

Crystal-Gazing And Spiritual Clairvoyance

BEHIND THE VEIL—THE TRANCE SLEEP

EMBRACING

THE BERYL-CRYSTAL. ANCIENT METHODS.
CLEAR SIGHT OR THE MAGNETIC SLEEP.
SPIRITUAL CLAIRVOYANCE. ASTRAL
APPEARANCES IN THE CRYSTAL.
CLAIRVOYANCE OR GENERAL
VISION. HYGIENIC CLAIR-
VOYANCE. EXPLANA-
TION OF TERMS
USED.

By

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THE WONDERS OF THE MAGIC MIRROR. CRYSTAL GAZING
AND CLAIRVOYANCE. ASTRAL AURAS AND COLORS. THE
IMMANENCE OF GOD, KNOW THYSELF. GOD, THE BIBLE,
TRUTH AND CHRISTIAN THEOLOGY. MEDICAL HYPNOSIS
AND MAGNETIC HYPNOTISM. MANUAL OF DISEASE AND
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Part I

Crystal-Gazing

Preface

The great interest in the Ancient art of *Crystal-Gazing*, the curiosity evinced wherever a translucent *Crystal* or *Ovoid* is exposed to observation, whether in the hands of an adept or a student of occultism, and the generally prevailing difficulty of supplying to numerous enquirers, or purchasers of *Crystals*, an answer in concise form to their varied queries arising from generally prevailing lack of information regarding this fascinating subject, have prompted the production of this *Volume*. The author, while aware of the difference of opinion the issue of this work may produce, ventures notwithstanding to respectfully set forth what he deems a working *hypothesis* touching the causes operating to produce the observed phenomena, and the statement of which he is not without hope may lead to further careful research by those into whose hands this guide to *Crystal-Gazing* may fall.

The tenets of *Phrenology* and *Astrology* have both been laid under brief contribution; not that these sciences are necessarily connected, but because it appears to the author wiser to neglect nothing calculated to shed any new light upon an ancient subject.

Spiritual is explained in PART TWO, "*Clairvoyance.*"

That this outline of *Crystal-Gazing* and *Clairvoyance* may prove helpful, interesting, and suggestive to the practical *Disciple* and Student of *Occultism* is the desire of the author.

DR. L. W. DE LAURENCE.

Crystal-Gazing And Spiritual Clairvoyance

Part One

CHAPTER I.

THE BERYL CRYSTAL.

The name "*Crystal*" is from the *Greek*; meaning "*clear ice*," or "*frozen water*." A *Crystal* is a natural inorganic solid, bounded by plane surfaces, which are symmetrically arranged around certain imaginary lines called axes.

It was thought for many centuries that *Rock-Crystal* was *water* turned to stone, and this conception remained unchanged until the commencement of the seventeenth century. The term has since been rather loosely applied to any solid capable of assuming geometrical shape under the control of the natural laws; but the *Crystal* which has ever found most favor for the purposes of "*Crystallomancy*," or "*Divination*" through the medium of "*Crystal-gazing*" is the *Beryl*, a mineral (silicate of beryllia), which crystallizes in six-sided prisms, the sides of which are often striated longitudinally, but the terminating plants are usually, though not always, smooth. The

precious stones known as AQUAMARINE—*sea-green* or *sky-blue* in color—the GOLDEN BERYL, and deep rich *green* known as the EMERALD, are all *varieties* of the BERYL.

Their *hardness* varies from 7.5 to 8.0, and the *specific gravity* from 2.678 to 2.732.

With an admixture of borax or soda, the BERYL forms a beautiful clear glass. The "*Chrysoprasmus*" of the Scriptures (more green than the ordinary BERYL), and also the *chrysoberylus* (yellowed) and *chrysolithus*, which last was believed to be connected with sight, appear to have been names applied to *different shades* of BERYL, of which *Gorraeus* gives a list of eight.

THE BERYL.

The chemical composition of the genuine BERYL is as follows:—

Silica	...	...	...	68.07 per cent.
Alumina	...	...	...	17.06 "
Glucina	...	...	...	13.04 "
Red Oxide of Iron	...	...	...	0.24 "

The finest come from *Dauria*, on the frontiers of *China*, from *Siberia*, and *Brazil*. One found in the U. S. A. measured:—

32 × 22 × 15 inches, and weighed 2,900 lbs.

Another 12 × 24 × 45 inches, and weighed 1,076 lbs.

The stone is called by the Italians, "*Beryl-Crystal*," but the English lapidaries drop the use of the latter word,

and simply call it "BERYL." It *expands* by heat in a direction *perpendicular* to the principal axis, and *contracts* on the line of the axis; hence there is a point where the expansion and contraction exactly neutralize each other.

The BERYL is harder than ordinary quartz.

Those* who may care to study the question of the physiological relation of the eyes to the phenomena of refraction, are referred to the following works given in the FOOT NOTE below.

Other authors, besides those mentioned in the FOOT NOTE, are *Helmholtz, Brewster, Hermann, Jaeger, Budge, Faraday*, etc.

It may be of interest to remark that *Dr. J. Pell*, an old writer, states that *spectacles* were originally made with the *Beryl-Crystal*, and that the Germans call a spectacle-glass "*brill*" (beryl) on that account.

Chaucer, in "*The House of Fame*" (b. iii.), mentions the *beryl* thus:—

"And I amused a long while
Upon this wall of *Berile*,
That shone brighter than a glass,
And made well more than it was."

According to *Pliny* and *Vossius*, the name is of Eastern origin (cf. Arab, *billauer*, or *ballúr* = *Crystal*). The *Beryl* is mentioned in the Bible (A. v.), Rev. xxi. 20.

* "*Anomalies of Accommodation and Refraction.*" Donders. (1864.)—*Philosophical Transactions*. Thos. Young. (1801.)—*Archives of Ophthalmology*. Vol. ix., p. 28.—*Anomal. d. Refraction*. Nagel. P. 461.—*Art. Dioptrik des Auges* (Listing), in Wagner's "*Handwörterbuch der Physiologie.*" (1853.)—*Gründzüge der phys. Optik*, in vol. ii. of Graefe's "*Handb. der gesammten.*" (1876.)

It may interest the reader to note the respective difference existing between the chemical composition of the ordinary *Beryl* and the *Emeralds*—

				<i>Beryl.</i>		<i>Emerald.</i>
<i>Silica</i>	...	...	...	67.00		68.50
<i>Alumina</i>	...	...	...	16.50		15.75
<i>Glucina</i>	...	...	...	14.50		12.50
<i>Oxide of Iron</i>	...	...	...	1.00		1.00
<i>Oxide of Chromium</i>	...	...	...	0.00		0.30
<i>Lime</i>	...	...	...	0.50		0.25

The *Crystal-Gazers* of the fifth century were known as the *Specularii*, and were established in Ireland.

Saint Augustine believed, and probably with truth, that the practice originated in Persia.

Aubrey in his "*Miscellanies*," pp. 131, etc. (1671), refers to the *Crystal* used in divination as having in its composition "a weak tincture of red" (iron), and quotes a work thereon by Sam Boisardus, entitled, "*De Divinatione per Crystallum*."

St. Thomas Aquinas, Maury in his "*La Magie et l'Astrologie*," Allan Kardec, and many other writers refer to this art.

In recent years the subject has likewise received attention at the hands of A. E. Waite, Binet et Féré, Mr. F. W. H. Myers, of the London Psychical Research Society, and by Miss X., the well-known writer in "*Borderland*," a quarterly journal of occultism edited by Mr. W. F. Stead; while the "Proceedings of the Psychical Research Society," London, part xiv., for May, 1889,

and likewise part xxiii. of the same publication, deal with various facts, theories, or experiments relative to the subject.

THE CRYSTAL.

Pliny, the historian, remarks that it is not easy to say why the *Crystal* takes up the hexagonal form, and particularly mentions that the *points* do not present the same appearance (*eo magis quod neque mucronibus cadem species est*).

"No artist can equal the actual polish of the sides of the crystal," he tells us, and uses the name *Crystal* to indicate the ice-like *transparency* and purity of the stone. He (Pliny) mentions the *Crystal* as having been brought originally from *India*, and considered it to result from the concretion of water by cold (xxxvii. 2). In this opinion he was supported by Seneca (*Quaest. Nat.* iii. 25), and by Isidorus (*Orig.* xvi. 13). Diodorus Siculus (*Bib.* ii. 134), however, considered it to have been caused *not by cold, but by fire*.

Amongst the Fathers of the Church, Austin, Jerome, Isidore, Basil, and Gregory the Great, held the views of Pliny. Sir Thomas Brown, in his "*Enquiry into Common Errors*," denies the philosophy of the ancients.

Nicolaus Stena, born at Copenhagen, Denmark, in 1638, in his treatise, "*De solida intra solidum naturaliter contenta*" (1669), rejects *extreme cold* as being the cause of crystallization, and attributed the latter to *magnetic power*, or something akin thereto. He considered

that crystals grew, not from within, but from without, through the medium of infinitesimal particles carried to, and deposited definitely at the *ends* of the *Crystal*; while he likewise held them to manifest the phenomena of *continued growth*. He laid it down as his conviction "that the number and length of the sides in the plane of the axis may vary widely without change in the angles" (*in plano axis, literum et numerum et longitudinem varie multari non mutatis angulis*).

Many other observers and writers may be mentioned, among whom are Leeuwenhoek in his "*Arcana Naturæ*" (1695), Sir Isaac Newton in "*Optics*" (1706), Englielmini in "*De Salibus Dissertatio Epistolaris*" (1707), Robert Boyle, De la Hire, Cappeller, and Henckel, in whose various writings many curious and interesting observations relative to the subject may be found.

Linnaeus, who also wrote upon *Crystallography*, gave an impetus to the investigations of Romé Delisle, whose able "*Essai de Chrystallographie*" appeared in 1772, and was followed eleven years later by an enlarged edition, in which he gives upwards of five hundred regular forms of *Crystals*, while at the same time affirming "*that, amidst all the innumerable variations of which the primitive form of a crystal is susceptible, there is ONE THING that NEVER VARIES, and remains constantly the same in each species—viz., the angle of incidence, or the respective inclination of the faces to each other.*"

The name *Crystal* was originally applied only to ordinary quartz, or "*Rock Crystal.*" The Italians spoke of

it as "*cristalla*," the Spanish "*cristal*," the French "*Cristal*," Latin "*Crystallus*." Later on, the term was more generally applied to any symmetrically formed mineral, solid, transparent, or opaque, contained or bounded by plane surfaces. Ben Jonson mentions the existence of *Crystal Divination* and its accompaniments thus:—

"They have their *Chrystals*, I do know, and *rings*,
And *virgin parchment*, and their dead men's skulls,
Their raven wings, their *lights*, and *Pentacles*,
With characters; I ha seen all these."

(*Devil on Ass*, i, 2.)

Swedborg, in his "Earths in the Universe" (Lond., 1860) p. 7, speaking of the inhabitants of the planet *Mercury*, says:—

"Some of them are desirous to appear, not like the spirits of other earths, as men, but as *Crystalline globes*. Their desire to appear so, although they do not, arises from the circumstances that the *knowledges of things immaterial* are in the other life represented by *Crystals*."

In the United Kingdom *Beryl* is found among the Mourne Mountains, Co. Down; in the neighborhood of Killiney, Co. Dublin; in Co. Wicklow; in some parts of Cornwall; and in Aberdeenshire in the granite of Robislaw, and also in the upper reaches of the Dee and the Don. It occurs likewise in Rio San Matteo in Brazil, Schlackenwald in Bohemia, in Siberia, and many other parts, such as New Hampshire, Massachusetts, Maine, Connecticut, etc., U. S. A. Occurring thus in great abundance, it has comparatively depreciated in value;

but amongst the Romans it was highly prized in the manufacture of jewelry. Mount Zabarah, in Upper Egypt, was the probable source from which the ancients derived the *Beryl*. The colors of the beryl range from blue through honey-yellow to absolute transparency; the latter resulting from the presence of peroxide of iron, while the green and various shades of blue represent the effect of protoxide of iron in varying quantities. The favorite shade of this *Crystal* utilized by ancient *Seers* was the pale water-green *Beryl* or delicate "*aquamarine*"—the same referred to by Drayton in his *Nymphal* 9, thus:—

"The topaz we'll stick here and there,
And sea-green coloured beryl."

For the use of this hue, or tint, there appears to have been more than one reason. Certainly other stones, such as the white *sapphire*, and even vessels of water, were pressed into the service; but it must be remembered that water-green was, astrologically considered (and all divination was more or less connected with high astrology), a color especially under the influence of the MOON, an orb exerting very great *magnetic* influence.

Now, when we, in the first place, reflect that the *Beryl*, *Emerald*, *Sapphire*, *Adamantine*, *Spar*, etc., all contain *Oxide of Iron*, a substance presenting the strongest affinity for *Magnetism*, and when we also remember the *strict injunctions* of the ancient occultists to utilize the *Crystal* only during the increase of the *Moon*, the idea naturally

suggests itself that the connecting link between the crystal and the spiritual world is MAGNETISM, attracted to and accumulated in or around the *Crystal* by the *iron* infused throughout its constitution, and that the *greater the increase of the Moon* the greater consequently is the *supply and accumulation of the Lunar magnetism in the Crystal*.

This theory is strengthened by the statements of a *Hindu Adept*, who, writing of the manufacture of *Magic Mirrors*, informs us that the *great desideratum* is to *retain* the accumulated *magnetism* upon the surface of the *Mirrors*, and it is the difficulty of achieving this which renders the production of genuine *Magic Mirrors* so costly.

But granted that the above-mentioned theory be correct in relation to the *Crystal* itself, the further question naturally arises—How is the operator placed *en rapport* with the *Crystal Globe*, sphere, or ovoid; or, in other words, what is the secret or *modus operandi* of bringing the inquirer or experimenter into direct contact with the *Crystal*, and, through its medium, with the *unseen world*? To this question I render the following reply:—

(a) By CONCENTRATION in the CRYSTAL of the greatest possible influx of celestial or terrestrial magnetism or both.

(b) By CONCENTRATION in the BODY of the operator of unalloyed magnetism, through the purity of the amatory functions.

(c) By CONCENTRATION of the MIND, through the mental faculty of "*Concentrativeness*," acting through the Phrenological Brain "centre," located in the *superior portion* of the *First Occipital convolution* of the Cerebrum.

Hence, those persons endowed with *natural ability* to *concentrate the attention*, are thereby *aided* in their use of the sphere. To what extent this power exists in the would-be experimenter can be told by a first-class Phrenologist.

(d) CONCENTRATION of the GAZE upon the *Crystal*. Why? Because, as taught by the famous Hindu *Crystal-Gazers*, there streams from the human eyes an efflux of *Magnetism*, projected from its reservoir in the *Cerebellum*, when the gaze is concentrated upon a given point.

At this juncture it may be remarked that the "*centres*" of *sight* are located by modern Physiologists in the *posterior lobes* of the Brain, above the region of the Cerebellum.

Now observe:—

(a) That the ancients taught the importance of *strict purity* in relation to the *amatory* nature, when either *Crystal-Gazing*, *Clairvoyance* or other *Occult* efforts were put forth, and hence the use of boys and virgins in *Crystal-Divination*.

(b) That Phrenologists have located the propensity to *physical love* in the *Cerebellum*, or small brain, just

beneath the before-mentioned posterior lobe of the Cerebrum.

(c) This being so, the *Cerebellum* became, as it were, a *reservoir* of *Magnetism*, directly connected with the *creative* economy, or would at all events *influence* the *quality* of the *magnetic outflow* through the eyes—the brain “centres” for which lie just above the region of the *Cerebellum*, as also does that area devoted to the “*concentration of attention*.” See *Plate One*.

The *Cerebellum* is held by various authorities to preside over, or be connected with, the co-ordination of *muscular* movement of the limbs. It is situated in the *inferior occipital fossae* below the *tentorium*. The Phrenologist, while recognising the influence of the *Cerebellum* over co-ordinated movement, claims certain of its parts as being *also related* to *physical love*, which is in its turn closely *allied* to *muscular action*.

Purity of the *Blood* is important to *purity* of *power*. Hence the life fluid *must be purified*. Food, Digestion, Sleep, Drinks—all must receive a proper degree of attention. Sound physical organs are not absolutely *essential*, but nevertheless it is *best* to enjoy healthy Brain, Heart, Liver, Kidneys, Stomach, Lungs, and pelvic apparatus, if one desires to attain a *high degree* of *lucidity*, or clearness of mental vision, and all this largely depends upon the condition of the BLOOD. *Clairvoyance* depends as much upon air, light, diet, sleep, labor, music, health, as upon mechanically induced magnetism, or mesmerism.

The condition of the vital fluid at the time of experimenting with the *Crystal* being of so great importance, it will be of utility for the reader to consider the following facts:—

There is, on an average, one part by weight of *iron* in two hundred and thirty human blood corpuscles, and the total quantity of iron in the blood of a man weighing one hundred and forty pounds is about thirty-eight grains, while about one grain per day is on the average taken into the body with food. Iron is a component part of the hæmoglobin of the blood, and forms the coloring matter of the *red* blood corpuscles. The *white* or *colorless corpuscles* which are much fewer in number than the red, in a healthy body are *diminished by Fasting*, and *increased by eating*, and this fact is of interest in connection with the advisability of *fasting prior to magnetic experiment* with the CRYSTAL globe, as enjoyed by the *Seers* of the past.

Two principal forms of iron are apparent in the blood:—1. *Protoxide of iron*, which is principally found in the *Venous* or *dark* blood. This is also known as *ferrous oxide*, and constitutes the *base* of the *green* or ferrous salts of iron, which latter cannot be obtained in an isolated state. *Protoxide of iron* combines with water to form a hydrate, FeO, HO , which, on the addition of an alkali, falls in white flakes, provided the water in which they are suspended contains *no free oxygen*; otherwise the precipitate is grey. 2. *Peroxide of iron*, which is mostly found in the *arterial*, or *bright scarlet*

blood. It is known as *sesquioxide*, or *ferric oxide*, colcothar, "crocus of Mars," hæmatite, rouge, or red oxide of iron. It is the base of the red or ferric salts (Fe_2O_3) and is practically the same thing as iron-rust, which is a hydrated peroxide.

Now, a *compound* of the two preceding oxides constitutes what was formerly known as the "*loadstone*," or black *magnetic* oxide of iron; and it is a remarkable fact that persons of dark or very dark hair, eyes, and skin are the most magnetic; and this darkness is, it would seem, connected with a preponderance of the *protoxide of iron* in the blood over the *peroxide* in the proportion of two (2) parts to one (1), which happens to be a similar proportion to that existing in the "*loadstone*." Such persons are usually dominantly representative of a *bilious tendency*, or so-called "bilious temperament;" and we know that the amount of *iron* in the *bile* is important, being present as a phosphate derived from hæmoglobin.

Some of the iron is stored in the liver cells, and some discharged as phosphate into the bile, in which latter oxygen is almost wholly absent, though small quantities of nitrogen are found, the most important gas being the carbonic acid.

When we remember the importance of *deep breathing* in clairvoyant effort, the *antibilious* tendency of the "mugwort" and other magnetically inclined herbs, the facts in general seem to point to the conclusion that a *certain chemical balance* between the ferric and oxygenic, and consequently *magnetic* conditions of the BLOOD and

BILE, are necessary for the obtainance of the *most perfect* powers of *concentration* and *lucid sight*, or *clairvoyance*.

The phenomena of *Crystal Vision* may be classed as follows:—

First. Images of something unconsciously observed. New *reproductions*, voluntary or spontaneous, and *bringing no fresh knowledge* to the mind.

Second. Images of *ideas unconsciously acquired from others*, by telepathy or otherwise. Some Memory or Imaginative effect, which does not come from the gazer's ordinary self. *Revivals of Memory.* Illustrations of Thought.

Third. Images, *clairvoyant* or prophetic. *Pictures bringing information* as to something *past, present, or future* which the gazer has *no other chance of knowing*.

With this view I cordially agree, and hence would impress upon the reader the fact that *anything and everything* perceived in the *Crystal* does *not* belong to the phenomena coming under the *third* heading, *which latter alone* are in the category of *true Crystal-Divination*, as taught and practised by the ancient *Seers*.

Such pictures as belong to divisions *First and Second* may, of course, appear not only in a *Crystal*, but in a vase, glass of water decanter, etc., etc., the mere result of visualisation; and their production requires little or none of the care and observation of conditions herein set forth for the guidance of the more spiritual investigation.

It is clear that the *effects* obtained through the medium

of *Crystal-Gazing* are *variable* in kind, as before stated. For example:—Scenes or pictures may appear to the gazer which are merely a *reproduction* of those which have been *previously seen*, and impressed upon the vision of the experimenter in much the same manner as upon the mind of the ordinary artist, when he pictures and paints in detail upon his canvas in the studio some scene or landscape memorised by him a week before. Phrenology teaches that this power, which is not confined to artists, but is likewise utilised by mental calculators, detectives, and others, is largely dependent on the faculty of “FORM,” whose correspondent brain “centre” is located in the first frontal convolution of the cerebrum, upon the two sides of the “*crista galli*.” Dr. J. F. Gall, the Father of Phrenology, called it “*Aptness to recollect persons*.” It is perceptive and recollective of shape, outline, profile, and contour, and hence of faces and forms in general.

An individual strongly endowed by nature with this power has, as the *external sign* of the *internal brain form*, the eyes set widely apart in the face. Now, where an individual possesses this faculty in marked degree of development, his ability to reproduce a bygone scene before the mental vision, is very much stronger involuntarily than where this sign is lacking; and if, added to this, the bodily temperament is of fine sensitive quality, and the faculties of “*Ideality*” (imagination—near the *vertical Frontal fissure*) and “*Spirituality*” (called “*organe qui dispose aux visions*”—the organ disposing one

to perceive visions, the prophetic instinct—"Supernaturalite," the brain "centre" of ideation, which is located in the "*Ascending Frontal convolution*,") be well or strongly marked in development (phrenological), it is clear that an individual so endowed possesses a far better chance of successfully using the *Crystal*, for the mere reproduction of bygone scenes, etc., than has one in whom these endowments are lacking or weakly represented. (*See Plate I.*)

The writer suggests that if *Oriental Temple Incense* is burned a short time before using the *Crystal* and occasionally during the *Moon's* increase by the *Crystal Gazer*, it constitutes an aid to the attainment of the most desirable physical conditions of the experimenter's body.

The reasons for this suggestion are:

1. That the properties of *Temple Incense* are specially responsive to magnetic influence; its smoke, like the compass needle, invariably turning towards the north.

2. As the BERYL is under the *Zodiacal* sign LIBRA, so also are the herbs from which *Oriental Temple Incense* is made.

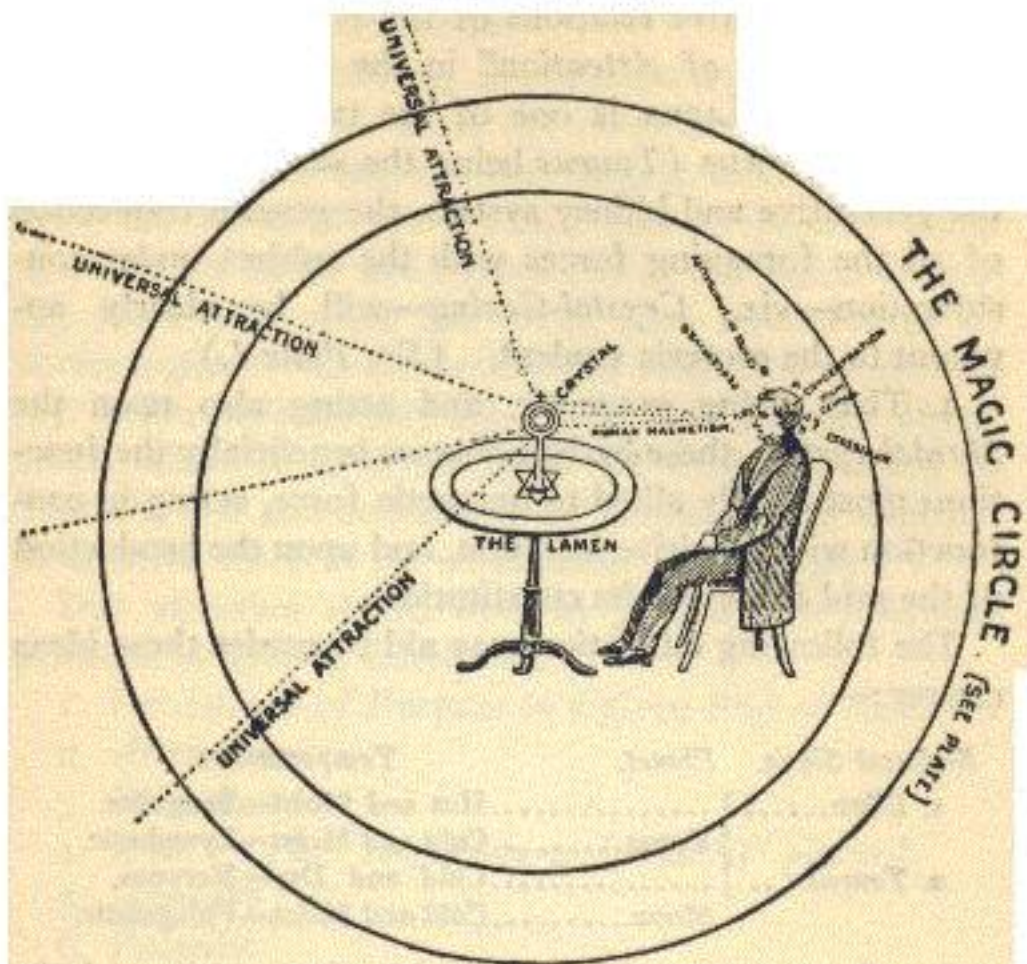
3. LIBRA is the sign more particularly related to the RENAL or KIDNEY SYSTEM, which latter is in its turn closely connected with—

- (a) The PERCEPTIVE Faculties and Brain "centres" of the phrenologists corresponding thereto, and therefore with the EYES (*See Plate I.*);

- (b) With the INTUITIVE powers.

CRYSTAL-GAZING

PLATE I.



- ☾ "Libra," or the Zodiacal Sign governing the *Perceptive* Faculties over the *Eyes* and *Kidneys*.
- ♉ "Taurus," or the Zodiacal Sign governing the *Neck* and *Cerebellum* and *Amative* functions.
- ☾ "Luna," the *Moon*.
- ♀ *Venus*.
- A Back of the Brain containing "centres" of Sight, "*Concentration of Attention*" and "*Adhesive attraction*."
- B "Centre" of "*Spirituality*" in the Brain.

(c) Reference has already been made to the CEREBELLAR or amative relations of the EYES, and power of "*Concentration of Attention*" in the Brain, and as the Zodiacal sign LIBRA is one of the two signs primarily related to VENUS (*Taurus* being the second), who rules the generative and kidney system, the general connection of all the foregoing forces with the subject under consideration—viz., *Crystal-Gazing*—will be clearly apparent to the esoteric student. (*See Plate I.*)

4. That, being *magnetic*, and acting also upon the *Mental system*, these herbs influence beneficially the functions most closely allied to magnetic force, acting in conjunction with sensitive intuition, and upon the production of the said force and its constitution.

The following tabulation may aid to render these ideas clearer :—

<i>Zodiacal Signs.</i>	<i>Planet.</i>	<i>Temperament.</i>
1. <i>Libra</i>	} Venus.....	Hot and Moist—Sanguine.
		Cold and Moist—Lymphatic.
2. <i>Taurus</i>	} Moon.....	Cold and Dry—Nervous.
		Cold and Moist—Phlegmatic.

It will be observed by this table that *neither of the signs or planets, which appear from the analysis to be specially contributory to the lucid powers, are of the pronounced BILIOUS TEMPERAMENT.* Hence it would seem that the herbs from which Oriental Temple Incense is made, being *Magnetic*, tend to the preservation of just those *Mental* conditions indicated by the above-named temperaments.

Leaving now this theory, let us glance at the connection of the MOON therewith.

According to Astrology the *Crystals* and *Selenite* come under her influence, while the *Intuitive Powers* of the *Mind* and *Brain* are likewise largely affected thereby. Now the Poles of the HUMAN BRAIN specially dominated by the MOON are located (*a*) in the region extending from just above the EYES (the PERCEPTIVES of phrenologists)—an area related to LIBRA, let us remember, as we have already seen—and (*b*) the back of the NECK where it joins the head, the very area ruled by TAURUS, and also containing the phrenological “centres” of amative force in the cerebellum. (*See Plate I.*)

Due attention should ever be paid to the following principal *Magnetic Laws*:—...

1. *Persistence of Purpose* to a given End or Aim.
2. *Attention*.
3. *Calmness*.
4. *Will*. (*The “It-shall-be-as-I-want-it” power*)
5. *Intensity*.
6. *Polarity*.

CHAPTER II.

THE ANCIENT METHOD.

1. Keep the *Crystal* clean. If *very* dirty or discolored treat it as follows:—Mix together six parts water and one of brandy. Boil them over a brisk fire, and let the crystal be kept in a boiling state about fifteen minutes. Then take out and rub carefully over with a brush dipped in the same liquor. Rub dry with chamois or a clean cloth.

2. The person *for whom you are going to give a reading* may hold it in their hands for a few minutes previous to its use, but *no one else*, except yourself.

3. If the *Crystal* appears hazy or dull, it is a sign that you are likely to see; it will afterwards *clear*, and the form or vision become manifest. Immediately before the apparition is beheld, the *Crystal* becomes clouded or darkened, or what some term "*black*." Presently this clears away, and the *Crystal* becomes exceedingly bright; as if illuminated by an effulgence proceeding from its interior, doubtless due to the iron and magnetism disseminated throughout its constitution.

4. If you require to see events taking place at a great distance, look *lengthwise* through the *Crystal*.

The works of olden days insist upon elaborate ceremonial as follows:—

(a) Use frequent ablutions (washings) and prayers, three or four days before consulting the crystal.

(b) The MOON must be in her INCREASE, i. e., going towards the FULL. (This should never be neglected. It is of great importance to your success.)

(c) When the SUN is in his greatest Northern declination is the best time, so far as regards his influence in the matter.

(d) The room must be clean and neat, with nothing therein likely to disturb the attention, and should be kept locked when not in use.

(e) The floor must be well scoured, or clean. Every preparation must be made *during the Moon's increase*.

(f) Place in the room a small table, covered with a white linen cloth. (This if the experimenter does not use the ancient *Lamen* or Holy Table.) (See Plate II.)

(g) A chair, and burner for a fumigation. The fumigation is for burning the usual invoking powder, such as *Temple Incense*.

(h) Two *waxen candles* in brass candlesticks, highly polished; a pair of compasses; twine; knife; scissors, etc.

The *Crystal* should be about $2\frac{1}{2}$ inches in *diameter*, or at least the *size of an orange*. It should be enclosed in a frame of ivory, ebony, or boxwood, highly polished, or stood upon a glass or crystal pedestal. (See Plate III.)

When following strictly the ancient methods described herein, the *Crystal* is to be stood upon the *Lamen* or table, but if simply *held in the hand*, its top end should

CRYSTAL-GAZING

PLATE II.



The Top of the Lamen.

lean away from the gazer, and should be held so that no reflections or shadows appear therein. If stood on the table, the folds of a black silk cloth may be arranged about the *Crystal* so as to shut out reflections.

The *mystic* names to be engraved in raised letters of gold round about the frame are:—

On the N. *Tetragrammaton*.

" E. *Emmanuel*.

" S. *Agla*.

" W. *Adonay*.

The pedestal which supports the frame should bear the mystical name

SADAY;

while on the pedestals of the two candlesticks

ELOHIM and

ELOHE

must be respectively embossed.

In consecrating, the forms must be repeated while the invocant is *laying his hands* upon the *Crystal*. His *face* must be *turned to the EAST* while this is being done.

No *Crystal* or *Magic Mirror* should be handled by other than the owner, because such handling mixes the *magnetisms*, and tends to destroy their sensitiveness. Others may *look* into them, but should not touch them, except the person who may be consulting the gazer, as already mentioned. If the surface becomes dirty or soiled, it may be cleaned with fine soapsuds, rinsed well,

washed with alcohol or vinegar and water, and then polished with soft velvet or a chamois leather.

The *Crystal* or *Magic Mirror* should frequently be magnetized by passes made with the *right hand*, for about five minutes at a time. This *aids* to give it *strength* and *power*. Similar passes with the *left hand* add to the *sensitiveness* of the *Crystal*.

The *back* of the *Magic Mirror* or *Crystal* should be held *toward* the *light*, but its face never.

The *Magnetism* with which the surface of the *Magic Mirror* or *Crystal* becomes charged, *collects there from the eyes of the gazer*, and from the universal ether, the Brain being as it were switched on to the Universe, the *Crystal* being the medium.

Persons of a *Magnetic Temperament*, such as, amongst others, those who are classed as *brunette*, *dark-eyed*, *brown-skinned*, and having *dark hair*, will charge the *Crystal* or *Magic Mirror* *quicker*, but *not more effectually*, than those of opposite or electric temperament, such as the *blonde*. The *Hindus* use a *Hindu Magic Mirror* as well as the "*Gazing Crystal*."

ASTRAL APPEARANCES IN THE CRYSTAL.

White Clouds	-	-	-	indicate	Good; the affirmative; favor.
Black Clouds	-	-	-	"	Bad; inauspicious.
Violet, Green, Blue	-	-	-	"	Coming joy; excellent.
Red, Crimson, Orange, Yellow	-	-	-	"	Danger, trouble, sickness; "beware;" deception, grief, betrayal, slander, loss; surprises of a disagreeable nature.

- Ascending Clouds - - indicate *Affirmative replies* to questions asked. Yes! If the *query* is a *silent* one it makes no difference.
- Descending Clouds - - indicate The negation of all questions. No!
- Clouds or Shadows - - indicate Moving towards the *left hand* mean "The *séance* is ended for the present time."
- Whatever appears on the *left-hand* side of the gazer is *real*, or a picture of an *actual* thing.
- Whatever appears on the *right-hand* side is symbolical.
- Moonlight - - - - - Benefits the *Magic Mirror* or *Gazing Crystal*.
- Sunlight - - - - - The chemical and active rays or influence of the direct *sunlight* are *injurious*, and will ruin the magnetic susceptibility of the Crystal.
- Extremes* of Heat or Cold - - Are likewise *injurious*.
- Clouds or Shadows - - - - - Moving toward the gazer's *right hand*, indicate the *presence* of *spiritual beings*, and *their interest*.

WARNING

A sure and certain law exists, *viz.*:—That if the *seer's purpose* be *evil* when he or she uses the *Crystal* or *Magic mirror*, it will *react* upon the *seer* sooner or later with *terrible effect*; wherefore all are strictly cautioned to be *good* and *do good* only.

The aerial spaces are *thronged* with countless intelligences—celestial, *good, pure, true*, and the *reverse*. The *latter* have FORCES the *former* possess POWER. To reach the *good ones*, the *heart of the gazer must correspond*, and they should be invoked with prayerful feelings.

There are innumerable multitudes of the *bad spirits* on the confines of *Matter* and *Spirit*. These malign forces are many and terrible; but they can never reach the soul that relies on *good* in perfect faith, and which only invokes the Good, the Beautiful, and True for noble purposes.

In using the Crystal the 'Ancients used the following Prayer:—

"O God, who art the Author of all good things, strengthen, I beseech Thee, Thy poor servant, that he may stand fast without fear through this dealing and work; enlighten, I beseech Thee, O Lord, the dark understanding of Thy creature, so that his spiritual eye may be opened to see and know Thy angelic spirits descending here in this *Crystal*. (Here lay your hand on the *Crystal*, saying)—And thou, O inanimate creature of God, be sanctified and consecrated and blessed to this purpose that no evil phantasy may appear in thee; or, if they do gain ingress into this creature, they may be constrained to speak truly, intelligibly, and without ambiguity. For *Christ's* sake. *Amen*. And forasmuch as Thy servant here standing before Thee, O Lord, desires neither evil, treasures, nor injury to his neighbor, nor hurt to any living creature, grant him the power of descrying those

celestial spirits or intelligences that may appear in this Crystal, and whatever good gifts (whether the power of healing infirmities or of imbibing wisdom, or discovering any evil likely to afflict any person or family, or any other good gift Thou mayest be pleased to bestow on me, enable me, by Thy wisdom and mercy, to use whatever I may receive to the honor of Thy Holy Name. Grant this for Thy Son *Christ's* sake. *Amen.*"

Then, taking the ring and pentacle, put the ring on the little finger of your right hand. Hang the *Pentacle* (See *Plate III.*) round your neck. Then take your black ebony wand (See *Plate III.*) and trace the *circle*¹ (See *Plate IV.*), saying:—

"In the name of the blessed *Trinity* I consecrate this piece of ground for our defence; so that no evil spirit may have power to break these bounds prescribed here. Through *Christ* the Lord. *Amen.*"

Then place the burner for the *Incense* between the circle and the holy table, on which the *Crystal* stands, and having fire thereon, cast in the *Incense*, saying:—

"I conjure thee, O thou creature of fire, by Him who created all things both in Heaven and Earth, and in the sea, and in every other place whatever, that forthwith thou cast away every phantasm from thee, that no hurt whatsoever shall be done in any thing."

"Bless, O Lord, this creature of fire, and sanctify it, that it may be blessed, and that they may fill up the

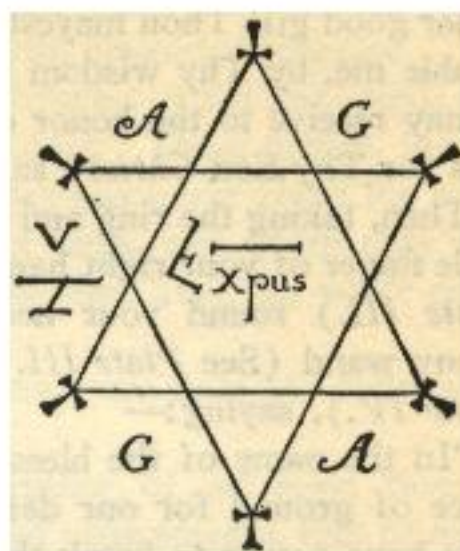
¹ The preferable time in which the *Circle* may be entered by the operator, is in the day and hour of *Mercury*, the *Moon* increasing.

CRYSTAL-GAZING

PLATE III.



The Crystal, set in pure gold, and stood in the center of the Lamen, or Holy Table.



The Pentacle of Solomon, as engraved on solid square plate of silver.



The Magic Wand of Black Ebony. Engraven on the opposite side are the words:—
EGO, ALPHA et OMEGA.

power and virtue of their odors; so neither the enemy nor any false imagination may enter into them. Through our Lord *Jesus Christ. Amen.*"

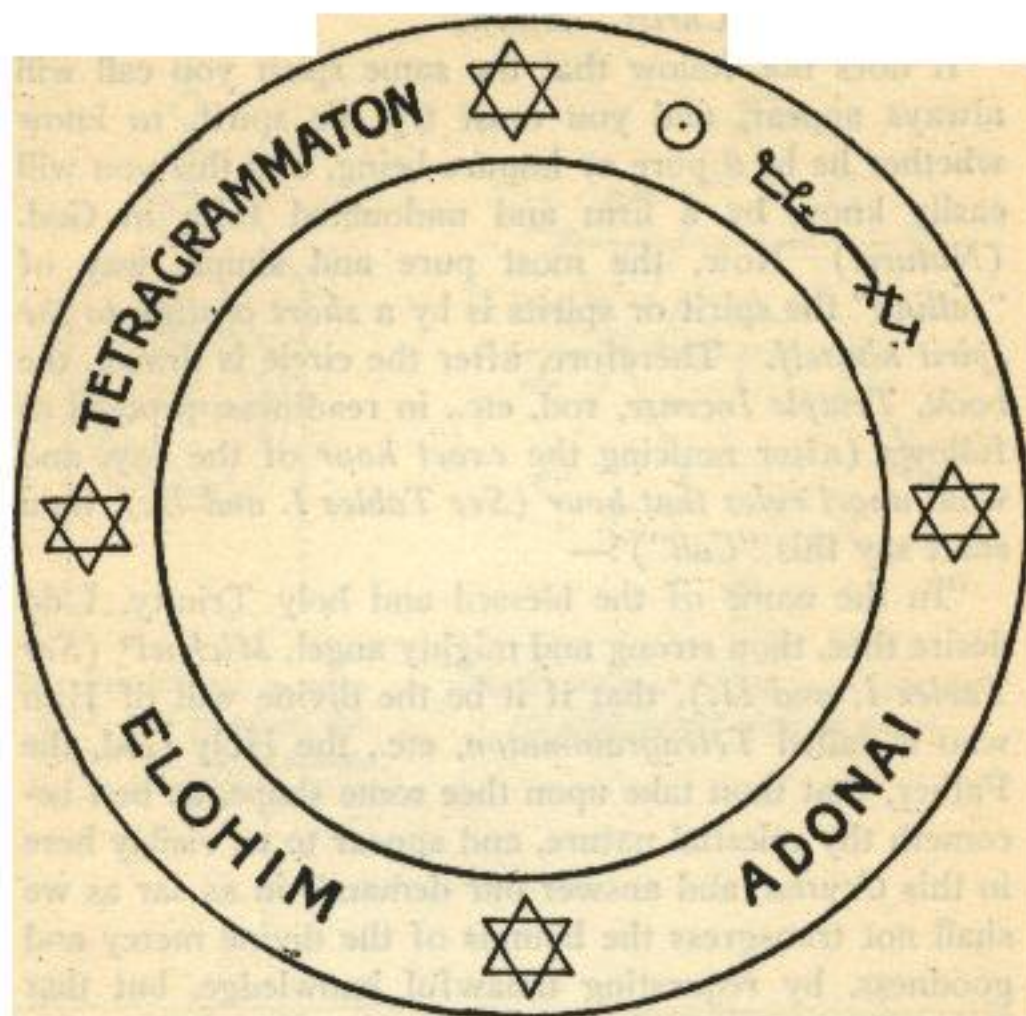
It does not follow that the same spirit you call will always appear, and you must try the spirit, to know whether he be a pure or impure being, and this you will easily know by a firm and undoubted faith in God. (*Nature.*) Now, the most pure and simple way of "*calling*" the spirit or spirits is by a *short oration to the spirit himself*. Therefore, after the circle is drawn, the book, *Temple Incense*, rod, etc., in readiness, proceed as follows (after noticing the *exact hour* of the day, and what *angel rules that hour* (*See Tables I. and II.*), thou shalt say this "*Call*") :—

"In the name of the blessed and holy Trinity, I do desire thee, thou strong and mighty angel, *Michael** (*See Tables I. and II.*), that if it be the divine will of Him who is called *Tetragrammaton*, etc., the Holy God, the Father, that thou take upon thee some shape, as best becometh thy celestial nature, and appear to us visibly here in this *Crystal*, and answer our demands in as far as we shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge, but that thou wilt graciously show us what things are most profitable for us to know and do, to the glory and honor of His Divine Majesty, who liveth and reigneth, world without end. *Amen.*"

* Or any other angel or spirit. Vassago, the "*genius*" of the *Crystal*, was anciently invoked.

CRYSTAL-GAZING

PLATE IV.



The Magic Circle in which the *Lamen* and *Crystal-Gazer* stand.

"Lord, Thy will be done on earth, as it is in heaven. Make clean our hearts within us, and take not Thy Holy Spirit from us."

"O Lord, by Thy name we have called him. Suffer him to administer unto us, and that all things may work together for Thy honor and glory, to whom with Thee, the Son, and blessed Spirit, be ascribed all might, majesty, and dominion. *'Amen.'*"

Note.—In these dealings *two* should always be present, for often a spirit is manifest to one, in the *Crystal*, when the other cannot perceive him; therefore, if any spirit appear, as is most likely, to one or both, say—

"O Lord, we return Thee our hearty and sincere thanks for the hearing of our prayer, and we thank Thee for having permitted Thy spirit to appear unto us, which we by Thy mercy will interrogate to our further instruction. *'Amen.'*"

Interrogation 1.—In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghost (proceeding from both), what is thy true name? (If the spirit answers "*Michael*," then proceed.)

Interrogation 2.—What is thy office?

Interrogation 3.—What is thy true sign or character?

Interrogation 4.—When are the times most agreeable to thy nature to hold conference with us? Wilt thou swear by the blood and righteousness of our Lord *Jesus Christ* that thou art truly *Michael*?

(Here let him swear, then write down his seal or character in thy book, and against it, his office, and times

to be "*called*" through God's name; also write down anything he may teach thee, or any *responses* he may make to thy questions or interrogations concerning life and death, arts or sciences, or any other thing.)

Then shalt thou say—"Thou great and mighty spirit, inasmuch as thou camest in peace and in the name of the ever-blessed and righteous Trinity, so in this name thou mayest depart, and return to us, when we call thee in His name, to whom every knee doth bow down. Fare thee well, *Michael*; peace be between us. Through our blessed Lord *Jesus Christ. Amen.*"

Then will the spirit depart. Then say, "*To God the Father, eternal Spirit, fountain of Light, the Son, and Holy Ghost, be all honor and glory, world without end. Amen.*"

The best times, generally speaking, for using the *Crystal* are—At *Sunrise*; at *Mid-day*; at *Sunset*. The *worst* are from ten o'clock p. m. to two o'clock a. m.

Here I bring to a close this attempt to present the reader with a guide to the art of using the *Gazing Crystal*. Nothing more of an interesting nature, relative to this subject could be added. Practical and careful experiment will, if nothing more, be yet found helpful in the direction of *increasing* the power of *Mental Concentration*, and thus conducing to success in life.

Let us lift up our desires to Him, by whom we are "*fearfully and wonderfully made,*" and echo in our hearts the words of the old *Hindu Adept*:

"When Thou Thy jewels dost bind up, that day
Remember us, we pray.
That where the *Beryl* lies,
And the *Crystal* 'bove the skies,
There Thou mayest appoint us a place
Within the brightness of Thy face;
And our soul
In the scroll
Of life and blissfulness enroll,
That we may praise Thee to eternity."

(*The Golden Cross of India.*)

TABLE showing the respective *Angels* whose names are to be inserted in the Prayer in place of "*Michael*," according to the hour of day or night when the *Crystal* is used; and for finding the *Angel* and *Planet* ruling any hour of the *Day* or *Night*.

TABLE ONE.

Hour	SUNDAY. Day.	MONDAY. Day.	TUESDAY. Day.
1.	☉ Michael.	♄ Gabriel.	♂ Samael.
2.	♀ Anael.	♄ Cassiel.	☉ Michael.
3.	♄ Raphael.	♄ Sachiel.	♀ Anael.
4.	♄ Gabriel.	♂ Samael.	♀ Raphael.
5.	♄ Cassiel.	☉ Michael.	♄ Gabriel.
6.	♄ Sachiel.	♀ Anael.	♄ Cassiel.
7.	♂ Samael.	♀ Raphael.	♄ Sachiel.
8.	☉ Michael.	♄ Gabriel.	♂ Samael.
9.	♀ Anael.	♄ Cassiel.	☉ Michael.
10.	♀ Raphael.	♄ Sachiel.	♀ Anael.
11.	♄ Gabriel.	♂ Samael.	♀ Raphael.
12.	♄ Cassiel.	☉ Michael.	♄ Gabriel.

Hour	WEDNESDAY Day.	THURSDAY Day.	FRIDAY Day.	SATURDAY Day.
1.	♀ Raphael.	♄ Sachiel.	♀ Anael.	♄ Cassiel.
2.	♄ Gabriel.	♂ Samael.	♀ Raphael.	♄ Sachiel.
3.	♄ Cassiel.	☉ Michael.	♄ Gabriel.	♂ Samael.
4.	♄ Sachiel.	♀ Anael.	♄ Cassiel.	☉ Michael.
5.	♂ Samael.	♀ Raphael.	♄ Sachiel.	♀ Anael.
6.	☉ Michael.	♄ Gabriel.	♂ Samael.	♀ Raphael.
7.	♀ Anael.	♄ Cassiel.	☉ Michael.	♄ Gabriel.
8.	♀ Raphael.	♄ Sachiel.	♀ Anael.	♄ Cassiel.
9.	♄ Gabriel.	♂ Samael.	♀ Raphael.	♄ Sachiel.
10.	♄ Cassiel.	☉ Michael.	♄ Gabriel.	♂ Samael.
11.	♄ Sachiel.	♀ Anael.	♄ Cassiel.	☉ Michael.
12.	♂ Samael.	♀ Raphael.	♄ Sachiel.	♀ Anael.

TABLE TWO.

<i>Hour.</i>	SUNDAY. <i>Night.</i>	MONDAY. <i>Night.</i>	TUESDAY. <i>Night.</i>
1.	♂ Sachiel.	♀ Anael.	♂ Cassiel.
2.	♂ Samael.	♀ Raphael.	♂ Sachiel.
3.	⊙ Michael.	♂ Gabriel.	♂ Samael.
4.	♀ Anael.	♂ Cassiel.	⊙ Michael.
5.	♀ Raphael.	♂ Sachiel.	♀ Anael.
6.	♂ Gabriel.	♂ Samael.	♀ Raphael.
7.	♂ Cassiel.	⊙ Michael.	♂ Gabriel.
8.	♂ Sachiel.	♀ Anael.	♂ Cassiel.
9.	♂ Samael.	♀ Raphael.	♂ Sachiel.
10.	⊙ Michael.	♂ Gabriel.	♂ Samael.
11.	♀ Anael.	♂ Cassiel.	⊙ Michael.
12.	♀ Raphael.	♂ Sachiel.	♀ Anael.

<i>Hour.</i>	WEDNESDAY. <i>Night.</i>	THURSDAY. <i>Night.</i>	FRIDAY. <i>Night.</i>	SATURDAY. <i>Night.</i>
1.	⊙ Michael.	♂ Gabriel.	♂ Samael.	♀ Raphael.
2.	♀ Anael.	♂ Cassiel.	⊙ Michael.	♂ Gabriel.
3.	♀ Raphael.	♂ Sachiel.	♀ Anael.	♂ Cassiel.
4.	♂ Gabriel.	♂ Samael.	♀ Raphael.	♂ Sachiel.
5.	♂ Cassiel.	⊙ Michael.	♂ Gabriel.	♂ Samael.
6.	♂ Sachiel.	♀ Anael.	♂ Cassiel.	⊙ Michael.
7.	♂ Samael.	♀ Raphael.	♂ Sachiel.	♀ Anael.
8.	⊙ Michael.	♂ Gabriel.	♂ Samael.	♀ Raphael.
9.	♀ Anael.	♂ Cassiel.	⊙ Michael.	♂ Gabriel.
10.	♀ Raphael.	♂ Sachiel.	♀ Anael.	♂ Cassiel.
11.	♂ Gabriel.	♂ Samael.	♀ Raphael.	♂ Sachiel.
12.	♂ Cassiel.	⊙ Michael.	♂ Gabriel.	♂ Samael.

CHAPTER III.

INSTRUCTION FOR USING CRYSTAL.

It will have been noticed by the student that the ancient methods of *Crystal-Gazing* for purposes of "*divination*" involved a somewhat elaborate *ritual*, including the use of *swords, pentacles, candles*, and many of the accompaniments usual to the performance of *Magical rites*, in by-gone ages, when the object in view was not as at present, the cultivation of mere "*Personal Clairvoyance*" in the gazer, but rather to compel the actual presence in the *Crystal* of certain *genii* or *spirits*, and to obtain therefrom answers to such questions as might be propounded by the querent.

While, therefore, it has been of interest to write in the foregoing pages the *historical* aspect of this subject, it will be well for all persons into whose hands this book may fall to remember carefully the two following points:

(a) That the *modus operandi* pursued by certain of the ancients, and in which the paraphernalia and ritual described were utilized, was one involving dangers of no mean order, as has been already pointed out, and could only be properly made use of by highly qualified votaries who had received personal training under some practical *Adept* and *Master* of the ceremonial, *who understood the unseen forces of the spiritual world, both good and*

evil, and the necessary steps to be taken for protecting themselves from possible injury, or even death, through the medium of wicked intelligences.

(b) That as the ordinary experimenter of to-day has no desire to compel the presence of a spiritual being in the *Crystal*, it is quite unnecessary for him or her to draw magic circles, or to go to the trouble and expense of acquiring and using special or costly apparatus, with the exception of the *Crystal* itself.

What is desired is through the regular use of the *Gazing Crystal* to cultivate a personal degree of *Clairvoyant power*, so that visions of things or events, past, present, and future, may appear clearly to the interior vision, or eye of the soul.

In the pursuit of this effort only, the *Crystal* becomes at once both a valuable, interesting, and useful channel of development and instruction, shorn of its former dangers, and rendered conducive to spiritual development.

To the attainment of this desirable end, attention is asked to the following practical directions, which, if carefully followed, will lead to success:

PRACTICAL DIRECTIONS FOR USING THE GAZING CRYSTAL.

First. Select a quiet room where you will be entirely undisturbed, taking care that it is as far as possible free from mirrors, ornaments, pictures, glaring colors, and the like, which may otherwise distract the attention.

The room should be of comfortable temperature in accordance with the time of year, neither hot or cold. About 60° to 65° Fahr. is suitable in most cases, though allowance can be made where necessary for natural differences in the temperaments of various persons. Thus thin, nervous, delicately-organised individuals, and those of lymphatic and soft, easy-going, passive types, require a slightly warmer apartment than the more positive class, who are known by their *dark* eyes, hair, and complexion, combined with more prominent joints and sharper development of what phrenologists term the Perceptive region of the forehead. Should a fire, or any form of artificial light be necessary, it should be well screened off, so as to prevent the light rays from being reflected in, or in any manner directly reaching the *Crystal*.

The room should not be dark, but rather shadowed, or charged with a dull light, somewhat such as prevails on a cloudy or wet day.

Second. The *Crystal* should be placed on its stand on a table, or it may rest on a *black velvet* cushion, but in either case it should be partially surrounded by a *black silk* or similar wrap or screen, so adjusted as to cut off any undesirable reflection.

Before beginning to experiment, remember that most frequently nothing will be seen on the first occasion, and possibly not for several settings, though some sitters, if strongly gifted with physic powers in a state of unconscious, and sometimes conscious degree of unfoldment, may be fortunate enough to obtain good results

at the very first trial, especially if a small amount of Temple *Incense* is burned just before using the *Crystal*.

If, therefore, nothing is perceived during the first few attempts, do not despair or become impatient, or imagine that you will never see anything.

There is a royal road to *Crystal* vision, but it is open only to the compound password of *Calmness*, *Patience*, and *Perseverance*. If at the first attempt to playing a piano or riding a bicycle failure ensues, the only way to learn is to pay attention to the necessary rules, and to *persevere daily* until the ability to play or ride comes naturally.

Thus it is with the would-be seer. Persevere in accordance with these simple directions, and success will sooner or later crown your efforts.

Third. Commence by sitting comfortably with the eyes fixed upon the *Crystal*, not by a fierce stare, but with a steady, *calm gaze*, for thirty minutes only, on the first occasion. In taking the time it is best to stand your clock at a distance, where, while the face is clearly visible, the ticking is rendered almost inaudible. When the time is up, carefully put the *Crystal* away in its case, and keep it in a dark place, under lock and key, allowing no one but yourself to handle it.

At the second sitting, which should be *at the same place,* in the same position, and at the same time*, you may increase the length of the effort to forty minutes, and

* This precise order of repetition is always to be followed until the disciple has developed an almost automatic ability to readily obtain results, when it need no longer be adhered to.

continue for this period during the next five or six sittings, after which the time may be *gradually* increased, but should in no case exceed two hours.

Fourth. Any person or persons admitted to the room, and allowed to remain while you sit, should (a) keep absolute silence, and (b) remain seated at a distance from you.

When you have developed your *Occult* powers, questions may, of course, be put to you by one of those present, but even then only in a very gentle, or low and slow tone of voice; never suddenly, or in a forceful manner.

Fifth. When you find the *Crystal* begins to look dull or cloudy, with small pin points of light glittering therein, like tiny stars, you may know that you are *commencing* to obtain that for which you seek—viz., "*Crystalline vision.*" Therefore persevere with confidence. This condition may, or may not, continue for several sittings, the *Crystal* seeming at times to alternately appear and disappear, as in a mist. By and by this hazy appearance will in its turn give place quite suddenly to a blindness of the senses to all else but a blue or bluish ocean of space, against which, as if it were a background, *the vision* will be clearly apparent.

Sixth. The *Crystal* should not be used soon after taking a meal, and care should be taken in matters of diet to partake only of digestible foods, and to avoid alcoholic beverages. Plain and nourishing food, and outdoor exercise, with contentment of mind, or love of simplicity in living, are great aids to success. Mental anxiety, or ill-

health, are not conducive to the desired end. *Attention to correct breathing is of importance.*

Seventh. As regards the time at which events seen will come to pass, each *Crystal-Gazer* is usually impressed with regard thereto; but as a general rule, visions appearing in the extreme background indicate time more remote, either past or future, than those perceived nearer at hand, while those appearing in the forefront, or close to the *seer*, denote the present, or immediate future.

Eighth. Two principal classes of visions will present themselves to the sitter—(a) The *Symbolic*, indicated by the appearance of symbols such as a flag, boat, knife, gold, etc.; and (b) *Actual Scenes* and *Personages*, in action or otherwise.

Persons of a Positive cast of organisation, the more active, excitable, yet decided type, are most likely to perceive *symbolically*, or *allegorically*; while those of a Passive nature usually receive direct or literal revelations. Both classes will find it necessary to carefully cultivate truthfulness, unselfishness, gratitude for what is shown, and absolute confidence in their own ability to concentrate the mind.

Part II

Spiritual Clairvoyance

Spiritual Clairvoyance

Part Two

CHAPTER IV.

CLEAR SIGHT OR MAGNETIC SLEEP.

The subject of SPIRITUAL CLAIRVOYANCE, however strange it may appear to the western mind, is not new to the world.

The ancient Grecian philosophers, *Pythagoras* and *Plato*, and their successors, who discoursed of "*Soul Sight*" as a department of human wisdom, had recourse to *Clairvoyance*—the *Clear Sight* of the *Magnetic* sleep.

They regarded the *Clairvoyant*, or "*Clear-see-er*," as a living entrance-door to the *Sacred Temple* of Inner Realities. They knew that to such an one the *Internal* becomes without the use of the outer senses, more perceptible than the *External* is to us by the ordinary mode of objective perception.

Pythagoras received his instruction in this subject in the Temples of *Egypt*, in which, as well as in those of ancient *India*, there are representations of individual beings put into the "*magnetic sleep*" by the same process which moderns have, of late years, discovered to be effective.

The family of *Hippocrates*, the "*Father of Physic*," were, it is recorded, ministers in the Temple of *Æsculapius*, *Hippocrates'* knowledge of *Clairvoyance* is shown by the following passage—now no longer obscure—in his writings: "*The sight being closed to the external, the soul perceives truly the affections and diseases of the body.*" This exactly states the case of the *Clairvoyant*. He used to treat some disorders by the application of the hands; in other words, he used to *magnetise*—or, as they in these days would say, *Mesmerise*—the patient, probably under *Clairvoyant* indications.

Pythagoras himself, *Iamblichus* states, used this means to procure quiet sleep, with good and prophetic dreams. He even says, probably from analogous knowledge, that the art of Medicine originated in this "*divine sleep*," for *Iamblichus* speaks of being himself a subject of the magnetic sleep.

Æsculapius is said, according to *Cicero*, who wrote on this subject, to have uttered *Oracles* in the Temple Sleep, for the cure of the sick.

If we turn to the *Scriptures*, we there learn many things in relation to this subject. *Moses*, it may be inferred, with other lore of the *Egyptians*, was instructed by their wise men in this magnetic science. We read of a youth being restored to life by a prophet; of an angel indicating the means of *Tobias* recovering his sight, etc. But the *Scriptures* being accessible to all, I need not refer further to them.

The Jewish philosophic sect, the *Essenes*, it is matter

of history, also taught the system, and practised it, of healing by "*laying on of hands*." It may be inferred that they knew also of *HYGIENIC CLAIRVOYANCE*, which is but an advanced chapter out of the same book.

The Romans, who received their philosophy from Greece, could not but be acquainted with this department of it; and so we read without surprise that, with them as with the Greeks, the sick used to be brought to the temples, where remedies were revealed by this means for their disorders.

Celsus, the great Roman physician, according to *Asclepiades*, was familiar with the science. *Tacitus* records that in obedience to a vision of the god *Serapis*, two men—one blind, and the other lame of an arm—had recourse to the *Emperor Vespasian*, at Alexandria, and they were cured by simple processes which we should call *Magnetic*. *Suetonius* relates the same fact, circumstantially.

Strabo speaks of a certain place on the Asian shore, consecrated to Pluto and Proserpine, to which the sick were brought to be prescribed for by the priests during the *Magnetic Sleep*.

The *Sibyls*—virgin prophetesses of the *Temple Of Jupiter*; in other phrases, *clairvoyants*, under care of the priests of the temple—according to *Saint Justin*, declared many true things, and when the intelligence which animated them was withdrawn, remembering nothing of what they had said. This describes *Clairvoyance*.

I might also quote authorities to show that the Druidesses of Britain and Gaul were *Clairvoyantes*, having

among their functions the hygienic one of discriminating and prescribing for disease.

There has been, indeed, no nation, from the earliest times, without this science. But the knowledge of it was not *solely* in the possession of the temples and schools; but wherever deposited, this knowledge could only be expected to be found in the records of Philosophy. *But when younger and barbarous nations overran Europe, philosophy was put into abeyance, and its records passed out of the light of day. From the darkness consequent upon their incursions slowly emerged other philosophies, all exhibiting incompleteness, until at length Europe and America are practically under the sway of one which is distinctively styled "Natural," from which the subject on which we are engaged is excluded.* Of course this "Natural" philosophy is the opposite of a "Spiritual" philosophy, of which *Clairvoyance* is an item and exponent. But parallel with the decadence of ancient philosophy and worship, there arose the new Christian religion, and something of that which the former lost was saved by the latter.

The records, therefore, of our subject, which then became wanting in philosophy, are to be looked for in the archives of churches and religious institutions. And thus we find this subject in the middle ages intimately blended with that of religion in all the Christian nations.

The churches in this matter succeeded the temples of the ancients, in which were consigned the traditions and the processes of *Magnetism*. There were the same cus-

toms of passing the nights in them, the same dreams, the same visions, the same cures.

The Church in those days recognised practically "*the gifts of spiritual healing*," as among those other gifts of the *Spirit* (1 Cor. xii. 7-11), of which it held itself to be the sacred custodian. But whatever the subject gained under the sanction of the Church, was associated with religious faith rather than with science. Hence the disfavor in which the records of it, by ecclesiastics, are held by our modern scientific professors. And when philosophy did find its way among churchmen, it was of the one-sided and sceptical kind which prevailed among the laity of the time, and thus with them also the subject fell into discredit. They agree with the lay philosophers in regarding all such records as the "palpable falsehoods of exploded superstition."

But however ready the general mind to ignore, or deny, the fine truths involved in this subject, there were facts of continual occurrence which could not but attract the attention of independent and original observers, and who, from time to time, endeavoured to claim for them a place in the philosophy of their day.

A century before Mesmer's discovery, the *Hindu Sages* wrote: "*Magnetism is in action everywhere; there is nothing new in it but the name; it is a paradox, strange and fantastical, only to those who are sceptical of everything, or who attribute to the power of the Devil that which they themselves cannot render account of.*"

It is to the *resuscitation* of Magnetic science, under the

auspices of the *Hindu Adepts*, that the revival of the philosophic study and application of SPIRITUAL CLAIRVOYANCE is due. It is this Ancient School of the *Orient* which furnishes authentic testimony, abundant and varied, to the value and importance of my subject. Excellent contributions have been furnished it of late years by my own disciples and students both in Europe and America.

The advocates of *Mesmeric* science having established for it an acknowledgment of its applicability in numerous disorders, the writers just named, as some of the advanced of that *Eastern School*, to have come forward to vindicate in due course, the higher claims of SPIRITUAL CLAIRVOYANCE to scientific and public recognition.

CLAIRVOYANCE OR GENERAL VISION.

In the course of curing by *Magnetism*, some patients pass into an extraordinary state, which modern physiologists call an "abnormal" one, and which state is variously divided, by careful observers, into certain ascending degrees.

As the patient advances in these degrees, so does he seem to recede from the sensuous world.

This state, however, even in its lowest degree, cannot be induced in all patients; nor is an ascent in it, to the highest requisite for the recovery of health, for many patients remain only in the lowest degree during the whole of their *Magnetic* treatment up to their complete cure.

Some become more and more influenced by every succeeding operation, progressively ascending to the highest; others, though few, pass to the highest at once, and continue in it, whenever operated upon, to the end of their cure.

In the first degree the usual channels of access by which the soul communicates with the external world remain open; external sensation being intact, the subject perceives himself still in the ordinary sphere of things: this I call the—

First Degree. WAKING STATE. The next is the degree of

Second Degree. HALF SLEEP. In it the eyes are closed, but the other senses are not entirely sealed.

Third Degree. MAGNETIC SLEEP. In which the patient is as if stupified; but while thus standing, as it were, upon the verge of the world of sense, he still retains the recollection of actual, or sensuous life.

Fourth Degree. SOMNAMBULISM. (Sleep-walking.) This degree is distinguishable from the preceding by the presence of consciousness.

Fifth Degree. SELF-INSPECTION. (Introvision.) In this degree the patient obtains a luminous knowledge of the interior state of his body and mind, diagnoses his complaint, and indicates the most effectual remedies for its cure.

Sixth Degree. CLAIRVOYANCE, or GENERAL VISION. In the sixth degree the patient passes the bounds of his own corporeity and enters into *rapport*, or relation, with

objects in universal nature; the faculty of Introvision becomes exalted into that of EXTROVISION (Clairvoyance), extending to and into objects and individualities, near and remote, in space and time.

"The patient, in the *Sixth Degree*," becomes abstracted from all things mean and terrestrial, and is exalted to the grandest and noblest sentiment; he undergoes a transmutation of being; a spirit speaks through him, etc." But this extra-elevation above *Clairvoyance* clearly marks a "*Seventh Degree*"—that of EXTASIS, or TRANCE (from *transitus animae*—the passing of the soul to the *Astral plain*), that degree in which there is interior relation with the individualities and objects of the spiritual world, and which is largely treated of by the *Hindu Adepts*.

This, however, merely in passing, for we have nothing to do at present with the subject of *Spiritual Trance*—we pause at that of CLAIRVOYANCE, that degree of the state in which the subject transcends the bounds of his own corporeity, and is able to enter into immediate *rapport* with external objects and individuals of this world.

With this definition of the faculty of CLAIRVOYANCE it will next be for us to consider some instances of it in exercise.

Before doing this let us dwell a little upon the cry that the faculty in question is "*abnormal*," "*morbid*," more especially in cases where it occurs *spontaneously*, of the frequency of which we have abundant instances.

The physiologist, *par excellence*, will systematise and ratiocinate from night till morn, and from morn till

night again, upon the perceptions and experience of his own five senses—nay, to strain a point, he will sometimes argue his possession of a sixth; but beyond that—nothing! But man possesses not only the faculties of *external* perception and reason, but those of *internal* perception, of intuition and instinct of a higher degree, corresponding to the intuition and instinct of all animated beings, and which are as serviceable to the species as is his observation of things by the external senses.

Under the actuation of instinct, animals move from place to place, from region to region, and distinguish wholesome from noxious plants. By the same faculties in man, did he not, in the early times of the race, discover the qualities of many of our traditional medicines? In those early times those interior faculties seem to have been more active than that of reason; while in the times approaching our own, the faculty of reason has borne sway, and been more fostered.

Nevertheless, the intuitive and instinctive faculties, being as innate in man as in all animals, have ever been stronger or weaker, more or less active, guides of the race; but not being recognised by the *esprit philosophe*, the records of their activity appear only sparsely and obscurely in the annals of European civilisation—the culminating characteristic of which has been the cultivation of the sensuous and the rational.

The “*solid*” school, which has arisen out of this cultivation, furnishes us with those who have been designated the *materialists* in medicine.

When such an one is called to a subject in any of the degrees of this extraordinary state, occurring spontaneously he forthwith finds a name in his nosology with which to label it; tells people that the phenomena which strike them as singular are nothing more than the symptoms of a "certain morbid condition" of the nervous system; and if his audience can appreciate him, he may talk about the "great sympathetic," and "reflex action," and "spine," and "brain," and, with a final "hope to set all right," makes a rush at his bottles.

For the comfort of this class of patients, however, it should be said that since the days of *Mesmer* and *Hahnemann*, there has been a gradual decrease in unanimity as to this "rush at the bottles."

But there are materialist-homœopathists, so there are (*mirabile dictu*), materialist-mesmerists; the former going to work against the "zoo-magnetic state," with his dynamised phosphorus perhaps; the latter with his "curative" passes and mesmerised water. With both of these, notwithstanding their higher methods, the extraordinary state is a morbid one to be cured. And so I leave them, for the present, to settle between themselves which of their processes is the better.

Some foolish Psychologists infer from all its phenomena that *Clairvoyance* is a faculty common to humanity, but exercised by the being when in a certain state, which occurs *spontaneously*, but which may be *induced* by various agencies and means; that in this state the soul which perceives is more or less freed from its body; that

the state is therefore a psychical or spiritual state. That this is but a rational inference, will be evident to all, who fearlessly contemplate the phenomena with the straightforward look of truth-seekers, rather than with the oblique glance of those who love best their own foregone conclusions.

Within the last few years the records of this faculty of *Clairvoyance*, spontaneous and induced, have been numerous.

Although it is denied that *Clairvoyance* is a symptom of disorder, inasmuch as it presents itself in normal health, yet it is readily granted that it frequently presents itself where the subjects, always of the Nervous Temperament, have suffered from illness; though, even then, such illness may be an *effect* of a changing state from within, of the Nervous System; and more particularly if the patient has been subjected to the action of *opium, cannabis sativa, ethers, magnetism*, etc., all of which augment its sensibility.

But indeed *Clairvoyance* presents itself in subjects in all states of health; verified instances of this are abundant enough to fill volumes.

It is painful sometimes to contemplate the straining of some of our "philosophers" in their efforts to debase every mental manifestation, above sensuous perception, into a symptom of organic disorder. With such "philosophers," genius would stand as delirium, poetry as insanity, inspiration as illusion, bringing their subjects properly under the treatment of the doctor and druggist.

Clairvoyance is truly a department of the same high and interior function of the being as these, and to consign it to the correction of the pills of the old school, or trituration of the new, is about as rational as would have been the application of correctives to Pope's physical deformity, *because* he wrote the "*Essay on Man*;" or to the blind bard's eyes *because* he wrote "*Paradise Lost*;" or as would have been the surreptitious mixing by Swedenborg's housekeeper of physic in her master's coffee, *because* he spoke of things unseen by mortal eye. *Clairvoyance*, the symptom of bodily disorder! Look at the *Hindu Sage* in whom the faculty is in continuous exercise for years. But the faculty, like other faculties, may be *too continuously* exercised. Look at other *Clairvoyants* of the *Orient*, in whom organic health has been almost undisturbed since they have regularly exercised this faculty, and it must be agreed that there is no connection necessarily between the questions of *Clairvoyance* and *Health*. Indeed, ill-health operates against the exercise of the faculty in those in whom it is developed. The *Clairvoyante* of the greatest lucidity I have ever known, in questions connected with health, on one occasion, when her health had received a shock from some sudden excitement, was not able to pass into the state even of *Introspection* until she was convalescent; nor could she resume her *clairvoyant* examinations until she had regained her ordinary good health.

The psychological or spiritual school holds that every being and naturally formed object is, in its beginning, a

spiritual or monadial entity; that having its *origin in*, it must necessarily have *continuous relations with, the spiritual* or monadial plane of existence, *as well as with the material* or sensuous plane in which it is made to develop itself; that each, according to species, etc., evolves from its monadial centre an essential *aura*, which has positive and negative magnetoid relations with the essential aura of every other.

Magnetic attraction and repulsion exhibit a strong analogy with magnetic attraction and repulsion. Analogous attraction and repulsion obtains not only between individuals of the same but of different species, not only in animate, but in inanimate nature.

CHAPTER V.

BEHIND THE VEIL—THE TRANCE SLEEP.

ILLUSTRATIONS AND CASES OF CLAIRVOYANCE.

The facts here brought forward lead the mind rationally to the conclusions arrived at by the Hindu Sages—conclusions harmonious with those of earlier philosophers, however variously expressed in terms, namely, that all the beings and objects of Nature act and react dynamically (monadially or spiritually) upon each other; that it is the *spirit* which *dynamically acts and reacts* in the body; that the *action of medicines* is *dynamical* upon the *spirit* of the *patient*.

In July, 1915, I invited some private students to be present during the investigation by a *Clairvoyante* (Mrs. B., a former student of mine), through the *natural faculty* possessed by her in an eminent degree of *dynamically* perceiving and distinguishing objects. It had been proposed to magnetise her, but she said it was not necessary to be in the sleep to exercise her dynamic faculty: by collecting herself, and *willingly*, she could perceive the qualities and magnetoid relations of objects. Our preparations and arrangements having been made beforehand the *Clairvoyante* was invited into the room. She entered, and approached the table, on which were placed under separate papers, a few inches apart, the following sub-

stances: *Bismuth, silver, gold, copper.* I had made some transverse passes over each to remove all foreign effluences from them. Putting her hand upon the paper covering the bismuth, she said, "This feels something like zinc, but I am not sure." Leaving that, she moved her hand over the paper covering the silver; she said, "Silver is there; it burns, because it is so near to this, which must be gold." Her mistaking the bismuth for zinc, she said, was its being too near to the copper. On bringing her hand over the paper concealing the copper it became cramped and distorted. To relieve this I made transverse passes over the hand and arm, but in vain. "*Demagnetise the copper,*" she said. I made transverse passes over the copper, and the cramp of the hand ceased after a few moments. It must be remembered I had made passes over the copper at the commencement. She said that the metals had all been placed too near each other; that *any two metals*, she had found, made a battery; the positive with the metals negative to them. She remarked incidently that the sun's rays were the most effective in restoring the proper magnetism to metals; and that according to her observations all medicines make batteries with each other—in other words, have positive and negative dynamical relations. Her faculty not appearing to be sufficiently free from external influence, it was proposed she should be put into "*the Hindu Magnetic sleep.*" For this purpose, on the present occasion, she selected my magnetism, as it was about her since my attempt to free her indirectly from the effluence of the copper.

But before magnetising her she wished me to remove my watch chain, as the effluence from that might affect her; the copper she said had made her feel combative. She passed "*behind the veil, into a trance*" as the *Hindus* term it, after being hypnotized by a certain "*Secret Hindu Method*"*

As soon as she showed by her condition, that she was in a deep "*trance state*," I proposed that the students present should place themselves *en rapport* with her, by touching her hand.

"No," she said, "*I see and hear you well enough.*"

This was not unusual, and the reason was not asked; for it lay in the fact of all present being friendly with her, and earnest inquirers into the subject.

She then at once reached her hand to a lady—an invalid recovering from paralytic affection—and said, "*In extreme cases of paralysis a battery like one of these might be worn on the arm, and one of copper and zinc on the thigh, for the battery on the arm will not affect the legs.*"

Her hand here accidentally touched the brass moulding, lined with lead, on the arm of the chair she was in; she shook her hand, blew on it, and said, "that has a strong current." † "There should be a change from time to time; the zinc should sometimes be in contact with the skin, and at other times the copper; the zinc should touch the

* This famous *Secret Hindu Method of Hypnotizing*, which is known only to DR. DE LAURENCE, is given away free, but only to those who send us an order from our *Catalogue*, for one of DR. DE LAURENCE'S books on *Hypnotism*. MESSRS. DE LAURENCE, SCOTT & CO.

copper at the edges, but not in the centre. These directions are for a *dark person*; if fair, reverse the order. In many cases of the loss of the use of the leg and arm, the paralysis is from congestion in the tissues of the brain; in such cases the best battery would be a film of platina on a zinc foundation, with thin paper interposed. Lead and brass make a good battery for some cases also. Mrs. R., one of the ladies present, should have a thin sheet of brass to her feet, and thin lead to the nape of her neck, and the places to which the metals are applied should be washed at times with camphor water. She would be better in a fortnight."

The *Clairvoyante* was at this stage awakened from her *trance*. While she rested, Mr. R. and the students present were comparing notes as to the process by which the *Mind* took cognisance and dynamically valued objects. One said that the mind seemed to him to have the power of polarising itself to objects, and of receiving impressions from them, and more, which I do not remember. In the meantime Mrs. B., the *Clairvoyante*, who had appeared to be listening to the conversation, had passed unobserved into a "*trance sleep*," and broke in with, "*Pardon me, the whole operation is spiritual; from the time of your willing to magnetise the subject to sleep, the vital electricity of the operator is only made use of as a medium for the spirit to convey his own magnetism to operate upon him or her, and whom you then call Clairvoyant. A spirit, or spirits, hover over and conduct the operations, and bring the spirit of the subject into relation with that*

of the things under examination." I simply state this here, what the *Clairvoyant* said, and the words may be taken for the truth.

I said, "You told us just now that spirits take part in these inquiries, may I ask who are now favoring us?" She replied at once, "*Dr. Nezix* and another *Hindu*." I thought this very singular.

Dr. Nezix, of a Bombay Hospital, was physician to the ——— Street Dispensary. I had ten years subsequently, attended the practice of *Dr. Nezix* at the *Bombay Hospital*—particulars quite unknown to Mrs. B. in her normal state.

"Do they remember me?"

"*Dr. Nezix* says he remembers you from *Bombay, India*, the other *Hindu* is reminded of you by *Dr. Nezix*; he did not remember you at first."

I took the words of the *Clairvoyante* for the truth. I said I was happy to be thus remembered, and would take the opportunity of asking their present view of the *modus operandi* of medicines, as they used to administer them.

The answer was at once given:

"As a battery with the mucous tissue of the stomach, the excitant being the acid or alkali in the stomach."

Mrs. B., having been in "*the trance sleep*" the prescribed time, she was restored to the ordinary state.

At our next sitting, Mrs. B., being put to sleep in the usual manner by her husband (who attended to conduct the experiments), four metals, in separate boxes, were

placed on the table. She took up one box, and said, "*Silver is here; it makes my mouth fill with water.*"

"*De-magnetise the metal, and give me the antimony; it antidotes the silver.*"

Presently she threw these aside, and reached another of the boxes; opened it, took out the metal, and put it into her mouth.

She said, "This metal (it was NICKEL) is very good for *fits*. It should be prepared by trituration. But the patient should be carefully watched while taking it, for it will produce salivation; it will *antidote Mercury*. It is good for *Epileptic Fits*, whether produced by the irritation of worms or otherwise."

She then gave directions as to the dose, with respect to age and sex. The exactness of the mode of preparing it for medicinal use was singular, and would do credit to the very "spirit" of *Dr. Nesix*, about whom she knew absolutely nothing. It is, omitting repetitions, as follows, word for word:

"Take six grains of the nickel, and, having treated it in the usual way for triturating metal, digest it in a little alcohol for one hour; then triturate again for an hour all one way, thus (moving the hand, holding an ideal pestle, from left to right circularly); then shake for an hour with ten ounces of alcohol. All this to be done by one person; he should cover the cork with his right hand, and at every succussion bring down the bottom of the bottle into the left palm. One drop of this tincture would be an average dose.

An overdose of it would be antidoted with homœopathic (dynamised) mercury.

"There is not one case in ten where *fits* would not be removed by one or two drops every hour with a teaspoonful of water, abating as the symptoms diminished.

"Bah! it tastes bad. Give me the silver; *silver antidotes nickel* as well as *mercury*.

"When nickel, in some rare cases, does not cure, *Magnetism* will, if care is had to the relative temperament of the *Mesmeriser* and patient. When I go away, I shall call at the drug store up here, and get an ice cream soda; it will relieve the effects of these metals."

Here I awakened her from the Clairvoyante sleep.

The regularity of our *Occult* work was interrupted by engagements on one side or the other.

At our next class, however, on being put "*to sleep*" with the same metals before her, she took the *nickel* and said, "I told you *nickel* was good for *fits*, but it will also produce *inflammation* of the *throat* and *eyes*. If you were to give it *after mercury* you would produce a battery which would excite the *carotids*; to *counteract* which effect *arsenicum* would be required, in *sensible*, not infinitesimal doses. It would produce *inflammation* of the *surface* of the *lungs*, of the appearance of erysipelas; the *symptoms* for administering it curatively would be *sensations of heat and tingling*.

"I have told you how to prepare a tincture, but I see that you might give in *EPILEPSY* large doses of the third trituration of it. In *bad cases* a dose *every two hours*,

until a sensible effect appeared; then lengthened the intervals until a decided change is produced. Then give the *mercurius* twice a-day for two days; afterwards *hepar sulphuris*."

The same sitting she went through a similar examination of *bismuth*, and particularised its therapeutic uses.

August 31st.—After being put "*to sleep*" she said, "when you put me to sleep for metals don't stand so near me as when for other things."

"Very well. What will you look at this evening?"

"*Manganese*."

The *manganese* was handed to her, and the other metals were removed.

"Doctor de Lawrence," she said, "this sends the blood up to the head. It is good for insane patients. And it produces congestion and torpor of the venous system."

At this moment my son came hastily in with a message to me; he said, "That second dose of oil has not acted, and they want to know what to do."

The *Clairvoyante* turned sharply round and said, "Give an enema, to be sure."

I said, "Ah, perhaps you will leave the *manganese*, and look at the case?"

"Yes." (After a pause)—"I am ready. Touch Dr. Robert's hand; he is fresh from the patient."

She did so. "*Oh, it's a little girl.*"

"Yes; what is the matter with her?"

"It is bad indigestion; she's swallowed a plum-stone."

"Do you perceive it?"

"Yes; it is in what I call the second stomach—what you call the *duodenum*. That is in an irritable state; and as it contracts upon the plum-stone, it is thrown into pain and spasm. It is going into inflammation."

"What should be done?"

"Give now an enema of warm water, and place the patient in a hot bath. Afterwards administer *aconite*."

"Thank you. Will you leave the child now and come back to the *manganese*?"

"Yes, as soon as I take her back to her home."

"Now then for the *manganese*."

With respect to this incident, it is to be remarked that Mrs. B. knew nothing, in her ordinary state, of this little girl, nor any of the particulars which she clearly perceived. I had been called to attend the girl in the morning of the same day, and found her suffering colicky pains, and suspecting the presence of some foreign body in the intestines, though not of a plum-stone, I directed a dose of castor oil to be given; to be repeated if required. On inquiry next day, there appeared good reason to believe that the *Clairvoyante* perceived truly in this case.

With respect to the *Clairvoyante* "taking back" the child in idea, it is to be remarked that she generally expressed herself in the same way with respect to children whom she had examined at a distance. I imagine it to mean, that in detaching her own *rapport* with the child, she sees that the mother's *rapport* is intact.

She resumed her discourse about the *manganese* thus:

"If you are called to a patient who has been *drinking*

excessively, give him, if a strong man, one drop of the first dilution every two hours, until better; then lengthen the intervals to six hours; then lessen the dose. While giving *manganese*, keep the bowels in action with the first trituration of sulphur. This manganese makes me feel very lazy; we'll leave it now, please."

Here we will now take leave of the metals for the present.

I remarked at the outset that it is not for me to discuss here the question of *trance*; nevertheless a few words at this point may not be amiss, with respect to what the *Clairvoyante* said about the *intervention of spirits* in the phenomena under examination.

In the first place, let us keep in mind that we, in the material or earthly body, are as *really spirits* as those who have vacated this mortal frame.

Secondly, that *Clairvoyance* is thus a *faculty*, exercised by a human *spirit clothed in a body*.

Thirdly, that the *body* of the subject should ever be *in health* for the exercise of the lucid faculty.

Fourthly, that, as is well known, the faculty in any individual is, like other faculties, strengthened by the *regular and reasonable* exercise of it,

Fifthly, that the faculty is of a prominently *hereditary* character in some families.

Keeping these several points in mind, we cannot help recognizing in *Clairvoyance* an undoubted exercise of the *individual's own faculty* and powers of perception—*spiritual*, and at the same time *natural*. Of this exer-

cise, we find more or less perfect examples in proportion to the more or less complete magnetoid detachment from the sensuous plane; the most complete resulting in an inversion of the psychical polarity of the subject, evidenced by the remarkable fact of *the spirit transferring impressions from outer objects to the body* in opposition to the *ordinary course of the body conveying them to the spirit*.

Mrs. B. was on one occasion the means of saving human life under the following circumstances:—

Mr. John Raymond, automobile dealer, was a neighbor of Mrs. B. and used to bring in friends to put her *Clairvoyance* to the test. One day, in making a casual call, in conversation he remarked he had somehow injured his watch. While he was there Mrs. B. was put to sleep, and she, without suggestion, referred to his watch, and asked him what he expected *if he was so foolish as to pick the works with a pin?*

"Do you mean to say that you see that I have done so?"

"Yes."

"If you really see the interior of the watch what is its number?"

She gave the number, consisting of half the figures of the numeration table. On comparison it was found correct. Mr. Raymond expressed his astonishment.

"I am able to tell you something better worth knowing than that," said the *Clairvoyante*. "I see something that is likely to happen to your son George; he is likely to be bitten by a cross dog, and if he is, he'll die."

"What dog?"

"He's a mischievous boy, and he'll poke the dog with a stick, and I see the stick he is likely to use; it is a hooked one; it is in a stack of timber in a shed in your yard."

"But what dog I ask? I have no dog."

"Oh, the dog will be sent to you—he is a spotted dog; he will come in a crate from Philadelphia; a friend will send him to you. If he comes, the boy will be likely to worry him with the stick, and if so it will lead to the boy's death."

Now, Mr. Raymond expected no dog; but on his return home found a letter awaiting him, informing him that a dog would be sent by a sporting friend of his, living at Philadelphia, Pa.; for him to take care of. He also found the hooked stick as pointed out by the *Clairvoyante*, and his son claimed it as his play-stick. He saw the possibility and probability of mischief accruing if Master George and the dog came together, and, like a reasonable man, deliberated with his wife, who immediately telegraphed to Philadelphia and found that a dog was actually about to be despatched; that he was a spotted, high-bred pointer, fierce, and very likely to bite if poked with a stick; that he was about to be put in a crate to be forwarded by express.

In this case the *Clairvoyante* perceived the cause of an impending evil, and thus enabled the boy's parents to avert it. This is a valuable instance of the exercise of the *Clairvoyant faculty*.

Ancient Occultism recognized a *reciprocal influence*

among all entities; between the Earth and all the naturally-formed things and beings on it, and between these and the sun, moon, planets, stars—the visible bodies of the macrocosm. It also included among entities, *invisible* or *spiritual beings*, under various names, to whom it accorded a greater or lesser influence among the entities of the Earth. The foundations of this philosophy were laid by *seers, prophets, oracles*—those who were pre-eminently subject of the “*divine sleep*,” *the trance*. Upon the breaking up of ancient civilization the philosophy disappeared, except so much as was, in its spiritual part, purified in India; and as it was, in its scientific part, fragmentarily caught up by students of natural philosophy, of whom we have examples in the greater or lesser lights of the so-called “dark ages,” and—approaching more modern days—in *Paracelsus, Van Helmont, Friar Bacon*, and many others.

In the early Christian Church the influence and action of spiritual beings, for the purposes of health (as, for instance, in the Bible story of the troubling of the waters of a certain pool by an angelic being), were as much acknowledged by worshippers as in the temples of their ancestors. This acknowledgment is *still made* by some sects of the Church, and doubtless whatever individual opinion may be held regarding the general tenets of Roman Catholicism, its recognition of spiritual or angelic ministrations, represents the truth concerning this matter. But when literary Europe accepted the canons of criticism laid down by *Hume* and *Voltaire*, all this

was gradually and erroneously set down as *bygone superstition*, and it was held that everything not sensuously present was—in all future time—to be treated as *non-existent*. A greater delusion was never promulgated; yet such was the effect of this materialistic teaching that men have, even to the present time, deliberately closed their eyes against the truth, and at the end of the nineteenth century are still floundering in the “darkness” which they have fondly attributed to the past. Even the Medical profession have for many years flouted and opposed the truths of *Mesmerism*, to such an extent indeed that even men of their own colleges—such, for instance, as the famous *Dr. John Elliotson, M. A., L. R. C. P.*, etc., who was in recent years hounded to death in London for his noble and daring advocacy of PHRENOLOGY and MESMERISM. Only now is the truth once more dawning, and under the name of HYPNOTISM a force long opposed is being gradually accepted and *applied* by such men as *Professor Charcot, Dr. Lloyd Tuckey*, and others.

Literature and criticism were in the before-mentioned condition when Mesmer, upon whom the mantle of Van Helmont had indirectly fallen, *revived a part of the old philosophy*, viz., the reciprocal influence of all visible entities. He demonstrated that a correspondent property to that of *polarity* and *inclination* in the *loadstone* was possessed by *man* and other beings. To this *magnetism* he applied the name of “ANIMAL”—to *distinguish* it in use from the MINERAL kind. Tracing *disturbance*

of health in many cases to *disturbance of Magnetic polarity*, he and his followers showed that by *restoring polarity* health might be frequently restored. Patients treated by magnetism sometimes pass into a new state. This state was found to be divisible into various degrees.

In the *ultimate degrees* of this state the patient passes the bounds of corporeity and enters into *rapport* with other objects and individualities, near and remote in space and time—these are CLAIRVOYANCE AND TRANCE. The *nerve-organism* of the human being taken as a whole is *bi-polar*—the *Brain-system* representing *one pole*, the *Ganglionic-system* the *other*; the two systems being interlaced by reciprocating *nerve-chords* and *nerve-plexuses* into *one system*. In our ordinary *day-life* the *Brain-system* is *positive*, and the *Ganglionic* *negative*. In our ordinary *night-life* the *Ganglionic-system* is *positive*, and the *Brain-system* is *negative*.

The *Brain-system* is the focal apparatus of *Sensation* and *Will*. The *Ganglionic* that of *Intuition*, *Instinct*, and *Sympathy*. Facts demonstrate that these apparatuses are the immediate concrete *instruments of the Soul*, by which it has polar organic relations with the material sphere, and thus on the natural plane is made to move spiritual man, who—through the soul—has polar relations also with the spiritual sphere, as manifested in the phenomena of *Clairvoyance* and *Trance*. In Clairvoyance, and in trance especially, we witness a passing from activity on the *external plane* of conscious being to that on an

internal; in other words, the essential being is *polarised* from the *natural* to the *spiritual* plane; the vito-magnetic currents ceasing, more or less, to circulate through the *external* nerves, *few impressions*, or none, are transmitted from *without* to the *brain*, but to the *organic seat* of INSTINCT AND INTUITION. In most subjects the PERCEPTIVE POWERS, are intensified, and there is, with clear sight of mundane individualities, spiritual *Clairvoyance* and perhaps *Clairaudience*. The degree of change thus effected by this spiritual polarisation is determined by the idiosyncrasy of the subject; but that, with the will of the operator and circumstantial conditions, has also to be taken into account.

Under some operators subjects will exhibit only the phenomena of MUNDANE CLAIRVOYANCE, while under others they will seem to exhibit the *illumination* of *ancient seership*. This change in the direction of the vito-magnetic forces of the soul, may be induced in sensitive subjects, *not only* by the *magnetic process*, but also by the day's *exhaustion of sensibility, irritability, and will*; by *various drugs*, or by wish or passivity, reciprocating, consciously or unconsciously, with the action of another, visible or invisible.

For the purpose of explaining hidden states or causes of disorders, and of searching for hitherto unknown remedies in nature, the induction of the *Trance* state by *Hindu Hypnotism* is usual, and perhaps best. *Clairvoyants*, who perceive not only remote objects on the spiritual plane, may be expected to be affected by the moral

states of persons, and also by the essential qualities of naturally-formed things.

Every object of the external world—as ancient philosophers taught—whether earth or metal, vegetable or animal, including the human, has its monadial or soul-substance perceptible to a correspondent faculty of the human being, when in the state under review. These monadial or soul-substances—otherwise called by various authors, “*vital*,” “*sympathial*,” “*aural*,” “*aromal*,” “*essential*”—have magnetic or polar relations with every other, constituting the basis of sympathy or antipathy. *Clairvoyants* perceive the vapours, rays, or lines of some concordantly intersecting or blending with each other, while they perceive others, on the contrary, constantly repelling.

They perceive further that *each organ of the body* has its *proper magnetism*, and that in the infinitude of natural things there are those who have a magnetism in correspondence with the magnetism of one or other organ. Human magnetism *blends* with that of *water*, producing a resultant of definite activity. Its blending with that of simple drugs explains the activity of the preparations used in Homoeopathy, inert except where there is polar reactivity to their action.

The human being—the ultimate of Nature, the *microcosm*, the universe in small—has, we learn, combined in him the elements of the *macrocosm*—the universe; all monadial qualities and forces, all loves and wills—chemical, vegetable, animal—are in him epitomised; he has

thus, in his physical organism, *rappor*t or relation with every being and object in visible nature, and, in the constitution of his soul, with beings and objects of the invisible world, even, as we are also divinely assured, unto the Father and Author of All.

Clairvoyants inform us it is the *aura* of a drug, and not its atoms, that constitutes the virtue of the high dilutions, and state that with *this aura* the *preparer's* magnetic fluid *blends*.

In selecting the proper medicine, or its dose, the *Clairvoyante*, sensitive usually with one hand, touches the patient's, while with the other she touches the phials which have been chosen and placed before her, to the proper one of which it is attracted, often strongly; she then seems mentally to balance or measure the medicine against the patient. Sometimes she will say there is a *better medicine* for the case, but does not know the name. Other medicines being submitted, they are selected in the same manner. Having once been *en rappor*t with a patient in person, a small lock of hair, a piece of clean cloth on which the patient has breathed, a glove, or any article which has been in contact with the subject, will afterwards suffice to reinduce the original connection between the *Seer* and his subject.

CHAPTER VI.

MAGNETIC CLAIRVOYANCE.

In the course of my Occult and Spiritual work, I have noticed incidentally the fact that *Clairvoyance*, so interesting in all its phases to psychologists, is sometimes induced, as well as *Clairaudience*, by spiritual operation. The subjects of *this kind of Clairvoyance* are *ecstatics*, properly so called. This department, as *Spiritual Clairvoyance*, properly forms the topic for divines to write about rather than physicians. *Clairvoyance* is sometimes remotely induced by the operation of natural objects. *Koener*, *Reichenbach*, *Ashburner*—his annotator—and others, have demonstrated that some subjects have their normal polarity disturbed, more or less completely inverted, by the action of natural objects upon them. This department, as natural *Clairvoyance*, properly belongs to natural philosophers, and we shall hail the day when they recognize it as being in their domain.

Clairvoyance, embraced by physical science, and properly induced by medical art by various means, but chief of all by human *magnetism*, is the department which, as *Hygienic Clairvoyance*, falls naturally within the province of the physician. This faculty, enabling the perceiving soul to come, while still in the body, into *rapport* with the inner forms, qualities, and states of other

beings, and temporal things, enables the student to investigate all natural objects for hygienic purposes.

In saying this nothing hypothetical or doubtful is declared. The faculty, employed from the earliest ages, has been used for years past by very many of note, for the intuitive perception of diseases, remedies, and antidotes; in the discerning of which, the subject in the *Clairvoyant* state is monadially or spiritually affected by the monadial or spiritual properties of the objects under examination.

The distinctive *advantages* presented by the employment of *Hygienic Clairvoyance*, to the patient and the student, are:

- 1st. Exactness of diagnosis in exploring the seat of any internal disorder, and in obviating the employment of the doubtful stethoscope, the objectionable speculum, etc.
- 2nd. The exact discrimination of Temperament and Constitutional peculiarity, and correspondingly exact adaptation of medicine and dose.
- 3rd. Exact appreciation of the Moral state and its condition as cause or consequence of the physical disorder.
- 4th. The subjective symptoms—those felt only by the patient—becoming objective to the physician through the clairvoyant's perception.

These are advantages which cannot but be appreciated; and not more by the patient than by the honest

physician. For how often is he not obliged to confess that ordinary discrimination is at fault? We all know that the most acute physicians err sometimes in their diagnosis, even when aided by the best contrivances invented by ingenuity; and where there is error in diagnosis there is necessarily error in treatment.

How often do we meet with cases where, from inevitable error of diagnosis, a system of mere *palliation* has been prescribed on the ground of impossibility of cure.

Such are the cases against which, under Divine Providence, the physician can successfully cope by the light and aid of **HYGIENIC CLAIRVOYANCE**.

HINDU METHOD OF INDUCING CLAIRVOYANCE.

1. Room should have a subdued light in it.
2. *Hindu Magic Mirror**, placed on a stand, or table, with its back towards the *North*.
3. Subject sits *facing Magic Mirror*, about three feet away from it.
4. The operator should take a position directly behind the *Magic Mirror* so he can look straight into the subject's eyes. In this position both the reflected rays of light from the black surface of the *Magic*

* MESSRS. DE LAURENCE, SCOTT & COMPANY, Chicago, Ill., U. S. A., will, upon order, supply the materials necessary for making a genuine *Concave Magic Mirror*. This firm is the only one in the world from which you can obtain genuine *Oriental Temple Incense*, and a high-grade *Oriental Perfume*, known as VALE OF KASHMAR.

Mirror†, and the *Magnetism* from the operator's eyes will go straight into the subject's eyes.

5. Operator proceeds to *Magnetize Magic Mirror* by making downward passes over it for three minutes.
6. The subject is to be seated in a chair having all its legs fully insulated, by placing glass or rubber under its legs, and having subject's feet resting on an insulated stool.
7. No part of the subject's body, his clothes or the legs of the chair should be allowed to touch the floor.
8. Not a soul must be in the North end of the room.
9. Any other person present must remain quietly seated in the South, East or West portion of the room.
10. No animal (not even a cat or dog) must be present in the room.
11. One soft and gentle chord, if convenient, may be played on the piano, but no other on the same evening.
12. Previous to the experiment the *Magic Mirror* should be well polished, and then sprinkled with a good *Oriental Perfume*. After this it should be dried and again polished with an entirely clean cloth.
13. After the subject has been seated facing the *Magic Mirror* the operator should burn a small amount of *Oriental Temple Incense*. AFTER THIS BE CAREFUL.
14. The operator now takes a position directly back of

† Let those who wish to know all about the HINDU MAGIC MIRROR, read "A MESSAGE TO ALL MYSTICS." The same will be found in MESSRS. DE LAURENCE, SCOTT & COMPANY'S *Great 400-Page Catalogue of Occult, Magical and Spiritual Books*, as this firm is the largest publishers and sellers of these books and Occult Accessories in the world.

the *Magic Mirror*, fixing his gaze steadily and intensely on the subject's eyes, all the while making downward passes in the direction of the subject's face and head.

15. If the above is faithfully carried out by a good strong *Magnetic Operator* the subject should shortly pass into a *Magnetic Sleep* and exhibit the most remarkable powers of *Inner Vision* or *Clairvoyance*.

MAGNETIC CLAIRVOYANCE INDUCED.

Magnetic Clairvoyance may be induced by: First—Burning a half teaspoonful of *Oriental Temple Incense*. The very same being a powerful fumigation to attract the spirits of the Astral Plane; so it is believed throughout *India* and the *Orient*. The *Disciple* may also use, on his or her garments a small amount of genuine *Oriental Perfume*; such as "*Vale of Kashmar Perfume*." *Magnetic Clairvoyance* may be self-induced by your using a *Crystal* for thirty or forty minutes daily or several times a week; but you must not get easily discouraged, for with some it takes weeks of practice, while with others it takes several months.

By observing the following you will be helped in your development. Besides the above method for inducing *Magnetic Clairvoyance*, the student will find included herein the famous HINDU METHOD OF INDUCING CLAIRVOYANCE. There is also given a very ANCIENT METHOD OF INDUCING CLAIRVOYANCE. This latter method is more complicated than

either of the others, but the student may take his choice and use which he believes the best suited to his convenience. There is one thing that should be borne in mind, and that is, that it is absolutely necessary that you burn some *Temple Incense* from time to time, and that you use a genuine *Oriental Perfume*, as these things are essential to success. Those who are easily discouraged, weak of will and do not apply themselves diligently, will never succeed; for success is only obtained by paying strict attention to that referred to herein.

All *Clairvoyants* should, to be useful, successful and enduring, cultivate the habit of Deep Breathing, for all Mental Power depends largely upon Lung Power and concentration. Continued ability cannot exist if deep breathing is neglected.

All *Clairvoyants* should feed on the best food obtainable.

Clairvoyants must exercise great caution in matters relative to the procreative functions. Abstinence in this direction is good, and total abstinence is still better. An error in this direction is fatal to clear vision, and may cause a lengthened suspension of power.

Rapid breathing, forcibly, for 90 seconds, while lying down, in connection with a *Gazing Crystal* held in the hand, will prove successful in enabling you to see without eyes, if you are a good subject.

All magnetic, odylic and mesmeric processes are twenty times more productive of successful results if conducted in a quiet room.

FOR ATTAINING CRYSTAL VISION.

Food.—Daily diet should be very light. Fruit, Tea, Coffee, Milk, may be freely used, but *no* Chocolate, Fat, Oysters or Pastry, and very little Sugar.

Fasting.—Strict fasting for at least four hours before using the *Crystal* is advantageous to the success of the experimenter.

Linen must be often changed.

Skin, Head and Hair must be kept scrupulously clean. The *bath* is the very best preparation for experiments, and no one can reach good results unless perfectly and absolutely clean.

Patience is a most necessary qualification.

Silence.—Perfect stillness should be observed when using the *Crystal*.

Time.—Usually allow thirty to forty minutes for *attaining a Crystal* vision. In some cases one or two hours have been known to elapse before any result was obtained.

What is the *difference between*—

(a) *Clairvoyance*;

(b) *Psychometry*;

(c) *Intuition*?

ANSWER.—The first *Sees*, more or less distinctly.

The second *Feels*, with greater or less intensity.

The third *Knows*—leaps at results at a single bound.

Clairvoyance depends upon a peculiar condition of the Brain and Nerves. It is compatible with the most robust health, though sometimes the accompaniment of disordered nerves.

There are three principal matters with which it is necessary to make yourselves acquainted, viz.:—

- (a) The exact method *how*,
- (b) The precise spot *where*,
- (c) The proper time *when*,

to apply the specific *Magnetic Current* to any particular individual, in order to produce lucidity, or the *Trance* sleep.

WHAT PROPORTIONS OF PERSONS CAN BECOME CLAIRVOYANT?

As a broad rule 75 out of 100 can become *partly lucid*.

63 in 100 can become *Sensitives*.

45 " " can reach the 2nd degree of *Clairvoyance*.

32 " " can reach the 3rd " " "

14 " " can reach the 4th " " "

5 " " can reach the 5th " " "

2 " " can reach the 6th " " "

Of 100 men, 56 can become *Seers*.

Of 200 women, 180 can become *Seeresses*.

KINDS OF CLAIRVOYANCE.

There are various *kinds* as well as *degrees* of *Clairvoyance*—Natural, Medical, Social, Intellectual, Practical, Purely Mental, Ethereal and Divine, General, Special (as in Religion, Philosophy, Science, Art, Education, Love, etc.); Introspection (past); Inspection (present); Projection (future); Mind Reading.

All *true Genius* is more or less *Clairvoyant*, but of course, it does not necessarily follow that all *Clairvoyants* are geniuses.

Glossary

EXPLANATION OF TERMS USED.

- Abeysance—Expectant, awaiting.
Abnormal—Unusual.
Abstracted—Absent, inattentive, separated.
Accruing—Arising; increasing.
Aconite—Common monkshood.
Æsculapius—The ancient "Father of Medicine."
Alkali—Anti-acid.
Alphonse Teste—French writer on Mesmerism.
Analogy—Similarity; likeness.
Annals—Records.
Annotator—A writer of notes, or comments.
Antidotes—Internal remedy, anti-poison.
Antipathy—Dislike; antagonism.
Armature—The "keeper" of a magnet.
Arsenicum—Arsenic.
Arterial—Pertaining to the largest blood vessels which carry the scarlet blood.
Asclepiades—A celebrated physician of Bithynia.
Ashburner (John)—A London medical man and writer.
Aubrey—An author of the 17th century.
Aura—Emanation from the body, and surrounding it like an atmosphere.
Auspices—Omens; protection or influence.
Avert—To prevent.
Bi-polar—Having two poles.
Bismuth—A brittle brilliant reddish-white mineral.
Canons—Rules or laws.
Carotids—Great arteries of the head or neck.

- "Centre"—A nervous localised spot or "organ" in the brain.
 Circuit—A circular course.
 Clairaudience—Exalted power of hearing.
 Cognisance—Knowledge.
 Colicky—Acute, griping, abdominal pain.
 Compatible—Agreeable.
 Conception—Imagination; comprehension; holding within the mind.
 Concordantly—In agreement or harmony.
 Concrete—Concentrated; one whole.
 Corporeity—The state of having a body.
 Culminating—Ending; rising to the vertical point.
 David Hume—A Scottish philosopher and historian. Born, Edinburgh 1711; died, 1776.
 Diagnosis—Art of distinguishing; discrimination of disease.
 Digest—To dissolve and separate.
 Dilution—Action by which a dose of medicine is diminished in strength.
 Dilutions—Mixtures made weaker.
 Druidesses—Ancient British Prophetesses.
En rapport—In sympathy, or connection with.
 Entity—A separate being.
 Epilepsy—An inflammatory disease.
 Epitomised—Condensed; brought into smaller compass.
 Erysipelas—An inflammatory disease of the skin.
Esprit philosophique—Philosophical spirit.
 Essenes—A philosophical sect.
 Exstasis—Ecstasy.
 External—Outward; outside.
 Faculty—Power; virtue.
 Ferrous, or Ferruginous—Composed of iron.
 Flouted—Jeered at; scorned.
 Focal apparatus—Central machinery.
 Ganglionic system—The great sympathetic system of nerves.
 Gaul—France.
 Hahnemann—The father of Homœopathy.
 Hæmoglobin—A principal constituent of the blood.
 Hereditary—Inherited from progenitors.
 Hippocrates—Born, B. C. 460. A founder of Medical Science.

- Homœopathy—Medical doctrine of Hahnemann, *vis.*, "*Like cures like.*"
- Hypnotism—Mesmerism; animal magnetism.
- Iamblicus—Celebrated neo-Platonist of the 4th century.
- Idiosyncrasy—A particular peculiarity.
- Incidentally—Casually; not premeditated.
- Induced—Brought about.
- Infinitesimal—Exceedingly small.
- Infinitude—Boundless immensity.
- Inorganic—Not having organical parts.
- Insulated—Isolated.
- Intersecting—Mutually crossing; dividing.
- Internal—Inner.
- Intervention—Interference.
- Introvision—A seeing into.
- Intuition—Mental insight.
- Inversion—Turning inside out.
- Inverted—Reversed.
- Kluge—A German author.
- Lamen—A table used by occultists.
- Lucid—Clear.
- Lucidity—Clairvoyance, or clear-sight.
- Magnetoid—Magnetic.
- Manganese—An oxidised metal.
- Mesmer—Modern apostle of Mesmerism in Europe.
- Microcosm—A miniature or little world.
- Mirabile dictu*—Wonderful to be told.
- Modus operandi*—Method of working.
- Monadial—Simple, primary, atomic.
- Mundane—Earthly.
- Negative—Containing the least; not so strong as the positive.
- Nerve plexuses—Network of nerves.
- Noxious—Harmful.
- Objective—That which we know.
- Oxide—Oxygen deposit.
- Palliation—That which excuses or conceals.
- Paracelsus—A renowned ancient physician and philosopher.
- Paradox—Contrary to; a seeming contradiction.

- Par excellence*—By way of eminence.
Passivity—Not opposing.
Platina—A highly valuable silver-like metal.
Pliny—Famous learned Roman Natural Historian.
Pluto and Proserpina—King and Queen of the Infernal Regions.
Polarity—Opposite properties or powers, as North and South.
Positive—Absolute; containing the most.
Precipitate—A powdery deposit.
Promulgated—To make generally known.
Psychologists—Students of psychology.
Psychometry—Examining of substances through higher intuition.
Pythagoras—A great ancient philosopher, born about B. C. 570.
Randolph, P. B.—A famous occultist and writer of America.
Ratiocinate—To reason; argue.
Reactivity—Action of resistance to a power applied.
Reciprocal—Interchanging.
Refraction—Rebound of rays of light.
Reichenbach (Baron v.)—Famous German optician and author.
Remote—Distant; far off.
Resuscitation—Revival.
Salivation—Superabundant secretion of saliva.
Seer—A Clairvoyant, or Prophet.
Sensuous—Relating to the enjoyment by the senses.
Sir Charles Bell—A famous British anatomist and author.
Species—Form, appearance; a group or kind.
Specific—Special.
Specularii—Name of an Irish sect.
Speculum—Instrument for examining cavities.
Sphere—A globe or ball.
Spontaneously—Of own accord; voluntarily.
Stethoscope—Instrument for examining the chest.
Strabo—Ancient Geographical writer.
Striated—Marked with small channels or grooves.
St. Augustine—A famous early Father, and Missionary.
St. Justin—Celebrated Platonic philosopher and Christian Martyr.
St. Thomas Aquinas—An early Father of the Church.
Subjective—That of which we are conscious.
Succussion—Shaking.

- Suetonius—Friend of Pliny. A learned author.
Surreptitious—Obtained by stealth.
Swedborg—A wonderful philosopher and theologian. Born, 1688; died, London, 1772.
Symmetrically—In true form and proportion.
Tacitus—Friend of Pliny. An historian and orator.
Temperament—Dominant bodily constitution.
Tenets—Principles; opinions held to be true.
Terrestrial—Relating to the earth.
Tetragrammaton—The Lord of Hosts.
The "Call"—Invocation to a spirit.
Therapeutic—Treating disease.
Torpor—Incapability of motion; numbness; lethargic sleep.
Transmutation—Changing of one substance into another.
Trituration—Rubbing, grinding, or reducing to powder.
Van Helmont—Paracelsian discoverer in chemistry.
Venous—The dark portal blood.
Vito-magnetic—Bodily magnetism connected with the life power.

THE END.