeptship*, and *adeptship* is a synonym of *sanctity*. For the ordinary man and woman, taken even at the best and highest, there is no other course open but to study the records of the past, and some extracts from the findings are, for this reason, provided in the present place.

TABLE OF THE DAYS OF THE MOON FOR THE INTERPRETATION OF DREAMS AND VISIONS.

The first day of the *Moon* is that of the *New Moon*, when the *Moon is new* in the morning. But when the *New Moon* arrives in one of the evening hours, the first day is counted from the morning after. The *lunar* month has sometimes 29 days and sometimes 30, including, of course, that period during which it abides in the hiddenness.

First Day of the Moon: Dreams are fortunate.
Second Day: That which you have dreamed has no truth in it.
Third Day: Dream is without consequence.

Fourth Day: Dreams are fortunate, and you may look for their fulfilment.

Fifth Day: They are entirely futile, and nothing can follow therefrom.

Sixth Day: Be very careful, and see that you tell your dream to nobody.

Seventh Day: Keep your dream in mind, because there is truth in it.

Eighth Day: Something will follow from your dreaming: it has a purpose.

Ninth Day: You will see a result at once.

Tenth Day: It will be true and will come to pass with joy.

Eleventh Day: The realization will be with you in four days.

Twelfth Day: You will have cause to remember your dream, because it will be realized by its opposite.

Thirteenth Day: That which you dream will be true, and there is no question concerning it.

Fourteenth Day: It will happen, but long after.

Fifteenth Day: The realization will be with you in thirty days.

Sixteenth Day: That which you have dreamed will come to pass.

Seventeenth Day: Tell no one till the third day thereafter.

Eighteenth Day: Be careful; the dream is likely to be made void.

Nineteenth Day: Keep it in your mind: you will have joy in the heart because of it.

Twentieth Day: You will assuredly see the result; and that in four days' time.

Twenty-first Day: Put no trust therein, for nothing will come of it.

Twenty-second Day: Be patient for a few days only, and you shall see what you shall see.

Twenty-third Day: The dream will be fulfilled in three days.

Twenty-fourth Day: It will bring you much satisfaction.

Twenty-fifth Day: It will come to pass in eight or nine days.

Twenty-sixth Day: Take heed: this is important for you.

Twenty-seventh Day: Great contentment will follow hereon.

Twenty-eighth Day: It is true and will come to pass with joy.

Twenty-ninth Day: Rest assured—the dream is true.

Thirtieth Day: It will come to pass on the same morning.

SYMBOLISM OF THE FOUR ELEMENTS IN THE WORLD OF DREAM.

A.—THE PRESAGES OF FIRE.

1. Those who are accustomed to see fire in their sleep are prompt and choleric in their temperament. The dream of fire is usually an

aftermath of anger, to which the person so troubled has been subject the day previously.

2. To be scorched in dream signifies an attack of slight fever.

3. To see a slow fire, without sparks or smoke, argues perfect health; sometimes an abundance of good things; and sometimes a feast or other rejoicing in the company of relatives and friends.

4. A great fire, full of sparks and smoke, foretells unwelcome news or quarrels of a minor kind.

5. To see fire extinguished means poverty, want, bad fortune; but in the case of a sick person, it means speedy cure.

6. A lighted candle or lantern, burning brightly, promises restoration to health, supposing that the dreamer is ill. It is also a sign of marriage for single persons, and generally of success in undertakings.

7. A lantern or candle burning in a dull manner, or extinguished, forebodes sadness or sickness, but neither will last long.

8. To dream that one is in a ship and watching a far-off light burning clearly means that no wind will trouble us and that we shall come into port safely. This may refer to enterprises as well as voyaging.

9. It is a good sign to dream that one is holding a lighted torch. In the case of young people, they will be fortunate in love, will attain their end, overcome their enemies and be honored and welcomed by everyone.

10. To dream that another person is holding a lighted torch signifies that the evil which we have done will be discovered and that requital will follow.

11. An extinguished torch has the opposite meaning in each of the above cases.

12. To see a house burning with a clear, silent, unconsuming fire means possessions for those who are destitute, riches and inheritance. Those who are rich already will have honors conferred upon them, whether in the way of charges, dignities, or otherwise.

13. But if the fire is violent, crackling, and if the house seems about to be consumed, the opposite of these is portended.

14. When a man dreams that his bed is burning, this threatens damage, sickness, or unpleasantness for his wife. The significance is the same for a woman.

15. The burning of household goods, involving their destruction in this manner, means damage or contrariety for the master of the house.

16. The burning of the lady's boudoir, or the larder, means sickness or bad news for the mistress of the house.

17. The burning of the kitchen means the loss of the cook, or one or more of the servants.

18. Complete destruction of the shop by fire means loss of possessions.

19. The destruction of the front windows by fire portends the loss

of a male relative; the back windows threaten the same event in respect of a female relative.

20. The burning of doors means great misfortune for one of the family—possibly the dreamer himself.

21. To dream that the bedposts are on fire but are not consumed means that the male children will be fortunate.

22. The destruction of the upper part of the house by fire denotes loss of goods, loss of a law case, or loss of friends.

23. To dream that one is lighting a fire and that it takes light at once, signifies the birth of fortunate children, who will do honor to their mother. The lighting of a lamp or candle carries the same meaning.

24. If it is a married woman who lights either, this shows that she is with child and will be happily delivered of a child, whose life will be fortunate.

25. To dream of lighting a fire with great difficulty and that it goes out at once announces loss and vexation to the housewife and to the dreamer also.

26. To see a house entirely burned down foretells loss, illness, or great vexation to the owner; to see a town so destroyed denotes famine, war, or pestilence therein.

27. Weariness, injury, slander and loss of friends or at law are prognosticated when the sleeper sees his clothes consumed by fire.

28. The destruction of harvested wheat by fire means an epidemic disease; but if it should be on fire without being consumed, fertility and plenty may be expected by the dreamer.

29. To see one's self on fire and suffering thereby signifies envy, displeasure, wrath, or quarreling.

30. To dream that one is carrying a torch of lighted straw in a public place signifies honor and success in business.

31. To dream of burning one's finger betokens envy and evil.

B.—THE PRESAGES OF AIR.

1. Those who dream that the air is serene and clear will be loved and esteemed by everyone; their enemies and those who envy them will seek reconciliation.

2. People who are accustomed to dream about air are considered to be of sanguine temperament.

3. To see the air pure and cloudless shows that what has been lost or stolen will be recovered, victory will be obtained over enemies, any pending lawsuit gained, the dreamer will be loved by all, and if he is about to travel, he will have a good journey or voyage.

4. To see the air disturbed, cloudy, and darkened, forebodes sadness,

sickness, melancholy, and difficulties in business—in a word, the opposite of all that is announced by clear air.

5. To dream of breathing soft and warm air indicates that the life and habits of the sleeper are pure, peaceable, and pleasant, that the business and journeys undertaken by him will succeed to the height of his wishes.

6. To see rain falling gently, without storm or high wind, promises gain in husbandry.

7. The opposite of this spells the opposite in husbandry, with loss and damage of goods to merchants.

8. To dream of long, heavy rains, hail, tempest, and lightning signifies ambitions, fatigues, dangers, and losses. For poor people, however, it indicates repose.

9. To see snow and ice in winter means nothing; it may well be the remembrance of yesterday. But when it is not in the winter, good harvest and all plenty are foreshadowed in husbandry. On the other hand, for merchants and business men it intimates hindrance in commerce and in journeys or voyages. For soldiers it may mean good luck, or alternatively uncertainty in their enterprises.

10. To see hail in dream portends trouble and sadness: it may also mean that the most secret and hidden things will be made manifest.

11. To see a thunderbolt fall close by one in still weather signifies that the dreamer will have to take flight, perhaps even to leave his country. This is the case especially with people in high positions. If the bolt falls on one's head, or on houses, it spells danger.

C.—PRESAGES OF FIRE IN HEAVEN.

1. To see a great blaze in the sky denotes aggression on the part of enemies, as also poverty, desolation, and famine. Enemies will come from the quarter whence the fire descends. If it is darting fire, falling in several places, the sign is still more unfavorable.

2. To see flaming torches or branches and trees of fire coming down from heaven means war, quarrels, sterility, and the dreamer is menaced with a wound on the head, or other great danger.

3. To see a still, pure, and bright fire in heaven is a menace to some prince or distinguished noble.

D.—THE PRESAGE OF WATER.

1. Those who are accustomed to dream of water and that they are immersed therein are of phlegmatic disposition; they may be subject to inflammations and colds.

2. To see very clear and quiet river water is a good augury, especially for travelers, litigants and judges.

3. To see it disturbed means that one is threatened by someone in a high place, or may fall into disgrace with one's master. Litigants will be in difficulties and likely to be judged wrongly.

4. To dream that one is in a rapid river and cannot get out threatens danger for the dreamer, or sickness, or a protracted lawsuit.

5. To dream that one is swimming in a great river signifies imminent peril.

6. To see a clear river gliding past one's chamber prognosticates the coming of some wealthy and generous person, who will bring profit to the dreamer; but if the water is troubled and seems to be damaging the furniture of the room, this means turmoil and disorder, occasioned by enemies of those who dwell in the house.

7. A rich man who dreams that a clear stream is running near his house will soon be in possession of some lucrative and honorable employment, and will be the mainstay of the unfortunate.

8. To see a stream of troubled water signifies loss and damage by fire, lawsuits, or enemies.

9. To see a well full of excellent water, in a meadow is a favorable sign: he who dreams it will make good purchases; he will marry very soon, if he has not done so already, and will have good and obedient children.

10. To see a well overflowing with water predicts loss of goods, or some great misfortune which will befall a relation of the dreamer. In the case of a woman, she is menaced with the loss of part of her property.

11. To dream of a small pond means that a man will be loved by a beautiful woman; but if it is a woman who dreams, she will obtain that which she desires.

12. To be in a boat on a river, lake, or pond, where the water is clear, is a sign of joy, prosperity, and success in business or occupation.

13. To see streams or fountains of clear, running water presages the rapid cure of a sick dreamer; but if the water is foul or disturbed, this signifies slow recovery.

14. If a young man dreams that he is drawing clear water from a well, it signifies that he will be married presently to a beautiful girl, who will bring him a dowry. But if the water is troubled, he will experience difficulty in his courtship.

15. If he dreams that he is giving others to drink from clear well water, this bears witness that he will enrich them; but if the water is troubled, he will prove a cause of loss to them.

16. To dream that one's brook, pool, or spring is dried up presages impaired fortune.

17. To dream of water springing up in a place which is unlikely to all appearance promises anxieties, care, and affliction.

18. To dream that one draws such water means that the evil fortune will continue for a longer period.

19. To dream that such water ceases to flow means an end of the trouble.

20. To drink warm water announces mischance occasioned by enemies; the consequent inconvenience will be more or less in proportion to the warmth of the water. Cold water presages good things; warm or boiling water, things that are evil.

21. To see a bath means pain or affliction.

22. To dream of taking a bath and finding it too hot means displeasure and affliction occasioned by relatives. Here also the amount of trouble is regulated by the temperature of the water.

23. To dream of undressing without entering the bath means that the distress to come will be transient.

24. To dream of taking a bath and finding it too cold has the same significance as the opposite extreme; but if it is temperate, the omen is good.

25. To dream of carrying water in a broken vessel, which cannot contain it, denotes loss and other damage, deception on the part of those who have been entrusted with our goods and money, or robbery by an unknown person.

26. If the water so drawn is not lost, the possessions will be saved with difficulty; if part is spilt, a partial loss may be expected.

27. If the dreamer buries vessel and water in the ground, a substantial loss is likely.

28. To be given in sleep a glass full of water portends that the dreamer will soon be married and that his wife will bear him children. Glass always signifies wife or woman; water means abundance, increase, and multiplication.

29. If the glass is broken it denotes the loss of several friends.

30. If a preacher dreams that he gives his congregation clear water to drink, this means that the word of God will come forth from his lips and will be the instrument of their salvation.

31. If the water is clouded, he will fail to turn their hearts.

32. To dream of spilling water in one's own house foreshows loss and affliction, the extent of these being in proportion to the quantity of water.

E.—PRESAGES OF LIFE AT SEA.

1. He who dreams that he is on board ship, and is neither nervous nor otherwise disturbed, will have joy in the success of his affairs; but if the water is stirred by tempest he may look for the opposite.

2. To be on a boat or ship which seems about to founder is a sign

of peril, unless the dreamer is in captivity, when it will be a token of coming liberty.

3. To see an anchor signifies safety and certain hope.

4. To dream of ship's rigging betokens news of debtors or of persons in one's employment.

5. To see the ocean blue and rippling slightly signifies joy and means of success in business.

6. If the sea is utterly becalmed, it means delay and protraction.

7. If it is tossed by tempest, there is promise of affliction, loss, and adversity.

F.—THE PRESAGES OF EARTH.

1. He who dreams that he has been given a pleasant piece of ground will have a handsome wife, whose good looks will correspond to the beauty of the land which has become his own in sleep.

2. If it is a spacious area, having gardens, springs, meadows, coppices, and abundant orchard, this means that his wife will be pure and prudent, as well as beautiful, and that they will have handsome children.

3. To see the land covered with wheat bespeaks money and profit, with needful care and toil.

4. To see it covered with vegetables means trouble and affliction.

5. To see it covered with millet foretells great wealth, wealth acquired without difficulty and with joy in the winning.

6. When these dreams are experienced by a wise man, they promise riches and contentment of the mind.

7. To see black earth forecasts sadness, melancholy, and credulous weakness.

8. To dream that the earth trembles signifies danger in business matters.

9. To dream of a great earthquake means that the king or government of the country will perform some public act which will gratify all the people.

10. A slight earthquake presages loss by a lawsuit affecting the house in which the dreamer is sleeping.

11. To dream that walls, doors, and roofs collapse in consequence of an earthquake denotes ruination for the owners of the building.

12. If a king or prince dreams that his palace or throne is cast down by an earthquake, he may expect great adversity.

13. To dream that a mountain has fallen into a plain means the downfall of some great peer or noble.

14. To dream that a town of our acquaintance is engulfed by an earthquake is a sign of war and famine; but if the town is unknown to the dreamer, the nation to which it belongs will perish through the same causes.

15. To kiss the earth means sorrow and humiliation.

16. To dream of falling into a great ditch, or down a precipice, portends (*a*) great injuries, (*b*) serious danger, or (*c*) that our possessions are menaced by fire through the action of an incendiary.

17. To dream that one is in the meadows is a good sign for agriculturists and shepherds, but it prognosticates an impediment in business for other persons.

18. To dream that one is traveling along a good road, and one that is straight and pleasant, signifies joy, prosperity, success; but a bad road is to be interpreted in the opposite sense.

G.—PRESAGES OF VEGETATION.

I. Flowers.

1. To hold and inhale the scent of flowers in their proper season means joy, pleasure, and consolation.

2. But if they are out of season: (*a*) White flowers mean impediment in respect of designs and failure in enterprises; (*b*) yellow flowers mean less serious impediments; (*c*) red flowers mean that either impediments are slight or that success may be expected.

3. To hold and inhale the scent of roses in season is a good sign for everyone, except those who are ill or are in hiding through fear. These are (*a*) in danger of recovering slowly and (*b*) being found out.

4. The opposite of all this is to be understood if the roses are out of season, so therefore while it is a bad omen in general, it promises quick recovery to the sick and a safe asylum for those desiring concealment.

5. To dream of lilies out of season is a pledge of hopes realized.

6. If a women should dream of laurel, olive, and palm trees, it means that she will bear children, supposing that she is already married.

7. If they are seen in dream by a maiden, it is a sign of her speedy marriage.

8. If they are seen in dream by a man, they denote friendship, joy, prosperity, abundance, and great success in undertakings.

II. THE HERB-GARDEN.

1. To dream of smelling sweet marjoram, hyssop, rosemary, sage and herbs of this kind presages toil, sadness, and weakness, except for medical men, and it is favorable in their case.

2. To dream of eating or smelling herbs of strong scent—radishes, garlic, onions, leeks, and so forth—augurs the disclosure of hidden things and quarrels with servants.

3. To dream of herbs which are used in salads and other vegetables which can be eaten uncooked—lettuce, sorrel, and purslain—signifies afflictions and difficulties in business.

4. To eat medicinal herbs, like bugloss, fumitory, and borage, promises liberation from weariness and expedition in business affairs.

5. To dream of eating cabbages, colewort, or kale foretells vexation.

6. Turnips and cucumbers symbolize vain hopes.

7. Some of the herbalists have ruled that if sick people dream of eating melons and cucumbers, this is a prediction of their recovery.

III. WHEAT AND OTHER CEREALS.

1. To see ears of harvested corn in sleep, and to pluck some of them, typifies profit and riches.

2. To see much corn in sheaves predicts an abundance of good things and benefit for the dreamer.

3. To see a few sheaves only means dearth and necessity.

4. To dream of eating white wheaten bread portends profit to those who are rich, but detriment to the poor.

5. To dream of eating black bread means profit to the poor and loss to those who are rich.

6. To dream of eating a barley-stew is a sign of gain and profit.

7. To see a barn full of corn is a pledge of marriage with a rich woman, success in a suit at law, inheritance of landed estate, wealth gained by trading, gift, or otherwise, as well as feasts and rejoicings.

8. To dream of eating well-cooked peas denotes felicity and great acceleration in business things.

9. To eat beans in sleep denotes noise and dissension.

10. To dream of lentils signifies corruption.

11. To dream of rice signifies abundance, or obstruction.

12. To dream of dry millet means want and poverty.

13. To see or eat mustard-seed is a bad sign, except for doctors, to whom the dream is favorable.

IV. TREES AND FRUITS.

1. To see a fine oak in dream promises wealth, profit, and long life.

2. To see an olive-tree bearing olives denotes peace, mildness, concord, freedom, dignity, and the enjoyment of lawful things desired by the heart.

3. To dream of picking up fallen olives signifies pain and labor.

4. To see a laurel is the sign of victory and pleasure, and in the case of a married man it promises some inheritance through his wife.

5. To see a cypress denotes vexations, afflictions, and delay in business matters.

6. To see a pine, medlar, or service-tree spells idleness.

7. To see apple-trees and eat sweet apples means joy, pleasure, and recreation, above all for women and maids.

8. To eat almonds, walnuts, and hazel-nuts is an omen of troubles and difficulties.

9. To see figs in their season is a sign of joy and pleasure, but it is the opposite if they are out of season.

10. To see a vine typifies abundance, riches, and fruitfulness.

11. To eat ripe grapes speaks of joy and profit.

12. To see and partake of oranges threatens wounding, pains, and vexations.

13. Mulberries have the same significance.

14. To see and to eat peaches or apricots in season is a pledge of contentment, health, and enjoyment.

15. If they are out of season, they speak of vain hopes and failure in business.

16. To see and to eat ripe pears foretells joy and pleasure, but it is the reverse if they are sour and wild.

17. To see a mulberry-tree in dream means a wealth of good things, including a promise of children.

18. To find hidden nuts means the discovery of a treasure.

19. To see mulberry-trees, almond-trees and to partake of their fruit, is a sign of joy, consolation and diversion; but if they are withered, barren, leafless, fallen, burnt or blasted by lightning, they foretell weariness, fear, displeasure and suffering.

20. To gather the fruit of a pomegranate-tree means that the dreamer will be enriched by a man of wealth; but if the fruit is not ripe it denotes illness or trouble occasioned by the wicked.

21. To dream of gathering fruits and finding them rotten is a sign of adversity or the loss of children.

22. To dream that one has climbed a great tree speaks of approaching elevation to some degree of dignity and that others will be under our rule.

23. To dream of falling from a tree and being scratched by brambles, or hurt in some other manner, portends the loss of favor with influential persons.

H.—PRESAGES OF BIRDS AND INSECTS.

1. To dream of an eagle in a high place, or flying through the mid-heaven is good for those who are starting on some great undertaking, especially in military affairs.

2. To dream of an eagle swooping down on one's head is a sign of illness.

3. To dream of being carried off by an eagle has the same import.

4. If a woman gives birth to an eagle in dream, this predicts that she will bear a child who will attain greatness and will rule others.

5. To see a dead eagle means loss to those in high places and gain for those in poverty.

6. To see birds of prey or those used in hawking signifies increase of fortune and honor for the rich and some change of position for the poor.

7. To see a raven in sleep is a bad sign and above all for a husband, who may have cause for grave self-reproach. In the case of a wife or woman it prognosticates deep affliction.

8. To see a rook or carrion-crow signifies despatch in business matters.

9. To see a starling portends a slight displeasure.

10. To see doves is a good sign: there will be joy and pleasure in the house and success in business.

11. To see cranes or storks flocking through the air means the approach of enemies or envious relations. In winter they denote bad weather.

12. To see two storks together promises marriage and birth of children, who will be good and profitable to their parents.

13. To see a swan is the pledge of coming gayety and the revelation of secret things; it also means health to the dreamer.

14. To see a singing swan is of evil augury.

15. To see a swallow is the gage of a good wife, good news and of blessing on one's own home.

16. To see a nightingale has the same meanings.

17. To see bees signifies gain for the country people and loss for the rich.

18. To dream that bees have made their honey in some part of the house speaks of dignity, eloquence and success in business.

19. To dream of being stung by flies, especially wasps, portends weariness and troubles caused by the envious.

20. To see many birds foretells assemblies and lawsuits.

21. To hear a cock crow announces joy and prosperity.

22. To see two cocks fighting means feud and warfare.

23. To see a peacock means a beautiful and wealthy wife, who is a favorite with the great of this world.

24. To see a hen with its chickens presages loss and damage.

25. To see a capon or hear a hen crow is significant of sadness and weariness.

26. To see partridges is an omen of dealing with unscrupulous, ungrateful and evil women.

27. Quails are prophetic of bad news by sea, disputes, bickerings, larceines, ambushes and treason.

28. All night-birds—screech-owl, common owl, or bat—are of evil augury; those who see them in dreams should enter into no new undertaking on the following day.

29. To dream of eggs promises gain; but if they are in very great numbers, anxiety and litigation may be expected.

30. Grasshoppers, may-bugs, crickets and cicadas signify great talkers, bad musicians, and needy people who plunder the country-side. This dream offers no good prospect to the sleeper, at least during the first day following.

31. To see scorpions or caterpillars presages trouble occasioned by the envious.

32. To dream of earth-worms denotes that enemies are seeking to take us by surprise and injure us.

I.—PRESAGES FROM REPTILES AND FISHES.

1. To dream of a dragon means a meeting with some influential person, with one's master, or with a magistrate.

2. To see a serpent twisting and coiling denotes that one has enemies: it stands for hate and sickness.

3. To see a serpent otherwise signifies treason on the part of a woman.

4. To dream that one destroys a serpent signifies victory over enemies and jealous people.

5. To see basilisks and lizards promises loss or opposition arising from secret enemies.

6. Frogs signify flatterers, babblers and ignorant persons.

7. To dream of catching large fish is a token of profit in proportion to the quantity taken.

8. To catch small fish is a mark of coming sadness.

9. To see fish of many colors promises recovery to the sick, but to those who are well it means injuries, quarrels, or pains.

10. To eat big fish in a dream is an omen of inflammation, colds and depression.

11. To dream of fishing-nets is a sign of rain or some other change in the weather.

12. To see dead fish in the sea is a portent of vain hopes.

13. If a woman who is with child dreams of giving birth to a fish, her actual offspring will be a fine child who will attain length of days.

K.—PRESAGES OF QUADRUPEDS.

1. He who sees a lion in his sleep will speak either to his sovereign or to some illustrious soldier.

2. To dream of fighting with a lion is the pledge of a struggle with

some courageous opponent; and if a victory is gained in the sleep-life, it will be gained in the life of day.

3. To ride on the back of a lion signifies princely protection, or at least that of an influential person.

4. To be afraid of a lion in sleep is to have merited the royal displeasure, or that of some great person.

5. He who dreams of eating lion's flesh will be enriched and covered with honors.

6. To dream of finding the hide, liver or marrow of a lion means that one in high place will obtain the treasures of his enemies and that an ordinary person will grow rich in a short time.

7. If a king dreams that he is carried off bound by a lion, he will be made a prisoner.

8. If he dreams that a lioness and her cubs are in his palace, this signifies that the queen and the royal children will cause him much satisfaction.

9. Dreams about leopards are of the same significance as those concerning lions, allowance being made for the craft of the former beasts and for the generous qualities ascribed to the latter.

10. To dream of an elephant stands for fear and danger, but the testimony of interpreters differs on this point. It is said also to denote a rich man who may bring fortune to the dreamer.

11. To dream of riding on an elephant may be a presage of approaching illness.

12. To dream of giving food and drink to an elephant means entrance into the service of some great personage, to the profit of the dreamer.

13. To see a bear signifies an enemy who is wealthy and powerful, but awkward, ridiculous and insolent.

14. To dream of overcoming a wolf means triumph over an avaricious, cruel and disloyal foe.

15. To be bitten by a wolf has the contrary meaning.

16. To dream of combating a fox indicates a dispute with a crafty and acute enemy.

17. He who dreams that he has a tame fox at home will fall in love with an evil woman and be a slave to her; or alternatively, he will trust a domestic who will abuse his goodness.

18. To see lynxes, martens or weasels will bear a similar interpretation.

19. To dream of chasing or capturing a wild boar means hunting or cornering an enemy possessed of that animal's qualities, which are rage and cruelty.

20. To dream of carrying the head of a wild boar recently taken in the chase means speedy triumph over our most powerful enemy.

21. When swine are beheld in dream they stand for idle and good for

nothing people, who seek to live at their ease by preying on others. They also represent misers.

22. To dream about dogs that belong to us denotes faith, courage and affection in friends.

23. To dream of strange dogs signifies dangerous enemies.

24. To dream that a barking dog is rending our clothes gives warning of a nenemy in some lower walk of life who is slandering and trying to disgrace us.

25. The cat is supposed to stand for a clever thief, and to dream of fighting with a cat or destroying one means casting a thief into prison or in some way putting an end to his activities.

26. To dream of having a cat's skin means that the thief's spoil will come into our hands.

27. To dream of being scratched by a cat signifies illness or afflictions.

28. To dream of monkeys is significant of malicious, weak, strange and unknown enemies.

29. To dream of killing a stag and taking its horns and hide means inheritance from an aged person, or the defeat of deceptive, cowardly and retreating enemies.

30. To see ourselves owners of much cattle, horses and so forth, signifies wealth and plenty.

31. To dream of being butted by a ram threatens punishment by law.

32. An ass seen in sleep means a good servant who is profitable to his master, or else an inept and ignorant fellow.

33. To see a mule in dream is a promise of contrariety.

34. To dream of an ox is to dream of a faithful servant.

35. To dream of a bull signifies some person of importance, and as the bull does good or otherwise to us in our sleep so will his representative in waking life.

36. It is always of good augury to see or get possession of a horse and also to be riding on one.

37. To dream of riding a fine horse, full of courage and activity, and well harnessed, means marriage with a handsome woman, wealthy and of high birth; but this is on condition that the horse is understood to be ours. If it belongs to another, joy, honor and possessions will come to us through an unknown woman.

38. He who dreams of riding horse or mare over a hard and rugged road, without the animal stumbling, will obtain honor, dignity and renown.

39. To be carried by a long-tailed horse means reinforcement of friends who will help our enterprises.

40. If the horse limps in our dream, obstacles will interfere with our design.

41. To dream that someone is riding one of our horses against our will denotes an attempt to seduce one of our servants.

42. Other interpreters say that to ride a bold and fiery horse is a pledge that the dreamer will be honored by the public and esteemed by the great.

43. If the rider spurs such a horse and has him fully under control he will be advanced in offices and dignities: his honors will be in proportion to his performance.

44. In the dreams of kings, a white horse has reference to the person of the coming queen and promises that she will be beautiful and good.

45. A black horse in the same case refers to a rich but wicked woman.

46. To dream that a young, frisky and well-harnessed mare comes into one's house signifies speedy marriage with a fair, young and wealthy lady, by whom our happiness will be insured. But if the mare have no saddle and is not good to look at, a female servant is signified, or a mistress who will bring nothing.

47. To be riding through the streets of a large town, followed by a cheering crowd, presages that the dreamer will be at the head of some popular faction.

L.—PRESAGES OF PERFUMES.

1. To dream that one's head is perfumed with oils, essences or powders signifies great self-esteem and pride exhibited to others. In the case of a woman she will glory in the exercise of power.

2. To dream of being adorned and to think that one is looking at one's best speaks of coming danger, through illness or otherwise.

3. The easterns say that to dream of being perfumed means that we shall be esteemed by our neighbors and agreeable to all about us.

4. He who dreams of exuding bad adors will soon prove hateful to others.

5. He who dreams that he has been presented with aromatic or scented waters will have good news in proportion to the quality and extent of the gifts received in sleep; he will make a substantial gain and acquire honors.

6. He who dreams of distributing scents to his friends will have news advantageous to himself and those about him.

M.—PRESAGES OF WOUNDS.

1. To dream of being wounded by a sword and like to die thereof signifies that the sleep-victim will have pleasures and benefactions from the hand of the person who has appeared to maim him, and that they will be in proportion to the number and severity of the blows.

2. To be so wounded by a person in high place, and especially by a ruler of the land, means benefits from that person in the proportion above mentioned.

3. If a woman is wounded in dream or strikes with the sword in self-defense, or in some other good cause, she will receive honors and, if she be married, will give birth to a male child.

4. If a royal person, or some one in high command, is struck upstanding by sword or knife, and if the attacking party be one of mean estate, the dreamer is in danger of being killed or cast down from his high position.

N.—PRESAGES OF HAIR.

1. If a man dreams that his hair is long like a woman's, this denotes poltroonery and effeminacy, or otherwise, deception by a woman.

2. To see a woman without hair signifies famine, poverty and sickness.

3. To see a hairless man has the opposite meaning.

4. To see mixed hair is an omen of pain and weariness, sometimes of injuries and quarrels.

5. To see very black hair, which is also short and frizzled, promises suffering and sadness.

6. To dream of combing one's hair and being unable to draw the comb through announces long toil and a suit at law.

7. To see a head with the hair well-dressed means friendship and freedom from bad business.

8. He who dreams that his beard or head is being shaved will be in danger of losing a substantial part of his possessions, or of falling ill, or of losing one of whom he is fond.

9. To see hair fall off signifies weariness and loss of goods.

10. The soldier who dreams that his hair is very good and abundant will become terrible to his enemies—supposing that he is a person in command—will acquire a great reputation and will subject many provinces.

11. To dream that one's hair has whitened means that possessions will diminish, almost to a vanishing point.

12. To dream that it has grown longer and darker means increase of honors and riches.

13. To dream that the hair of one's beard is cut or torn off is generally of evil omen and especially as regards loss of goods.

14. To dream that one's beard has grown unusually means increase of money.

15. To dream that one's hair has become thinner is a sign of poverty and affliction.

O.—PRESAGES OF THE VISAGE.

I. THE FOREHEAD.

1. To dream that one has a broad forehead symbolizes a broad mind, and if it is also high, this is a mark of good judgment, as well as of power and wealth.

2. To dream that one has a front of brass testifies to irreconcilable hatred of enemies.

3. To dream that one's head is broken or wounded gives warning of riches discovered and in danger of being lost. It denotes also fear and apprehension.

4. To dream that one has a bulky and fleshy forehead means facility of speech, force and constancy.

II. COMPLEXION.

1. To dream that one has a wife with a graceful head and fair countenance promises joy, contentment and safety.

2. If a woman sees a handsome man in her sleep, the meaning is similar.

3. To see an unknown man of brown complexion signifies honor and glory.

4. To see a very dark woman threatens a dangerous illness.

5. To see an unknown woman with long and beautiful hair is a promise of friendship, joy and prosperity.

6. To see a fresh and radiant face is a sign of friendship.

7. To see an emaciated and pallid face portends weariness and poverty.

III. EYEBROWS AND EYELASHES.

1. To dream that one's eyebrows and lashes have grown thicker and more beautiful is a sign of being generally honored and esteemed, fortunate in love and destined to become rich.

2. To dream that they have come off carries the contrary meaning.

IV. THE NOSE.

1. To dream that one's nose has grown larger is a promise of wealth, power, increased sagacity and of welcome on the part of the great.

2. To dream that one has no nose signifies the opposite of this.

3. To dream that one has two noses means strife and discord.

4. To dream of one's nose becoming so large that it is deformed

and hideous to view promises prosperity and abundance, but not popularity.

5. To dream that one's nose is obstructed, so that nothing can be smelt, is to be in danger of deception by a friend or servant.

6. In the case of a woman, she must be on her guard, or she may be betrayed.

V. THE EARS.

1. To dream of being all ears means that we shall win the friendship of servants and those about us, that we shall be served and obeyed faithfully.

2. To dream of washing the ears bears the same interpretation as the above.

3. To dream that our ears are hung with wheat is a sign of inheritance from relations.

4. To dream of having ass's ears signifies service.

5. To dream of having lion's ears, or those of some other savage beast, promises treason on the part of enemies and jealous people.

6. If any one dreams that his ears are larger and finer than usual, he will find that the person to whom he has communicated his secrets will attain honor and prosperity.

7. To have an ear wounded or cloven in dream portends our betrayal by someone belonging to our family or circle and to whom our secrets have been entrusted.

8. To dream that an ear has been cut off completely means that we shall be deprived of the friendship of those who are near to us.

9. To dream that one's ears are stopped up intimates a change in our plans and that we shall deceive those who depend upon us.

10. In the case of a woman, she is in danger of seduction.

VI. THE EYES.

1. He who dreams of losing his sight will not keep his promise: otherwise, he is in danger of illness, of seeing his friends no more, or of his child falling ill.

2. To dream that one's eyes are bleary means the commission of a grave fault, followed by repentance. It may mean also the loss of part of one's property.

3. It is good to dream that our sight is keen and clear; it is a promise of prosperity in enterprise.

4. To dream that our sight is short and dim signifies want of cash and failure in business.

VII. THE MOUTH.

1. To dream that our mouth has grown larger means greater wealth in the house.

2. To dream that one's mouth is closed tightly and cannot be opened is a sign of approaching illness.

3. A bad taste in the mouth and a bad odor may signify falling into general contempt and being hated by one's servants.

VIII. THE CHEEKS.

1. To have plump and vermilion cheeks is a good sign in dream: it means prosperity in business things and in the general sense.

2. To dream that one's cheeks are thin and pallid has the opposite significance.

A CONCISE ALPHABETICAL LIST OF PERSONS AND SUBJECTS IN DREAM

TO DREAM OF

ABANDONMENT—of one's house, *Means* gain; of one's position, *Means* loss by bad faith; of one's wife, *Means* assured felicity.

ABBESS, or Nun, *Means* safety, protection.

ACADEMY—of learning, *Means* weariness; of arms, *Means* danger; of amusements, *Means* snares.

ACCUSE—to, *Means* weariness; to be accused, *Means* joy.

ADOPTION, *Means* crosses.

ADORATION, *Means* peace of soul.

ADULTERY, *Means* strife and dole.

ADVENTURE—to hear account of, *Means* chatter, scandal.

ADVERSARY, *Means* contrarieties.

ADVERSITY, *Means* trouble, warfare.

AIR—if clear, *Means* fortune; if clouded, *Means* danger.

APPLES, *Means* concubinage.

APRICOTS, *Means* misfortune; if out of season, *Means* felicity.

ANGEL, *Means* great honors.

ANCHOR, *Means* security in hope.

APPETITE—to have a great, *Means* estrangement from relatives or friends.

APARTMENT, *Means* enjoyments, comfort.

ASSASSIN, *Means* unexpected wealth.

ASYLUM—to seek, *Means* misery; to find, *Means* a protector.

ASS, *Means* evil society; to hear one bray, *Means* damage; to see donkey's ears, *Means* scandal.

TO DREAM OF

BALL, *Means* death of a neighbor or acquaintance.
BANK, *Means* safety.
BASKET, *Means* promise of a child; approaching demand in marriage.
BAILIFF, *Means* sinister neighbors; unexpected misfortunes.
BATH, *Means* marriage; cold, *Means* false measures; in stagnant water, *Means* bad news.
BAT, *Means* fire.
BEAR, *Means* danger.
BEARD—large, *Means* terror; black, *Means* success; white, *Means* dignities; to cut, *Means* loss.
BED—to sleep in, *Means* peril; to see one well made, *Means* guarantee of relations.
BEER—to drink, *Means* loss of time.
BEGGARS, *Means* internal pains.
BOLTS, *Means* difficulties in domestic arrangements.
BELLOWS, *Means* a faithful and sure wife.
BELLS—to see, *Means* an elevated position; to hear, *Means* bad news.
BETTING MAN, *Means* an unlucky neighbor.
BILLIARDS, *Means* loss; to play, *Means* fatigue.
BIRDS, *Means* profits, pleasure, success.
BLOOD, *Means* contagious disease.
BLOW—the fire, *Means* moral corruption; blow out the light, *Means* attempt on conjugal happiness.
BONE, *Means* death.
BONNETT—of cotton, *Means* a ridiculous husband; of silk, *Means* a cold.
BOOKS, *Means* weariness; holy, *Means* indisposition; to write books, *Means* loss of time and money.
BREASTS—full, *Means* abundance; barren, *Means* misery.
BRIDAL, *Means* obsequies.
BRIGANDS, *Means* a visit from a bailiff.
BURIAL, *Means* repose secured; burial alive, *Means* great fortune.
BUTTERFLY, *Means* a volatile and fickle husband.

TO DREAM OF

CABIN, *Means* tranquil happiness.
CAFE, *Means* conspiracy made void.
CAMEL, *Means* riches.
CANDLE—if lighted, *Means* prosperous business; extinguished, *Means* trickery; of wax, *Means* widowhood; if lighted, *Means* a second marriage.
CANTICLE, *Means* sweet folly.

CARDS, *Means* aberration and cheating.
CARRIAGE—one's own, *Means* ambition; to descend from, *Means* loss of employment.
CART, *Means* despair.
CASTLE, *Means* great fortune.
CAT, *Means* duplicity; asleep, *Means* danger run.
CAVALIER, *Means* fall.
CAVES, *Means* clouded futurity.
CHAINS, *Means* dejection; if broken, *Means* joy.
CHASE, *Means* a lost law-case.
CEMETERY, *Means* news of a death.
CHEEKS—if plump, *Means* cause for gayety; if hollow, *Means* abstinence.
CHERRIES, *Means* pleasure; cherry-stones, *Means* difficulties.
CHEMISE—if soiled, *Means* shame; in rags, *Means* misery.
CHIMNEY, *Means* sadness; with a fire, *Means* joy.
CHOCOLATE, *Means* health and joy.
CISTERN, *Means* a bad proposition.
CHURCH—to build one, *Means* divine love; to visit one, *Means* beneficence, honorable conduct; to pray therein, *Means* consolation and joy; to be distracted therein, *Means* envy, sin; to be asleep therein, *Means* change of habits.
CHILDBIRTH, *Means* abundance; birth of an animal, *Means* riddance of an enemy.
CLOCK, *Means* immorality.
CLOTH, *Means* a substantial gain.
CLOUDS, *Means* projects in the air.
CLYSTER, *Means* public scandal.
COALS, *Means* stamped paper.
COCK, *Means* pride.
COMB—to, *Means* forgetfulness of injuries.
COMEDY—to read one, *Means* trickery; to see one, *Means* pleasure shared.
COWS—if fat, *Means* abundance; if lean, *Means* distress.
COUNTRY, *Means* possible ruin; voyage.
CRAB, *Means* retreat.
CRADLE, *Means* sudden death.
CROWN—of iron, *Means* suffering; of flowers, *Means* honors and dignities; of gold, *Means* punished pride.
CYPRESS, *Means* death of a friend.

TO DREAM OF

DANCE, *Means* loss of money.
DAUGHTERS OF JOY, *Means* good society and gain.
DEATH, *Means* a fair future.

DEVIL, *Means* an offer of marriage.
DEBRIS, *Means* an unexpected gain.
DELUGE, *Means* loss of harvest or vintage, disaster.
DENTIST, *Means* falsehood, trickery.
DESERTER, *Means* news of an absent person.
DIAMOND, *Means* great projects.
DICE—to cast and win, *Means* an inheritance coming from a relation.
DISCORD, *Means* marriage at hand.
DISTAFF, *Means* great misfortune.
DITCH—to cross, *Means* prudence in business; to fall in, *Means* bad management.
DISPUTE—among women, *Means discord;* among friends, *Means* uncertainty and peril.
DOCTOR, *Means* ill omen.
DOG, *Means* fidelity; barking, *Means* death; to coax, *Means* friendship; to be bitten by, *Means* damage.
DROWN—oneself, *Means* prompt fortune.
DUMB—person, *Means* tranquility in home affairs.
DWARF, *Means* a ridiculous attack.
DUEL, *Means* home discord, or between friends; dangerous rivalry; uncertainty and peril.

TO DREAM OF

EAGLE—flying, *Means* satisfied ambition; to eat, *Means* fall; dead, *Means* a tumble.
EARTH, *Means* abundance and riches.
EARTHQUAKE, *Means* peril.
ECHO, *Means* deafness.
ECLIPSE—of the sun, *Means* substantial loss; of the moon, *Means* trivial loss.
EEL—alive, *Means* shame; dead, *Means* despair.
ELEPHANT, *Means* certain defense.
EGGS, *Means* lucrative employment.
EMBRACE—of parents or friends, *Means* treason; of a stranger, *Means* voyage at hand.
EMBROIDERY, *Means* minute work.
ENEMIES—to talk with, *Means* saving mistrust; to conquer, *Means* gain in lawsuit; to play with, *Means* disadvantage; to be seized by, *Means* embarrassment, negligence, idleness; to conceive hatred of, *Means* pain and reverse of fortune.
EXCREMENT, Means a cordial welcome; to sweep up, *Means* expulsion from the paternal house.
EXECUTIONER, *Means* unforeseen death.

EXILE, *Means* disaster.
EYEBROW, *Means* terrifying news.
EYES, *Means* agreement over business, happiness, success.

TO DREAM OF

FACE—if beautiful, *Means* honor, long life, happiness; if ugly, *Means* vexation.
FAN, *Means* secret slander.
FALL—to, *Means* an attempt against one's honor.
FATHER, *Means* birth of a child.
FEASTING, *Means* deceitful illusion, joy of short duration, ruin of temperament.
FEET—if white, *Means* travel; if soiled, *Means* damage; to wash one's own, *Means* going back into oneself; to kiss, *Means* disease of the stomach.
FIRE—to fall therein, *Means* danger; if bright, *Means* fortune; if extinguished, *Means* misery.
FIGURES, *Means* cavil and legal process.
FISH—in the water, *Means* pleasures; in the frying-pan, *Means* an adventurous situation; to fish with the line, *Means* patience badly rewarded.
FLOWERS—if fresh, *Means fortune;* if withered, *Means* reverses; if artificial, *Means* dupery.
FLUTES, *Means* pleasures of debauchery.
FOOL, *Means* perfect happiness.
FOOTSTOOL, *Means* public debauch.
FOREST, *Means* laxity of morals.
FOUNTAIN, *Means* disease of the bladder.
FRIEND, *Means* discord; to leave one, *Means,* quarrel.
FROG, *Means* ridiculous pride.
FRUITS—if fresh, *Means* pleasure; if damaged, *Means* a frivolous woman.
FOX, *Means* seduction by an inferior, offspring of adultery.

TO DREAM OF

GALLANTRY, *Means* mystification and pleasantry.
GALLOWS, *Means* exalted dignities.
GAMMON, *Means* shameful vices.
GARMENT, *Means* distress; to cast one off, *Means* a secret defect.
GAME, *Means* inclination towards small faults.
GARDEN, *Means* promises of future delights.

GIRDLE—if new, *Means* honors; if broken, *Means* damage; if worn, *Means* toil, pain; if golden, *Means* gain to the wearer; if silver, *Means* a somewhat smaller gain.
GOD, *Means* elevation.
GOLD, *Means* bad speculation; to give, *Means* stupidity; to find, *Means* misery; to lose, *Means* profit.
GOOSEBERRIES—if red, *Means* a good connection; if white, *Means* pleasures shared; if black, *Means* conjugal infidelity.
GOOD—to do, *Means* satisfaction, profit; to possess many goods, *Means* discussion, perhaps sadness to come; to inherit, *Means* dole.
GOAT—nanny, *Means* profit; if black, *Means* loss.
GORGE, *Means* false hopes; mountain gorge, *Means* hindrance in business.
GREAT—to be persecuted by, *Means* honor; to be feasted by, *Means* shame and loss.
GRANARY—if full, *Means* a fruitful marriage; if empty, *Means* misery and beggary; if burnt, *Means* a very large profit.
GRASS, *Means* amorous presages.
GRATING, Means threatened imprisonment.
GUITAR, *Means* sign of mental weakness.

TO DREAM OF

HAIR, *Means* robust health; to be covered with, *Means* long life; woman's hair, *Means* miscarriage.
HANDS, *Means* remunerative work; if dirty, *Means* sickness.
HANDSEL, *Means* hopes frustrated.
HANGED MAN, *Means* ill gotten gain.
HARE—running, *Means* fortune to come; if entrapped or otherwise caught, *Means* inheritance.
HATCHET, *Means* menace of death.
HATRED, *Means* a lawsuit gained.
HAY, *Means* omen of disaster.
HARICOTS, *Means* pointless criticism.
HERBS, *Means* plenty; to eat, *Means* ruin.
HEN, *Means* Famine; if large, *Means* abundance.
HEALTH, *Means* declining health.
HERMIT—to see one, *Means* treason on the part of a false friend; to become one, *Means* stillness of passion, soothing of infirmities.
HIPS—if large, *Means* fecundity, joy, health; if narrow, *Means* separation of body.
HELL, *Means* a catastrophe seen from far away.
HEAVEN, *Means* a good sign.
HERITAGE, *Means* an accident without importance.
HOLE, *Means* miserly to the end.

HONEY, *Means* false protestations.
HOOK, *Means* an omen of being duped.
HOSE—if cast aside, Means abandonment; if new, *Means* visit from mother-in-law or step-mother; in good condition, *Means* success at hand.
HOSPITAL, *Means* distress and abandonment.
HOUSE, *Means* feud with all relations and friends.
HUNGER, *Means* pressing need; if satisfied, *Means* a chance enjoyment.

TO DREAM OF

ICE, *Means* trust ensnared.
ILLUMINATIONS, *Means* false joy followed by tears.
INCENDIARY FIRE, *Means* an attack to foresee; if extinguished, *Means* triumph over enemies.
INUNDATION, *Means* many misfortunes.
INTOXICATION, *Means* end of an illness.
IRON, *Means* effusion of blood.

TO DREAM OF

JEW, *Means* deception, direct or indirect theft; if he renders some service, *Means* unexpected happiness, success.
JOURNAL, *Means* loss of peace.
JUDGE, *Means* malice and cruelty; if the dreamer has some self-reproach, *Means* disculpation; to exercise the functions of, *Means* weariness.
JUSTICE—to be delivered to, *Means* happiness; to be liberated by, *Means* an intrigue; to be hounded by, *Means* everything to fear.

TO DREAM OF

KILL, *Means* an evil sign.
KING, *Means* advantages, cuckoldom.
KISS—the face, *Means* joy; the earth, *Means* abasement to come.
KNEES—to go on, *Means* embarrassment in business, troubles, an inconvenient position; also humility, devotion.
KNIFE, *Means* separation.

TO DREAM OF

LADDER—to climb, *Means* elevation; to descend, *Means* a plan renounced; to fall from, *Means* failure.
LAMB—in meadow, *Means* pleasure; to carry one, *Means* goodness; to buy, *Means* disillusion.

LANTERN, *Means* confusion and noise; if lighted, *Means* disasters at hand.
LARDER, *Means* a necessary precaution; on fire, *Means* shameful and inexpressible desires.
LAUGHTER, *Means* an apoplectic fit.
LAUREL—for men, *Means* a glorious sign; for women, *Means* great and fortunate fruitfulness; for girls, *Means* loss of virginity.
LEECH, *Means* interested friendship.
LEGS—well-shaped, *Means* prosperity; knock-kneed, *Means* difficulties in attaining the desired terms.
LIGHTNING, *Means* success beyond hope.
LINEN—if clean, *Means* inward cares; if otherwise, *Means* fatal neglect.
LION—to overcome, *Means* energy; to fight, *Means* an approaching struggle; to kill, *Means* a hard victory.
LOCK, *Means* a theft to fear.
LOVER—to have one, *Means* grief; to have many, *Means* profit; to leave one, *Means* consolation.

TO DREAM OF

MAN—proud, *Means* love dawning; ugly, *Means* trickery; black, *Means* misfortune.
MANTLE, *Means* trickery and sham wealth.
MARBLE, *Means* treason and revenge.
MARRIAGE, *Means* a dangerous future.
MATCHES, *Means* an exalted exployment.
MAY-BUG, *Means* folly.
MILK—to drink, *Means* great satisfaction, friendship of women; to spill, *Means* loss in trade.
MILL, *Means* rapid fortune.
MIRROR, *Means* treason.
MOON—if full, *Means* rejoicing; if waning, *Means* sickness.
MOTHER, *Means* protection and blessing of heaven.
MOUNTAIN, *Means* elevation.
MOUSE, *Means* broils with neighbors.
MOUSTACHE, *Means* bad diseases, treatment of which is secret.
MOUTH—if large, *Means* an enemy beaten; if coarse, *Means* grief.

TO DREAM OF

NAILS, *Means* a slight ailment; of the hands, *Means* dispute, quarrel.
NAKEDNESS—one's own, *Means* confusion; of a woman, *Means* ends fulfilled.
NAVEL, *Means* guilty thought.

NEST, *Means* an illusion lost.
NETTLES, *Means* suffering.
NOSE—if coarse, *Means* licentious pleasures; if small, *Means* deception.
NURSE, *Means* good health.

TO DREAM OF

OBSEQUIES, *Means* a false surprise.
OBSCURITY, *Means* melancholy, abortive appointment.
OAK, *Means* force and power.
OCULIST, *Means* a miserable discovery.
ONION, *Means* tears without a serious cause.
OPERA, *Means* transient satisfaction.
OSIER, *Means* imprisonment.
OX, *Means* great success; to see an ox running, *Means* a secret repeated.
OYSTERS, *Means* gluttony; to eat, *Means* women of evil life.

TO DREAM OF

PALLIASSE, *Means* profits from a bad source.
PAIN, *Means* chance and profit.
PALACE, *Means* fleeting pleasures mixed with dark cares.
PALM, *Means* a token of honor.
PAPER, *Means* unexpected news.
PARADE, *Means* profitable issue of an affair.
PARADISE, *Means* an empty promise.
PARENTS, *Means* immediate protection.
PARROT, *Means* an evening at the theater.
PATROL, *Means* publicity.
PEACOCK, *Means* foolish pride.
PENKNIFE, *Means* conjugal escapades.
PERFUME—if good, *Means* success without stability; if bad, *Means* prostitution.
PEACH, *Means* satisfaction.
PAINTER, *Means* long life.
PEARLS—to thread, *Means* dishonor.
PENALTY, *Means* unhoped-for wealth.
PHANTOMS, *Means* protection.
PIGEONS, *Means* a favorable destiny.
PEN, *Means* gratified ambition.
PILGRIM, *Means* health and strength.
PINS, *Means* women's spitefulness.
POMP, *Means* impotent efforts.
PORTRAITS, *Means* to be on guard against wiles and witchcraft.

POLICE, *Means* evil society.
POND—abounding in fish, *Means* profit; dried up, *Means* disillusion; if muddy, *Means* misery.
PRECIPICE, *Means* imbecility.
PREGNANCY, *Means* a son to be born.
PRIEST, *Means* always a bad presage, especially for those in prison.
PRISON, *Means* a timid conscience.
PURSE—if full, *Means* vexations, pain, want, avarice; if empty, *Means* satisfaction, ease.

TO DREAM OF

QUARREL—with a man, *Means* oppression; with a woman, *Means* a pleasure-party.
QUESTION, *Means* happiness, ease, prudence.
QUAY, *Means* foresight, isolation from all danger.

TO DREAM OF

RADISH, *Means* a menace of dropsy.
RAISIN, *Means* intoxication; if green, *Means* derangement.
RATS, *Means* falling off of the hair.
REAPERS, *Means* gain and success.
REMOVAL, *Means* embarrassment.
RICHES, *Means* ambush.
RING, *Means* alliance.

TO DREAM OF

SALMON, *Means* dangers to fear.
SAW—to, *Means* fortune built up by degrees.
SALT—if white, *Means* good conduct; if gray, *Means* change the speculation.
SEED—to sow, *Means* opulence after hard work.
SENTINEL, *Means* pregnancy.
SERPENT, *Means* trickery; if the dreamer kills it, *Means* victory.
SAUSAGE, *Means* sensuality.
SEA, *Means* be on your guard; to navigate, *Means* great joy; to fall into, *Means* irreparable misfortune.
SHEEP, *Means* abundance, long and fortunate voyage; if killed, *Means* want.
SHIPWRECK, *Means* decease of some remote relative.
SHOES—if large, *Means* an easy result; if small, *Means* troublesome labor.

SHROUD, *Means* death impending, either for self or others.
SILVER—to see, *Means* success; loss of, *Means* gain; to count up, *Means* misfortune.
SIGN—to receive a, *Means* doubtful intentions.
SEPULCHRE, *Means* warning of evils to be withstood.
SKATE, *Means* mistaken confidence in business.
SKIN, *Means* advantageous business.
SKY, *Means* good sign.
SLAUGHTER, *Means* flourishing health.
SLEEP—with a man, *Means* conjugal intoxication; with a man who is not one's husband, *Means* awkwardness and a taste for pleasure; with a handsome youth, *Means* care; with a pretty woman, *Means* mortification; with a prostitute, *Means* poignant grief.
SMOKE, *Means* the glory of a day.
SNAIL, *Means* false friendship.
SNEEZING, *Means* a good chance in business.
SNOW, *Means* financial success.
SOLDIERS, *Means* troubles at hand.
SORCERER, *Means* abuse of confidence.
SONGS—of woman, *Means* tears; of birds, *Means* scandal, chatter; of man, *Means* false hopes.
SPECTACLE, *Means* pleasure, marriage, happiness.
SPECTRE, *Means* slight impediments in coming affair.
SPIDER—in the evening, *Means* hope, success; at morning, *Means* vexation; to kill, *Means* intoxication; to eat, *Means* vengeance.
SPEAK—in public, *Means* insolence; to a woman, *Means* profit; to an enemy, *Means* domestic dispute.
STAGS, *Means* certain profits.
STAIRWAY, *Means* painful prominence.
STARS, *Means* an adventurous affair.
SKITTLES, *Means* deceptive glory; if turned over, *Means* a serious fall.
STARLING, *Means* good news.
STATUE, *Means* domestic coldness.
STILETTO, *Means* danger of death.
STOCKINGS—if of cotton, *Means* pleasure; if of silk, *Means* unrestrained joy.
STONE, *Means* traps.
STORM, *Means* imminent danger.
STRAW, *Means* prosperity and joy; if burnt, *Means* a good meal.
SUGAR, *Means* deceptive appearance of security.
SUICIDE, *Means* a strong resolve.
SULPHUR, *Means* an attack of jaundice, or an affection of the skin.
SUPPER, *Means* birth of a fine baby.
SUTLER, *Means* fortune by hook or by crook.

SWALLOW, *Means* successful projects, favoured undertakings.
STORK, *Means* loss by theft.
SWANS, *Means* riches and power; if black, *Means* domestic embroilments; if they sing, *Means* death.
SWEAR, *Means* evil habit.
SWIM, *Means* a flirtation with a fair woman.
SWINE, *Means* a doleful happening.
SWORD—at the side, *Means* defense and victory; to be struck by, *Means* dangerous wound.

TO DREAM OF

TOBBACCO, *Means* short joy.
TABLE, *Means* return of health.
TAILOR, *Means* bad faith.
TAMBOURINE, *Means* false reports, but of no consequence.
TAIL—of any animal, *Means* public confusion.
TASK, *Means* loss of money or consideration.
TAVERN, *Means* pains; if full, *Means* consolation.
TEETH—if clean, *Means* good health; if otherwise, *Means* a doubtful position; if they seem to be falling out, *Means* family accidents.
TEMPEST, *Means* separation.
TENTS, *Means* disputes between familiar acquaintances.
THEATER, *Means* loss of time.
THEFT, *Means* troubles in the head.
THISTLE, *Means* hunger and want.
THORN, *Means* neighbours to avoid.
THUNDER, *Means* threatenings.
TIGER, *Means* emnity.
TILLAGE, *Means* an expected reward.
TOMB—to build one, *Means* loss of friends or relatives; to destroy one, *Means* betrothal, marriage; to see one in ruins, *Means* illness, family misfortunes; to fall into one, *Means* misery; to visit one, *Means* regrets.
TORTOISE, *Means* slow business.
TORTURE, *Means* moral corruption.
TRAVEL, *Means* loss of money; on foot, *Means* a fall; on horseback, *Means* ostentation and ridicule.
TREES—if erect, *Means* success; if fallen, *Means* a domestic quarrel; to climb, *Means* desire of attainment, good news.
TROUGH—if full, *Means* a good harvest or profit; if empty, *Means* want.
TRUNK, *Means* distress, want.
TURTLE, *Means* fidelity and conjugal constancy.
TURNIP, *Means* a narrow mind.

TO DREAM OF

Ulcer, *Means* coming bankruptcy.
Uniform—to see or wear one, *Means* glory, valour.
Usurer, Means serious fall.

TO DREAM OF

Vampire, *Means* troubled conscience.
Vane, *Means* a distinguished person's favour, a frail support.
Virgin, *Means* a mind deceived and prone to deception.
Vine, *Means* Sweet consolation.
Violet, *Means* Modesty.
Violin, *Means* perfect harmony in marriage.
Viper, *Means* treason on the part of a friend, conjugal interference.
Visits—to pay, *Means* tears; to receive, *Means* an enviable position; of a doctor, *Means* approaching failure in business.

TO DREAM OF

Walk—if slowly, *Means* a futile enterprise; with stick in hand, *Means* infirmity; if quickly, *Means* success.
Wall, *Means* impotence; to fall from one, *Means* endless enjoyments and feastings.
Waltz, *Means* the dreamer will be led by women.
Wand, *Means* dispute; to break one, *Means* a plan collapsed; to beat some one, *Means* sincere friendship.
Wash, *Means* arrangement of affairs.
Wasp, *Means* reconciliation of enemies.
Water—if clear, *Means* success; if troubled, *Means* difficulties.
Well—if deep, *Means* purchase of goods; if foul, *Means* loss of benefits or profits.
Wheat, *Means* abundance, general prosperity.
Will, *Means* inheritance.
Window—to pass by one, *Means* decadence, failure.
Wolf—to chase one, *Means* generosity of heart; to be bitten by one, *Means* coming dupery by friends.
Woman, *Means* weakness, indecision, ill luck; to hear but not see one, *Means* change of place.
Workman, *Means* good business.

TO DREAM OF

YACHT, *Means* omen of a long voyage.

TO DREAM OF

ZEBRA, *Means* a friend of many moods.
ZEPHYR, *Means* lightness and inconstancy in love.
ZERO, *Means* trifling chance or mischance.
ZODIAC—to see the signs in dream, *Means* that one is born to read in the great book of futurity.

CHAPTER XXV.

Glossary.

DEFINITION OF OCCULT TERMS.

ALCAHEST.—An element which dissolves all metals, and by which all terrestrial bodies may be reduced into their Ens primum, of the original matter of which they are formed. It is a power which acts upon the Astral forms of all things, capable of changing the polarity of their molecules and thereby to dissolve them. The magic power of the free will is the highest aspect of the true Alcahest. In its lowest aspect it is a visible fluid able to dissolve all things, not yet known to modern chemistry.

Alchemy.—A science by which things may not only be decomposed and recomposed, but by which their essential nature may be changed and raised higher, or be transmuted into each other. Chemistry deals with dead matter alone, but Alchemy uses life as a factor. Everything is of a threefold nature, of which its material and objective form is its lowest manifestation. There is, for instance, immaterial spiritual gold, ethereal fluid and invisible astral gold, and the solid visible, material and earthly gold. The two former are, so to say, the spirit and soul of the latter, and by employing the spiritual powers of the soul we may induce changes in them that may become visible in the objective state. Certain external manipulations may assist the powers of the soul in their work; but without the possession of the latter the former will be perfectly useless. Alchemical processes can therefore only be successfully undertaken by one who is an Alchemist by birth or by education. Everything being of a threefold nature, there is a threefold aspect of Alchemy. In its higher aspect it teaches the regeneration of the spiritual man, the purification of the mind, thought and will, the ennobling of all the faculties of the soul. In its lowest aspect it deals with physical substances, and as it leaves the realm of the living soul, and steps down to dead matter, it ends in the science of modern chemistry of the present day. True Alchemy is an exercise of the magic power of the free spiritual will of man and can therefore not be practiced by anybody except by him who has been re-born in the spirit.

Aquastor.—A being created by the power of the imagination—*i. e.*, by a concentration of thought upon the A'kasa by which an ethereal form may be created (Elementals, Succubi and Incubi, Vampires, etc.). Such imaginary but nevertheless real forms may obtain life from the

person by whose imagination they are created and under certain circumstances they may even become visible and tangible.

Astral Light.—The same as the *Archæs.* A universal and living ethereal element, still more ethereal and highly organized than the A'kasa. The former is universal, the latter only cosmic—viz.: pertaining to our solar system. It is at the same time an element and a power, containing the character of all things. It is the storehouse of memory for the great world (the Macrocosm), whose contents may become reimbodied and reincarnated, in objective forms; it is the storehouse of memory of the little world, the Microcosm of man, from which he may recollect past events. It exists uniformly throughout the interplanetary spaces, yet it is more dense and more active around certain objects on account of their molecular activity, especially around the brain and spinal cord of human beings. It is this aura around the nerve-cells and nerve-tubes by which a man is enabled to catch impressions made upon the astral aura of the cosmos, and thereby to "read in the Astral Light" (Clairvoyancy). It forms the medium for the transmission of thought, and without such a medium no thought could be transferred to a distance. It may be seen by the clairvoyant, and as each person has an astral aura of his own, a person's character may be read in his Astral Light by those who are able to see it. In the case of a child who has not yet generated any special characteristics that emanating aura is milk white; but in the adult there is always upon this fundamental color another one, such as blue, green, yellow, red, dark red and even black. Every living nerve has its astral aura, every mineral, every plant or animal, and everything of life, and the glorified body of the spirit is made to shine by its light.

Astrum.—This term is frequently used by the author, and means the same as Astral Light, or the special sphere of mind belonging to each individual, giving to each thing its own specific qualities, constituting, so to say, its world.

Caballi, Cabales, Lemures.—The astral bodies of men who died a premature death—that is to say, who were killed or killed themselves before their natural term of life was over. They may be more or less self-conscious and intelligent according to the circumstances in which they lived and died. They are the earth-bound suffering souls of the dead, wandering in the sphere of the earth's attraction (Kama-loco) until the time arrives when they would have died according to natural law, when the separation of their higher principles from the lower ones takes place. They imagine to perform bodily actions, while in fact they have no physical bodies, but act in their thoughts; but their bodies appear to them as real as ours appear to us. They may under certain necessary conditions communicate with man through "mediums," or directly through a man's own medium-istic organization.

Corpora Supercœlestia.—Forms that can only be seen by the highest

spiritual perception; they are not ordinary astral forms, but the refined and intelligent elements of the same.

Divination.—The act of foreseeing future events by means of the soul's own light; prophecy.

Elementals.—Spirits of nature. Substantial but (for those who have not the inner sight) invisible beings of an ethereal nature, living in the elements of air, water, earth or fire. They have no immortal spirits, but they are made of the substance of the soul, and are of various grades of intelligence. Their characters differ widely. They represent in their natures all states of feeling. Some are of a beneficial and others of a malicious nature.

Elementaries.—The astral corpses of the dead; the ethereal counterpart of the once living person, which will sooner or later be decomposed into its astral elements, as the physical body is dissolved into the elements to which it belongs. These elementaries have under normal conditions no consciousness of their own; but they may receive vitality from a mediumistic person, and thereby for a few minutes be, so to say, galvanized back into life and (artificial) consciousness, when they may speak and act and apparently remember things as they did during life. They are very often observed by Elementals, who use them as masks to represent deceased persons and to mislead the credulous. The Elementaries of good people have little cohesion and evaporate soon; those of wicked persons may exist a long time, those of suicides, etc., have a life and consciousness of their own as long as the division of principles has not taken place. This division takes place in consequence of the opposite attraction of matter and spirit. After it is accomplished the astral body will be dissolved into its elements, and the spirit enter into the spiritual state. These are the most dangerous.

Elestrum.—The Astral body (Doppelgaenger) of Man; his conscious ethereal counterpart, that may watch over him and warn him of the approach of death or of some other danger. The more the physical body is active and conscious of external things, the more is the Astral body stupefied; the sleep of the body is the awakening of the Evestrum. During that state it may communicate with the Evestra of other persons, or with those of the dead. It may go to certain distances from the physical body for a short time; but if its connection with that body is broken the latter dies.

Erodinium.—A pictorial or allegorical representation of some future events; visions and symbolic dreams that may be produced in various ways. There are three classes of dreams from which may arise four more mixed states of dreams. The three pure classes are: 1. Dreams that result from physiological conditions. 2. Dreams that result from psychological conditions and astral influences. 3. Dreams are caused by spiritual agency. Only the latter are worthy of great consideration,

although the former may occasionally indicate important changes in the planets to which they belong; for instance, a dream of a nail being driven into the head may predict apoplexy.

Flagæ.—Spirits knowing the secrets of man; familiar spirits; spirits that may be seen in mirrors and reveal secret things.

Homunculi.—Artificially made human beings, generated from the sperm without the assistance of the female organism.

Homunculi Imagunculæ.—Images made of wax, clay, wood, etc., that are used in the practice of black magic, witchcraft and sorcery, to stimulate the imagination and to injure an enemy, or to affect an absent person in an occult manner at a distance.

Ilech Magnum.—The specific healing power of medicine.

Impressiones.—Effects of a passive imagination, which may give rise to various bodily affections, diseases, malformations, stigma, monsters (hare-lips, acephali, etc.), moles, marks, etc.

Incubus and Succubis.—Male and female parasites growing out of the astral elements of man or woman in consequence of a lewd imagination. 2. Astral forms of dead persons (Elementaries) being consciously or instinctively attached to such persons, manifesting their presence in tangible, if not visible, forms and having carnal intercourse with their victims. 3. The astral bodies of sorcerers and witches visiting men or women for immoral purposes. The Incubus is male, and Succubus female.

Leffas.—Astral bodies of plants. They may be rendered visible out of the ashes of plants after the latter have been burned.

Lemures.—Elementals of the air; Elementaries of the deceased; "rapping and table tipping spirits," producing physical manifestations.

Magic.—Wisdom; the science and art of consciously employing invisible (Occult) powers to produce visible effects. Will, love, and imagination are magic powers that everyone possesses, and he who knows how to develop them and to use them consciously and effectually is a magician.

Melosinæ.—Elemental spirits of water, usually appearing in female forms, but which may also take the forms of fishes or snakes. They have souls, but no spiritual principle; but they may obtain the latter by entering into a union with man. (The fourth principle uniting with the fifth.) The human shape is their true form; their animal forms are assumed. They are also called Undines.

Macrosmos.—The Universe; the great world, including all visible and invisible things.

Microcosm.—The little world. Usually applied to Man. A smaller world is a microcosm if compared with a larger one.

Our Solar System is a Microcosm in comparison with the Universe, and a Macrocosm if compared with the Earth. Man is a Microcosm in

comparison with the Earth and a Macrocosm if compared with an atom of matter. An atom of matter is a Microcosm, because in it are all the potentialities out of which a Macrocosm may grow if the conditions are favorable. Everything contained in a Microcosm in a state of development is contained in the Microcosm in germ.

Monstra.—Unnatural—usually invisible—beings, that may spring from corruption or from unnatural sexual connection, from the (astral) putrefaction of sperms, or from the effects of a morbid imagination. All such and similar things may pass from the merely subjective into the objective state; because *"objective"* and *"subjective"* are relative terms, and refer rather to our capacity to perceive them than to any essential qualities of their own. What may be merely subjective to a person in one state of existence may be fully objective to one in another state; for instance, in delirium tremens, insanity, subjective hallucinations appear to the patient; while during our sleep all that seemed to be objective to us in our waking state disappears and ceases to be objective to our consciousness.

Mumia.—The essence of life contained in some vehicle. Parts of the human, animal, or vegetable bodies, if separated from the organism, retain their vital power and their specific action for a while, as is proved by the transplantation* of skin, by vaccination, poisoning by infection from corpses, dissection wounds, infection from ulcers, etc. (Bacteria are such vehicles of life.) Blood, excrements, etc., may contain vitality for a while after having been removed from the organism, and there may still exist some sympathy between such substances and the vitality of the organism; and by acting upon the former, the latter may be affected.

Necrocomica.—Visions of future events in the air.

Necromantia.—*Sorcery; witchcraft;* the art of employing the unconscious *Elementaries* of the dead by infusing life into them, and employing them for evil purposes. *(Black Art.)*

Nectromantia.—The perception of the interior (the soul) of things; psychometry; clairvoyance, etc.

---

*A case is cited in which a plastic operation was performed on a man's nose by transplanting on it a piece of skin taken from another person. The artificial nose answered its purpose for a long time, until the person from whom the piece of skin was taken died, when the nose is said to have rotted. Cases are also known in which persons have felt a pain caused by a heavy pressure of a stone upon a recently amputated leg, that without their knowledge had been buried, and the pain instantly ceased when the stone was removed. This sympathy existing between man's consciousness and his body is the cause that the astral form of a dead person may keenly feel any injury inflicted upon his corpse. The "spirit" of a suicide may feel the effects of a postmortem examination as severely as if he had been cut up alive. All this is neither surprising nor mysterious, if we remember that all things are nothing but *Will* substance rendered objective, and that the harmony existing between two parts belonging to the same quality of will does not necessarily cease to exist when the two parts have become separated.

Nenufareni.—Elementals of the air. Sylphs.

Nymphae.—Elements of water-plants.

Occultism.—The science that deals with things that transcend sensual (material) perception and are generally little known in this country. It deals especially with effects that cannot be explained by the universally known laws of Nature, but whose causes are still a mystery to those who have not penetrated deep enough into the secrets of Nature to understand them correctly. What may be occult to one person, may be fully comprehensible to another. The more the spirituality and inner-intelligence of man grows and the more it becomes free of the attractions of sense, the more will his spiritual perceptive powers grow and expand, and the less will the process of Nature appear occult to him. Occult in fact is that which transcends the power of the external senses (transcendent possibilities of man) to perceive it; but which is fully perceptible and comprehensible to the inner spiritual understanding, after the inner senses of man have become unfolded and active.

Penates or Pennates, Lares, Herch, Etesii, Mailichii.—Spirits of the elements of fire, as well as imps, hobgoblins, etc., attached to particular places, haunted houses, etc. They may produce noises, "physical manifestations," stone throwing, etc. That which exists visibly and tangibly for us in the material world exists also visibly and tangibly in the firmament (the world of mind) of the elemental spirits of nature."

Phantasmata.—Creations of thought; "spirits" living in solitary places (they may be produced by the imagination of man and be able to communicate with him); hallucinations.

Rupa.—An Eastern term. Form. Kama rupa, form caused by desire; Mayavi rupa, illusive form caused by the will and imagination of a person who consciously projects his own astral reflection, as that of any other form.

Salamandri.—Salamanders: spirits living in the element of fire.

Somnia.—1. Dreams. 2. The invisible astral influences that one person may thus make another person dream what he desires him to perceive; or the astral body of one sleeping person may converse with that of another; or such astral bodies of living persons may be impressed or be made to promise to do certain things after awakening and they will then keep such promises when they awake.

Spirit.—This term is used very indiscriminately, a fact that may cause great confusion. In its true meaning spirit life; but the word spirit and spirits is also used very often to signify invisible, but nevertheless substantial things—forms, shapes, and essences, elementals and elementaries, hades, ghosts, apparitions, angels, and devils.

Spirit means conscious will and in this aspect everything is the expression of its own indwelling spirit; but spirit without organization of substance is without individuality and like a breath of air. Only

after the spirit has become organized as a substantial being within a living form can it exist as an individual being.

Spiritus Animals.—Astral power, by which the will of the higher principles in man is executed on the sensual and material plane; instincts.

Theosophia.—Divine self-knowledge. The true understanding. Supreme wisdom, acquired by practical experience by which it is eminently distinguished from merely speculative philosophy. Theosophy is not any new creed nor any system of philosophy; neither can it be taught by one person to another. It is not any knowledge relating to any external thing; but the self-knowledge of the awakened spirit in man; i. e., the knowledge by which the god in man knows that he is.

Umbratiles.—Shadows; astral appearances becoming visible and sometimes tangible (modern spiritualistic form manifestations), the Scin-lecca, or wraith, or the German Doppelgaenger of a person. They may become visible by attracting ethereal material elements from the body of a medium, or any other person in whom there is little cohesion of his lower elements in consequence of some disease, or on account of inherited peculiarities of his organization; or they may attract them from the surrounding atmosphere. Their life is borrowed from the medium, and if it were prevented to return to the medium, the latter would be paralyzed or die.

Vampires.—Astral forms living at the expense of persons from whom they draw vitality and strength. They may be either the astral bodies of living persons or of such that have died, but which still cling to their physical bodies buried in the grave, attempting to supply them with nutriment drawn from the living, and thereby to prolong their own existence. Such cases are especially well-known in the southeast of Europe—Moldavia, Serbia, Russia, etc. (Vourdalak). Well authenticated cases of *vampires* may be found in *Maxmilian Perty's* works. The key to the understanding of the nature of vampires is that the sensitive sphere of man, whereof the visible body is so to say nothing more than the kernel of the fruit, extends far beyond the limits of the body; but a constant interchange takes place between the two. Consequently the body of the dead in whom still a remnant of the astral life exists, may vampirize the living, and still more may this take place among the living themselves.

Xeni Nephidei.—Elemental spirits that give men occult powers over visible matter, and feed on their brains, often causing thereby insanity. They assist "physical mediums" to lift material objects without any visible means. A great number of physical mediums have become insane.

THE HINDU MAGIC MIRROR

For many ages people have sought some medium, instrument, or means by which they might penetrate through, or lift the veil which hangs between the world we inhabit and the vast spiritual realm where causes reside and principles exist. To that end, recourse has been had to various so-called marvelous methods; taught by fake spiritualists, would-be mediums, and silk hat professors, all of which in the end have proved unsatisfactory. No person can reach the interior sight, develop or read in the Astral Light by such methods.



To all who have failed so far there is a surer, better and safer way, and that is self-development, by means entirely within the reach of every one, and which are within their will and control; and which require but the elements of Time, Patience and constant practice to ensure very good results; if not complete success in soul-sight.

The best way is for the student to use some form of the spirit-glass or Magic Mirror.

Full particulars regarding the construction, magnetizing and use of the Magic Mirror is contained in **"A Message to All Mystics,"** also read article **concerning Soul Sight and Magic Mirrors,** which will be found in our Great **Catalogue.** All those desiring special instructions on various points regarding the making, use and care of the Magic Mirror should read the above article by Dr. de Laurence very closely, then there will be no need for further inquiry.

How To Obtain The Material For Making a MAGIC MIRROR

If you wish to own a real, genuine Opaque Magic Mirror and be able to make it exactly as it was made by famous ancient Mystics so that it will possess Occult Virtue and become infused with Astral Auras, then proceed as hereinafter instructed.

Foremost, procure unto thyself the following materials from de Laurence, Scott & Co., with which to make your own Opaque Magic Mirror:

One Convexo-Concave superior transparent glass which has a perfect and complete sphericity of form on the properly indicated side; manufactured by a certain secret process and formed by infusing silicious matter with fixed alkalies; but so constructed that it possesses none of the qualities of the lens, so that rays of Astral Light passing through it are not made to change their direction or to magnify or diminish objects at a certain distance, as does the crystalline humour of the human eye.

In other words, this exclusive **Convexo-Concave** superior transparent glass must be made by a special process that it has no mitigating, assuasive or lenitive qualities whatsoever.

Its exact size must be 5 12-16x7 12-16 inches.

Next obtain a sufficient amount of a secret **bituminiferous substance** like that used by the ancient mystics and old philosophers for this very purpose. Also one small brush; very fine.

Messrs. de Laurence, Scott & Co. will, upon order, supply the materials hereinbefore mentioned, consisting of one specially made Convexo-Concave superior transparent glass, 5 12-16 x 7 12-16 inches, a sufficient amount of a secret bituminiferous substance to give the glass three coats and make it Opaque; also a brush to apply the substance on the glass.

Order No. 135—The above materials will be sent in a mailing case, securely packed, together with "THE FAMOUS MESSAGES TO ALL MYSTICS," which gives full directions for making a Magic Mirror. Price, $2.50. Foreign, 12s, 10d.

"MAGIC MIRROR,"

SPECIAL HEAVY XX

Same material as described above, except that the superior transparent glass is **Special Heavy XX**, and the more desirable, especially for professional business.

Order No. 136—Price with one fine Sable Brush and a sufficient amount of bituminiferous substance to make same perfectly opaque, $3.50, prepaid. Foreign, 16s 5d.



GAZING CRYSTALS

FINE CRYSTALS FOR CRYSTAL GAZING, CLAIRVOYANCE AND SEER-SHIP.

"SPIRIT-AND-ASTRAL-SIGHT-AT-WILL" GAINED BY CRYSTAL GAZING.

The real **Rock Crystal or "Hindu Beryl"** is very expensive, quite a small one costing $50.00; but you can get an excellent CRYSTAL or imported sphere for much less money. We sell the only genuine Gazing Crystal on the market today.



By the aid of one of these fine perfect Gazing Crystals you may acquire the gift of **Clairvoyance and Mediumship** and thereby become acquainted by exalted vision with many of the mysterious **Phenomena of Spirit Life and the Astral Plane.**

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

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

All Sages, Seers, and Mystics, and members of all Standard and proficient Occult organizations know by experience that those powerful Astral Auras and forces which influence and control the physical nature of men, women and children, and, in short, all active life can be seen by the aid of The Gazing Crystal.

(*Continued on Next Page.*)

GAZING CRYSTALS

THE ROCK CRYSTAL, HINDU BERYL, OR ASTRAL SPHERE.

The Astral sight, the psychic sight and the clairvoyant sight of all Ancient and Modern Mystics, and occult students has been perfected only by the continuous use of either the Crystal or Magic Mirror, or both.

A Mystic or real Adept would be in no better shape to carry on Occult or Mystical work without his Rock Crystal or "Hindu Beryl," or an imported "Astral Sphere," than would a man who tried to write with no ink on his pen. Messrs. de Laurence, Scott & Co. have on exhibition in their offices a genuine Rock Crystal or Hindu Beryl—imported Astral Sphere—value of which is $500.00, the same being the personal property of Dr. de Laurence, who has repeatedly refused $1,000.00 cash for it.



In Room No. 2 of the north gallery second floor of the Chicago Art Institute, is where the famous collection of Gazing Crystals, which are the finest in this country, are to be found amid surroundings weird, peaceful and impressive enough to satisfy the most ardent seeker of the past or future.

This collection is noted among crystal collectors for its perfect specimens. It was presented to the Art Institute by the former president of the First National Bank of Chicago, Samuel M. Nickerson and his wife.

The amount that Mr. and Mrs. Nickerson spent while traveling in gathering this splendid collection was about $500,000.

DESCRIPTION AND PRICES OF GAZING CRYSTALS.

Order No. 127—One 2-inch clear Crystal, $2.50, prepaid; Foreign, 10s 5d.

Order No. 128—One 2½-inch clear, very fine, Crystal, $3.00; Foreign, 12s 5d.

Order No. 129—One 3½-inch clear, extra fine, Crystal, $5.00; Foreign, £1 10d.

Waxen Invocation Candles

ORDER NO. 131. CATALOGUE PAGE NO. 138.

Special Waxen Invocation Candles are used by many with splendid results for invocation of spirits; receiving of Oracles, Adjurations, and casting out of Evil Spirits and undesirable influences.

Order No. 131—Price, $2.00 per dozen; Foreign, 12s 5d.

Hypnotic Invocation Candles

ORDER NO. 132. CATALOGUE PAGE NO. 138.



The Hindu Hypnotist is simply a Soul who, by being faithful, has succeeded in gaining, because he uses a special Kind of a Hypnotic Invocation Candle, strong spirits as his friends. He knows only too well what they can do when invoked with Waxen Candles or Ancient Temple Incense. He knows only too well the terrible meaning of the words Hypnotism and Spiritism. He knows again that his Spirit friends will work for him and help him in his Occult and Hypnotic feats. Consequently, he becomes both wise and faithful, talks little and thinks much. He is more often found in quiet contemplation, or communication with Spirit friends and advisers than he is with those around him on the Earth Plane. If you care to increase your Hypnotic (Spirit) Powers and influence another, procure unto yourself some Special Waxen candles (for no Occult work can be done without Fire), and for a short space of time, before you are ready to Hypnotize anybody go to a room where you will be alone and light four of the candles and let them burn, sit quietly with your eyes closed and withhold your mind as much as possible from everything about you. The essential difference between the American and East Indian Hypnotist is this: Before the western operator attempts to Hypnotize, he is generally found telling his friends what a great Hypnotist he has become. Before the Hindu attempts any hypnotic feats he is always found in seclusion, quietly burning his Waxen Candles or Ancient Temple Incense to conjure spirits to help him.

Dr. de Laurence's Secret Method.

Full instruction for using these Special Waxen Candles is given in Dr. de Laurence's Secret Hindu Method of Hypnotizing. This Secret Method is sent free with one dozen of these Special Waxen Invocation Candles.

Order No. 132. Price for one dozen Hypnotic Invocation Candles, with Dr. de Laurence's Secret Method, $2.00; Foreign, 12s 5d.

Lucifuge Candlesticks

ORDER NO. 133. CATALOGUE PAGE NO. 139.



Lucifuge Candlesticks are of special make, being constructed to hold the Special Waxen Candles listed under Orders Nos. 131 and 132.

Order No. 133. Price for Four Individual Lucifuge Candlesticks, $3.00; Foreign, 15s.

Goethic Candlesticks

ORDER NO. 134. CATALOGUE PAGE NO. 139.



Goethic Candlesticks are of Extra Quality Quadruple Silver Plate and of Sanctum Design, being constructed for using our Special Waxen Invocation and Hypnotic Invocation Candles. These fine Candlesticks are used for Magical Rituals, Ceremonial Invocations, etc.

Order No. 134. Price for Four Individual Goethic Candlesticks, $8.00; Foreign, £1 15s 10d.

DR. DE LAURENCE'S BOOKS SÓLD IN EVERY COUNTRY IN THE WORLD.

There are more of Dr. de Laurence's Volumes and Self-educational Books on Spiritism, Hypnotism, and Occultism sold in New York, Chicago, Boston, San Francisco, Havana, Cuba; Mexico; London, England; Bocas del Toro, Republic of Panama; Colon in the Canal Zone, Republic of Panama; Trinidad, Jamaica; Black River and Kingston, British West Indies; Durban, Cape Town, Johannesburg and Natal, Transvaal, South Africa; Port Limon and Cuba Creek, Costa Rica, Central America; Belize, British Honduras, Central America; Christ Church, New Zealand; Georgetown, British Guiana; Honolulu, H. I.; Buenos Ayres, Argentine Republic; Curacao, Dutch West Indies; Bombay, Calcutta, Delhi and Benares, India; Melbourne and Sydney, Australia; Port Said, Egypt; Glasgow, Scotland; Dublin and Castlebar, Ireland; Berlin, Germany, and Madrid, Spain, than all other authors, teachers and writers on these subjects combined.—The Publishers.

NOTICE.—All communications, or letters, hereafter addressed to Dr. L. W. de Laurence in reference to matters connected with the use of Crystals or Magic Mirrors, or regarding subjects treated in his books, must be directed to him in person at Chicago, Ill., U. S. A., care of Messrs. de Laurence, Scott & Co., and positively must be accompanied with a stamp for return postage and fee of $1.00. Foreign, 4s, 5d.

CORAL

Coral is a stone which is not a stone, like the **Philosopher's** stone in **Alchemy. Coral** has **many virtues**, and it is only in this century of disillusion that it is possible to recite them without seriously affecting the market prices. Because it preserved them from evil spirits, misfortunes and maladies, the **Romans** wore it in their **helmets.** They also claimed it turned away the **evil eye** and aided dentition, and for this reason **Coral** strings adorned the necks of their children. The **jettatura**, or **evil eye**, is still a terror to **Italians**, and **Coral amulets** are still used to protect them; they are in the form of a minute hand extending the index and little finger only.

Those who feel incited to murder may be turned from temptation by wearing **Coral** on their person. **It is said to preserve one from evil influences and from panics of fear.**

Many claim it an infallible safeguard for children against **nocturnal terrors** at night, and for people generally against dreams in violent form. For the above reason, many look upon **Coral as a mystic stone** of the **Holy City**, a stone of the **Occult Priesthood.**

Tradition says it expels nervousness, drives away **phantoms** of **hallucination**, and gives victory over invisible powers which work for evil.

Many say it confers reason and prudence and inspires gaiety and reassures the soul.

Symbolically speaking, **Red Coral** signifies modesty, firmness and strength. The **rosaries** of Catholic devotion are sometimes made therefrom, when the natural virtues—**enhanced by priestly benediction**—should form an efficient chaplet. The pilgrims to **Mecca** also carry chaplets, and their beads are made of Coral.

The true and effective power again all evil spirits is, as stated above, Red Coral backed up by a firm will.

Medieval Occult Literature and that of **Modern Spiritualism** contain many examples of obsession by evil spirits, some having appeared visibly and tangibly; others, though unseen, were touched and felt.

They are parasites drawing vitality out of the persons to whom they are attracted, and they may exhaust the vitality of the latter very soon if such persons are not very strong.

INSANITY AND OBSESSION

Some such beings influence men according to their qualities; they watch them, increase and deepen their faults, find excuses for their mistakes, cause them to wish for the success of evil actions, and gradually absorb their vitality. They fortify and support the imagination in the operations of sorcery; they sometimes utter false prophecies and give out misleading oracles.

If a man has a strong and evil imagination and wishes to injure another, such evil spirits are always ready to lend a helping hand for the accomplishment of his purpose.

Such things may render their victims insane (obsession), if the latter are too weak to resist their influence. A healthy and pure person cannot be obsessed by them, because such larvae can only act upon men if the latter make room for them in their minds. A healthy mind is a castle that cannot be invaded without the will of a master; but if they are allowed to enter, they excite the passions of men and women; they create cravings in them; they produce bad thoughts, which act injuriously upon the brain; they sharpen the animal intellect and suffocate the moral sense.

RED CORALS DISAGREEABLE TO EVIL SPIRITS

Genuine Coral Necklaces, Coral Rings and Coral Brooches, Recommended as a Remedy against Evil Influences

Under certain circumstances, human astral entities or evil spirits may become visible or manifest their presence in some manner.

There are a great many kinds of such spirits, good as well as evil ones, and they love to be near man. In this they are comparable to dogs, who are also fond of the company of men. But men can profit nothing from their company. They are evil spirits, and are only an encumbrance to him.

Evil spirits who trouble men and women are as afraid of red corals as dogs are afraid of a whip; but the brown corals attract them.

We can recommend the wearing of **Red Corals** in the shape of a **Genuine Coral Necklace** or, **Genuine Coral Mounted** in a **Solid Gold Ring**, or a **Wheel Coral Rolled Gold Brooch**, same as is shown here, as a remedy against melancholy. **Genuine Red Corals** are ruled by the influence of the sun, while those of brown color are under the influence of the moon. **Red Corals** are disagreeable not only to **Phantasmata**, but also to **Monsters, Incubi, Succubi**, and other **evil spirits**, but the brown corals are agreeable to and attract them.

Many know of cases of **melancholy**, depression of mind, **hypochondria, obsession**, etc., that have been successfully treated by the wearing of **Red Corals**, while other articles employed for the same purpose had no effect, and the cure could therefore not be attributed merely to the belief of the patient. The wearing of a **Genuine Red Coral** necklace in connection with a strong and determined will have proven very beneficial in all cases coming under our attention.

The ignorant will find it easier to ridicule such things than to explain them.

Red Coral Necklaces, Rings and Brooches

By reason of the universal belief in the virtue and efficacy of genuine **Red Corals** as a remedy against **evil spirits, nervousness, hysteria, obsession** and **witchcraft**, below is listed different styles of genuine Red Coral jewelry.

Order No. 157.—Genuine Red Coral Necklace. Price $2.50; Foreign 10s 10d.

Order No. 158.—Genuine Red Coral Necklace, extra fine. Price $5.00; Foreign £1 7s.

Order No. 159.—Very fine Genuine Coral Necklace. Price $10.00; Foreign £2 15s 5d.



Fine Solid Gold handsome genuine Coral Ring. Setting warranted to be genuine Red Coral.

Order No. 160. Price, $3.50; Foreign, 15s.



Fine gold filled Brooch, polished and chased with genuine Coral Branch.

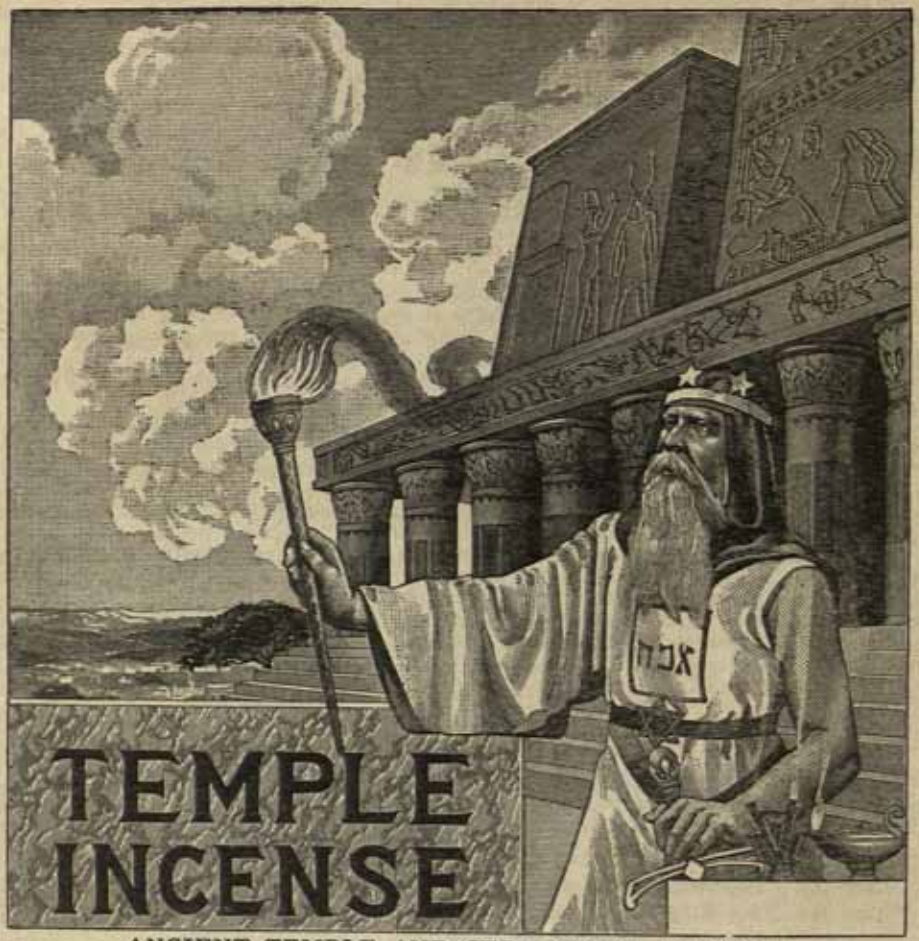
Order No. 163. Price, $1.25; Foreign, 5s 6d.



Handsome wheel Coral Brooch, rolled gold plate, contains 9 fine Coral settings. Said to be useful against evil influences.

Order No. 167. Price, $1.50; Foreign, 6s 5d.

TEMPLE INCENSE FOR INVOCATIONS



ANCIENT TEMPLE AND CEREMONIAL INCENSE.

Ceremonial Incense for Use With Conjuration, Ceremonies and Suffumigations for Invocations of Spirits; Receiving of Oracles in Dreams, Conjurations, Exorcisms, Benedictions, Talismanic Operations, Consecrations of the Bond of Spirits, and Their Adjurations and Casting Out.

Do you wish to obtain some real genuine **Oriental Temple Incense?** Temple Incense is one of those enchantingly exquisite suffumes whose odor is not only most pleasing but its spiritual generation of power and binding of spirits is most secure, of which all who have used it have had ample proof. At all times, and in all places, this **Temple Incense** gives forth a subtle, powerful and beautifully fragrant odor stronger and more agreeable than any incense, or invoking powder you have ever used or seen. This sweet-smelling, Mystical, "Soul-Vision" and "Spirit-Sight" inducing subtle ceremonial compound is to be used exclusively by sincere and earnest investigators and those who wish to carry on weird, "Out-of the body" experiences.

Little need be said here about the Virtue and Efficacy of Oriental perfumes and fumigations, as all familiar with the work know that they are very powerful and requisite for the success and perfection of all various operations and communications with the unseen world.

Hundreds of thousands of years ago the ancients and masters all well knew the full meaning of what has been written here regarding the occult virtue which is inherent in TEMPLE INCENSE and subtle Oriental compounds, as they well knew by what power they are so efficacious.



Burning Temple Incense

These ancients also well knew the power and meaning of Confections, Candles, Lights, Lamps, Infernal Imprecations, etc., etc.

The writer, however, regrets to state that there are very, very few indeed of those of today who have made a sincere study of the deeper phases of Occultism so that they could get a proper interpretation of the deeper and powerful work.

The reason why many never learn or advance in development and Spirit-Sight is obvious.

They insist on buying every cheap, new, little publication issued. Every so-called new thought gun fired by some crank attracts them. They will insist upon following modern so-called authors and teachers of which there is a multitude today, instead of confining themselves to some of the works of the older writers, such as Agrippa and Eliphas Levi, author of **"The Mysteries of Magic,"** also **"Transcendental Magic, Its Doctrine and Ritual."**

Yes, all students and investigators should be careful how they send for weak books written by surface writers. Stick to the old authors and masters, such as Dr. L. W. de Laurence and those mentioned herein.

Those who have ordered and studied such books as "The Book of Death" and "The Great Book of Magical Art, Hindu Magic and East India Occultism," by Dr. L. W. de Laurence, and his other books have advanced from the very start. Don't think you can ever become a Master unless you study under a master.

Some people think they can develop simply by reading some Occult or Spiritual novel written by some fly-by-the-gate would-be author, who has had a fairy dream and put it in book form.

Let cheap books alone. Pay a fair, honest price and deal with those who handle only those publications written by standard authors of reputation, and you will have less cause to complain about your advancement.

The same holds good about incense and all compounds used by the student to bring about development, **"Spirit-Sight," "Soul-Vision,"** and such **"Out-of-the-Body" experiences as Propelling the Astral Body, etc., etc.**

Insist on getting the best and feel certain **beyond** a reasonable doubt that you are **getting the genuine imported article** which has been prepared in the **Orient and India** and that it really will serve the very purpose for which you wish it.

Unless you do this you will be disappointed, as you should be, for it's clearly your own fault if you buy of unreliable dealers or purchase unknown and untried goods.

It's true, of course, that the Eastern masters hold the secret of making this Mystical Ceremonial Temple Incense.

Temple Incense is looked upon by advanced students as being "The Occult Key Which Unlocks the Mysteries of Spirit Life and Helps One to Acquire the Gift of Clairvoyance and Soul Vision."

For the benefit of those interested and who wish to test imported mystical **"Soul-Vision," "Spirit-Sight"** inducing subtle compound of Oriental manufacture, we will state that it is used as follows:

First, it must be used in a Special **Incense Burner** which can be obtained from Messrs. de Laurence, Scott & Co. Use about one-quarter teaspoonful at a "Sitting," put the TEMPLE INCENSE in the burner, light it with a match by allowing the flame to die out.

Then allow the compound to smoulder. Place the Incense Burner upon a table or stand which has been covered with a white cloth of any material.

Next seat yourself about two feet away and gaze into and look through the **ascending spirals** of smoke which will arise from the fumigation you have made.

Use a dark or darkened room, or, if you have a light, it must be very subdued; keep the mind perfectly passive, as directed by Dr. L. W. de Laurence in his lessons in "The Mystic Test Book of the Hindu Occult Chambers," entertain all the while a reverent spirit of mind and soul. Observe that conditions conform strictly to directions given here and in the book just referred to, as they are very essential.

Do not touch the compound with your fingers or handle it with your bare hands. Always keep the package securely closed and open it only when you wish to use some.

We shall print here a testimonial given by a good soul who once used a mystical Hindu compound to produce a fumigation similar to that described herein.

TESTIMONIAL.

I hasten to send you a description of the remarkable phenomena produced by the mystical Hindu Powder or "Soul-Vision" inducing subtle compound known as Temple Incense which I have been using in an Incense Burner to make a fumigation while sitting with an Opaque Magic Mirror. The first vision was that of a Hindu, as real as if materialized and of advanced spirituality.

After this glorious phenomena had passed, there appeared a radiant being robed in pale blue, studded over with glittering stars and Astral Lights.

This celestial remained about fifteen minutes. Thus ended my first sitting, at least I had thought it ended, but no, for throughout the night following the sitting I was traveling consciously upon the spirit plane and conversing with spirit friends and brothers of the Mystic organization of the unseen world.

* * * * * * *

It is said by those who profess to know that many ages ago, even prior to the erection of King Solomon's Temple, that the subtle and invoking powers of sweet and fragrant incense, powders and rare, costly essences was largely used and known.

It is true, as all who have visited the Orient will attest, that TEMPLE INCENSE is used and burned on all occasions where invocations, Astral or "Spirit-Sight" are desired or required.

TEMPLE INCENSE is unlike anything sold in this country, and each package is sealed and securely tied. A piece of Oriental money will be sent with each package. It is a custom that this coin must accompany each and every package out of the Orient, and it is sent by us direct to the purchaser.

If you wish yourself lulled into a "soul-vision" inducing state where you can witness any induced Astral phenomena or exeprience those weird "out-of-the body" sensations so much loved by the oriental, you certainly could do no better than try a package, especially if you are using a Magic Mirror or Crystal.

This is not a substitute, such as is sold in every city and country drug shop. It is genuine TEMPLE INCENSE, the same fragrant aromatic compound and essential production used ages and ages ago. It really and truly diffuses an agreeable, dreamy fragrance, most pleasing to the senses and inducing to soul-vision and spirit-sight.

Used abroad, in courts and palaces of high-caste titled Oriental people, also by the priests in the Lamarsaries and Hindu Occult Chambers.

One package should do for one hundred or more sittings, so you see it is very inexpensive to use, costing only two and one-half cents per sitting to use this Imported TEMPLE INCENSE.

Our Imported Ancient Temple Incense is highly recommended for use among spiritualists, those holding circles, Public Mediums and those who do a professional business. Imported in sealed original Oriental Packages.

Order No. 130—Price per package, with one durable Incense Burner of good ventilation, same as shown on these pages, and one Oriental Coin, $2.50, Prepaid; Foreign, 12s 5d.