

The Science of Knowing the Future

William Walker Atkinson

Writing as Swami Bhakta Vishita

INTRODUCTION, ANNOTATION AND STUDY GUIDE
BY M.C. MESEN

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ABOUT WILLIAM WALKER ATKINSON

Born in Maryland in 1862, he began working life at 15 in his parent's grocery store. He married at age 27, and became an attorney in Pennsylvania.

While he gained material success as a lawyer, the stress and over-strain brought him to a complete physical and mental breakdown that ended in a financial disaster. He looked for healing and in the late 1880's he found the principles of New Thought, and in applying them he restored his health, mental vigor and material prosperity.

Atkinson then began to write articles on the truths he felt he had discovered. His "A Mental Science Catechism," appeared in Charles Fillmore's *'Modern Thought' in 1889.*

By the early 1890's Atkinson moved to Chicago, then a major centre for New Thought, and became an active promoter of the movement as an editor and author. In 1900 he wrote his first book, *Thought-Force in Business and Everyday Life*, a series of lessons in personal magnetism, psychic influence, thought-force, concentration, will-power, and practical mental science. Soon after he met Sydney Flower, a well-known New Thought publisher and businessman, and in December 1901 he became editor of Flower's popular *New Thought* magazine (until 1905), and a very prolific writer of dozens of well appreciated articles in the magazine; and later on, he was a regular contributor to Elizabeth Towne's Magazine, Nautilus.

Throughout his subsequent career, Atkinson wrote and published over 100 different books, some under his own name and many under pseudonyms such as Yogi Ramacharaka, Theron Q. Dumont, Theodore Sheldon, Magus Incognito, Edward Walker, Three Initiates and Swami Bhakta Vishita.

Among the first to develop the concept of Law of Attraction, Atkinson is considered, together with Orison Swett Marden and Wallace Wattles, the masters of self-development and positive thinking, and the real promoters of New Thought, a movement that came very much to life again with the Millennium. He died November 22, 1932 in Los Angeles, California at the age of 69, after 50 years of successful career in business, writing, occultism, and the law, and a life surrounded by mysteries, including his own death.

Introduction

William Walker Atkinson, writing under the pseudonym Swami Bhakta Vishita, produced **The Science of Knowing the Future** during the early twentieth-century flowering of occult literature in the English-speaking world. This book draws on his extensive reading in Hindu philosophy, Theosophy, Rosicrucianism, and the Western mystery traditions. It stands as a practical manual for those seeking to awaken the dormant faculty of seership, which the author presents not as a supernatural gift but as a natural, latent power that can be systematically developed.

The book opens with a personal introduction in which Atkinson declares his intention to rescue the subject from charlatanry and to present its teachings as a coherent science. He states his membership in both Pythagorean and Rosicrucian fraternities and acknowledges the help of adepts from India, China, and Egypt, as well as astral guardians. This framing establishes the authority of the work while grounding it in a blend of Eastern and Western esotericism. The text then proceeds through a series of lessons: the first guides the student in seeing colors with closed eyes; the second provides further exercises for developing the inner senses; the third discusses the laws governing seership. Later lessons expand into the nature of the astral world, the evolution of humanity through planetary rounds, and the ethical responsibilities of the seer.

A striking feature of this book is its insistence on the ethical dimension of occult practice. Atkinson repeatedly warns against using the powers for selfish or harmful purposes, cautioning that astral guards witness every thought and action. He emphasizes that purity of blood, proper diet, and selfless intention are prerequisites for successful development. The student is encouraged to help others, to avoid judging, and to forgive. These moral teachings are interwoven with practical instructions: the correct posture, the use of a crystal, the importance of concentration and passivity, and the distinction between mediumship (which can lead to obsession) and seership (in which the practitioner remains conscious and in control).

Theoretical chapters outline a grand cosmological narrative inspired by Theosophical teachings. Atkinson describes the evolution of the earth through states named Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan, each associated with specific spiritual hierarchies—Lords of Will, Wisdom, Motion, and Form. He discusses the decline of natural

clairvoyance after the Atlantean period and the gradual recovery of superphysical knowledge through disciplined practice. The Christ event is presented as a pivotal moment in human evolution, and the future reunification of earth, moon, and sun is described in detail. This syncretic vision serves to situate the individual seer within a vast cosmic process, lending depth and purpose to the personal exercises.

The Science of Knowing the Future is both a product of its time and a sincere attempt to demystify occult science. Atkinson writes with conviction, blending practical advice with metaphysical speculation. While some of its scientific references (such as the pineal gland and X-rays) reflect early twentieth-century understanding, the core of the work lies in its methodical approach to inner development.

For readers interested in the history of Western esotericism, in the overlap between New Thought and Theosophy, or simply in a clearly written guide to cultivating intuition and inner sight, this book remains a valuable and fascinating document.

Mauricio Chaves-Mesén

Author of the sagas

“The Knights of Nostradamus” & “Atlantis”

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ORIGINAL INTRODUCTION

This work has been a very difficult one to write. I have sought to present the subject in such a way that it may be readily understood by the great body of earnest seekers to whom, so far, it has been unknown. It represents the work of many years spent in traveling, extensive reading, and the poring over of “many a quaint and curious volume of forgotten lore.”

It has been my aim to make this work so clear that all who exert the necessary effort will succeed without the necessity of personal instruction or correspondence. In my travels, I have kept a close record of all inquiries made of me and of other teachers whom I have met, and in this work I have sought to answer all such inquiries. I have had the privilege of many years of study of the subtle sciences which for ages have remained a secret with Pythagorean and Rosicrucian fraternities¹, to both of which I have the honor to belong.

This is a very much misunderstood subject; and I am glad to have the opportunity to present it correctly to the English-speaking world. It affords me great pleasure to send forth this work, and to share with you the fruits of my unusual facilities for obtaining information on the subjects treated upon herein.

Bits of the glittering truths of Seership have sifted through different minds from time to time, but I believe that I have been chosen to bring together the scattered fragments, and to unite them in a harmonious whole. The subject is handled as a practical Science, and is stripped of all the mystery which has been purposely thrown around it by the pseudo-seers, charlatans, and rank impostors that abound in every country, and have brought discredit to the science.

You are warned, and most earnestly cautioned, never to misuse the teachings given herein; because, if you do, you will attract powerful influences which will surely do you injury, and cause you to regret your actions to the day of your death.

¹ The author claims membership in two ancient esoteric orders: the Pythagorean school, founded by the Greek philosopher Pythagoras (c. 570–495 BCE), which emphasized mathematics, music, and spiritual purification; and the Rosicrucians, a legendary secret society that first appeared in early 17th-century Germany, combining alchemy, Christian mysticism, and occult philosophy.

Forget not there are Astral Guards² who witness your actions; who see and are aware of every thought that goes through your brain; and who know how to punish your misdeeds. Do not pervert these teachings; for if you do you will never know peace, fortune, or contentment, until you have righted the wrong you have done. I wish to acknowledge the help I have received from many noble adepts and masters of India, China, and Egypt; and from those astral Guardians who have assisted in my development, and who have imparted to me unimpaired wisdom. It is their duty to help and raise up the human race so that it may be blessed. They want to help you. Will you let them?

These teachings are more valuable to mankind than gold, yet they are given freely. The veil which has been closed for centuries is drawn aside; and complete instructions are given to the sincere student who is ready to become a seer.

If you are wise, you will profit by these teachings. As you advance, a new world of existence will be opened to you.

Seership shows you that man is not driven by accident, nor tossed as a wave of the sea by the storm, as materialism has led you to believe. Seership proves to you that you have power within yourself; and that the so-called invisible forces are the stronger. The seer reaches the stage where he controls his destiny, and is able to protect himself. Materialism teaches man that life is not everlasting, and that he will only live a few years and then be condemned to extinction. Seership shows him he is part of the great Eternal Universe, and that he has always existed and always will; that his earthly existence is merely an experience in his Eternal life. Seership is not new. It has been known and taught by all the prophets, and by every great philosopher that has ever lived on this earth. It contains the fundamental

² In occult literature, astral guards are discarnate beings tasked with overseeing the development of students and enforcing moral laws on the astral plane. Atkinson warns that they witness all actions and will punish misuse of occult powers. This concept reinforces the ethical framework of the book.

and cardinal principles found in ancient Hindu Vedas³; in the Holy Scriptures; and which were taught by Christ to his disciples⁴.

In ancient times, Seership was revealed unto those who were found worthy; the same is true today. Seership has been verified and amplified by all the immortal minds of the past; and the student has famous names to look up to, which are engraved upon the monumental steps of the stairway of the past. When once Seership is unfolded, you learn the secrets of the darkness around you; materialism disappears, and in its place comes the light of wisdom and knowledge.

The seer advances until he raises the veil, when he is able to realize things around him in the spirit world just as he now does in the material world. Once you have developed spirit power, you become one with the spirit. You are then able to communicate and converse with the spirits of the astral plane, just as if they were living in the physical body.

It is a sad fact that Invisible Forces and Evil Spirits can control a man and break him down with perfect ease, but if they do it is his own fault. Like attracts like, but the person who has attained wisdom learns how to overcome their power. He is then able to dominate them, instead of being dominated by them; he can control the stronger, beneficent forces, so that they will render him assistance in overcoming the powers of evil.

The world advances in cycles. At the right time in the history of the race, some one brings forth a new doctrine. The time is at hand when old things shall pass away, and the world shall be made anew. Within and around you lies another world. A world within a world—a world beyond the world—a Super-world. You are near to that world. The door is almost open. Those who are ready can cross the threshold. Then there shall be no

³ The Vedas are the oldest sacred scriptures of Hinduism, composed in Sanskrit between approximately 1500 and 500 BCE. They consist of four main collections (Rig, Yajur, Sama, and Atharva) containing hymns, rituals, and philosophical speculations. By citing the Vedas, Atkinson connects his teachings to a venerable Eastern tradition.

⁴ Atkinson implies that Jesus imparted esoteric knowledge to his inner circle of disciples, a common theme in occult Christianity. This idea is found in Gnostic texts and later Western esoteric traditions, which hold that the public teachings of Christ were accompanied by secret doctrines for the spiritually mature.

more death; neither sorrow, nor pain; for the cause of these will have passed away.

LESSON I. SEERSHIP, A PRACTICAL GUIDE TO THOSE WHO ASPIRE TO DEVELOP THE HIGHER INNER SENSES

After many years of study of the subject, this is my attempt to rescue its teachings from charlatanry. I will prove that clairvoyance is a natural power inherent in the race; it is not forbidden or rare, but very common in the present day. There has been much fraud practiced concerning this subject, as in everything else; much swindling has been done under its name, as in the case of any other great gift of God to man. We know the following is true:

*“No curtain hides from view the spheres elysian,
Save that poor bill of half-transparent dust;
While all that blinds the spiritual vision,
Is pride, and hate, and lust.”*

Seership is the birthright of every soul; all will be born with it someday. Most persons are ready to develop it to a most surprising extent. There are several sources of light —solar, planetary, and astral— adapted to material eyes; and, independent of that, every globe in space is cushioned upon the universal ether, which is one vast billowy sea of magnetic light, constituting the medium of an inner sense of sight. In this way the whole mystery is at once cleared up. The secret of Seership consists of the sensitive ability to become *en rapport* with this vast ocean of inner light. This may quite easily be done, as I will show you; patience is all that is required.

Seership is the art and power of knowing or cognizing facts, things, and principles, by methods very different from those usually employed by human beings. After much study and research, a system has been evolved that utilizes the central magnetic law, underlying and controlling the evolution of the phenomena. A short description will here be given of the whole subject. At the present time many are approaching the termination of the first stages of civilization, and are ready to bid farewell to many of its modes, moods, opinions, sentiments, thoughts, and procedures. Such persons are ready to enter upon a new epoch in life; ready to develop powers which are now mainly latent, but which are destined to revolutionize the globe. Man is the highest being on this earth; Mind the highest part of man; and Seership the highest part of the mind. Seership depends upon a peculiar condition of the nerves and brain. The seer

possesses the exact knowledge of the proper methods; and the precise spot where; and the proper time when; to apply the specific etheric, magnetic current to any given person, in order to produce coma and lucidity. Clearly defined rules will be found which enable the aspirant to become a seer.

It will be well for you to know at the start that God will not permit this science to be used for selfish purposes. You must also understand that fear, doubt, nervous agitation, coarse habits, or evil intent will retard success, and may prevent it altogether. In the beginning, Seership, like any activity, mental, nervous, or muscular, requires a special effort, but it soon becomes automatic, involuntary, and mechanical. Keep your purpose constantly before you, and your soul and inner senses will make grooves for themselves and continue to move in them as cars move on rails. All ordinary mental action comes through brain and nerve activities, but in Seership the result must be reached by other than the usual processes and paths. The person who tries to develop Seership, but who gets discouraged after a few trials, does not merit or deserve the power. When once you commence, keep right on. Every experiment leads you a step nearer success.

Don't forget that physical conditions influence, modify and determine mental states, whether these be normal, recondite or mysterious. Remember, the blood is a vital substance, charged and sensitized by the electro-magnetic forces of nature. It is the chief factor in enabling the brain to function, as well as the source from which the ego builds up the intellect. By purity of the blood stream, and a wise control of the body, the Superhuman stage may be attained. If your blood is foul, don't attempt to develop Seership until you have purified it. Artists prepare their paints, you must prepare your body; otherwise the artist could not make his best pictures, nor could lucidity come to you. Sound lungs, stomach, kidneys, liver, brain, blood and heart are not absolute essentials, but are good preparatives. However, the blood must be purified, free from poisons (alkalies or acids in excess), and should be keyed up to the proper pitch.

You must give proper attention to food, digestion, drinks and sleep. Seership is coincident only with normal appetites. Excess destroys it. Seership is qualitative and quantitative; like all other mental forces, it is limited, fragmentary, incomplete, in all who are not perfect.

Seership is no vague mysticism, theorizing, speculative or dogmatic assertion. Every principle is backed by convincing evidence, and rests upon proven facts.

This subject you will find fascinating, wonderful, and affording an extraordinary interpretation of the inner meaning of occultism. This interpretation makes clear much which heretofore you have not understood, and it will also enlighten you on many of those things which you thought you had understood. You will feel its truth while you read it; its truths will command your respect, and will startle you.

Even a superficial Seership cannot fail to convince an inquirer that there is something very practical in its teaching, which, if followed, will lead to success in life physically, mentally and spiritually; and that its teachings, if universally practiced, would make man happier. Life is seen not to be a nightmare. It is seen to be regulated by law, according to a broad, harmonious plan in which each individual acts as a little or big wheel in the vast machinery of the whole universe. Seership shows that each human being is destined, according to his karma, to follow a certain line of work and thought, and yet, if he so wills, he has the power to break the bonds that hold him down to his task.

Man has the power to raise himself out of his present condition. If he so determines he can advance, by self-devised efforts, far beyond the point which he would have reached in the present incarnation under ordinary circumstances. Seership teaches that by right thought and action man can so live that the world will be the better for his having lived. If you have not so lived, you have been a failure.

If the windows of perception were cleansed, everything would appear to man as it is — infinite. Man has closed himself up, until he sees everything through the narrow chinks of his cavern— the greater beauties of the universe being shut out from his vision.

The person who has never made a study of this subject is convinced that the world he knows requires a single vision only. The world appears to him solid and material. He knows nothing of other planes, and he will, at first, look upon the teachings of this book as “all moonshine.” But let him make a careful study of the subject, and he will be convinced, and will no longer think Seership a subject only for idle women and poets. All humanity is two-fold, and capable of correspondence with two orders of existence.

The higher self is always tending towards union with reality; the lower self always tending to pull you downward.

Seership teaches you how to live, how to act and how to die.

WHY SEERSHIP IS POSSIBLE

Seership can be proven by anyone, if the right methods are used. It can be proven that behind the visible world there is another —the world invisible, which is hidden from the senses; and that it is possible for man to penetrate into that unseen world by developing in himself the psychic powers which lie dormant in every one. You are not asked to believe a single statement in this book, until you actually realize that it is true. All that you are asked to do is to read with an open mind. If you start out with the idea that there is not a hidden world, you will be very likely to shut out a good deal of knowledge that would otherwise flow to you.

It is not necessary for you to believe that there is an unseen world behind the visible one. If you are firmly of the opinion that the world perceived by man through his senses is the only one, hold on to the view until you are convinced otherwise. We were all of this opinion at some time in our evolution. You will be convinced some time, whether it be by reading this book, or in some other way. All the higher human powers of perception are developed in time, so that man is able to penetrate into the other world with eyes other than the physical instruments. There was a time when it was not believed possible to gain the knowledge of the sense world which we have today. Many people are of the same opinion regarding super-Sensible things. They think it is impossible to obtain proof, and all that can be known is some individual's personal opinion and say-so.

The seer knows that a survey of the visible world propounds enigmas to man which can never be solved by the facts of that world itself. The visible world is closely interwoven with the invisible world, and, therefore, before we can understand the inner nature of the visible world, we must learn something of the hidden world. He who does not realize that this is true, closes his eyes to the problems which obviously spring up everywhere, and are deemed unanswerable. If he refuses to see certain problems and enigmas, he may think all facts concerning the senses can be answered.

The seer knows that there is no limit to human knowledge, and that there are no bounds to prevent him from gaining more knowledge of the invisible world, and nothing to stop him from penetrating into the higher existing worlds. He disputes no one's right to ignore the invisible world, but

he does dispute any one's right to declare that certain things are unknowable, unfathomable. The seer knows what he can do, and he believes it wasting an opportunity not to develop the faculties with which he has been endowed, allowing them to be wasted through non-use.

It is a well-known fact that there are many ways in which to become a seer, some shorter, and some longer than others; but it is also a well-known fact that they all finally accomplish the same result, though one cannot realize which is the right path until he has tried the different ones. Seership is a science, but unlike any other science, it must be unfolded from within.

Seership will be practiced by all in time. Every year more persons endeavor to learn of the visible presence of the something unseen; they realize that there is something hidden from their consciousness. Seership opens avenues which will answer the questions that press upon you. It means an awakening of life, an unveiling of the unseen. Those who lose hope are those who deny the unseen, who have never had the invisible revealed to them.

Many people, when first taking up the study of Seership, expect to make one big jump and learn at once all about the supersensible world. They think they should be able to buy, with material money, all that can be known of the invisible nature of man. But money will not buy the higher knowledge. You must become acquainted with all the details of the supersensible world. At first, a series of communications is made about the invisible nature of man. You must learn what happens when death opens the portals; the evolution of man, the earth, the entire solar system. Not before you know all this can you realize what is within you. Before man's soul can be lifted into the sphere of the divine, he must have patience, an open mind, and be ready to assimilate the food given. It is then his soul is athirst; his soul then becomes united with the divine; this brings soul knowledge, and the peace which passeth all understanding. There is one thing every man and woman should learn, and that is, not to have fear. Fear is a dangerous disease, and likely to spread. The interior vision will help you, and no undesirable conditions will develop.

Seership makes you positive. It develops seeing, but you need no outside help to accomplish it. It will not make you negative, or unduly subject to outside influences. Of course, everyone is more or less subject to outside influences—it is only natural to be receptive. If you were not, you would be getting into all kinds of danger. You are constantly receiving

warnings, and you would not be able to learn, see, or feel anything if you were not receptive. The well balanced person is positive half the time, and negative the other half. The mind must receive before it can give out. It must acquire before it can serve. Do not try to stop the receptive attitude of mind. Work in harmony with nature's forces, and do not antagonize anything. Be the chooser, however, of what you want to receive. You are given the power of intelligence to choose those things to which you wish to respond. Your development will depend a great deal upon how you are able to choose the unseen vibrations. No one is immune to vibrations, whether he is conscious of them or not. The difference between the one who is developed, and the one who is not, is that the former is conscious of what he sees and therefore knows what is transpiring, while the other does not know. Just so long as knowledge means power, more knowledge will mean more power. The trained seer learns to see what he chooses, when he chooses, and thereby has an advantage over the non-developed person.

When you acquire new faculties you learn to know more of life. There is nothing to be afraid of in developing the higher senses, excepting your fears. Set these aside, and proceed. Do you know how great inventors, and great men in all walks of life, have become successful? By seeing ahead. This is the great secret.

A question which is quite frequently asked is, "Will Seership make me nervous and over sensitive to most people?" I say, it will not. It cures nervousness, develops your poise, and gives you self-control, because you then possess powers which the average person does not possess. It develops mastery; it gives you power over others, rather than allowing others to have a power over you. It teaches you to read and to know others. I have been a seer all my life, and I have never experienced any ill effects from it. There is not a doubt but that Seership will be a great boon to mankind, as it will lead to the greatest understanding (illumination) that is possible for man to have. That is one reason why I consider it a great duty for me to give this information and instruction to the world.

There are a few "don'ts" I want you to remember:

Do not depend on what someone may tell you.

Teach yourself!

Develop by yourself!

These two things you must learn:

To seek new forces or vibrations.

To choose the kind with which you wish to come en rapport.

In order to develop Seership successfully, it is quite necessary that you start out with a definite plan. It is well to set aside a certain time, or part of each day, for practice. The place selected must be one where you will not be disturbed. As everything in the room is suggestive of certain things, it is a good idea, whenever possible, to have the room furnished only with the things connected with Seership, for instance, books which show you how to reveal the mysteries of nature. You must cultivate acquaintances who are in harmony with your way of thinking. While studying the lessons do not attempt to study any others. You must develop the masterful power of Choice and Singleness.

Take up each step of development with a definitely chosen principle of constructiveness. Do not be selfish as your knowledge increases, but give out a few truths here and there. Help others to grow, if you wish to grow yourself. Resolve to use your power and the higher faculties you develop for constructive and good purposes only. This is very important—important to your advancement.

No matter how good, or how evil you have been in the past, be determined that you are going to start into this new life with the very best there is in you, and make use of that best to bring out other knowledge.

First learn that you do not see with your eyes, but with your mind. In fact, to be exact, you see with your attention. Going further, you see just what you look for, or choose. For instance, the hunter going through the woods sees game, the lumberman lumber, the artist sees beauties. Each one sees what he is looking for. Each has trained himself to see certain things. The state of mind gives sight as much as the open eyes. The seer is one who senses or cognizes a fact without using his five senses.

AN IMPORTANT SECRET: You can see with your eyes closed. You can see just what you desire to see, with your eyes closed. I cannot expect you to believe this without proving my statement, but if you will follow my instructions you will find it is so. It has been shown that people can see colors with their eyes closed, and the more they try to see, the more they will see.

LESSON II.

THE DEVELOPMENT OF SEERSHIP

The object of developing Seership is that you may be able to recognize and sense facts and truths by means other than the five senses, or what are generally considered the ordinary senses, that is, the Senses of feeling, sight, taste, hearing, and smell, respectively. Intuition is part of Seership, and is a faculty which all possess to a limited extent. You can realize the benefit it will be to you to be a highly developed seer.

Everyone is more or less conscious that there is a higher sense. We say we see with our eyes, but we also know that there are some who can see without the aid of the physical eye. We really see with the mind, the eye is only the instrument used. Those of you who have never studied very much along this line of thought will probably ask: who can see with closed eyes? My answer is: You can see forms and colors with your eyes closed. I will prove it to you. After two or three trials it is quite easy to see colors with the eyes closed.

The greatest difficulty in developing Seership is lack of confidence. Many persons now have this higher sense partly developed, and I want you to know that Seership is natural and normal—it simply means realizing what one senses inwardly.

Everything has a meaning. Understanding how to diagnose and analyze conditions gives you the secret of interpreting the past and future.

It should be every man's ambition to grow and expand, and to develop all his faculties. Seership is really easy to develop, but to learn how to use it is the main difficulty. Don't think it is something uncanny, or that it will make you negative. It will open your eyes, develop that inner power within, and will urge you to go on and on!

My first lesson will be to show you how to see with the eyes closed. Secure a white piece of paper measuring about ten inches by five inches, and hold it in front of your closed eyes. Sit in an easy chair, thoroughly relax, and gaze at it for five minutes. If you will concentrate your mind on the paper in front of you, you will then find that you can now see with your inner eye. First the paper will appear to be dark—black; then the center will gradually appear white. Presently the whole sheet will appear white. You are now convinced that you can see with your eyes closed.

The next step is to be able to interpret the colors as you see them. They are real and have a definite meaning.

I wish to caution you to follow the instructions just as they are given. Practice every exercise, no matter how simple it may appear. You must advance step by step.

THE CONDITIONS FOR SEEING COLORS

Sit in a comfortable chair, alone in a room.

Close the eyes, then wait until you see the colors. Each color has a certain meaning. Endeavor to discover their meaning. Do not imagine or visualize, or try to force yourself to see something. Be an onlooker solely and simply. This is important. Put yourself into a receptive state, rather than an active one. You are to try to look upon —to read what you see.

Do not think you are “just imagining” that you see colors. Look intently, note the tint, the shape, etc., etc. These colors which you see relate to certain states, events, and facts, and this is how you can make practical use of them. Most people can see, but few can make use of what they see. This is what I shall teach you.

This lesson teaches the first step in color seeing.

Learn one step at a time. Don't be too anxious. You are beginning to be able to see with your eyes closed, so proceed slowly.

EXAMPLES IN COLOR SEEING

Sit quietly down in a comfortable chair, and relax. Make yourself at ease. Remember that the whole system is simple, and that you are sure to be successful if you will follow the instructions consistently.

Hold a white plain piece of paper measuring about eleven and one-half by eight and one-half inches before your eyes from three to five minutes.

Close your eyes. Be patient and attentive. Notice what happens. It may be five minutes before you see colors. Certain evolutions will occur. Study these attentively and quietly for they have a meaning which has been ignored, and this constitutes your starting point in Seership.

I now describe for you what usually happens:

First, everything seems dark —usually all black. This black soon begins to fade away, and some white comes into it. Usually, this starts in the center, a white center forms with an indistinct outline and the white often spreads. Then some other color will come. This may be very indistinct at first, or of some light tint —usually light-blue at first although sometimes it appears as

dark-blue. Sometimes, many colors come immediately. These colors may become hazy without definite form. This is the usual appearance, and the best.

Take note of these different colors, the kind, the shape, the form, and the position of the different forms of the colors. Now open your eyes after the formation of the colors has become complete. Do not hold on. Look, and be done. Stop, and thus lead to precision and accuracy. After you have finished, go over the whole description to yourself, or write it down. Colors, as we have said, have a definite meaning which you are to learn.

In the beginning, never sit over ten minutes at a time. Do not sit over three or four times a day. Keep yourself well in hand at all times, and do not become too enthusiastic. Good insight is often ruined by over-indulgence. Preserve your strength, and gain in strength as you go along. If you only see one color, and it is but faint, it has just as definite a meaning as though there were many; but, naturally, the meaning is easier to determine.

There is just one final impression I want you to heed. Do not try at any time to make yourself believe you see colors when you do not. Learn to sit quietly and look for what comes. You will find that what you wish for will come. The colors and their forms represent a book of life, co-relating so very closely with each condition of life that to read one color, is to know the others.

That is the life condition.

The first thing a disciple of Seership must realize is that only your personality can subsist after you. Each sin you commit is a debt charged against you, which must be acquitted through the suffering of following incarnations. You generate your future by the way you act in the present. A selfish life is devoted to yourself, but a moral life is in that of others. It is only by aiding others that you assist in evolution; while, if you live solely for yourself, you assist involution and devolution.

He who injures me contracts a moral obligation which some time he will have to settle. He becomes, by his own actions, my slave. If I look at the hatred of his action, and believe in vengeance, I would be egotizing myself, and I would involuntarily generate the evil forces which would kill my spirituality. But if I forgive, I develop my spirituality, and kill not only the evil that I would otherwise inflict upon myself, but also the evil which my enemy has done himself. I advance by my actions. By voluntary

forgiveness, you can make a most wonderful method of appeal to Providence for help and guidance.

THE MYSTIC PATH -

The modes of communication between the visible and invisible planes are through conscious practice, without any loss of consciousness. The human race is in varied stages of development. There are beings capable of entering consciously *en rapport* with the invisible plane. In time, you will reach this state of intense development of the transcendental faculties, and you will then be one who knows.

The first contact with the astral plane, on the part of beings of the physical plane, will take place either very abruptly with intense and direct visions, or else slowly, starting with hearing first, and then gradually developing into visions. The first step mentioned is very rare. It is one which takes place when the invisible acts directly upon the being of its choice, without his request or expectation. After the first experience with the invisible plane, connection between the two planes is accomplished easier, but always under the direction of the invisible, and without loss of the control of your faculties for even one second.

The other path of communication is easier, and should be conducted alone, or under the direction of living masters. I do not mean to convey that any mystic path is easy to tread, as it is filled with trials, humiliations, and constant sacrifices which are likely to discourage even the most zealous at the beginning.

The occult brotherhoods have certain paths along which to conduct their students. They commence with bodily purification by means of a diet—usually only allowing them to eat vegetables and fruits. Certain mental training is then given. The teacher explains the danger of the egotism which is liable to lead one to believe himself purer than other human beings, and making him unwilling to soil his purity by astral or physical association with evil conditions. The student is taught that the mental plane is the plane of pride, so that he will not be deceived by the Panthean Serpent⁵ during his

⁵ In Theosophical and occult writings, the 'Panthean Serpent' or 'astral serpent' represents the illusion and temptation that the aspirant must overcome on the mental plane. It is often associated with the kundalini force or with the deceptive glamour of lower astral realms. Atkinson warns that it can deceive the prideful student.

astral sojourn. To the person who has abandoned the heart plane, the astral is everything. To the beginner all the aid necessary is given. -

Not more than one in twenty succeeds in passing the first initiation, but the one who does, and triumphs over the illusions of the Astral Serpent, is then ready to receive the aid of an invisible Power from the Divine Plane; occultists call it "Guardian Angel," "Receiver of Light," "Messenger of the Celestial Virgin," and other appropriate names.

Then the student is impelled no longer to speak evil of his poor brothers, nor judge them; still less to condemn them. This step passed, the inner hearing is developed, either through the heart or direct vision through the Pineal Gland⁶. Or, distant perceptions may be perceived through the centers of the Solar Plexus.

The person thus developed does not fear to lose his purity by association with the impure. He may live among the suffering and humble, and mingle with the sick, the hopeless and the poor.

It is by sharing what has been given him with those who have nothing that his aspirations and merits, as well as his faculties, are strengthened. After the student has passed through the above training, his perception of Divine personalities becomes more acute.

One of the first things the student tries to discover is the change which takes place after death, and why one has come to live on this earth. He is soon taught the meaning of it all —why the selfish and materialistic forces equilibrate the actions of the altruistic and spiritualistic forces.

The man who concentrates all his terrestrial efforts on the acquisition of earthly gold, passes through a frightful state when death approaches. His experience is similar to a rich financier obliged to exchange his palace and his fine clothing for a prison cell and a convict's uniform. But, instead, if man has consecrated all his efforts to the acquisition of spiritual goods which are of the domain of the Lord of the world, vigilant sentinel of the eternal Christ, then death is looked upon as the desired crowning of a constant effort, and, far from being pitiful, is happiness and joy. After once

⁶ A small endocrine gland located near the center of the brain. In occult and Theosophical tradition, the pineal gland is considered the physical seat of the third eye or spiritual vision. This belief, popularized by figures like H. P. Blavatsky, is referenced as a possible organ of direct clairvoyant perception.

the perception of the superior forces are awakened, money, position, honor are considered as but feeble attractions to the soul. Man gains his greatest knowledge by psychic development, his spirit often quits this world in order to be raised by the luminous guides into the higher mansion, and when he returns here below it is only as an actor who plays a part while his real self is elsewhere. As the relations between the two planes become more frequent, the spirit feels itself near the end, and death is the simplest thing in the world, and also the happiest; it is the definite return into the true native land which it used to visit. The initiate who dies on earth has, for some moments, the sensation of a delicious Soaring, he floats upon a beautiful river, carried in a graceful bark, where he softly sails into the celestial immensity. Death is but the re-entrance into another world.

I will describe the anguish of those who have constructed their house only for this world. The spirit, awakening, weeps for the earthly riches which have become vain phantoms. Intense grief is produced by the sight of the decomposition of this fleshy body, which he had believed was his real self, and the center of adoration —what good is it now? Why did he not realize that it was worth more to recall the infinite goodness of the Father who has never judged anyone and who has sent his pacific receivers to draw him from that state of trouble until the moment when the celestial virgin shall extend to him the mercy with which her heart is full for all the blind and sinful? Death is only dreaded by those who do not know of the conditions involved, all those who have come from the Divine plane to the terrestrial plane.

O, Grave, where is thy victory? O, death, where is thy sting?

THE ADVANTAGES, AND PERHAPS ALSO THE INCONVENIENCES OF THE OCCULT SCIENCE

There have been countless volumes issued on occultism, but these only take you to the outer court. They do not show you how to penetrate into the inner temple.

At the present time there are many older disciples, and they will make it possible for all worthy ones to profit by their experiences. The three principal paths that lead from the temple, and to it, will be disclosed to the worthy. These three are:

The instinctive or experimental path.

The cerebral or mental path.

The cardiac or sentimental path.

The object of Seership is not to tell fortunes, but to penetrate further into the knowledge of the human being.

In the natural scale of development you become interested in the elementary arts of divination and the study of the temperaments based upon some notions of physiology.

Then, as you progress further along the path, you become interested in knowing something of the existence of the invisible plane and the continuation of life beyond the grave.

The experimental path, with its terrible snares and dangers, is then indicated. You start out to acquire new knowledge of the history of humanity and to understand the secret of religious doctrines based upon the philosophies and the systems which explain the constitution and the reason for the existence of God.

Before you will advance far, you must perfect yourself morally rather than physically, to not only make yourself better, but do all you can to help the redemption of others' weaknesses. As you advance forward you will attract certain guides which will be great assistance in helping your illumination.

We will now take up the different paths.

THE MENTAL PATH

Psychologists speak of brain power, but the brain in the human being creates nothing—it reflects the living light of the heart. The young seeker after Seership will see the dawn of the centres of instruction where each one present pretends himself endowed with deep knowledge, and in possession of the total of integral truth, when, as a fact, he has only been shown glimpses of the truth, the real truth is concealed until he is ready for more clearness. His trials are many. He may hear tirades against God, and especially against Christ. Let the student be on his guard. He has just penetrated the depths of the mental path. We can only judge others by our own eyes. They see differently than we do. Some day they will understand their present delusion the same as you have. After reaching the ideal development on the mental plane, you are first permitted to see for a single minute on the astral plane, and what you see in this minute is enough to astonish you.

Then you realize the pretense of those who have claimed to be adepts, and see how dangerous it would be to take a stroll in the astral without a guide. But our Father surrounds us with protectors, invisible to you, whose object is to guard those who are worthy of being protected.

THE EXPERIMENTAL PATH

Generally, before a person becomes interested in the occult he has seen or heard of some phenomenon. He wants to learn something of the invisible world and the astral forces. There are many things the occult student must avoid. He must not believe himself all powerful, and wish to control the invisible beings. Another error he must avoid is to ever try to use the occult forces in black magic. The experimental path may be traveled without fear of any dangers, if you follow the instruction closely of this book. The intuitive plane is the key to psychometry, distant healing, thought-transference.

The seer's life is given to the divine will and is animated by the "Living Light of the Father." His powers cannot be comprehended by the universal faculties of the limited cerebral faculties. No matter what the critics say of the mystic, he prays for his insulter and continues his work. The path of spiritual development is simple, and the way is clear, he lives always for others, and never for self (do unto others that which you should wish done to yourself, in all the planes); never does he speak evil, never does he think evil.

There is a physical purification which diminishes the intensity of material attraction, but in so purging the body of animal influences one does not at the same time purge the astral of the selfish influence, and the spirit of the influences of pride one hundred times more dangerous than the impulses coming from the use of meat. When a man acts as if he knows more than someone else he knows very little. When he shuts himself up away from the world, and retires, he shuts out much of the knowledge that he would gain by coming in contact more with the world.

The real adept lives simply, realizing his weaknesses and the value of coming in contact with the Divine Will. He never becomes occupied with his personal purity and thinks little of his personal wants, but much with the sufferings of others. By his life he is recognized by Christ, and gradually his powers are unfolded.

The seer lives simply in preference to ostentation, and instructs the men who present themselves to him as perfect.

The seer gives assistance, and he himself requires assistance at all times. On the physical plane he assists his comrades, and as he does the masters of the astral plane teach him. All along the route he is given assistance and illumination in the same degree that he assists and illuminates others. His trials are many, but if he has the peace at heart, he will finally reach the spiritual plane, where he will receive assistance from the guardian spirits maintained to help all sinners. Gradually one veil after another is lifted. In time the curtain will be drawn aside for a few moments and the divine sensation of accepted prayer fills the heart with courage and love.

The large majority that take up the study of occultism try to find some magic key that will open the door to the mysteries. There is no short road. It is a waste of time to try and find one. However, if one studies and takes the time, there is no reason why he should not advance along the mystic path. The door of the path cannot be opened by the aspirant, but must be opened by the invisible guide and the tension of his spiritual body.

It is an open path to every human being who is worthy to tread it. The gate is large, that all little children can enter alone, and the men who represent themselves as great and proud disqualify themselves. They must become like little children before the entrance becomes visible to them.

“A FEW TIMELY WORDS TO THE ASPIRANT OF SEERSHIP”

Remember that true masters never reveal knowledge to those not ready for it. They live simply and never call themselves masters.

It is never necessary in the true occult orders to bind yourself by an oath not to reveal any secrets. God alone has the right to receive an oath of passive obedience.

Remember that all invisible power comes from God. Seek not to have “Powers,” but wait until heaven gives them to you when you are worthy.

Never judge the acts of another, and do not condemn thy neighbor.

It matters not whether he be Christian, Israelite, Mussulman, Buddhist, or free-thinker —every human being has the necessary faculties to evolve to the celestial plane.

Man is never abandoned, no matter how low he may fall. His regeneration may start any day. Do not try to drag your fellow man down, but always be willing to give a helping hand.

LESSON III. LAWS GOVERNING SEERSHIP

Seership depends on understanding certain laws. It is a science. The elements exist, but, to be useful, must be understood. Many have tried to develop it—not rationally, but empirically, and mostly for the purpose of swindling people, and very seldom, if ever, under intelligent guidance, like the logical or mathematical, or musical faculties of the Soul, though it is far more valuable than any other science, and will well repay you for learning it, when once attained, though the road is difficult. I have made Seership a life study. I am now convinced that I have discovered the laws which govern Seership, and by which it may be developed. I have succeeded in extricating it from the noxious, dangerous superstitions and quackery, and I believe I am the first to reclaim it to rational investigation.

Seership is a term employed to express various degrees and modes of perception, by which one is able to know in advance certain things before they take place.

There are a number of different methods used to produce the same result by different seers. Sometimes a seer is not able to see at all, but, given an article belonging to the person, will then be able to come in magnetic contact with, first, the peculiar material emanations or sphere given off from every person or object in existence, and which is analogous to the power whereby a dog finds his master in a crowd, or a hound hunts down a fugitive and pursues him unerringly from having smelt a garment once worn by him. Through the sense of feeling you are able to come en rapport with others present, distant, dead or alive, and when the seer is highly developed he will be able to sympathetically feel, hence describe, that person's physical, social, moral, amative, and intellectual condition, and sometimes he is able to discern and detect diseases, both of mind, affection, and body, without, however, being qualified to treat or cure said aberrations. In most of the larger cities there are a number of those who call themselves seers, but, as a rule, and at best, are really only sensitives, and generally they are rank fakirs, and the less you have to do with them, the better.

You will never find a seer telling fortunes.

Seers do not have to eke out a living this way. A seer can depend absolutely on his perceptions, the correctness of which can be ascertained by his subjects. Intuition, the highest quality of the human mind, is latent in all people, but can be greatly developed in all, and when brought under

control the highest kind of clairvoyance results. By its efforts you receive instantaneous perceptions of fact, principles, events and things. Once the faculties of Seership are put into use, they develop quickly, and your perceptions will become clearer, stronger and more frequent. The difference between intuition and the faculties of perception is that in the former instance the person knows instantly, while in the latter he sees and feels.

There are various kinds of perceptions. It is not necessary for one to be highly educated, or wonderfully talented, to become a seer; however, the higher, more brilliant and finely constituted a person is, the higher and nobler a seer he will develop. Some are content to have the power to hunt and discover stolen or lost property; others become fortune-tellers; a number reach the scientific plane, but few attain that magnetic vision which leaps the world's barriers, forces the gates of death, and revels in the sublime mysteries of the universe. The purer the life the seer leads, the greater the faculty, as a rule.

Remember that there are no two people alike. Everything is different. With Seership it is the same. Each one has a personal idiosyncrasy which almost always determines his specialty; and whatever that specialty happens to be, it must be encouraged, for it is that which he will excel in, and no other. It is never well to attempt to force nature, as it will generally be a waste of time. All successful seers soon discover their specialty and pursue it steadily through life. When your Seership bids fair to become a success, and you are able to see flashes, sparks, white clouds, rolling balls of light, vapor, or become partially lucid, the tendency of the mind should be carefully noted, and the future direction of the power fully decided upon, sought for, aimed at, and strictly, persistently, faithfully followed until a splendid and never-to-be-doubted triumph and success crown your efforts. If you intend to examine and prescribe for disease; or read people; or hunt up lost goods; detect thieves; make business examinations; in short, any special thing —cultivate this and no other, or you will spoil your sight, dim your light and become a sort of Jack-of-all-trades-and-Master-of-None. I have had enough experience to prove that you cannot excel in finding lost property, reading the love-life of amorous people, and also describe and prescribe for sick people. No; the rule is: one thing, and that thing well done! Most people are too impatient. They want to develop too fast. If you want success, be content to go slow. And do not undertake too much.

Before I realized this I almost ruined my health. I frequently examined fifty cases in a day, besides making all kinds of explorations in many different directions.

There are various kinds of Seership: Natural, intellectual, medial, ethereal and divine, social, practical and purely mental.

There is Seership of introspection, inspection and projection, and all these have their appropriate fields in the past, present and the future; all of which are easily developed and perfected. There are some seers who have to pass into a somnambulistic state before lucidity is induced. This is a kind of coma or trance. However, it is not necessary that one should be entranced in order to produce the distinct lucidity. There are many fine seers who were never entranced; who never lost their consciousness for a moment. But such cases are far from being common. The first kind of vision can be used for natural objects only—a mere perception of things, without penetrating power. The next stage is that of mindreading. You are then able to come en rapport with the surface and essence of things, as a tree, man, woman, herbs, etc. It grows, until it explains somewhat the deeper meaning of things, and finally reaches the development wherein the mind, leaping all the barriers of the outer senses and world sees and knows things altogether beyond their range, and approaches the realm of Positive Spirit.

During the development, special cerebral organs become lucid; this is soon succeeded by an entire illumination of the brain. This is a grand, sublime—a holy degree; for you see, sense, feel, know by the new power and are en rapport with a thousand knowledges. A step further, and a step inward, and the subject is in harmony with both the upper and lower universes. Then you become a wonderful power in the world. All seers cannot claim to be geniuses, but all true geniuses are seers. Mere talents are dry leaves, tossed up and down by gusts of passion, and scattered and swept away, but genius depends on the development of the faculties of Seership. We have reduced Seership to such a science that very few will fail who strictly conform to the general rules given, and fewer still who will follow the special plans determined upon. It is safe to say that in our present stage of evolution seventy-five out of a hundred can become partly lucid, sixty-five can become sensitives, forty-five can reach the second, thirty-two the third, fourteen the fourth, five the fifth, and two the highest degree of Seership their peculiar organization is capable of attaining. Out of one

hundred men, fifty can become seers; out of two hundred women, one hundred and seventy can become so. All seers, to be successful, useful, and enduring, should cultivate the habit of deep breathing, as all brain power depends on lung power, nor can continued ability exist if this is neglected. All seers should feed on the best things attainable. They must use great caution in the matter of sex. Abstinence is, of course, the desired state — absolute continence the best— for an error in that direction is fatal to clear vision. The best male seer I know, by being careless in this respect, lost his vision for a period of seven months. If you merely wish to develop to be a sensitive only, with a view of becoming a psychometrist, this caution does not apply with such force. If I were asked by the ordinary person whether I would advise him to become a seer or a good psychometrist, I would say the latter, by all means, for it is much easier attained, and, to say the least, is quite as useful if mere tests are the sole objects to be gained.

The room which you choose for your experiment should be locked, so that you will not be interrupted. It should be darkened, as the experiment is twenty times more successful and productive of grander results if conducted in a darkened chamber rather than one lighted either artificially or by the sun. Next to a thoroughly dark room, moonlight is good, and starlight better still. Now, look at some speck on the wall for six minutes. If drowsy at the end of this time, and your eyeballs have a tendency to roll up, you have the making of a seer, and all that is required is patience. Another method is to breathe rapidly, forcibly, for ninety seconds. If this makes you dizzy, you can become a seer. This same exercise, often repeated, is almost certain to produce coma, or the conscious dream state; and while lying down you will be able to see without the aid of the eyes. If at the end of a few moments sparks, flashes, streaks of quick and lingering light are seen, or phosphorescent clouds float before the face, then one of two things is very probable, namely, first, that by continuance and repetition you will become a seer; second, that, if you are perfectly calm, and do not become scared, these clouds and sparks may resolve themselves into forms of friends of the past, over beyond, but not dead.

Most of the people who try to develop Seership fail because they waste instead of saving, diffuse instead of focalizing their forces. Concentrate your attention on the single point, and keep it there. Do not let your thoughts wander. Gaze steadily at the point and keep it there. Place yourself in a passive condition. Think of whatever you may be most interested in.

Write down anything that is communicated to you. Repeat the process daily for a half hour if possible. If you cannot spare that much time, sit as long as you can. You will be strongly tempted to ask questions at first, but don't do it. Resist it for the first seven sittings. The eighth time, you may ask a few questions, but only a few. Those who want to become successful seers must not forget that amorous pleasures, high living, and mental excitement, all are disqualifications. The diet must be changed; the linen clean; the skin, especially the head, and the hair, must be kept scrupulously clean; and, to insure speedy success, the food should be light. Plenty of fruits should be eaten. You must think, wish and will the end aimed at continually.

I have found it more satisfactory to sit alone at first, but in time a few may have their sittings together to good advantage. However, there must be perfect trust and sympathy between all who are sitting.

A favorite oriental method for developing clear seeing faculties of Seership is through magnetization: Place a few drops of ink in a proper vessel: gaze thereon. Presently you will behold a vision in it, and will see pictures of whatever is desired. I will now give a few special methods to experiment with a sensitive which have been found very successful.

Let the room be partly dark. A mirror should be in the north end. Your subject's back should be towards the mirror, but see that he sits so that the reflected ray of light from your eye will strike the back of his head, the sensitive receiving the reflected ray. The subject, mirror and you should form a triangle. Now the subject sits on a chair fully insulated, the feet being on an insulated stool, and no part of the dress or chair touching the floor. You should stand, or sit, on an insulated stool, in case you are weak or nervous. You should be fully charged with electricity from a battery. If any visitors are present, seat them in the south, east and west, but no one in the north. No silk must be allowed in the room, not even that of a cravat. If you have a piano handy, let some soft and tender chord be played, but take care not to have more than one played on that evening.

Before you start the experiment, two magnets should have been suspended, one with the positive pole up, the other down, so that they will embrace the subject's head without much pressure; the poles must antagonize, and a current will be sent straight through the head. Having prepared the magnet, or magnetic bar, seat the sensitive and arrange the magnets. You are to look steadily at that point of the looking glass whence the reflected ray will glance off and strike the back of the subject's head,

just between the fork of the positive pole magnet, and while you are doing this, point the bar magnet directly towards the open neck of the subject. In a few moments there should be a perfect magnetic slumber, and very frequently the most wonderful Seership is exhibited. It is a great help, when there are spectators, to grasp a cord to which some copper or iron has been tied. The ends should be fastened to the chair, so they point directly to the subject's body. If the instructions are carried out in detail, the experiments will be a success nine out of ten times. Do not alter any of the details, as often the smallest change will cause a failure. Another experiment that is generally successful is: seat all present around a table, the chairs and stools being wholly insulated; darken the room, and you will probably have curious mental phenomena. Another experiment is: let a person sit, facing the south, insulated, with the magnets in contact, as stated before —the person being alone— and the results wished for will generally follow. There is one thing that has to be insisted on, and that is, cleanliness. No one in or out of the circle can secure good and speedy results unless perfectly and absolutely clean. The hot bath at night should never be neglected. We have conducted many experiments ourselves, and our friends in different parts of the world also, and we know from these experiences that no one need fail in them, nor will he unless it be through his own folly and impatience, which may ruin everything.

All Seership is based upon the eternal fact that there is a record of everything that has taken place, that thoughts are things, that spirit is real substance, that everything makes an impression —photographs itself on other surfaces. The seer gains his knowledge by coming in contact with these shadows, lights, impressions and images. This has been abundantly illustrated by thousands of people in all lands. Even disembodied people project an image of themselves upon paper, which can be sketched with a pencil, thus producing pictures of the dead which can be recognized by all who ever saw them when walking in flesh and blood. It is a well proven fact that dead people can and do project images of themselves upon the retinas of sensitives, and upon the aura that surrounds certain people upon similar emanations from house (haunted!), so plainly that hundreds can see them clearly. This is firmly established, and no one who has taken the pains to investigate can deny it.

It is now thoroughly proven that for ages men of the loftiest mental power have used various agents as means of vision, either to bring

themselves in contact with the supernal realms of the ether, or to afford a sensitive surface upon which the dead could, can and do temporarily photograph whatever they choose to, or conditions will permit.

During my experiments in Tibet, India, Africa, the West Indies, Egypt, Turkey, Arabia, Persia, and Syria, I have become convinced of two kinds of magic. One is beneficial, the other malevolent, revengeful, lustful, and malignant. These antagonize each other. The one revels in the passions, the other reflects the shadow of the soul. In the one the seer is surrounded by an innumerable host of viewless powers, which lead him on to great ends and power, but finally sap out his life and utterly ruin him. This accounts for the bad health of many of the money-mad sensitives. The other leads through the glimmer to light, and finally to the crowning of higher Seership, which consists of a clear perception of the relations, causes, connecting links, effects and uses, which are the highest purposes your forces may be put to while embodied, and this should be the aim of all seers. We would not advise any one to try to develop the higher powers of Seership until the life is raised above and beyond the tempestuous realm of the passions.

PASSION DIMS THE SOUL'S BEST VISION

You will never reach the lofty eminence until the physical system is purified and proper preparation has been made. Your food, raiment, habits, thoughts, impulses, all must in time be changed, for your own sense tells you it is idle for anyone to expect to reach the apex of possible mental power unless he puts forth the proper effort. It is God's highest gift to man, and he does not bestow it to any one until he has proved himself worthy of it.

There are many books written on this subject, but usually they are written by people who do not know what Seership is. Everyone will develop this power in time, but the fact is at the present time only a small percentage of the masses are ready to develop "this divine and superlatively holy power."

There is one universal mistake made by many who try to develop Seership, and that is that just as soon as the student conducts a successful experiment, he thinks he is capable right away of teaching others, or, in some way, utilizing all his knowledge for money. He stops the experiments, and starts to "go it alone." He does not try to learn about the unknown power, and soon finds the little power he had developed is lost—generally for the rest of this life. He then becomes a fakir. There is no reason for

such a state of things, and it would never have happened if he had followed our advice. Another reason for the frequent failure to secure the powers of lucidity results from the fact that the students become too susceptible to the influence of lust, and are too full of lascivious imaginings, and therefore cannot concentrate their thoughts on the subject at hand, and consequently are not able to come in contact with the higher invisible forces that hover about —and they thus kill the connection. Only those who have made the connection will be helped by providence.

Not all invisible powers are good, nor do they always want to help you for your good; they may want to control you to serve their own ends. Many will laugh at the voodoo, and think they have nothing to do with making men and women wicked, mean, obsessing, and tempting them, but my experience has taught me that a great deal of what is said about voodooism is true. There is no question but that the inner mystic forces may be used for both good and bad, and distance does not interfere with these forces. The so-called “spells,” “charms,” and “projects” are not illusions, but are real. Those who say they do not exist, show their ignorance, and are themselves ignorant of the invisible world about us and the inner powers of the human mind. It would be just as foolish to say that the sun does not shine.

In my travels in Africa, Asia, France and England, and also in the United States, I have seen voodooism practiced. There is no room for doubt but that two persons can be brought in contact, and that there are methods by which one person can assuredly so work upon another as to gain the desired ends —of course those ends should be good. But if they are of evil purpose, the power exists and works both ways, and can be used for whatever purpose chosen —whether it be for jealousy, love, revenge, or lust for power. I have seen too much of it to doubt the evidence. I have spent many years traveling and experimenting with these evil-doers, in order to learn the processes and the unpleasant secrets of the lower, so that I might be able to transmute them to a higher purpose.

In the southern part of the United States voodooism is used far more than is generally known in order to gain the love of the desired one. I have met men who claim they never had a failure. Some experiments that I have conducted proved rather expensive. I have seen men come to these Voodoo Doctors when they loved a woman who did not return their love. Anyone having the experience I had, would be convinced upon hearing

some of the secrets I learned. I have tested them, and found that they worked even far away from these Voodoo Doctors. I know that if a pair wear twin-rings, containing each other's hair, one worn by the lover, the other by the loved one, it will bind the two in magnetic rapport to an astonishing degree. I have also seen a "lovers powder" bring great results. Of course, there are many charlatans in the love-making business—in fact, nearly all the powders that are sold now-a-days are frauds.

Anyone who has a tendency towards the occult, is ready to investigate the inner mysteries of existence. Those who have prophetic impulses, who feel a strong mental depression at times without any apparent cause; those who are continually receiving warnings and before whose eyes fiery sparks glitter a moment and then vanish, make splendid seers. All those who seek interior light and perceptive power cannot obtain it without trials which will test their perseverance. They will have to prove by these that they are not nervous, not in poor health, and that the development of the clear-seeing faculties would not be injurious to them.

Seership is not spiritualism. Seership makes use of the interior senses and the invisible worlds about us. Why is Seership better than mediumship of the spiritualist? It is safe to say that ninety percent of what the medium presents as spiritual intercourse has no higher origin than the "medium's" mind.

What you yourself see, hear, and feel, is positive proof to you. All spiritualistic communications come second-hand, but the seer sees directly, and thereby reaches the knowledge directly. The seer has a secret personal positive power, and does not have to consult any other power whatever.

WHY A SEER IS NOT A MEDIUM

A medium is a machine played upon and worked by others, but the seer sees, understands, knows, learns, and grows in personal magnetic and mental power each day. He does not waste his time during his embodiment, but seeks to learn and make the very best possible preparation for the certain and absolute life beyond the grave, which we all go to soon.

Seership necessarily subtilizes and refines the mind, taste, body, passions, and tendencies of every one who develops it.

Death is a myth to the non-seer, but the seer sees through myth and the meaning of death is made clear. The gates of Glory are open, through which the light from beyond filters through. Why die before you learn the lesson of life? The seer is not altogether of this world, for he is in connection with

and does the work below the ethereal people of the skies. This royal road enables the seer to read the varied scrolls of human life; to foretell events which must eventually come to pass. There are always two roads before every intelligent human being, and the seer alone is competent to decide which is best, for only this wonderful science can determine. Many fail in every line on account of the lack of will. Seership will teach you how to strengthen it. Will is one of the great human powers, and by it man has achieved the most splendid triumphs which mark the ages. The seer is healed by his strength; homes are made happy by his power; love itself comes to man through its divine agency; God is will, and those who have it to the fullest and finest degree most resemble Him. Steady willing will bring lucidity of vision and of soul. Will and Seership are a boon, a true friend saying: "Come unto me all ye who are weary and heavy laden, and I will point the road to rest!" Don't forget that what you eat, drink, are clothed with, inhale, or are surrounded by, has a direct effect upon the entire being. It is not possible for me to say of what you should partake, and what to avoid, so that you may purify yourself and create the best personal conditions. No one can answer that question for the masses. No one can tell the precise magnetism, electric or dynamic state of a man at any given moment of his life. You have undertaken many things that have proved failures. You could not tell before, but lucidity will enable you to find out. You strive for three things in life: Love, money and position, but you failed in some or all because you were ignorant of the correct path to take.

Seership can remedy this.

Do you love and find that love unreturned? Are you forced to live all your days and nights in hopeless gloom? Have meddlers destroyed your peace, broken up the tenderest and dearest ties? Have your loved ones deserted you and left you all alone in your terrible hour of trial? Do you seek communication with the dead, or to know the higher powers of magic? Is it worthwhile to know what your faults of character are, and how the defects may be remedied; to know the reason why you fail in many of your undertakings; to know what will lead to success? If you are a man or woman who has lost hope, and love and passion are mouldering wrecks, is it worthwhile to know how they may be resurrected from their premature graves?

All this true Seership will show you how to accomplish. Seership should be practiced by everyone, then there would be few marriage failures —it shows you the road you should travel toward marital bliss.

Digestion has a wonderful influence on your life. Your character, talents, virtues and qualities are powerfully affected by beef, mutton and other foods. I have demonstrated this by feeding a man on certain foods —it changed his entire outlook on life, changed his virtues and his vices. Seership is a very safe and sure road, but its development is a slow process. Everyone will not make a grand success, because many are in too great a hurry. It is not reasonable to think that everyone will develop into a great seer. Neither will everyone be able to sing well, but usually practice and training improve anyone. Seership has been in use for thousands of years, as is proved by the sculptures and tablets of ancient Egypt, Syria, Nineveh, and Babylon. Judging from the art relics yet remaining, Seership was practically used then.

Seership will be bound to be of the greatest advantage in diagnosing disease. Many times the causes of disease are deeply hidden. Every disorder bears its signature and means of cure, just as plainly as its direct symptoms are apparent. There are many diseases, which have baffled medical science, that are due to magnetic disturbances. These are easily determined by Seership. Three fifths of all the evils in this world, Seership proves spring from acidities in the love department of our human nature, and it alone can determine the remedy. Most people are made sick because there is trouble in their love nature, and the trouble demoralizes them and is the cause of their suffering; it creates multitudes of hells on earth, and causes all kinds of crime. There is no power but Seership which can determine the causes at work and restore domestic harmony. Seership is the ability by self-effort or otherwise to go beneath the floors of the outer world and come up, as it were, on the other side. It is a very valuable power whose growth depends upon due observance of the normal laws which underlie it. This power cannot be bought with money, but only by obedience to the law. If we are to become strong, clear-seeing seers, the rules must be followed.

The seer becomes conscious that earthly fame, wealth, will avail nothing when you pass over the river of death. Seership is greater than any wealthy possession. It is an interior unfoldment of your inward power. It gives you a comprehension and application of the principles that underlie and overflow human nature and the physical universe, together with a

knowledge of the principles of the vast spirit-sea wherein the worlds of space are cushioned.

You will have to determine by a little experimenting whether you are better fitted for a sympathist or a psychometer. You are better fitted for one or the other, and you will be more successful if you select your natural bend.

Never begin a course of experiments until you have made all the preliminary preparations and have determined to carry them through until successful. To start an experiment, and then give in because you do not meet with success at once, is absurd. Most people are in too great a hurry to secure results, and in their haste neglect the very means required. Permitting the mind to wander all over will not do, either. If you want to be able to read and reveal the life-scroll of others, the first thing you must learn will be to study the fixing of mind, purpose and aim upon a single point. Wholly avoid all other thought or object. The second rule is, think of it closely; the third, will steadily, firmly, to know the correct solution of the problem at hand, and then the chances are the vision will pass before you like a dream; or it will float across your mind with resistless conviction of truth.

Seership points out an awful warning to infanticide, which is becoming more common. The evil is not only practiced by the unmarried, but to a far greater extent among the married. Why is this so? Because many married women live not in the anticipated heaven of wedlock, but in just the opposite. Women who love their husbands delight in the sweet, fond cares and the joys of maternity. It is their nature. Happy wives never stain their souls with murder, for such it is, at any stage of actual pregnancy — no matter what sophistry may be called into play to explain it away. There is no excuse taken at the final court where God himself presides. But you do not even escape punishment until you reach the other side. You get it, right here, in a quickened conscience. No matter how much the mother may try to hide the crime, by indulging in a gay life of society, she cannot drown the remembrance of the evil deed; there will come a time when before her weeping eyes will flit the phantom shape of her dead baby, and that vision will cling to her long after she has passed to the other side. How is this dreadful practice to be put to an end? Preaching, and denouncing it will do no good. Lack of love is the cause. Then the remedy is to let love reign in the household. Lust at present too often takes its place. Four-fifths of the

children, dead and living, are begotten of sick mothers, in a storm of lust, by thoughtless fathers, generally just after a family quarrel, by way of “making up.” Husbands are, if anything, more to blame for such state of things, than are the wives, for “a loved woman never kills,” and they, also, are punished and do not escape.

If a man loves a woman, and that woman purposely destroys her baby at any stage of its career, from conception to maturity, the curse of God is sure to fall on them and destroy the love between them. The man may even, out of love for her, and wishing to spare her sufferings, encourage her to the act, but still, the natural curse impends, and in some way will surely fall, for God always punishes murder. Tempted woman, remember the warning of the seer.

Let no father of an unwedded woman's babe be ashamed of his own flesh and blood, but do his best to render its and its mother's life happy and contented, for, in the years to come, if not in this world then in others, this child he will have to answer for. Husbands should be made to realize a child is the richest property on earth— but all the more valuable when properly organized, which it can never be unless genuine love presided at its incarnation. And let all true men and women join, everywhere, in one grand effort, here and now, to speedily establish a refuge for poor women in the time of trial, unquestioned, that they may thus be removed from the awful temptation, and may bring forth their children healthy to and for God and his great man-wanting world; and then, when recovered, provide, if need be, for the youngling, repeating the sweet words of dear Jesus: “Let them who are without sin cast at thee the first stone.” “Sister, neither do I condemn thee; go thy way and sin no more!” Seership will enable you to understand yourself, your wife, and your neighbor; it will in time banish crime, and bring peace on earth and good will among men.

LESSON IV. THE GREAT UNIVERSE BEYOND

Everyone wants to know why man was created. Everyone wants to know what awaits him after death.

These are most important questions. Any one reading this book at random will not be likely to fully understand it. It cannot be understood correctly unless studied from the beginning.

You will not find one statement herein which is not according to well-established facts in life. Every truth set forth shows on the face of it that it is the truth. No theories or assumptions are indulged in, as I do not believe in making idle statements, not even such as may seem improbable. This is too important a subject to merely set forth arguments. I have tried, in this work, to explain the mightiest truths of the universe, so that all may be able to see them as they are, and not as someone would like to have them. Everything set forth in this work is not only true, but has been proved by all the channels of test available, and they show of themselves the verification which gives them rank and authority.

No other kinds of facts will be stated. There is nothing on this earth which is not unstable and unsubstantial, and from this there must come something that is permanent and fixed. The cry of unending change which scientists speak of refers only to the dream state of humanity, Science proves itself that it is a dream by claiming that life and creation have always come and gone, and will always do so, going on aimlessly and hopelessly, for ever and ever. In spite of all their investigations this is as far as they have ever reached a conclusion, or ever will. The investigations will be continued, but when they have reached their highest knowledge and achieved their greatest triumphs, it will land into chaos. This is admitted by every broad-minded scientist. If you will study creation, as advocated throughout this book, you will find the complete evidence of a definite purpose in all creation. No one can deny this fact. You will see in studying the history of the earth, and its life, that there has been a steady, gradual progress from chaos of matter to the perfect order, as we find it today. Those who deny this have not even ordinary intelligence. Our Creator has planned a road with a clear and definite goal, and there has never been any deviating from this plan since first the earth took its shape. The purpose and goal are revealed to us by the steps which have already been taken. We know that we are getting nearer the Creator, from the fact that man has always been moving along converging lines with his creator. Life is but a

dream, we are told, but that does not mean that it is not a reality. There cannot be a dream without a dreamer. Man goes to sleep and dreams, awakens and goes to work and works out that dream in his discoveries and inventions, by which in turn civilization advances a little nearer to the ultimate goal. It is also true that in the grander and more important dreams of earthly existence it is possible to solve the future and destiny of the world, and man's place in the universe is determined.

Man is made out of matter that is scattered in chaos on earth, and he enters the womb of woman that he may be born. This is the process of life. If our Creator had so chosen, he could have molded man out of spirit, and left him to take on activities by himself. If the sole purpose of creation was to live and die here, there would have been no need for the waste and pain of going and coming. Man could have just as well been made as he is at maturity, just as man makes the automobile and, instead of adding the gasoline before starting it, it would have only been necessary to breathe into man the spirit of life, and set him going.

Life would be useless unless something was to follow. This is a fact which has done more towards keeping men to believe in religion than all other influences. As man advances in mental development, the mind raises its standard by which all things are seen and measured from the viewpoint of his existence, and our belief of the Hereafter is either shattered or strengthened. There is nothing that seems real or satisfying to human duration.

When we realize that we are in a dream state, then we understand better, and nothing is misunderstood. We see the harmony between our experiences on earth and the motive of creation.

Life is one continued new birth. From one birth we proceed to another. From one dream we go to another. Finally, we will reach the awakening state; then our destiny will really commence.

While lying in the mother's womb we are alive and dreaming throughout the months of our birth-processes, and there are events that would seem real, if we could but connect them with our conscious brain. They are stored in the sub-mind, and will some day pass to the awakening stage. There has always been a connecting link between the present and the past, always the thread of life linking us to the past. We have developed as we proceeded, and it is necessary that we make progress here so that we may set the thread farther ahead to connect others.

WHY LIFE IS BUT A DREAM

Human beings which are born in this world cannot take on a new birth, for the reason that life has been a dream instead of a reality. All our transactions and estimates of this world are fragments of the physical mind. Had life here been a reality, our existence here would have been stable, and instead of everything being transitory, it would have been permanent.

In the prehistoric age man and all beings were born and died and returned to earth, the same as the trees. There would have been no justice in bringing living beings into the world just as stepping stones, and then sending them to a real grave after they had been compelled to go through untold suffering. That is why the dream state was made to take the place of the real, so we would not suffer from any injustice. If life had been real, it would have been necessary to have given it stability and substance, and this could not have been done without changing the entire plan, as nothing had been created worth being made permanent.

You can see, then, that the dream state was the only possible one under the circumstances. Are you aware that you cannot find one thing throughout the entire universe that is permanent? Everything is in a transitory state; nothing lasts. Man goes on preparing as if he were going to live forever—a few days' sickness takes him off. The more material things change continually—matter crumbles, metals rust and tarnish, fortunes vanish. We cannot take one dollar of our wealth from this life into the next.

If life were not a dream, it would be fixed, certain, and definite forever. I wish you to understand this well. If you do not, you will not understand what is to follow. Write the following down, and read it over a number of times:

“That which has not yet reached a stage where the best qualities are developed, cannot be made permanent; therefore, it must not be given the realities of life, but must take on the substitute of life. All dreaming is a substitute of life.” If you do not realize the truth of this statement at present, you will in time. The truth is self-evident.

THE NEW BIRTH

Civilized man was the first being made by our Creator fit to be re-born. The forms previous to him were only stepping-stones.

Is there any proof that man is fit to be re-born today? Yes, and it is as follows:

The object of creation is to produce form out of matter. When there was nothing living on earth, everything was in a chaotic state everywhere. No life was existent. The matter was controlled by certain laws to get it ready for plant life which finally appeared. Higher forms, and, in time, thousands of new species and animals were eventually made; finally man, the highest form of the animal kingdom; then the civilized man. Not until civilized man appeared was there any effort made to produce inanimate forms. There are now live, creative processes at work; both have a distinct work to do. One is the making of life, and the other making material forms. They are both made out of the same substance as the earth.

The Creator is the great cause of everything. Living and material forms are created according to his plan. Man is taken into partnership with his Creator. Material forms are created by the power working through him. This shows that man is the highest type of life in this world. Man is not perfect, because he has not yet reached final perfection. He is now progressing slowly. He is in a dream state; and, just like his dreams, everything is reversed to him. He can slowly see and feel with his ordinary mind and physical body the experiences that are real seem unreal to him, and those which are unreal seem real. This is because the physical brain is not yet able to grasp what is real. But we are fast reaching that stage when we will acquire the faculties to understand the real. Eventually everyone will be born with these powers; then it will be possible to come into direct companionship with our Creator. The veil which separates us from him is wearing very thin. It has been pierced by many at the present time, so it is not elusive. When you reach this stage, your real life commences.

Remember this, whatever you keep in your mind, you will acquire knowledge of. All facts of the instinct come from the universal thought. All human experiences and activities of the earth life are connected with our dream life, but they will not furnish us with facts which are part of our instinct, and are, therefore, not part of the universal thought.

When we reach the real world, there will be no facts but those of universal thought. When your mind has become so developed that it is able to receive and absorb knowledge from universal mind, you will then change wonderfully. You then have the key to other knowledge, and ultimately your higher instinct is developed. You know:

There is life after death.

Life on this earth is a dream.

The creation of form is the goal of existence.

That man was created to create material forms.

Man, although the highest type of living animal on earth, is not yet fit to become the eternal companion of the Creator.

Man can become a partner to the Creator, and is given the power to produce from out of chaos matter.

Man is fast reaching the climax of existence, and needs only one more step to reach eternal companionship with his creator. He must, by his efforts, emerge from the physical unreality, into the non-physical reality.

Man has proceeded step by step to a higher state, and is not hindered in his development by conditions over which he has no control. He has become a partner of the Creator and is able to produce forms out of matter. Man, therefore, can be a master, both of matter and himself. It has taken billions of years for man to pass through the successive stages before he reached his high place. The Creator takes him up to a point where he can get a glimpse of the world of reality, but he leaves to him the task of completing the great work which has occupied all the billions of years. Remember this: You will be taken up and given a glimpse of reality, but it remains with him to take the final step.

THE INNER KNOWLEDGE OF NATURE

Are you preparing yourself for the life ahead of you? Are you ready to pass from the state of transition, from the chaotic past to the perfect future?

Are you cutting away the old barriers that are keeping you tied to the past? Are you ready for immortality?

It seems cruel to produce life, for the most part to be destroyed, does it not? It seems cruel to be born, knowing it will not be many years before we die. But we know it to be a fact. Plants all die, animal life does the same; but everything leaves behind its counterpart. The plants and flowers leave seeds to bring forth others of the same kind. Animals have souls which live after them after their bodies are dead. This, at some future time, inhabits another body. Man —the savage— does the same, but he is of higher development and comes nearer to the separation from re-birth. There are a great many of civilized humanity who are getting very close to the separation from animals. Our Creator could jump us over, if he wanted to, but there would be too great a separation, too great a change. No person can climb “to the top” of a ladder and kick the ladder away until a new and

safe landing is effected. The process of becoming separated from this world must be gradual.

IMMORTALITY IS THE FINAL STAKE FOR ALL

How many people are there who ever give any thought to what is to become of them after they go to sleep for the last time in the world? When you walk down the street and see a great many people, how many of these do you suppose have ever given any thought as to what will become of them after their life is over?

Man is a free agent to do as he pleases, so long as he does not injure anyone else. It is a fixed rule of nature that no one must be forced, solicited, coaxed or frightened into bettering his life. Men and women have to learn from experience what is best for them. The desire must be born in the individual before he will understand it. It would not be understood by him if it was transplanted, as it would be an artificial growth, and a blighted end. Everyone should try to help his fellow-man, but it is never well to urge too strongly.

When one has the following qualities he can reach the immortal stage:

Leads a pure life.

Is sincere.

Will only do honest work.

Lives with an object in view.

With the latter he understands the plan of creation and works accordingly. He sees the light and wants others to see it. Like attracts the like, by the law of attraction.

All who feel within themselves that they have Something which it would be well for the other to know, should preach it to the other. Preaching should not be confined to any one sex. Anyone who feels the call within, should preach and teach. However, unless one gives his or her entire time to the teaching, there should be no collection. Selling this kind of knowledge is inexcusable. You can hold meetings anywhere you can get people to come. Your own home is a good place to start with. Whenever possible there should be a room set apart for this purpose. Every home in time will have a sacred hall. Remember, like attracts like, so that it is not probable that you will have a crowd. People should become more neighborly; there should be neighborly meetings. When this is done, true religion will become general. Home will be another word for heaven. There

must be religion in our homes. We must know more of the life beyond. We must have a religion that we know is true. We cannot believe another person's religion until we experience it ourselves. Take no rule from another unless you believe it. Be your own teacher. Learn to trust the power within you, and not without. It does no one any good to pray and read unless he believes in what he does.

LET YOUR RELIGION BE

To live the best you know how, that you may make your life worth living. Have a sincere mind. To lead a pure life, clean in mind, clean in habits, clean in body and clean in speech. "Cleanliness is next to Godliness." If you read literature that is unclean, it will influence your thoughts. If you eat food or drink what you should not, your blood and organs will be unclean. To be careful of your actions toward others. Aim to say everything in the best way you can.

"Honest work only" should be your motto. Everyone should work. It is the object of life. Work and learn.

When you are taking the material of earth and make something out of it, you are helping your Creator to create. Everyone should do something useful each day. What is goodness?

Nothing is good unless it is in accordance with the general plan of creation.

A very wealthy man and his wife, wishing to do the most good with their fortune, asked the advice of a man considered very wise. The husband thought it would be best to help the needy. The wife thought it would be best for them to use the money to raise their own purity to a height where their lives would be a noble example for others to follow. The wise man told them to give their money to the Church, and they would thus win eternal happiness. This they did. But do you think this course will guarantee their salvation? There is no goodness in giving your money to build a fine church. You may say it is better to help those who are ready to see the light, rather than to help the useless classes; the latter are weaklings, and are not ready to be helped. I say all classes need to be helped. We can do the greatest amount of good by doing all we can to make the next generation stronger, and weaklings not so numerous. Do you know that by one generation of intelligent laws and proper care, ninety percent of the weaklings, the poor, the diseased, could be saved from being born in the next generation?

In making this statement I fully realize that there are many souls on the other side who are waiting for the opportunity to be born in just the environment that their future lives entitle them to. If we would give the thought and care that we ought to, to the present generation, the next generation would be greatly improved, and instead of those weaklings being born, the higher environment would be ready for those higher beings which cannot return until there is a change and advancement, so that they may not have the same experiences to go through.

IS SELF-DENIAL NECESSARY?

Is it necessary, in order to become pure, to deny yourself? You do not think and believe as the people of past centuries, who tortured themselves, firmly believing that they were following the Creator's wish by so doing. No! You are of the opinion that if you, in any way, mutilate the body, it is sacrilege. Just the same way will future generations look back on us and think how ignorant we were to imagine we were doing our Creator's wish when we practiced self-denial. Any kind of self-inflicted punishment is wrong. Our aim should be to use all our powers and faculties in our battle for existence, and not the silly practice of abnegation.

The only real happiness comes from knowledge of the inner life. We come in contact with the inner life through the sub-mind. Your real self is not the fleshy body which you see; your real self was not first born when you came into this world. Most people speak of the physical body as themselves. The seeming substance and permanence of their body makes them think it is their real self. It was necessary for your real self to inhabit a physical temple or body so that it may take up the thread of life and carry it on to other generations. When what we call death comes, the real self goes to another world to continue its development, while the body is sent back to elements which were used to make it up. It was intended that man should enjoy himself, and should have pleasure; but that he should only indulge in honest, clean pleasures, and pure-minded pleasures, which should go to make up every life. All the functions of the body and mind should be utilized in a time to work, a time to play, a time to study, and a time to rest. All these have a necessary work to do.

IS LIFE WORTH WHILE?

Yes, there is much to live for in this world, but in spite of all the wonderful triumphs and discoveries man remains the same—he becomes sick, and his hold on life is no greater than it used to be. He may give to the

world wonderful discoveries and new sciences, but he himself remains about the same. The strenuous life he is living is sapping his strength, and he does not even dream of the future. He is getting closer to the grave, but still it makes no difference. What will his life amount to if he does not profit by it, and has to go through it all again? Is it possible that he thinks his great achievements will help him when he goes elsewhere? True, man is what he is today because of the uses he has made of his opportunities. His consciousness is made of the uses he has made of his life. When I speak of man, I mean his character or individuality, which is what it is today as a result of his experiences and consciousness gathered and stored in his life here on earth by means of his five senses. It may be you do not know, because you have never given it any thought, that the work we do, the little things and the big things of our daily life from infancy to old age, build up our character and individuality.

YOU WILL LIVE AGAIN IN THIS WORLD

But, you say, suppose I should live again in this world, be born of woman and grow up to another life, what good would my previous life be to me, if both were distinct and separate as two different beings? The previous paragraph will answer this. You may not be able to remember any previous lives; there are very few who do; but you are what you are today because of your past experiences. Whatever we build in character that is not of permanent good, cannot be transplanted into higher spheres of life, and must be disintegrated before we can pass to a higher plane. All unfit material must be eliminated. This we can plainly see in this life. We should therefore aim to live so as to build up that which lives beyond the grave. When man has cleared away all his illusions, separated the real from the unreal, and all his obstructive elements have been eliminated, this is done.

WHAT HELD US?

Our ministers used to tell us that hell fire was the fate of the wicked, but today we hear little of this. They now say that there is universal salvation for all. Hell is the state of our minds. For instance, a so-called financier who wrecks a bank where poor people have their savings deposited, doing so for his own gain, or a man who in any way robs another, will be punished—whether the law does so or not. He is bound to suffer from his own conscience. There is no escape from his conscience. There is no such thing as escaping the consequences of your wrongs. Everyone is made to suffer

for the sufferings they have caused others. They must atone for all hearts to which they have brought agony.

When a child is born, its fate is determined by its past experiences. This is a truth which is apparent on its face. How else could we account for a child in its early infancy showing such wonderful knowledge, and maturing so quickly. There are children born who are imbued from early infancy with the spirit of just dealings, who are honest and pure, and nothing could keep them from doing what is right and good. They cannot be led from the true course. Many such persons are living today. They are doing what they can to better the conditions here for all. Every man has it within his power to go forward or backward. This desire cannot be transplanted in him—it must come from within.

Do not forget, every night, just as you are about to enter the physical sleep, to admit your personal responsibility to your Creator. Ask freely from the source of unlimited power, and you will be blessed. Sleep is for the purpose of connecting humanity and the Creator. During sleep you receive knowledge that surpasses all understanding, knowledge which will show you how you should live in order to inherit blessed immortality.

WHEN THE WORLD WILL END

There is no immediate prospect of the world coming to an end. It will be in existence until its goal is reached. It is a rule of creation that, when a goal is reached, the end or change will follow quickly. The human race was in the process of development for more than a hundred thousand years; but the final leap from prehistoric man to civilized man was made in a space of less than a hundred years. The civilized man has always left his trace wherever he has been. If you will go back 5,800 or 5,900 years, you can find no trace of civilized man.

About one hundred thousand years before our race arrived, primitive man was on earth. Then suddenly the savages came and prehistoric people disappeared. Civilized man followed the savage, but today we can still find remnants of all our predecessors.

Civilization came suddenly, but stood in abeyance for about 4,000 years. About 2,000 years, or nearly so, have passed and with another jump, the quickness of which is wonderful, we find ourselves at the awakening of a new era.

WHAT PROOF HAVE WE THAT THERE IS SOMETHING WHICH REMAINS AFTER DEATH?

It can easily be proved that the soul of man leaves the body at the time of his death. It cannot be seen by the ordinary eyesight because this is the plan of our Creator. He has willed its exit so that it would be an event to be respected. For the benefit of those who are not familiar with the reasons why it is known that there is something after death, we will give a few experiences which should convince them. These experiences have been thoroughly investigated, and there is no doubt but that they are true.

“Dead persons have been seen, always in the usual dress, floating past windows by day and night.” “Dead persons have been seen at great distances, and recognized, floating over fields and through woods.” “Dead persons have been seen overhead, in the house, in halls, in the open air, both by day and night.”

Many people have had a similar experience to the following:

When sitting in a room, and all of a sudden looking up, they saw a relative standing before them, who would disappear as soon as noticed. Later they found that this relative had died at just about the time he appeared before them. Very often the person felt that something must have happened to the one who appeared, then found that he had been killed or died at the time he was seen. If you have not had a similar experience, ask the telegraph company how many inquiries relating to such experiences they receive in the course of a year.

There have been a number of cases where persons have met dead friends on the street, who stopped, but vanished as soon as they were touched.

It is a well-known fact that when a person is about to die, he sees forms which cannot be seen by the ordinary eye. Recently I went to call on a sick friend whose time of death had about come. While sitting beside her bed she said, “who was that person just standing in the door?” I had seen no one, but as I was not particularly looking at the door, I simply told her I had seen no one, but would ask her mother, who, I knew, was in the next room. Her mother said that there was no one in the house excepting us three. I tried to change the conversation upon my return to the sick friend, but she insisted on knowing who had been there. I had to tell her she must have imagined seeing someone as there was no one else in the house. She said she had heard the person come up the stairs just as plain as she heard me going into the other room, and that the person had stood in the door looking at her for several minutes. She fully described him. She died the

following day, and afterwards I learned from her mother that she had told her several times of people standing in her doorway gazing at her.

In my own house I have repeatedly heard the door open and close, but when we investigated found there was no one else in the house. One of my friends, whose wife died several years ago, told me that she had appeared to him three times since her death. The first time he was quite startled, but he thought there was no reason for fright, so he determined the next time she came he would not be afraid. When she appeared again she said, "Why were you so frightened? You know I would not hurt you. My visit had to be terminated at once." He then told her that he realized there was no reason for fright on his part, and he would not be frightened again. She then described her experience of leaving the body, and what her life was on the other side. I have his permission to repeat this.

WHAT HAPPENS WHEN DEATH COMES

When so-called death comes, the soul passes out of the body. Just as soon as the soul is free from the body, there is no more need for the physical sleep, and you are wide awake. You still retain your intelligence which you had in life, and generally you do not know that death occurred. You try to talk, but cannot. You try to make yourself seen by others, but cannot. You realize that you are helpless, and cannot understand why those at whom you are looking directly, do not see you. You still cannot realize that you are freed from the body. You think there must be others you can talk to. You travel to another part of the country, but still you are unable to speak to people you know. You may appear at your own funeral, and not know what has happened. Then you feel the power giving way, and seem to have no control over the end.

In those few cases where the life has been called back to the body after it had once left, the life-soul still retained its strength complete. When we are re-born, we do not recall any of our experiences, or any of our sins. If our relatives or friends are with us, we will know them, and we will know whom we are acquainted with on earth. Nothing will be known to ourselves that is of an unpleasant nature in the new life. The fate of those of our friends and relatives who are among the doomed, if any, will not be known to us. There are often times when we come en rapport with the Under-Sea, and it is then that a feeling of divine presence fills our very being and blesses our existence. If you will just give yourself up to the finer influences of the

visitations in your sleep, you will be able to learn much of the life on the other side.

WHAT TAKES PLACE WHEN YOU GO TO SLEEP?

When you go to sleep at night, your mind is said to be unconscious; you are not aware of what is taking place. This is true of the physical memory. If you will watch a person sleeping, you will find that it appears as if his whole existence has been suspended, but it is only his earth consciousness which is suspended. When man is able to remember what takes place in his sleep, he will be inspired as only geniuses are now. His mentality will be free from defects, for his knowledge will come from universal thought. He shall know what others know, and nothing will be concealed from him, for universal thought is omniscient. There will be no problems to solve, for the knowledge that is universal knows everything.

IMMORTAL BODIES

Man's body is of such shape that no use will be denied him. Here on earth there are beings who can fly, who can walk, can swim, can drift, can float; can go swiftly or slowly. No one can do all of them combined. Each one has his limitations, but the collected powers will appear in every one. We do not have physical bodies because there is no physical substance there as we understand it here. In order that you may more readily understand this it is necessary to recall that universal thought passed through a series of stages and changes in order to make matter out of light. Our bodies there will be composed, not of chemical elements as here, but of the substance that preceded the stage of such elements. It is merely the taking of the development as far as it had gone prior to the creation of actual matter, as we call it, and molding that mass into form. From this it would seem that the creations, after death, go backward, but this is not so. It is merely the putting aside of material burdens from its form, and clearing itself of the debris out of which it was born. What we look on as material and substantial, is only a dream—for all matter is unstable, transitory, and soon goes back to its composite conditions. The body of the soul is a part of universal thought, advanced beyond the stage of light, but not as far as the stage of chemical elements.

THE LAW OF GOOD

This is, in some respects, the grandest law of all, for it leads from earth to the blessed life.

The law is: **“Every line of good impulse and worthy activity that has taken deep root in this world, will continue on until it reaches its fruition in the world to come.”**

This law does not consider a single impulse, nor just a single action, but includes only deeds that have been commenced and have taken deep root for good. It is well to remember this. Spasmodic efforts and death-bed repentance count for little. They will not purchase eternity.

WHAT WE MEAN BY THE INFINITE

That which endures forever is the infinite. Our final abiding place of the future is infinite, and the life which exists there is infinite. The place and life are alike. Here on this earth life and matter are both transitory. Our bodies, the air, and the earth are in process of dissolution. Everything physical soon decays. All life here is transitory.

WHEN DEATH ENDS

There is no change when the elements are not used. The infinite soul is composed of no elements, therefore it does not change, as nothing can affect it. If it had an enemy, there would be no danger, as it cannot be attacked, for no water could drown, no poison kill it, no blows would be felt, and no fall injure, for there are no elements which could affect it. Fire and lightning would not be felt.

Life, then, is permanent and ever-lasting.

THE INTELLIGENCE OF EVERYTHING

The intelligence in the tree is not the tree itself. The mind in man is not the man himself. He can have his legs cut off, and his arms; yet his mind does not suffer any loss. It is really strengthened, providing the lost vitality becomes restored. Many people who have become crippled or dwarfed, have become endowed with great mental powers.

The part that can leave the body while the latter is asleep, and visit distant parts of the globe, is not the body.

Many cannot understand how we will be able to recognize our relatives and friends on the other side if they do not have their physical bodies. They do not realize that identity is wholly in the mind, but is not in the physical mind. All of our experiences, enjoyments, and happiness are stored away in the sub-mind. After death, sub-mind comes into its own estate. It is the power that feels, that knows, and that enjoys the scenes. The individual being exists in its mental activity, and there is a spiritual body created out

of the new birth, so that the Creator may have around him immortal companions, for His and their happiness. The love for companionship is the strongest emotion in all the universe.

Can you not imagine what a life in the higher realms will mean—with a body as described, a mind of the keenest appreciation, with a sense of perpetual endurance and strength? Is it not worthwhile to try to free yourself from the dream world or earthly existence?

When you arrive in the new world, there is a feeling which will take possession of you of its unlimitness. You do not arrive at the border. You do not know which way leads to the center. Every direction in which you look, you see large dominions stretch out. If you would fly over that infinite world, you would seek the end in vain. There are broad, level fields, for thousands and thousands of miles, to use an earthly term. They are wide and long, and as smooth as a parlor floor. It is a delight to look at them.

“A human soul went forth into the night,
Shutting behind it death's mysterious door.
And shaking off with strange, resistless might
The dust that once it wore.
So swift its flight, so suddenly it sped—
As when by skilful hand a bow is bent
The arrow flies—those watching round the bed
Marked not the way it went.
“Heavy with grief, their aching, tear-dimmed eyes
Saw the shadow fall, and knew not when
Or in what fair or unfamiliar guise It left the world of men.
It broke from sickness, that with iron bands
Had bound it fast for many a grievous day;
And love itself, with its restraining hands,
Might not its course delay. “
Through the clear silence of the moonless dark,
Leaving no footprint on the road it trod,
Straight as an arrow cleaving to its mark
The soul went home to God.

“Alas!” they cried, “he never saw the morn.
But fell asleep outwearied with the strife.
Nay, rather, he arose and met the dawn
Of everlasting life.”

LESSON V. THE MYSTIC SIXTH SENSE

The Sixth Sense is the mystic sense, or the inner perceptive faculty, which distinguishes man from the highest below him, and allies him to the highest above him. It naturally differs a good deal from our other senses, but we speak of it as a sense because its function, like the others, is to perceive and to afford food for thought.

The Mystic Sense possesses that faculty of perception by which we can gain cognition of that department of reality which transcends bodily touch, but study reveals that its unity is ordered completely as in the case of other developed endowments. By the sixth sense, man is able to enter into relationship to the psychic aspect of reality. It brings us in touch with the spiritual order of which we are a part. It commences to unfold in this sphere. It starts into operation at the point where, by inherent amelioration, the bodily senses are compelled to halt. It is only developed by those of a higher type. It differentiates between the human and the animal estimate of things. It gains knowledge that is not of this world. It takes you behind the human mundane affairs into the Divine altitudes where the throne of God is set. It makes it possible to solve those intricate problems which elude our grasp, and which lie beyond the reach of the rest of our faculties. It utilizes material gathered by physical contact with the world of sight and sound to explore the regions where neither body nor mind can tread. It is supplementary to all other senses. Without its development there can be no further progress or growth. It first commences to manifest itself in a groping instinct; its ultimate development is hard to comprehend at present, as there is so much dependent on it. Intellect, body, morality and religion, and character—all are influenced and dependent on it. It affects the body, helping to determine what is good, and how to increase its efficiency. It furnishes intellect with new material, making it creative and productive, capable of formulating hypotheses and venturing on new prospects; it makes it possible for us to determine what would otherwise, in the normal state, be impossible. It brings to us our moral ideas; it reveals to us our divine self, and forms a means between this world and the great beyond. It reveals to us what is within and what is without. I speak of it as a mystic sense because it is mysterious, recollective, intuitive, emotional, speculative, imaginative, prophetic, and penetrative.

The Sixth Sense, which is really all the other senses combined into one, has its special purpose, but it is difficult to analyze with accuracy this most

spiritual endowment of human personality. By the sixth sense, we are able to see the contents hidden beneath the surface of things, it enables us to distinguish between the real and the seeming, the true and the false. This is one of the functions of this sense. It acts somewhat automatically, like the other senses, yet, unlike them, it needs special training in order that mistakes may not be made. You must be able to separate phantasm from reality, to determine values, and be able to grade and classify things as they reveal themselves. The mystic sense is the faculty which makes man human. Long before men saw, they dreamed. The locomotive was a vision before it was a fact. Men talked across vast spaces in thought, before the first message was cabled. By the mystic sense, we see what will happen tomorrow as though it were today. First, those with the mystic sense developed see dimly, and then with increasing clearness. "Without much dim apprehension, there will be no clear perception" —nothing is more certain than this.

We can be mediately conscious of an apprehension as to which we have no distinct consciousness. The field of our obscure apprehensions, that is, apprehensions and impressions of which we are directly conscious, although we can conclude without doubt that we have them, is immeasurable, whereas clear apprehensions constitute but a very few points within the complete extent of our mental life.

Anyone who so desires can convince himself of the reality of these facts. All he has to do is to go to a genuine medium, but he should be careful and keep away from the shams and imposters, who are far more numerous than the genuine.

There is one thing you cannot help but believe after you have made a thorough study of this wonderful science, and that is that there must exist somewhere in the world, or in others, a place where everything is known, from which everything comes, which belongs to all, and to which all have access, but to which the long-forgotten roads must again be discovered by us. All the supernatural facts of our existence flow somewhere.

FUTURE KNOWLEDGE

The knowledge of the future is a wonderful problem, and is a subject which will thrill you. As you explore the mysterious regions which have heretofore been in darkness, you will learn some wonderful things. You cannot help but believe that there is such a thing as premonition or precognition. There are plenty of instances of uncontestable perception of

the future. Many extraordinary accidents and wonderful coincidences have been foretold. M. Ernest Bozzano has recently published a book called "*Des Phenomenes Premonitoires*" which contains the latest and most complete information on the subject. In this work, the author has collected more than a thousand cases of precognition, and he discusses one hundred and sixty of them, leaving the rest to others—not because they are of a nature so that they cannot be well verified, but, because, while they might be premonitory, they also might be explained by suggestion. For instance, when someone who is already sick thinks he is going to die at a certain time, and which might be its conclusion; or, when a man dreams that he finds a ring at a certain place where he really did mislay it. These are not, properly speaking, events of the future, but rather of the present which are not known. M. Bozzano has only recorded instances as they were told him by their narrators, and he was very careful to select only those events told him by men and women of character, and then only after personally investigating all the circumstances so as to have corroborative proof. Only a brief analysis of some of the most important cases will be given. Those wishing more details, may read the reports of the S. P. R., which have thousands of records that it has investigated.

I will sum up in a few words several of the predictions which came true, and which revealed real knowledge of the future.

This story has been thoroughly verified; and it cannot be doubted, as the principals had nothing to gain by misrepresenting the facts. In discussing this case with an investigative friend, he suggested that it was possible that everything had happened in the subconscious imagination of the subject, and that she herself had created, by self-suggestion, her illness, her fright, her fall, and her miscarriage, and had adapted herself to most of the circumstances which she had foretold in her secondary state. I quite agreed that this was possible, but I asked him how he could account for the rat at the fatal moment, and his reply was, "imaginary." Others saw the rat, as he did, at the fatal moment—just as she had the vision of the inevitable future event, so it could not have been all imagined. I quote the case as it seems to represent fairly well the general aspect of many similar cases.

On the 8th of May Dr. Teste magnetizes Mme. Hortense, in the presence of her husband. She is no sooner asleep than she announces that she has been pregnant for a fortnight, that she will not go her full time, that "she will take fright at something," that she will have a fall, and that the

result will be a miscarriage. She adds that on the 12th of May, after having had a fright, she will have a fainting-fit which will last for eight minutes; and she then describes, hour by hour, the course of her malady, which will end in three days' loss of reason, from which she will recover.

On awaking, she retains no recollection of anything that has passed; it is kept from her; and Dr. Teste communicates his notes to Dr. Amedee Latour. On the 12th of May he calls on M. and Mme. finds them at table, and puts Mme. — to sleep again; whereupon she repeats, word for word, what she told him four days before. They wake her up. The dangerous hour is drawing near. They take every imaginable precaution, and even close the shutters. Mme. —, made uneasy by these extraordinary measures, which she is quite unable to understand, asks what they are going to do to her. Half-past three o'clock strikes. Mme. rises from the sofa on which they have made her sit and wants to leave the room. The doctor and her husband try to prevent her.

“But, what is the matter with you?” she asks. “I simply must go out.”

“No, madame, you shall not; I speak in the interest of your health.” “Well, then, doctor,” she replies, with a smile, “if it is in the interest of my health, that is all the more reason why you should let me go out.” The reason is a plausible one and even irresistible; but the husband, wishing to carry the struggle against destiny to the last, declares that he will accompany his wife. The doctor remains alone, feeling somewhat anxious, in spite of the rather farcical turn which the incident had taken. Suddenly a piercing shriek is heard, and the noise of a body falling. He runs out and finds Mme. —, wild with fright and apparently dying, in her husband's arms. At the moment when, leaving him for an instant, she opened the door of the place where she was going, a rat, the first seen there for twenty years, rushed at her, and gave her so great a start that she fell flat on her back. And all the rest of the prediction was fulfilled to the letter, hour by hour and detail by detail.

I will now give a case in which there is even less room for disbelief. This was related by Dr. Joseph Maxwell, the learned author of “*Les Phenomens Psychiques*,” which has now been translated into English under the title of “*Metapsychical Phenomena*.” This vision was described to him eight days before the event took place, and he had told many people of it before it actually happened.

A sensitive perceived in a crystal the following scene: A large steamer, flying a flag of three horizontal bars, black, white and red, and bearing the name "Deutschland," was sailing in mid-ocean. The boat was suddenly enveloped in smoke; a great number of sailors, passengers and men in uniform rushed to the upper deck, and the boat went down.

Just eight days afterwards the newspapers announced the accident to the "Deutschland," whose boiler had burst, obliging the steamboat to stand to.

When a man like Dr. Maxwell reports an experience of this kind, it can be depended upon. This accident was foretold days in advance, but it did not prove as disastrous as was predicted. Another curious detail was that he read it "Leutschland" for Deutschland, which mistake could easily have been made in real life. Instead of distracting from the probability and authenticity of the phenomena, it only adds to it.

This same sensitive, according to Dr. Maxwell's statement, has given him other curious instances which turned out as predicted, so the case cannot be considered a mere coincidence.

An even more convincing case than either of the preceding, and for which there can be no other explanation, and is worthy of being taken notice of, is related by M. Theodore Flournoy, science professor at the University of Geneva, in his remarkable work "Esprits et Mediums." Prof. Flournoy is considered one of the most learned and most critical exponents of the sciences of meta-psychics. I will give the narrative as briefly as possible. It will be found in full on page 348-362 of his wonderful book.

In August, a certain Mme. Buscarlet, whom he knew personally, returned to Geneva after spending three years with the Moratief at Kazan as governess to two girls. She continued to correspond with the family and also with a Mme. Nitchinof, who kept a school at Kazan to which Mlle. Moratief, Mme. Buscarlet's former pupils, went after her departure.

On the night of the 9th of December (O. S.) of the same year, Mme. Buscarlet had a dream which she described the following morning in a letter to Mme. Moratief, dated December 10. She wrote, to quote her own words: "You and I were on a country road, when a carriage passed in front of us, and a voice from inside called to us. When we came up to the carriage, we saw Mlle. Olga Popoi lying across it, clothed in white, wearing a bonnet trimmed with yellow ribbons. She said to you.

'I called you to tell you that Mme. Nitchinof will leave the school on the 17th.' "The carriage then drove on."

A week later, and three days before the letter reached Kazan, the event foreseen in the dream was fulfilled in a tragic fashion. Mme. Nitchinof died on the 16th of an infectious disease; and on the 17th her body was carried out of the school for fear of infection. It is well to add that both Mme. Buscarlet's letter and the replies which came from Russia were communicated to Professor Flournoy, and bear the postmark dates.

Such premonitory dreams are frequent; but it does not often happen that circumstances, and especially the existence of a document dated previous to their fulfillment, give them such incontestable authenticity.

There have been many premonitory dreams reported, but it is not always possible to have the reported facts backed up by such incontestable authenticity as this document. You will note, the date was given precisely, but only a veiled and mysterious allusion (the woman lying across the carriage and cloaked in white) is made the essential part of the prediction, the illness and the death.

Was this not a vision of the future, pure and simple?

We will now take another premonitory dream strictly controlled by the committee of the S. P. R.

Early in September, a little boy, the son of Annette, wife of Walter Jones, tobacconist, of Old Gravel Lane, East London, was ill. One night Mrs. Jones dreamed that she saw a cart drive up and stop near where she was. It contained three coffins, "two white and one blue. One white coffin was bigger than the other; and the blue was the biggest of the three." The driver took out the bigger white coffin and left it at the mother's feet, driving off with the others. Mrs. Jones told her dream to her husband and to a neighbor, laying particular stress on the curious circumstance that one of the coffins was blue. On the 10th of September, a friend of Mr. and Mrs. Jones was delivered of a boy, who died on the 29th of the same month. Their own little boy died on the following Monday, the 2nd of October, being then sixteen months old. It was decided to bury the two children on the same day. On the morning of the day chosen, the parish priest informed Mr. and Mrs. Jones that another child had died in the neighborhood, and that its body would be brought into the church along with the two others. Mrs. Jones remarked to her husband:

“If the coffin is blue, then my dream will come true. For the two other coffins were white.”

The third coffin was brought in; it was blue. The dimensions of the coffins corresponded exactly with the dream premonitions, the smallest being that of the child who died first, the next that of the little Jones boy, who was sixteen months old, and the largest, the blue one, that of a boy six years of age.

Let us take, more or less at random, another case from the inexhaustible Proceedings. The report is written by Mr. Alfred Cooper and attested by the Duchess of Hamilton, the Duke of Manchester, and another gentleman to whom the duchess related the incident before the fulfillment of the prophetic vision:

“A fortnight before the death of the late Earl of L-,” says Mr. Cooper, “I called upon the Duke of Hamilton, in Hill Street, to see him professionally. After I had finished seeing him, we went into the drawing-room, where the duchess was, and the duke said to me:

“Oh, Cooper, how is the earl?” “The duchess said, “What earl?” and, on my answering, “Lord L-,” she replied:

“That is very odd. I have had a most extraordinary vision. I went to bed, and, after being in bed a short time, I was not exactly asleep, but thought I saw a scene before me as if from a play. The actors in it were Lord L-, in a chair, as if in a fit, with a man with a red beard standing over him. He was by the side of a bath, over which bath a red lamp was distinctly shown.” “I then said:

“I am attending Lord L-at present; there is very little the matter with him; he is not going to die; he will be all right very soon.’

“Well, he got better for a week and was nearly well, but, at the end of six or seven days after this, I was called to see him suddenly. He had inflammation of both lungs.

“I called in Sir William Jenner, but in six days he was a dead man. There were two male nurses attending him; one had been taken ill. But when I saw the other, the dream of the duchess was exactly represented. He was standing near a bath over the earl and, strange to say, his beard was red. There was a bath with the red lamp over it; and this brought the story to my mind.

“The vision seen by the duchess was told two weeks before the death of Lord L-. It is a most remarkable thing.”

I will not devote any further space to these instances, because there are plenty of cases recorded which show that the future is known. There have been premonitions that have not been tragic, in fact, almost everyone is continually having warnings of future events, which are, however, insignificant. The way in which future events are communicated to us is varied. Often we receive them in a dream. Sometimes an indefinable, but clear and irresistible presentment, in the form of a powerful obsession, comes from the depths of our inner darkness, where no doubt lies the answer to every riddle. After reading the wonderful record cases of manifestations of the future, it would seem as if all coming events were known long before they happen. It seems that no matter how we try to prevent them, they will take place; they will seek a crevice to reach us. There are some premonitions which are only apparently emanations of the unknown, and which will yield to entreaty and can be changed so as not to affect us. No doubt they come from the same source, but seem a little more human than the others, and it seems that a time will come when, by studying them attentively, we will discover the door to the hidden paths, and learn more of that which is to happen. I wish to warn you, however, that there are many professional mystery-mongers, and it will be well for you to measure everything carefully, but as you proceed you will gather a certain number of facts which cannot be contested. Before closing this chapter, I wish to call your attention to the symbolic premonitions of the famous “Seeress of Prevorst,” Frau Hauffe, whose prophetic spirit was awakened by soap bubbles, crystals and mirrors; the clairvoyant who, eighteen years before the event, foretold the death of a girl by the hand of a rival in 1907, in a written prophecy which was presented to the court by the mother of the murdered girl, to the gypsy who, also in writing, foretold all the events in Miss Isabel Arundel's life, including the name of her husband, Burton, the famous explorer; to the sealed letter addressed to M. Morin, vice-president of the *Societe du Mesmerisme*, describing the most unexpected circumstances of a death which occurred a month later; to the famous “Marmontel prediction,” obtained by Mrs. Verrall's cross-correspondences, which gives a vision, two months and a half before its accomplishment, of the most insignificant actions of a traveler in a hotel bedroom; and a great many others.

There are many methods of interrogating the future today, but those which are most frequently practiced are the following: palmistry, cards, crystal-gazing; fortune-telling by means of coffee-grounds, tea-leaves, magnetic needles, and the white of egg; graphology, astrology, and others. Whether any of these methods are successful, depends on the medium. They have no value except to arouse the medium's subconsciousness, and to bring it into relation with that of the person questioning him. All these are really nothing more than a purely empirical process of self-manifestation by the undeniable gift which we know as intuition, clairvoyance, or, in certain cases, psychometry. The last we mention simply to show how it can be used to foretell the future. It has been proven by the investigations of Dr. Osty, M. Duchatel, and a number of others, that in psychometry the mention of time is pretty close—the past, present and future nearly always overlap. Most of the honest clairvoyant or psychometric subjects do not know “what the future is.” They do not distinguish it from the other senses, and very often they are prophets without knowing it themselves. This partially proves the coexistence of the three senses. Dr. Joseph Maxwell has observed that they see that which is not yet of the same clearness and on the same plane as that which is no more, but are incapable of separating the two visions and picking out the future, which we are interested in this volume. The fact is, when we take the trouble to sift all the evidence, and have the patience to await the realization of certain events, which, sometimes, are not due to come for a long time, the future is very often perceived by some of these methods. There are, however, some psychometers who never confuse the future and the past. They are able to see the future in front, the past behind, and the present beside them. Dr. Osty's favorite medium is able to do this, but she is incapable of naming the dates exactly. In psychometry, only those events can be perceived which relate directly to the individual communicating with the recipient, for it is not so much the recipient who sees into us, as we, who read in our own subconsciousness, which, for the moment, is enlightened by his presence. For instance, the medium would be unable to make predictions of a general character, as to whether there will be a war next year, or an epidemic, or an earthquake. Questions with which you are not intimately connected yourself he will be unable to answer.

Dr. Osty, after twenty years of experiments with a number of different mediums, declares they can foretell the future. Dr. Osty says: “All the

incidents which filled three years of my life, whether wished for by me or not, or even absolutely contrary to the ordinary routine of my life, have always been foretold to me —not all by each of the clairvoyant subjects, but all by one or the other of them. As I have been practicing these tests continually, it seems to me that the experience of three years, wholly devoted to the subject, should give some weight to my opinion on the subject of predictions.”

Dr. Osty is a man of scientific conscientiousness, and of high intellectuality, and his reports are believed with entire confidence in scientific circles.

HOW IS IT POSSIBLE TO FORETELL THE FUTURE

The first theory that is generally set forth is spiritualism, and it seems to be rather attractive on the surface. Spiritualists believe in the survival of the spirits, the existence of discarnate or other superior and more mysterious entities which surround us, are attracted to us and interest themselves in our fate, guide our thoughts and our actions, and know what is best for us, because they know the future. It is a theory which it is very easy to believe. The spiritualist says that if it was not for the intervention of discarnate beings, there could be no premonitory phenomena. We know that we do receive prophetic warnings, therefore we must admit the existence of these discarnate beings.

Naturally there are some spirits in a more advanced stage than others. They do not all see the future as a whole, but they know infinitely better than we do the numberless causes which determine any event and they, therefore, are able to see their effects. If we were acquainted with the causes, we would be able to make predictions. Spiritualists claim that spirits stimulate us to realize the events which they foretell without themselves clearly perceiving them in the future. You will as a rule find that precognitions are of a gloomy nature, anticipating misfortune generally, and very seldom, if ever, joy. From this we cannot say that spirits act as our friends.

Are spirits the cause of our being dragged to a certain place, where a certain thing they know of is going to happen; and do they compel us to take part in the act which will turn out with bad consequences to us? Do they take a delight in seeing us suffer? If this is the case, who are those spirits; to what evil world do they belong? They surely are not our brothers and sisters that have passed to the other side before us. They could not be

so transformed as soon as they have passed beyond the gates of death, and have become crafty and malevolent demons. It has been said that they lead us into misfortune in order that we may learn a lesson, and thus purify us.

There is such a thing as an unknown faculty within us all, which is buried deep within our being, and is generally inactive. Only on very rare occasions do we use it, and when we do, we are able to see events that have not yet taken place. We have no reason to believe that this phenomenon does not occur within ourselves; this being the case, we must study ourselves from within. It does us no good to think that this comes from some outside source. From what has been investigated of mediumistic manifestations, it is very difficult to deny that we have within ourselves all the unusual forces which the spiritualist believes the discarnate spirits have.

The question has often been raised: Why is it that if we have the power of reading the future, we are not able to announce an impending calamity? Why is it we are not given some helpful and useful information so we can avoid it? What is the reason for this strange reticence? Sometimes it almost seems the work of a devil. We are given just a hint of the future. If we were given just a little more information, it would save us a lot of trouble and misery. I will give, as an example, a case investigated by the S. P. R. A mother of a child first began to receive a powerful impression that a calamity was going to happen in the family. The next month the premonitory feelings were repeated very frequently and became more intense, and ended by concentrating themselves upon the poor woman's little daughter. Whenever she started to plan something for her daughter, she heard a voice crying: "She'll never need it!" Just a week before the catastrophe, a violent smell of fire filled the house. This made the mother more careful about matches, and she took care to have them put in safe places. She looked all over the house for them, and it seemed as if something was saying to her: "Burn all the matches which are easily lighted," which she did. An hour before the fatal catastrophe she reached for the only remaining box of matches in the house with the idea of also destroying this, but, remembering that her oldest boy had gone out, and she might need some matches upon his return, she decided to wait until he arrived before destroying them. She put her daughter in the crib for her morning sleep, and received the impulse: "Turn the mattress!" Being in a hurry, she did not heed the impulse, thinking she would do so after the child had taken her nap. A little while later she heard the child cry, rushed

up the stairs to the room, and found the crib and its bedding on fire, and the child was so badly burned that she died in three hours.

The question is: Was the catastrophe fated to happen? Could it have been avoided? Was there a match under the mattress that in some way became ignited? It is the only explanation of the catastrophe. There was no fire burning on the floor. If the mother had listened to the impulse and turned the mattress over, would the accident have been avoided? Maybe it would. But why did not the impulse which told her to turn the mattress insist that she do it? If it knew that unless she did there would be a fire, why did it not impart the warning? From what we know we have to believe that those who give the warning, or foresee the event as a whole, must know that the warning they give will be useless. They could prevent it by just giving a few words of the right kind of a warning—they almost give the information, but they do not complete it. What is the meaning of the mystery? What is the barrier which keeps them from giving us the final word which would mean so much? Why do we receive a warning if it will do no good? Are catastrophes necessary according to the plan of nature, and does the secret lie in the fact that they do not know the final outcome? No. We have ample proof that they know everything, for they foretell exactly what they might prevent by saying the right word. If we ask them what to do, they will answer nothing. Is it true that no human power could avert or thwart the issue? Is it impossible to prevent something that is fated to be? Must everything go on that the riddle may work out?

After considering the case from all sides, we have to believe that either they foretell a calamity which they are unable to avert, in which case there is no practical use in telling us, or they make us aware of the danger and at the same time give us the means of preventing it, but do not see the future, and are foretelling nothing, as the calamity will not take place, if the warning is heeded.

The truth of the matter is, the more we study the subject, the more incomprehensible it seems. We have to believe the pre-established, unshakable, unalterable future is a dreary mystery. It can, however, be read by intelligences apparently superior to our own. It is possible for us also to read it. There is a way for us to escape a catastrophe. We can learn the tremendous secrets of heaven and earth, and we will not interfere with the divine plan. We are separated by an impenetrable wall, we are spoken to in a language we do not understand, but with the proper development we can

understand it, and it can speak to us in well understood words, just as it did when telling the mother to turn the mattress, but— why did it not add: “You will find the matches there that will set the crib on fire”? What prevents it from imparting to us the information at the vital moment?

The truth is, we are given only a little warning, and we must develop the power to find out the rest. Many a person owes his life to a premonition. For instance, a friend was telling me of an experience he had recently. He arrived at night in a small town to which he had never been before. He inquired the direction to a friend's house, and was told by the agent how to reach it. He started as directed up the road, which was very dark, along a river. He had not gone far, before he received an irresistible impulse to go the other way. He obeyed, in spite of his reason telling him that he was foolish to take the longer road just because some foolish whim had come into his mind. The next day he found out that if he had gone on a few feet further, he would have stepped off into the deep river, and, as he was a poor swimmer and the bank was steep, in all probability he would have been drowned.

This shows that we have guardian angels who will help us if we will let them. How many people have lost their lives because they have not listened to a warning, it would be hard to estimate.

Almost everyone has had some similar experience. If you have not, inquire of your friends and see how many have had. If you know of no one who has had experiences of this kind, then read the proceedings of the S. P. R. In a recent issue the following authentic case appeared: “Jean Dupre, the sculptor, was driving with his wife along a mountain road, skirting a perpendicular cliff. Suddenly they both heard a voice which seemed to come from the mountain, saying: “Stop!” They turned around, saw nobody, and continued on the road. But the cries were repeated again and again, without anything to reveal the presence of a human being amidst the solitude. At last the sculptor alighted and saw that the left wheel of the carriage, which was grazing the edge of the precipice, had lost its linchpin and was on the point of leaving the axle-tree, which would almost inevitably have hurled the carriage into the abyss.”

These few cases are enough to illustrate that we at times receive valuable warnings by premonition.

It is an open question whether, for instance, it was not according to some prearranged plan that the traveler stopped at the water edge, or that

the wheel was prevented from leaving the axle. It seems that mysterious entity which knows of the impending danger also knew whether the accidents would actually happen. If it sees one thing in advance, it will also see another, as everything is supposed to happen at just the right time. If the future is prearranged, it must be known that the supernatural warning will be given and accepted. It seems that when our sublime consciousness is sufficiently developed, we will have a clear and comprehensive vision of the immediate future. We will have intuition of imminent danger.

What would become of our lives if everything was foreseen? If we saw our life in advance, with the events happening, we could, of course, avoid a lot of mistakes, but they would not exist if we could avoid them. Suppose, for instance, instead of having a slight impulse of a certain event, we had a clear vision —there would then be nothing to foretell. If it was prophesied that we would be killed if going on a certain train, of course we would not go. We would soon become inactive; the earth, a place where embryos of still-born events would be gathered in heaps; and life would lose its interest. It is the uncertainties of life which make it interesting.

“SOMETIME”

“Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.
“And we shall see, how, while we frown and sigh,
God's plan goes on as best for you and me;
How when we called, He heeded not our cry,
Because His wisdom to the end could see.
And even as wise parents disallow,
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now,
Life's sweetest things, because it seemeth good.

“And if, sometimes, commingled with life's wine
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine,
Pours out this portion for our lips to drink.
And if some friend we love is lying now,
Where human kisses cannot reach his face,
O, do not blame the loving Father so,
But wear your sorrow with obedient grace!
“And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that, sometimes, the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery find a ready key.
“But not today. Then be content, sad heart!
God's plans, like lilies pure and white, unfold.
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land,
Where tired feet with sandals loosed may rest,
When we shall clearly see and understand,
I think that we shall say,
“God knew the best.””

LESSON VI. CRYSTAL SEEING, BY SEERS OF ALL AGES

Crystal seeing is scientifically established; nevertheless, there are some who will fail in their efforts to thus see, because they have not the mental power to concentrate.

Crystal seeing is but a phase of Seership. It is capable of great results. I would not advise any one to waste his or her time in crystal experimentations unless he or she has had glimpses of the interior vision. If one possess this interior power, he is then likely to secure wonderful results in the use of the crystal.

The famous Dr. Dee, of London, and many others before and since his time, used a plate of polished cannel coal. Dr. Dee's plate is still in the British Museum, to be scanned and cognized. In these later days many are apt to laugh at and ridicule the idea that a mere physical agent can enable one to penetrate the floors of the waking earth and emerge from the other side. Such people cannot believe that an oval, concave, black-white mirror, or a crystal, or even a splotch of ink are really such wonderful instrumentalities, yet I know that for a beginner they are very helpful. Even some of the advanced seers use them at times. There are thousands who have acknowledged their value.

*That upon the mirror's face, serene,
Your life is written —ready to be read and seen—
Disclosed to mortal view,
Doth it seem strange?
In advance I see events quite clear,
In my shining glass, to me so clear,
What future shall bring to pass.*

Nothing dies, and we may have communion with those we call dead, if we know the language and the secret of their lives.

*"If your soul be as pure as your crystal,
You will see yourself in it, always
Young and beautiful!
But if vice has withered your heart,
Be fearful of reading in me
The stern reflection of moral deformity!"*

If the thought of evil be in your heart, you are unworthy of contemplating the divine spectacle of nature. If your heart be the home of virtue, look upward and bless God.

WE OPEN TO YOU THE DOOR OF TERRESTRIAL PARADISE

Some of the loftiest minds the world ever knew, have believed in the crystal. The Rosicrucians have always used them for celestial divination. "When the mind is surrendered up, as a clear glass,

Messages of the magical world roll past." The crystal, when properly used, is second to none for intromissional and psycho-visional purposes. It does not disturb the nervous system, nor injure the brain, or cause any unhealthy or abnormal conditions. The things seen in a crystal appear actual, clear, plain and distinct—just as any other plain diorama. The crystal seer is wide-awake, intelligent, and in possession of every sense. There is no tension on the nerves, nor strain on the brain. In sensitive lucidity the visions rapidly pass away, but in the crystal any given place, face, scene of any locality can be, by an effort of the will, made to remain fixed, stationary and solid as long as the seer chooses. There are more people who are able to see in a crystal than by any other method.

The person whose whole life is confined to the practical world is but a mere shell, floating on the Sea, and is ignorant of the amazing wealth lying scattered beneath the surface. There are more real worlds under the outside life of ours than the brain can think of. Dream-life is a real state by which we gaze into the very depths of the mysteries. Nothing happens by chance, or by accident—it only seems so to our outer senses; but when the veil which hangs over the inner senses is removed, we are able to glance down the mystic lanes and see the future as the present. Therefore, it is not difficult to foretell what shall be, if we but lift the veil and glance along the floors of the world. When once the organs of perception are developed, you can enter the domain of the real, through the gates of the inner senses, and catch glimpses of the forward world, and thereupon cognize the events not yet born of time, but which are already arranged in advance by necessity, and therefore have to take place. The interior state—the windows of the soul—are thrown open.

A man may be an intellectual giant, but the doors of the unseen will not open to him. Only meekness of spirit, attention, perseverance, and faith open the door.

This world is full of ghostly feet, and the music of spirited singers. It is not difficult to hear them. Many have used the concave mirror, and secured very satisfactory results.

Any One can make a mirror in the following way: Mould a lump of clay a foot square, slightly convex. Dry, and bake it hard, and smooth its surface as perfectly as possible. Then press a piece of pasteboard on it until it is all smooth and even. Now make another one, just like it, concave. Between these two place a sheet of fire-glass. Bake till it conforms to the required shape. Make two alike. Between these two— cemented one-fourth of an inch apart —pour black ink until full; seal the aperture left for that purpose, and you have an excellent magic mirror. If you do not wish to go to this trouble, take a glass saucer and fill half full of black ink, and you will have the same kind of a mirror which Lane used so successfully in Egypt. A crystal glass of pure water has also often been used to good purpose. There are a number of other successful substitutes which might be used.

The habit of lifting the mind to the sublimest speculation, and allowing it to occupy the thoughts, will intensely refine your investigations; and will be bound to produce a good effect on your character. Our high ideas —great ideas about God's providence— have a certain purpose, and by them we unconsciously pass higher and become better. By them we become spiritualized, and our pleasures multiply because they become purified. The great fault of the present race is haste, and the disregard of the higher truths.

The world is going money-mad. Men will spend thousands of dollars on their homes, but not a cent to the soul's advantage. How many treasures we let go unheeded in this world, never thinking or seeking the undreamed-of riches! Why abandon them all to the angels who stand sentinel upon a Paradise which we might enter? “Art thou wise —even in the world's sense? Art thou sagacious as to the relative meaning of ‘debtor and creditor’? When all the world attests that these things, written concerning the inner worlds, are true, shalt thou persevere in so hopeless a chase of phantoms, of false things which flee from thee? Shalt thou, with the knowledge, strain for an imaginary good, which, even in your own hand, melteth? Shalt thou, with all these results which experience avoucheth as imminent, still sleep the sleep of fools? Still, without harm, hold the accustomed hands and acquiesce because thou seest all the world do likewise? Shalt thou waste precious hours in the pursuit of those anticipated fine things, which, for all thy knowledge to the contrary, are to prove as daggers to thee, and, if

missing thee, perhaps prove nets to the feet to trip up, or pits of selfishness or mistake, into which they shalt fall to whom thou leavest thine accumulation? That for which thou canst have no further use, keep it as tenaciously as thou mightest wish! Those whom thou fanciest best beloved may but inherit direct ruin in having thy riches. That which might have been a gold mosaic pavement for thee to walk over in thy lifetime, may, in the sinking under thee, in thy final disappearance out of this slippery world, convert into a devil-trap to thy children.”

Before closing this chapter I wish to again remind you, that in order to develop Seership, it is absolutely necessary that you have perfect nervous quietude during the process; every departure therefrom, every excess, physical, mental, emotional or sexual —every abnormality of whatever nature, is just so much handicap to the attainment. Everything may be done in moderation, but those who go beyond the mark will never develop Seership.

Remember that the reality of all things lies deeply hidden behind the veil which only those with faith, love, persistence, and will can penetrate. All those who realize that we are floating on the outer sea of mysteries will find the rules given throughout this book, will develop them to be perfect instrumentalists, and will demonstrate to them their importance. These rules are exact copies —rendered in English— of those in use by the Oriental seers and masters. You must have patience, otherwise you will delay, or totally prevent success. Only to the true, seeking soul, real divine power will be given. It comes only in its fullness to the spirit that is self-possessed and calm. The Grand Master, himself a genius rare, says: “The Seer reaches forth for the infinite, in Power and Goodness, which are the keys that unlock the gates of glory; and he sees, hears, knows, and healeth the mental, physical, social, moral, and domestic ills of mankind by means of his goodness and his mighty secret, whereof but few in an age are naturally possessed, and still fewer attain to— for want of will and patience. For only the children of the empyrean, by nature or adoption, are admitted to the treasure-house of underlying and overflowing real. Such only have the true medial and supernal inspiration, and inhale the divine breath of God. Whoever has a strong will, and purity of purpose, may unbar the doors of mystery, enter her wide and strange domain, and revel in knowledge denied the baser souls.”

LESSON VII. HOW TO GO INTO THE SILENCE — THE KEY OF LIFE

This subject is of great interest to everyone, but there are only a few who have a clear idea as to what is meant by “Going into the Silence.” Therefore, I will tell you just what I mean by the phrase, and hope you will be able to understand the process, so you can help yourself and others.

Going into the silence is nothing new. The oldest oriental writings speak of it. In a very old Hindu book, which is lying before me, is written in Sanskrit:

“He who would hear the voice of silence (or the voice of the Spiritual Sound) has to learn the nature of the intense and perfect concentration of the mind upon some inferior object, accompanied by complete abstraction from everything pertaining to the external universe, or the world of the senses.”

When the pupil has ceased to hear the many, he may discern the one —the inner sound which kills the outer.

Before the soul can see, the harmony within must be attained. Then only, and not until then, shall he forsake the religion of the false, and come into the realm of the true. The student generally asks: Why is it necessary to go into the silence? There are various reasons for this, but one object in having you do so at present is that you may come in contact with the source of all life power. Not everyone is ready to come in contact with the great world of spirit.

There are many who would become very much alarmed if, by any miracle, they suddenly found themselves in the world of silence —separated completely from the world of outer motion. Most people are even afraid to be alone in the outer silence. They could not endure it to be alone for a month of solitude. Those who feel this way should never try at the present time to enter the silence. They will, however, in time be able to.

Every one receives more or less stimulus from nature's sublime forces, but only up to a certain point. The individual can become the center of a power himself, capable of acting from within and impressing his thoughts on the outer world instead of only receiving those of other persons. It may be said that there are two grades of people —the ones who receive only from the outside, and those who are creating power within themselves. Those of the one class drift along; those of the other class control

themselves and stand alone, constantly receiving help from within. There will come a time when the individual who has been merely drifting along with the tide, with no thought of whither or why, will make an effort to step aside from the multitude. He will be casting around for some place where he can stand firmly. He will want to get his bearings, and consider what this whole world is about.

It is then he is ready to enter the silence.

Whenever there is a real desire to enter the silence, the individual has reached a certain period of his evolution. It is not possible at first for a person to enter the silence. You cannot expect to do it the same way that you would sit down to have your photograph taken; but the fact that anyone desires to do it, is proof that it is time at least for him to start to try. One of the first things you learn by going into the silence is: -

“YOU MUST LIVE TO BENEFIT MANKIND!”

“The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain.” “Believe thou not that sitting in dark forests, in proud seclusion and apart from men will lead thee to the goal of final liberation.” “Shalt thou abstain from action? Not so shall thy soul gain freedom. To reach Nirvana one must reach self-knowledge, and self-knowledge is of loving deeds of the child.”

These sayings were written thousands of years ago, but they are just as true now as they were then.

THE DEVELOPMENT OF YOUR INNER FORCES

By this time you have no doubt come to the conclusion that you want to progress; there must be a complete renunciation of the lower self if you are to evolve your spiritual powers. If you want to be godlike, you must be chaste, and spiritually evolved. But the majority wish to be able to use their super-human powers before they have learned the laws that govern these powers. You must become a real man or woman, however, in every sense, before you can become godlike.

There should be no doubt in your mind by this time as to your belief in Seership, though you are likely to doubt your personal ability to develop your powers so that they will be of conscious value. But once you become conscious of the working of your inner nature, a mighty sense of peace will cast its veil over you, and you will then understand how seers assist in controlling the world, though unknown.

The fact that you have been attracted by the subject is proof that your psychic or soul force is awakening, as it is proof that you are semiconsciously *en rapport* with the sphere of spiritual influence.

In my travels, I have often been asked if it is not necessary to study under a master. When I say no, my listeners seem quite surprised. But the truth is, that every great master whom I have ever met had developed alone, by himself. Of course, something may be gained by visiting and conversing with others who have developed themselves. If you will study the lives of any of the occult masters, you will find they had no earthly teachers, but were assisted by their Guardian on the Threshold. Yours is there to help you—just the same as theirs helped them. In the Western world, I found many self-styled masters masquerading in the pretentious garbs of occult masters. They make it a point to inform aspiring souls that it is dangerous to study occultism without the aid of a Guru—an adept master. They often even go so far as to tell them of the dangers which they will suffer from if this is not done, and that “you are bound to fail,” claiming that you can achieve nothing without the aid of a teacher.

It is true, if you could come in contact with a master, his developed soul could not help but have a psychically and spiritually uplifting influence over you, but the person who sets his heart on gaining spiritual knowledge becomes an atom of living desire and aspiration, and attracts to himself what he needs to further his development. He will be advised to secure certain books. Unconsciously he becomes *en rapport* with such men and women as are working along the same line of thought, and whose minds are vibrating in the same key. He attracts them, and they attract him; the right environment is thereby created, and all are mutually benefited. This is all the result of sympathetic vibration.

Each time you have a strong wish, you start a magnetic centre which places your mind into conscious, semi-conscious and subconscious touch with the finer forces and unseen intelligences of nature. This is the way you are assisted in your spiritual development. You do not have to have a teacher, as you can train yourself; therefore, it is not necessary for you to long for a teacher, but be determined to develop yourself as best you can. Purify yourself, cultivate and manifest the right desires and hold to them firmly. If you will do this, you will start into operation the law of attraction which will draw whatever you need to further your development.

SPECIAL INSTRUCTION FOR MEDITATION

Select some place where you will be just as free from all possible interruptions as possible. Sit in an easy position, the neck, chest and the head should be in a straight line. Darken your room. Close your eyes and roll the eyeballs upward. Thoroughly relax; become as limp as you can, having no tension on the nerves. Now practice a few rhythmical breathing exercises. Sit perfectly quiet, and see what thoughts come to you. Very likely you will be surprised at the thoughts that will chase one another in your brain. You do not know how restless your mind is, until you try to quiet it. Soon it will quiet down, however, and look to you for orders. Now think of yourself as something separate from your body. Consider it the temple you dwell in; think of yourself as existing outside of it. Think of pleasure, hunger, thirst, and the painful sensations of the body, and all other cravings, and consider them but as events of the past or present processes of human evolution, to be discarded as the eye becomes perfected and reaches the spiritual heights of evolution. In time the ego is clad in a “body of pure energy,” and neither food nor drink is needed to sustain life.

Your emotions, such as fear, greed, selfishness, anger, love, and hate, are not you, because you can stand aside and analyze them. If you have allowed yourself to be identified with them, you have been made to suffer. Realize that you are above being affected by the grosser emotions, and cultivate the finer ones. Now study your intellect and see how you are independent of it. A little study will reveal to you how the complex processes of intellect have been thoroughly analyzed and made amenable to control. You and your mind are not the same. Even while you are engaged in the deepest state of concentrated thought action, you can stand aside and watch the play of thought. You are able to think how you are immortal, invulnerable, and that you are part of the very essence of Divinity.

We now come to an important stage. Shut out all external and internal thoughts, and think of that only which leaves the body at the time of death. Focus all your mental energy inwardly on your soul, and, as you begin to realize this more and more, a veritable blaze of illumination will rise within you. This is a wonderful experience —this bathing in the great ocean of soul-force; it will develop startling powers in any one. It is capable of charging your being with powerful energy; it will brighten your intellect, lighten your physical weight, and may even give the power of rising in the air (levitation, or astral liberation); and it will develop a kind of clairvoyant power, and open up your vision on the subtle planes; you will be a

transformed being. The way has been pointed out for you. The task is solemn and sacred. Talk never of it, try to put the teachings in practice, live them and think them. If you do, you will gain the power of externalizing spiritual strength in thought, word, and action. But never debase the science; if you do, it would be far better you had never heard of it. Live up to it, make it a part of your very life. Be perfectly pure, and you have nothing to fear as your Guardian of the Threshold will guide you and see that you reap your just dues.

LESSON VIII. HOW TO INTERPRET THE PRESENT AND FUTURE EXACTLY AS THEY ARE DESIGNED TO BE

It seems incredible, but, nevertheless, it is true, that the majority of men never think of the future; but, instead, act as if they expected to live forever. The other type of men, which is less numerous, thinks continually of the things to come, as well as of present things, and from these two determines to a certain extent the results that must arise from them. When one studies the past and the present, and develops a constructive habit, he is able to interpret the things of the present and future exactly as they are designed to be—in their true relation to each other.

The law of nature says: “We reap the consequences of the past”; “By the way we are living, we are preparing our future”; “The present is entirely determined by the past”; “The present determines the future.”

Everyone will admit that the past can be known, but there are only a few who believe that it is possible to know anything of the future. Yet, everyone will admit that to know the future would be of a much greater value than to know the past; but the future cannot be known without knowing the past. The mind is made of memories; instantly, you can recall certain facts when you need them. But, on the other hand, if you are not trained in scientific habits of thought, and have not developed a vivid imagination, when you allow yourself to think of the future you will be unable to think of anything at all.

For this reason, many people believe it is impossible to learn anything of the future. I once heard a debate on the subject of whether or not it was possible to know the future. The debater on the negative side said that it was just as impossible to know the future as it was to know which side a kitten would jump next. He was applauded as if he had scored a wonderful point, which shows how superficially most people think. The debater on the positive showed that things which are known today would not have been believed a hundred years ago. He enumerated how we can in advance determine the weather, hot or cold, dry or wet; and a great many similar things which we know to be facts today. He spoke of the wonderful inventions—the engine, telephone, telegraph, automobile, airships, and many other things. This debater really put up a very good argument—much better than the one on the other side—but the judges gave the negative

side the verdict because they had always believed it was impossible to know the future. If I had been one of the judges, I would have voted to give to the positive side the verdict, because I know it is possible to know the future. It is becoming more and more possible. Every little knowledge added to what we now know, gives us a lot more.

Those who do not believe that it is possible to know the future, will sooner or later be greatly surprised. Prejudice, and the lack of belief have kept the majority of people from believing something which has actually been proven. When the first steamship was fitted up and started on its voyage across the ocean, many of the prominent scientists of the time declared that it was impossible for such an undertaking to be a success. Some of these men were soon converted, and made the trip. Once the race believes that it is possible to determine the future, it will proceed to do it. It is ignorance of the future, and the belief that ignorance is right, which gives the past such a predominance in our thought. From the earliest time, records can be found of those who have foretold the future. There have always been fortune tellers. Unfortunately, those who were gifted with this power were generally of the lower caliber, but the day is coming when this sort of knowledge will be put to a higher use, or at least to a more serviceable purpose.

I do not say that everyone who displays a sign painted with the words "Fortune-teller" has the power to tell fortunes. Many of these persons are "fakes," but those who patronize them believe that they can tell the future. Psychologists know that where there is a belief, there is always a possibility of its fulfillment.

Men of science, everywhere, are admitting, after years of study, that the future is just as fixed and determinate, just as settled and inevitable, just as possible to determine, as is the past. They have at last become convinced that events of the year A. D. 4000 are as fixed, settled, and unchangeable as are the events of the year A. D. 1600, the only difference being that in the case of the latter he has some material for belief, while in that of the former he has practically none.

We accept the scientists' belief that the future is predetermined. What we are interested in is to know how to penetrate the veil of the future, and read her secrets. Will the time not come soon when the veil between ourselves and the things to come will be lifted more than it is today? Will the higher intellectual development not lead to the evolution of

qualifications which will give a clear working knowledge of things that will happen in the future?

Some may say it is foolish to attempt to compare knowledge of the past with that of the future; but this is not so ridiculous. Let us see how we have derived our knowledge of the past—that is, beyond a few generations. Are you aware that very little is known of the past as an absolute certainty? We are altogether too ready to overestimate our knowledge of the past, and to underestimate our knowledge of the future.

We will review quickly what a so-called educated man knows of the past. First, he knows what has happened in his lifetime—beyond this he has to depend on records. He has to depend on this throughout the entire history of the race, taking it for granted that nothing has been lost, but that every experience of the race and of the individuals has been retained for the guidance of later individuals and races; that for the accomplishment of this end, there has been evolved through ages a nerve mechanism of such definite delicacy and precision that in some unknown manner it can register permanently within itself every impression received in the phylogenetic and ontogenetic experience of the individual; that each of these nerve mechanisms or brain patterns has its own connection with the external world, and that each is to receive impressions of but one kind, as in the apparatus of wireless telegraphy each instrument can receive and interpret waves of a certain rate of intensity only; that thought, will, personality, perception, imagination, reason, emotion, choice, and memory, are to be interpreted in terms of these brain patterns; that these so-called phenomena of human life depend upon the stimuli which can secure the final common path, this in turn having been determined by the frequency and the strength of the environmental stimuli of the past and the present.

The above gives the mechanistic view of psychology; of how man came to be what he is today.

Uneducated persons believe in their memories absolutely; and most educated people do so with a few reservations. The very critical man does not depend absolutely on his memory. He knows that sometimes things are apparently not recorded, and then again he may have a faint idea, or a strong suggestion may come to him, or a recollection of certain things which will prove false. Usually, however, memory can be depended upon, especially if you have trained your memory as taught by Prof. Dumont in “Practical Memory Training.” There is no other knowledge that you can rely on as to

what you may have seen, heard or felt; but if your knowledge depended solely on direct impressions, you would know very little. Most of our knowledge is other people's experiences, told by word of mouth, or by written word of living or dead writers. Most of the knowledge of the past is indirect knowledge. The later knowledge of this sort is abundant and clear and detailed; the remoter it is, the more vague it becomes, and, going back further, you cannot say that such and such a thing occurred positively. Going back still further, you must depend on imperfect descriptions and enigmatical traditions, and then you find you have gone back as far as you can —only to find out a few years later that someone has unearthed a key to even a more remote age.

Up to a comparatively recent time, little was known of the past except what was felt and witnessed by the individuals themselves; in fact, up to the nineteenth century practically nothing was known of the past. It was believed that the past was rounded off, just exactly 4004 years B. C. This was all that was known until the scientific epoch began.

There is not a doubt but that the educated men of the sixteenth century felt certain of the nonexistence of anything before the traditional creation of the world, just as the vast majority today believe it impossible to know the future. They were just as satisfied with the impossibility of ever learning anything of the past as of the future. But science has made wonderful strides in the last hundred years. By a relentless, systematic investigation of phenomena, the conception of a finitely distant beginning of things has been destroyed, the limits of the past have been abolished, dated creation upset, and many records established beyond the limit which existed in the sixteenth century. This knowledge was arrived at in a new manner.

We know today quite as confidently, and in a great many respects more intimately than we know Sargon or Zenobia or Caractacus, the form and habits of the creatures which no living being of the present has ever seen; also the character of the scenery which no man has ever seen or could now possibly see. From the data at hand we can imagine how the labyrinthodont looked, raising its clumsy head above the water of the carboniferous swamps in which it lived; and we picture the pterodactyls, the wonderful bird lizards, flapping their way through the forests of the Mesozoic age, with exactly the same certainty with which we picture the rhinoceros or the vulture. Those who have studied the past records are just as convinced that they are as recorded, as they are able to verify the characteristics of animals

of the present age. Every year, investigators are persistently and confidently making discoveries which reveal knowledge further back than ever before. If the same keen habit of inquiry which has unearthed the history of the past was used to investigate the future, the progress which would be made would be wonderful.

Sir Oliver Lodge in a speech said: "Our knowledge of the past has been built up bit by bit.

First, man's memory was interviewed, then the records left by his ancestors were studied. For a long time this was all that was known of the geological past. Science, by its continual discussion and rediscussion, and examining a number of existing facts, odd-shaped lumps of stone, streaks and bandings in quarries and cliffs, anatomical and developmental details which have always been about the world, and have always been within reach of mankind, but have had no meaning because no one had ever dreamed before that information of such great importance could be gained from them—science has revealed their history. One source shed light on another, until finally the very remotest past became known. Considered as effects, compared and criticised, they yielded a clairvoyant vision of the history of interminable years."

It no longer seems impossible that we may gaze into the future, when we remember that men, by picking out a number of suggestive and significant looking things in the past, comparing them, criticising them, and discussing them, ever looking for what they could be made to reveal, have gazed into the remote past. It will be said that there was no guiding tradition, and that, indeed, it was in the teeth of established beliefs, to construct this amazing searchlight of inference into the remote past. Is it really hard to believe - that we can, by carefully studying the effects which have been caused by the operations of nature's laws, and by discussing them as thoroughly as the geological record has been investigated, see forward instead of backward, and gather knowledge of things which will happen in the future, in a clear and convincing manner? Would not this knowledge be infinitely more important to mankind than the discoveries of the past?

I, for one, am convinced that an inductive knowledge of a great number of things in the future is becoming a human possibility. I am firmly convinced that the time is rapidly approaching when advanced man will be able to systematically explore the future. Naturally, there will be many failures. Those who are unsuccessful will cry: "Impossible! Anyone who

says the future can be foretold is a fakir.” However, those who have investigated the occult in the past, have not, as a general rule, been highly developed mentally. Just as soon as those of a superior mentality begin to focus their minds on these issues, a great awakening will come. The day is rapidly approaching when there will be scientific prophets, and they will be looked up to, and not down upon, as are our present so-called fortune-tellers. Gradually, as generations pass, knowledge of the future will become more general, and will not remain the gift of a few individuals. But knowledge not intended for you will never be revealed.

This is an age of wonderful advancement. The conditions under which men live are changing with ever-increasing rapidity; and it is very necessary that man should keep pace and keep up with the profoundest changes. It is an admitted fact that there have been more changes in the conditions of human life in the last century than there have been in the previous thousand years. A century ago, inventors and investigators were but few, but now a large part of the race are inventors. You must be an inventor now-a-days to be successful. The manager of an office may not be an inventor of mechanical machinery, but he must be an inventor of business system. He must use his imagination and plan for the future. If he does not, his competitor will out-distance him.

In this century we will see changes which will dwarf those of the nineteenth century, as those of the nineteenth over-shadowed those of the eighteenth. We can see a gradual advancement in our lifetime, and there is no sign that this advancement will cease very soon. There is bound to be a continuance of the wonderful increase in the powers of man. Just how far this progress will go on, the advanced thinker will not attempt to say. We are gradually realizing the truth of Herbert Spencer's saying: “Man will advance as far above the present man of today, as the present man is above the ant.” We are ascending higher and higher.

Just at present we are entering the period of the greatest change that humanity has ever experienced. We are not advancing in big strides, but are traveling the road gradually. The race is increasing in knowledge; there is a gradual improvement in the blood and character of the race. The present is but a glimpse of what is to come—but a twilight of the dawn. Our dreams are gradually going to be realized. What this world will be two hundred years from today, few of us can imagine. Men will no doubt look back on us and think how ignorant we were—just as we look back on those who

lived two hundred years ago. Think of the conveniences we have, which did not exist two hundred years ago. This world holds many promises in store for those who are big enough to see them.

For the benefit of those who have not made a study of prehistoric man, we will go back to the time when he was on earth. He was not able to utilize the abundance of material on hand to make things, because his mental power was very limited. In the course of time, a gradual and marvelous change took place—savage man evolved to civilized man. At the same time the civilized mind began to shape matter into a useful form. The two progressed together. The more civilized man became, the more useful he made matter. At first, man could only imagine many of the things we have today, but now we can see in reality the palace, mansion, temple, or the wonderful steamship.

There were beings long before primitive man, who were stepping-stones to that early humanity. The primitive man was the stepping-stone to the Savage; the Savage was the stepping-stone to man of the present day. Then is it not reasonable to believe that civilized man is the fore-runner of another race?

ANIMALS FORETELL THE FUTURE, WHY NOT MAN?

If animals can tell in advance that winter is coming; that it is going to be a long and severe winter, with food hard to obtain, why cannot men? It has been definitely proven that before there is a sign of the cold season, and when there is no way to determine its character, the bear knows in advance what the weather for the coming winter will be. How is he able to foretell this? Instinct—you will say! What, then, is instinct? An instinct is a blind tendency to some mode of action, independent of any consideration on the part of the agent of the end to which this action may lead. An instinct is a propensity prior to experience and independent of instruction.

It is a well-known fact that, among the higher animal life, instinctive actions are performed at an age before intelligence or the power of learning by individual experience has begun to assert itself. It has been proven a number of times that the parents teach the young long before the latter are mature; but, as there are a great many instances where the young have never seen their parents excepting at birth, and some not even then, they could not possibly have been instructed by them. A scientific journal reported the following experiment: An American black bear was caught at the time of birth, when its mother was killed, and raised by its human keeper, and left

to grow up in captivity in a small park where no other bears were ever brought in contact with it. The last days of August, of a very hot summer, the bear began to make its winter home by excavating under the upturned roots of a hollow tree. It bestowed an unusual amount of labor on its den, and people who are familiar with the traits of animals said that a very long, severe winter was at hand. This proved to be true. The following year there was also a long, cold winter, and a deep den was made by the bear while as yet there was no sign of cold weather. The third year the winter was mild and the fall very cold, yet the bear delayed making the den until the fall was nearly over, and then built a very shallow den. Each year the old den was filled up by the keeper, and no opportunity given the bear for using the former one.

ANOTHER EXAMPLE OF ANIMAL FUTURE SEEING

The grouse of North America displays wonderful instinct in burrowing a long tunnel just under the snow. He sleeps in the far end of the tunnel, but directly overhead that end of the tunnel he makes the snow so thin that he can break through it with his wings and make his escape. If an animal enters the other end of the tunnel, the grouse awakens and goes on its way. In localities where their pursuers are dangerous, they make their tunnel longer, so that they will have more opportunity to get away. If they buried themselves deeply in the snow, they would not be able to escape. It is not by chance they make the roof so thin, in order to be able to escape, as the banks of snow are very deep at places. They must be warned of the coming danger. If they made a deep tunnel, they would be unable to escape, and would perish, therefore previous experience cannot be the explanation of this example of future seeing.

The study of animals has proven that there is a transmission of knowledge in advance of fact. But how can the future be told by mind? We will grant that it is possible to tell the past by telepathy. What has actually happened has impressed itself on the brain, or mind, in some form or other. Everything that has taken place is recorded in some way or other, and by utilizing certain powers it is possible to return it to the mind and memory.

Whatever is being done or said or thought is making a record which can be easily caught by telepathy. With what has not yet happened, it is different. It really has no existence of any kind, so far as we know. How, then, can man or animal know of it in advance? As no record could have been made, it is not possible for it to be repeated. But there is another law

which deals with this condition, and shows how the future can be seen when no fact in that future has as yet occurred. This we learn from the study of Cause and Effect.

To the average person there is nothing that seems as impossible as to foretell events which have not even started to happen, but, by going a little deeper than the surface, everything that is yet to transpire has really started. Everything that will occur can occur only by some connection with the living present. I will try to make this a little clearer.

Take, for instance, a toy engine, of considerable power, and start it running on a smooth floor in the midst of a number of toy soldiers. It would seem that, as there is no fixed track for it to go on, and as the soldiers are distributed about the room without any special arrangement, it would be impossible to tell which ones the engine will run into. We know that each soldier the engine strikes will be likely to divert its course, so that, while it may knock down fifty men, if you place these back in the same places where they have been and set the engine going again, the chances are that this time only a few of these same men will be knocked down. This is caused by the engine not repeating its first journey, as it is diverted by every man it strikes.

If chalk were on the wheels, you would find by the tracks thus made that these tracks were not duplicated at any place. Now, if you will wind up the engine a third time, and place the men in position again, and start the engine going, probably only five of those struck the first time would again be hit. You probably think they were hit by chance— if they were real live men you would say it was fate. However, the toy soldiers hit by the engine were not struck by chance either. The flight of the engine is not one of chance. These men who were hit the third time, that were also hit the first time, could have been foretold before the first engine started. Impossible! you say. How could something which has never happened have been foretold? The law of Cause and Effect controls the movement of this.

There is possibly nothing so difficult of belief by the average person as the idea of foretelling events that have not been started. But how do you know that everything which will take place has not already started? Nothing can occur except with some connection with the past. The man deeply enough versed in the movement of the toy engine could tell in advance every soldier that would be struck, to a certainty. The human mind is not at the present omniscient, and therefore cannot see the trend of events clearly,

but if the controlling power that is back of all did not possess this power, then we would have nothing but chaos.

Study the engine. It was pointed in a certain direction. If we would study the angles, as the billiardist does, we would know what object would be struck, and at what part of that object the missile would strike. Just how the engine would swerve would depend on the weight of the engine and the weight of the object struck. The intelligence which creates worlds is able to do problems in geometry and physics millions of years ahead of their demonstration.

The one with an all-seeing mind could follow out the journey of the engine from the direction given it at its start, and it makes no difference whether the victims were a hundred or a hundred billions, the process is the same.

Man is a free agent and can choose as he wishes, but his choice can be told in advance from the events that are now taking place. When he started to wind up the lower spring of the engine he may not have been decided at just what place on the floor he would place it, but something, perhaps, told him, "Put it here." If he had been a billiardist, he would have known how to place it so as to make a certain shot. If he had made a study of the course the engine would make, he would have known how to place it to hit certain men. The trifles control all acts of men. The all-seeing eyes know their value. The human mind does not yet realize the little whims and airy nothings that cause men to do one thing or another, apparently by accident, but mere trifles have a wonderful significance. Many a plot has been discovered by the barest trifle picked up at random.

THE WONDERFUL INFLUENCE OF MERE TRIFLES

Something was the cause of your setting the engine down and starting it going in a certain direction. When you wound it up the second time and started it going in another direction, something told you to do it. It is the little things which make up destiny. The great detectives receive their clues from the smallest of movements, which would be overlooked by most people. A small knoll of ground parts the waters of two rivers—one going east, and one west. If men possess the gift that is lodged in universal thought, all destiny would be easily read, down to the remotest flight of time. This power is possessed in a small degree by animal and man.

It is a power that can be developed, and it is well worth trying.

SCIENTISTS' VIEWS

Many scientists claim instinct is inherited, but if this is so, it does not lessen the value of the fact that animal life is given the power to look ahead. The grouse, for instance, make their tunnels without experience or teaching, for the young will do it, who have never been with others. When going into the tunnel they seem to know that they may be attacked, so they arrange for their escape. This is looking ahead. Man has yet to learn to look ahead.

SEEING AHEAD

It seems a remarkable fact that animals and birds know more about the weather in advance of its coming than any human weather bureau. They are able, a long time in advance, to tell whether we will have a long, severe winter, or a short, mild one. In a great many cases where the black bear has been studied, it has been noticed that the depth and structure of his den has always been suited to the kind of weather ahead. When the winter is to be very severe and prolonged, the bear commences to build very early. On the other hand, when it is to be mild and short, the digging is not started until late in the fall, and the work is slight.

Birds are also able to tell the character of the coming season. Squirrels, beaver, bees, ants, and all the wild animals also have this power. They all look ahead and gather food, and seek a place where it will be safe for them in the winter. We have abundant proof that the controlling power gives the knowledge ahead to birds and animals, and if we should study them, we may gain considerable information as to the coming winter.

WHY MAN DOES NOT POSSESS THE INSTINCT OF ANIMALS

We will have to admit that birds and animals are told of coming events by some power that considers it necessary to impart this knowledge to them. It is not given to man, as he is supposed to be able to find out for himself without the aid of instinct. He can study the animals and birds and find out much about the character of the coming winter; but there are many who may deem this wrong because in reality he is stealing his knowledge, for if it were intended that he should know it in advance, he would be told as well as the lower forms of life.

However, we must remember that man is given more freedom—he is left to find out things for himself. There is no patent on knowledge. No one has the exclusive right to it, and it cannot be said that he steals it. No matter how he gets it, where he finds it, he is welcome to it. Man has instinct, as well as birds and animals; and he can develop it, if he will but

try. The scientific definition of instinct is: "Knowledge without experience." "Instinct is the breaking of the subconscious mind into the conscious life of any human being."

THE ADVANTAGE OF SEERSHIP

All men and women may gain a clear insight into all matters, and look into the dark future; and, when they can, they will then commence to understand life. They are able to see clearly, and to acquire knowledge of facts which cannot be known by the ordinary senses. Seership is higher intuition. It will guide you in matters which are really very hard to solve by the use of judgment.

Next to intuition comes inspiration, and this is a genuine power which comes to many persons under great mental strain. Then the doors of subconscious mind are opened, and the conscious mind comes in contact with Universal Thought. Those who really do anything great in this world are inspired in this sense.

Following inspiration, there comes the power we call revelation. This is really Psychic Telepathy. It unfolds the life beyond the grave.

Intuition, inspiration and revelation are really grades of instinct. They are higher uses of the same faculty. Human instinct is knowledge secured from Universal Thought. It is the same knowledge by which birds and animals can tell what kind of weather we will have the coming winter.

To understand human instinct it is necessary for you to remember several things. Real instinct can be depended upon, and is always true, whether revealed to human life or to lower forms of creation. It never falsifies or misleads. It will not reveal anything but the real truth. This is acknowledged by all.

You were given instinct to use, but the majority of us make little use of it. Men think that only animals and birds have been blessed with this knowledge which does not come from experience, but this presumption is wrong.

Any universal fact that prevails in any species is instinct. It is inborn and is developed without the aid of experience or previous teaching. Remember, whatever comes to you by instinct is the absolute truth. It comes direct from Universal Thought. It is developed more in birds and animals, so they may survive conditions. Naturalists have discovered

abundant proof where Universal Thought has forewarned species so that they would not all perish.

Instinct is given to man for a purpose, but he can develop it or not, as he may see fit. Humanity is given vast powers of instinct, but satisfactory and clear use of it has not been made.

The difference between man and birds or animals is that the former has never stopped to consider why he thinks as he does. Any universal fact that prevails in any species is an instinct. Thus, when we build a philosophy of the hereafter, we are only following out the law. The habit is inborn, and comes to us without the aid of experience or previous teaching.

If you will study natural history, you will be surprised at the forethought given by Universal Intelligence for the protection from enemies. According to the great plan, the lower forms of life must remain on earth to propagate for the present. There is a special purpose for them which cannot be denied, and they are therefore protected against their living enemies by inborn instinct, and against the elemental enemies by special design. A few illustrations will here be given.

You will find that the color of the animal or bird is suitable to the conditions which surround it. For instance, the white color will keep off the heat of the sun; but in the far north, where all heat possible is needed, the white bears are made the color of the snow, while in the tropics the brown and dark bear and other animals also are given the protection of the color of the places they live in.

There are forms that change their color with each new position they take, and you may stand close to them and not see them because their color is adapted to their surroundings. This is another variety of instinct, and is just as important as to know what kind of winter is ahead. Their safety depends upon the knowledge given them.

Humanity is also given a protective warning which is very necessary for its safety. This is, of course, of a very much higher form, and man may heed it or not, but his safety depends on whether he accepts it. Universal mind cares a million times more for humanity than it does for the lower forms of life, where it is only necessary to warn birds and animals of the few dangers ahead, of the character of the coming winter, and the difficulties they face to keep alive and safe until the new era dawns.

It is not necessary to warn men concerning the winter that they will have; but where the Universal Thought only whispers a few things to the

animals and birds, it speaks to man in volumes of instinctive knowledge, so extensively, in fact, that all the methods it has set up for protecting our lives would make a library of books.

It has arranged for a larger amount of protective instinct for man than for all other life in existence. What is this protective instinct?

THE GREATEST STUDY OF TODAY IS THE SUB-MIND

The sub-mind, or second-mind, other-mind, or sub-conscious mind, as variously called, is that part of thought which connects humanity with the actual knowledge of the facts of the universe. It alone is true. The human mind is a dream. From the sub-mind all progress originates. Every step in discovery, invention, grandeur of ideas, inspiration or motive, and the commanding form of achievement, has been prompted by the sub-mind. It has been the means of lifting man out of the savage past. If humanity had to depend solely on the intelligence of the conscious mind, there would never have been the wonderful progress of the last generations. There would have been an improvement physically and mentally, but not a higher civilization, or a grander existence.

THE FUTURE

What is the future of this planet? Will it end as many have predicted? When will it end? These are questions that are being asked. Can those gifted with the powers of seeing the future tell? Those who have these powers developed know that there is no immediate prospect of the world coming to an end. It will endure for some time, but there is a rule of creation that, when a goal is reached, the end or change will follow soon. The human race has been gradually developing for more than a hundred thousand years; there has been a slow, but sure improvement. The last hundred years has seen the greatest advancement —the prehistoric man has evolved to the civilized man.

Primitive man inhabited the earth one hundred thousand years before our race arrived. The savage came, and from his race gradually arose the man of today, although there are still remnants of all predecessors.

Civilization came suddenly, but it stood in abeyance for about four thousand years. After another two thousand years the inhabitants were ready for further advancement. We are at the present time on the brink of a new era of advancement.

THE GOLDEN AGE

Some of our great scientists are now ready to admit that we are entering upon an age in which wonderful psychic power will be developed. Possibilities we hardly dream about at present will be realities. Some of these are:

1. Ships will sail without fuel.
2. Trains will traverse the continent without an engine.
3. Aeroplanes will draw their motive power from the air.
4. Light will be furnished day and night without the aid of coal.
5. The sun will be made to do the work of coal and wood, and will furnish all kinds of power.
6. Electricity will provide not only the working energy for producing light, but light and heat as well.
7. Vast storehouses of power will connect all homes and all places of business, so that the turning of a switch will bring light, heat and energy for all uses.

MEN WHO BELIEVE IN SPIRIT RETURN

Prof. Wm. James, Prof. J. H. Hyslop; the English scientists, Sir Oliver Lodge, Sir William Crookes; Alfred Russel Wallace; the French savant, Charles Richet, and his countryman, the celebrated astronomer, Flammarion; the Italians Guglielmo Marconi and Cesare Lombroso. Sir Oliver Lodge says: "The boundary between the two states —the known and the unknown is still substantial, but it is wearing thin in places, and, like excavators boring a tunnel from opposite sides, amid the roar of water and other noise, we are beginning to hear the strokes of the pickaxes of our comrades on the other side."

LESSON IX. THE DEVELOPMENT OF PSYCHIC TELEPATHY

This is bound to be one of our greatest studies. It is only quite recently that the value of developing this power has been realized. Its limitations are boundless, while its possibilities are the mightiest among all the gifts in existence.

The unseen forces are the real forces. By the persistent, patient, intelligent use of the thought elements, you may put in operation power which is invincible. But this depends upon you. No one else. Why? Because two are required in the giving of a gift, the receiving of a message. God himself cannot give you anything which you are unwilling or unready to receive. All the power that you can intelligently use will come to you, but you can never receive any until you are ready and willing to receive.

Psychic telepathy is the connecting of conscious mind with the sub-conscious. In telepathy the sub-mind has two divisions; one is used to carry physical knowledge to the physical mind, using any of the ordinary channels of communication; the other division is that which carries knowledge of psychic existence from non-physical sources to the sub-mind. This is known as psychic telepathy. This takes up matters that prevail in all the domains of Universal Thought, while physical telepathy deals with dreams and facts of human life.

It has been proven that every act of genius, every discovery, every inspiration, every invention, every new idea, has been given to the working mind by revelation from the sub-mind, and it is plainly to be seen that there is no line of study so important as that which will develop the way to connect this great fund of knowledge with the ordinary consciousness. The uses of physical telepathy are not as valuable as the use of psychic telepathy. The latter reveals to us knowledge of the whole universe, and tells the story of destiny.

The sub-mind has often been spoken of as the Under Sea, but this is used only as an illustration. There is no such thing as one layer of thought lying over another, only one is of greater importance than the other. The door to the sub-mind is usually kept closed to most people. Generally there has to be some great incentive, some inciting cause, some intense energy to open this door, and genius appears. All cases of extraordinary keenness in looking ahead and judging events prior to their happening can be traced to

the power of the sub-mind. It is by this agency that the higher knowledge is imparted to man. The civilized and progressive man is the only one who is made aware of the sub-mind.

FROM WHENCE DOES GENIUS COME?

Recently there was held a meeting of scientific investigators, and the statement was made that probably not one new idea nor any discovery or invention had ever been attained unless the knowledge that led up to it had first been given by the sub-mind out of the Under-Sea. At first this assertion was not agreed to by the others; several after-meetings were held to investigate it fully. One of the men, who ranks high in his conservative care for keeping within the bounds of absolute proof, said at a later meeting: "If we can become satisfied that this claim is true, it will explain all the progress of mankind better than any other law." After a number of other meetings had been held and further investigations had been conducted, all the members became of the same opinion.

We have abundant proof to sustain it. It is acknowledged generally as a well-established fact. There are a few men of science who are somewhat in doubt, but even they do not deny the possibility, but do not think it includes every extraordinary action of the mind. They think some men are gifted beyond the greatest of geniuses. One of these scientists said: "And thus genius seems to me to come from what might be called the Over-Sea of Universal Thought; for they seem to be higher up the scale of power." We, of course, have no way of determining that all the powers of extraordinary genius are sent forth from the Under-Sea, or not, but we will have to believe it to be true that most powers are so produced.

Our greatest inventors spend a great deal of time trying to get in contact with the knowledge obtained in the Under-Sea. They may not know anything about the Under-Sea, but that makes no difference. There are times that disclosures are flashed to them when they are not thinking anything about them; the instigation was started and taken up by the sub-mind, and finally imparted to the conscious mind, without the latter being aware that the solution was being worked out by the sub-mind.

WHAT SLEEP IS

"Sleep in this life is a withdrawal of the unreal processes of living, allowing the Under-Sea to come in control." This part is pretty well agreed upon by those who have made a study of this subject.

When the conscious mind becomes unconscious, the sub-mind comes in full control of the body and all the life within it. We have a mind for use in physical existence on earth, and we also have a sub-mind to assist us in sleeping.

When the conscious mind goes to sleep or rest, the sub-mind takes charge, and we dream. You may not know you are dreaming. As a matter of fact, it is only once in a while that we know we have dreamed. There have been tests of many kinds made, however, which show absolutely that at the very moment unconsciousness sets in, the sub-mind is awake and active, and things are happening. It seems strange that we dream all the time while we are asleep, but this is a fact. Sleep-dreams we have without attracting the attention of the conscious mind, and for this reason we can dream all the time without knowing it.

What work the sub-mind does is only made known to us by flashes, and when these take place the person who receives them is called a genius. Sometimes these flashes occur during the waking hours, but are, even then, the outgrowth of dreams which occur in sleep. You remember what you dream, only when the two minds are in a state of mutual transition. When you are in a real sound sleep you will not remember what you dream. The sub-mind then has complete control, and its transactions are not known, because the two minds are not together, or in a state of transition. If it was possible for the two minds to be awake at the same time, we would know everything, but this was not meant to be. Our Creator does not want us to know too much, for if we did, this dream of earth would lose all its importance in shaping the destiny of our lives. It is very necessary that there should be some things concealed from us, but we are given the opportunity to find out all it is good for us to know.

For centuries it has been known that a person remembers only what he dreams just on going to sleep, or just before awakening. This fact has been proven so many times that a very rich scientist said he would give a hundred thousand dollars to find a case where a person had a conscious dream when sleeping very soundly. When you lie down at night and are just able to doze, the dream occurs, for part of the conscious mind is still in control. It is the same when sleep is about over in the morning. The conscious mind is gradually getting control, and for this reason you can remember the dream. As a general rule, the dreams you remember are those which take place just before you awake.

Any act which will almost wake up a person, brings the two minds very near together, and then the conscious dream occurs. But never will you remember what you dream in a sound sleep. Many a time an inventor has worked long hours without any results. Being thoroughly worn out and tired by the strain of hard work, he may have dropped off into the first condition of sleep, and in a flash the solution which he has sought for hours or days comes to him. This has happened thousands of times. Men sometimes do not even know that they have been dozing. They will firmly assert they have not even been in a half-sleep, while those who happened to watch them know they were in a doze. These are important facts, as you will see later.

Because of this fact, a well-known investigator declared that he believed that no act of genius had ever occurred unless it had been inspired by the sub-mind in that transition period between waking and sleeping. He said: "Men think hard for hours, days, months and years; and there are no results; then they wear themselves out thinking; but some day, when alone, their tired brain falls off into a sleep —perhaps but a moment in duration— and the idea is born."

The changing of the conscious control to the unconscious control is a very important period of your life. This is why you will find that geniuses are very light sleepers, though they do not know it, as a rule. By being a very light sleeper, the two minds are brought very close together, and the conscious mind is learning a great deal from the sub-mind.

We dream all the time we sleep, as stated before, but the only period we know we have dreamed is when the two minds almost overlap each other. It is then the awakening mind gets a glimpse of wonderful knowledge.

There is a way in which the working mind (which is the mind we use in this physical life, and the only mind we are permitted to use at will) can be connected with the sub-mind, and thus learn knowledge which will be very valuable here and hereafter. This is very necessary. The sub-mind can reveal to us new knowledge of life here and hereafter. It is of the utmost importance that advances and experiments be made. There is room for the most remarkable experiments that any human beings have ever made.

It is a fact that the realities of human life come to us from the Under-Sea of Creation in our constructive dreams. Whenever man has been able to connect these constructive dreams with his working mind, he receives

new light and new knowledge. It is this new knowledge that has brought on the high civilization which exists today.

The two minds cannot have control at one time, but can be nearly in control, and it is in this brief period of meeting, like a flash, that the secrets of nature are disclosed.

There are a number of experiments now being made to bring the two minds together long enough to gain facts of the greatest importance. Many a time we have a dream so real that it is hard for us to realize, upon awakening, that it was a dream. Dreams actually seem like facts while they last. We wake up, and find they were dreams. When we awake, the other mind, which was in charge while we were dreaming, has lost control, and it is now wholly disconnected from the conscious mind.

We are apt to remember bad or unpleasant dreams much longer than dreams of constructive character. The reason for this is that the destructive dream is the action of the working mind displacing the other mind. It is the result of conscious thoughts. All bad dreams make an impression and haunt the person in the hours that follow awakening.

A constructive dream, being the work of the sub-mind, rarely ever remains. It is just as real while asleep, but it melts away the first few moments after awakening. This is very plain. It is an old saying that a bad dream lasts, but a good one is too good to stay. It would be just as well if we did not remember the bad dream, unless it contains a certain warning for us —and very often it does. There have been a number of well tested warnings given. For instance, a friend of mine was taking a trip on a train, and fell into a doze. She was awakened by an awful dream. She dreamed that she was riding in the rear observation car, the train had slacked up for some purpose, and another train bumped into it with an awful crash. The car was completely demolished, and she saw the dead lying all around her, she, herself, thinking herself badly hurt. Upon awakening, it was hard for her to believe that it had been only a dream. She felt like telling the conductor, but then thought it would seem foolish. She sat in her seat thinking of what to do, and something seemed to tell her to move to one of the front coaches. She summoned the porter and had her baggage taken to one of the front coaches, following him. Late that afternoon the accident occurred almost as she saw it —the rear coach was completely demolished and every one of the passengers but one was killed. The passengers of the car she was in were badly shaken up, but none seriously hurt.

The above is just one of the many instances in which people have benefited by their dream warnings.

When we dream constructive thoughts, it would be very useful if we could find out a way to know what we dream.

An inventor friend told me how he was benefited by a dream. He had been working on a patent for years without success. In a dream he saw the solution, but he thought it was simply a dream even while he was still dreaming. He said, loud enough for his wife to hear him: "Oh, this is only a dream—how I wish it were true!" The wife had made a study of dreams, and she knew it was very helpful to the dreamer if he be aroused, for if a sound sleep should follow the constructive dream, there would be no knowledge or remembrance of it later. Therefore, she woke him up gently, and said: "Write down what you have been dreaming." He jumped to his feet, went at once to the table, and wrote down a few words, but the principal part he could not remember. He returned to bed and went to sleep again, thinking of the part he could not recall. He again dreamed and saw the details of his invention. He had told his wife to remain awake, and if he showed any signs of dreaming to again awaken him, which she did, as they both knew that dreams occur like a flash, and can only be remembered when the conscious mind is returning. He was then able to write out the complete details of the invention he had worked months trying to perfect.

Another inventor friend has told me he received very valuable knowledge which helped him a great deal in his discoveries. He is of the opinion that all knowledge out of the ordinary comes to him in dreams.

He has made a study of dreams, and is convinced that dreams are followed by sound sleep, and only rarely do we remember them. He used his inventive genius in studying dreams and found that the most important dreams are not remembered at all. By his tests, he proved that dreams occur either when one is just falling asleep, or awakening. Those which we have when going to sleep are generally lost.

Then he started to study the sub-mind from which he thought all his discoveries came. He did not like the idea of having all his dreams wasted. He arranged a bell system connected with his bed. When he was restless in bed, the bell would wake him up, and he would write down anything he had been dreaming about. The same thing would happen in the morning after he got over his sound sleep. When he began to get restless, the bell would wake him. As you know, a sound sleeper remains perfectly still in the exact

position he takes when going to sleep. In this way this man remembered a great many of his dreams. He has been greatly benefited by them, and there is no reason why others should not be.

Many are experimenting in different ways so they will remember their dreams. The most successful method so far tried is to go to sleep at night, or, in fact, at any time, with the thought vividly fixed: "I am now going to sleep. In my sleep I shall dream. When I dream I shall know it is a dream. When I wake I shall remember what I have dreamed." This is what is called self-suggestion —a wonderful power when understood and developed. It will remodel a human being in a short time. It makes it possible to bring the conscious mind to the knowledge of the fact that you are dreaming while sleeping.

KNOWLEDGE OF THE HEREAFTER

Many believe that the Creator does not view with favor our acquiring knowledge of the hereafter, but this is not so. Man has been given the opportunity to find out all he can.

Scientists have been studying to determine the secret of creation as revealed by the microscope, but the farthest they have been able to go is to turn the atoms into an invisible blur. So far no real facts have ever been determined through the telescope, nor through the microscope. The knowledge that has been determined relates only to the physical conditions of matter, and not the secrets of creation. Those are hidden from both the telescope and the microscope. In studying what goes on during sleep, there is far more to gain than in the search for these secrets of the physical world.

Sleep is a habit, and not really necessary. It is well known and agreed to by those who have made a thorough study of the subject that we dream all the time when the sub-mind is on duty. This is what sleep was intended for. This is why the world was made to revolve on its axis and bring day and night. If it hadn't been for this, sleep would never have served its purpose. The earth has been revolving millions of years. It was started into motion long before it was needed. The object was to start the primal customs which looked forward to the coming of man on earth. The earliest life was plant life, and it took it up; then the birds and animals took to sleeping simply because the habit must be established for the coming race of man. Sleep, therefore, has been in vogue from the beginning, and all life needs it now automatically —from a long-established custom, though it really would not

have been needed if it had never been started. The all-seeing Eye looked far ahead when it set up the universal custom for the benefit of man.

Everyone needs sleep now because each is double. We have two minds—one to use in physical existence on earth, and one to assist in the working out of destiny. The question, then, is: was not sleep established for the purpose of bringing humanity into closer touch with the secrets of creation?

SELF-SUGGESTION AND WILL POWER

This is the means of imparting to the physical mind greater knowledge of the secrets of creation, when we established a waking consciousness of what occurs during sleep. If we could only know that we are dreaming, and grasp the power that reveals the dreams to us, we would then be able to establish communication with the Under-Sea of Thought. We have plenty of evidence to show that there can be a communication established with the Under-Sea of Universal Thought. Whenever anyone has been able to do this, he has received valuable knowledge.

In Prof. Dumont's works on Magnetism he shows you that whenever a magnetic person makes up his mind to accomplish something, he will do it if it is possible for a human being to do so. Without magnetism, no one can achieve anything worth having. Magnetism utilizes the wonderful Power of Will to win success. Whenever magnetism and will power are working in harmony, there can be no failure. The man who wills that when he dreams, he will remember his dreams at the time he awakens, will in time be able to do so.

We have abundant proof in the present age that human beings are able to reach the stage where, while still asleep, they become conscious of the fact that they are dreaming. This is not an easy stage to reach at first, but it can be accomplished by any man or woman who chooses to try, and will go about it in the right way, as we have suggested previously.

We speak of the sub-mind having charge while we sleep. But is this a sub-mind? It is capable of bringing us an abundance of knowledge of life that is beyond earthly existence. It will open up a very useful channel of knowledge.

A REVIEW OF THE PSYCHIC LIFE

In the lower forms of life, instinct is inherited. The higher forms of animal life, which are next to man, have the instinct more highly developed. The human person, not exactly civilized, uses both reason and instinct to

help him. The civilized man who has developed reason to a high standard, uses this as his chief guide.

No student of nature and history will believe that civilization has reached its limit. The race is not at a standstill. The race has attained all the powers that can be achieved by the conscious or working brain. By coming in contact with the sub-mind, many wonderful inventions have been made possible in the last forty years. It is very clear that the psychic age is close at hand.

The time will come when we will look on human life as a dream. In that dream we sleep, but what we dream is the real beginning of what is to happen in the future. Sleep will be looked upon as a means of bringing knowledge of the next life into the scope of this.

The hypothesis that invention, discovery, and genius in every form come from higher developments of the physical mind, has never been and never will be a proven fact. All knowledge out of the ordinary can be proved to have come from the one phase of sleep when consciousness is fading or returning.

You cannot find a single instance where the ordinary mind, it matters not how well developed, has ever been able to develop anything which has made any progress in the higher realms of civilization, but we have thousands of cases recorded where the sub-mind has given birth to such power. There is plenty of evidence on one side, but none on the other.

It is now quite generally admitted that all the problems, all the mysteries, all the discoveries and inventions that are the work of great geniuses, have been worked out and solved either in sleep or in some form of dozing, where the sub-mind came to the rescue. Edison, for instance, will work at a new invention for eighteen hours at a time, and has worked as high as thirty-six hours on an invention. In those last hours when he is almost in a doze, he solves the problem —the conscious mind and the sub-mind overlap each other and the latter is able to render assistance to the former.

We do not pretend to be making any new discoveries. These assertions are not ours. They have been proven by all thinkers and investigators who have made a study of this subject. You will find the scientific works admitting them. No one can deny them.

While we are awake we have the ordinary mind to see that the body is properly cared for. The purpose of sleep is to bring human life into communication with the Under-Sea that connects man with heaven. The

plan of the Creator is that we should enter sleep as we would the grave. Sleep and death have always been supposed to be alike. When you look upon the form of a loved one who is dead, it looks just as if it were simply asleep. The face has the same expression. Many a person has gone asleep at night, and, never awakening, has passed from one state to another without regaining consciousness.

We wish to impress you with the fact that the mental purpose you take with you when you go to sleep can be made to eventually control that sleep.

People spend a great deal of time in developing their will-power, but generally they do not know what will-power is. Will-power is magnetism charged with psychic energy, and it is able to pass over the gulf that separates the ordinary mind from the sub-mind.

If, when you go to sleep at night, you will determine that you will gain something from the sub-mind, you will sooner or later have your hopes realized. When you do, you will then receive knowledge of the greatest importance.

LESSON X. AN EXPLANATION OF GHOSTS OF THE LIVING AND THE DEAD

Thought ghosts are caused by the accumulated thought of a race of people around a subject, in connection with the local spirits of that part of the earth to which they are attached in thought. Some of these ghosts are war ghosts, national culture ghosts, patriotism ghosts, commerce ghosts, and religion ghosts.

The culture ghost of a living race is the totality of a nation's or race's development in taste and civilization, particularly as to art, government, and literature. The culture ghost spurs the people of a race on to improve themselves along national lines—in literature, in the arts, and in the observance of social taste and amenities. A ghost of this kind may tolerate the assumption or absorption by a people of certain features of the national life of another nation, but the national culture ghost work is to influence and modify the newly adopted features, so that they combine with the nature of the national culture ghost.

A war ghost is the national thought of, and inclination towards, war, supported by the thoughts of the people as a whole. It is the collective thought of living men.

The national thought ghost of patriotism is akin to the war ghost and the culture ghost.

Every thought ghost, from the individual to the ghost of the age, has its start, a period of building, a period of power, and an end. Between the beginning and the ending, the activities are controlled by the universal law of cycles. The duration of the cycles depends on the coherence of the thoughts which create and feed the ghost. When the last cycle comes, the ghost ends.

The ghosts of a living man—the physical ghost, the desire ghost, and the thought ghost—may be made up of different degrees and proportions. The physical ghost is the astral, semi-physical form which holds the cells and physical matter, called the physical body, in place. A desire ghost is the form taken under certain conditions by a part of cosmic desire, individual and appropriated by man. A thought ghost of a living man is the thing produced in the mental world by the continued action of his mind in one direction.

The ghost of a living man is made up of many combinations. In every combination one of these three factors will predominate. The thought ghost gives direction and coherence, desire furnishes the energy, and the physical ghost gives physical appearance where that is seen.

Sometimes a ghost will appear of the person of a blood relative, or of a lover, or a close friend whose physical body is many miles away. The apparition remains for a short time only—it may convey a message, or it may say nothing, but it leaves an impression upon the person who saw it about his work, or danger, or something else. An appearance of this kind is usually a combination of the thought of the distant one with some portion of the physical ghost, and a desire to send the message or get information. The intense thought of the distant one, of himself in his physical form, is connected with the relative or beloved; the desire as energy causes a projection of his thought with some of his physical ghost, necessary to give his thought and desire the appearance of a physical form, and so he appears in his physical form to the one thought of. The appearance remains just as long as he thinks of the person.

If a person has a great longing to find out the condition of the health of someone he believes sick, or to remember something he has seen, or a place he has visited, he may, by intense thought and desire, get this information from his physical ghost by projecting himself in thought. While he is thus in deep thought, and the combination (of his thought desire and physical ghost) is projected to the distant place, it may be that “he” may be seen, though he will not see anyone who sees him. He will see only the thing his thought is set on. The image here called “he,” seen by the person, will appear to him in street attire as a rule, though in reality he may not be so dressed. The reason is that when he thinks of himself as in the street, he naturally thinks of himself with his hat on and in street dress.

Unless you are experienced in going out in the thought form and thus gaining any desired information, no direct or accurate information will be gained as to the present condition—only an impression will result. In these cases the thought ghost will predominate over the other two.

A case where the physical ghost dominates over the other two, is the appearance of one in the moment of his dying. Many times have ghosts appeared to relatives in the act of drowning, of being murdered, of dying on the battle-field, or from accidents. In many cases it was learned

afterwards that the apparition was seen at the very time death occurred to the one seen.

Generally, ghosts of this kind are seen distinctly, and by people whose psychic vision is not developed. Very often, in the case of drowning, the ghost of the person, with drops of water falling from the dripping garments, the eyes fearfully and longingly fastened upon the beholder, is seen. The form appears solid, as in life. The reason all this is so plainly seen, and so lifelike, is that the physical ghost is separated from the physical body by the death, and the desire of the dying furnished the energy which drove the spectre in the twinkling of an eye over land and sea, and the last thought of the dying man gave to the ghost the direction of the beloved.

PHYSICAL GHOSTS OF DEAD MEN

The ghosts of dead men are of three kinds: the physical ghost, the desire ghost, the thought ghost. Then there are three combinations of these three. The physical, desire, and thought ghosts were parts of living men, who, upon the death of the physical bodies, depart to their respective worlds where they remain awhile; then break up, dissipate, fade out, and then enter into animate forms, but in time they will be re-collected and used to build other human personalities into which the soul will reincarnate on their return to earth.

The physical body is the ground in which the astral or form body is rooted. The astral or form body of the physical body becomes the physical ghost after death.

While in the physical body, or issuing from it, the form or physical ghost is in appearance somewhat like Smoke or carbonic acid gas; as to color, it is a greyish, reddish, yellowish, bluish, or silvery violet hue. The physical body is heavy, but has little density, whereas the physical ghost has little weight, but exceeds the physical body in density. It weighs between one and four ounces.

The process of dying begins by the loosening of the moorings of the physical ghost from the cells, organic centers, and nerve centers of the physical body. This starts at the feet and works upwards. Just as soon as the ghost leaves a part of the body the latter becomes cold, and numbness follows. Like smoke, the astral body curls and rolls itself upwards until it reaches the heart. There it gathers itself together into a globular mass. Then there is a pull at the heart, a gulp at the throat and it lifts itself out through

the mouth. This is generally how one dies, and the usual exit from the body. But there are other exits.

Though the astral body is now out of the body, it is possible that death has not yet taken place. The globular mass may remain as it is for some time, over the physical body, or it may take on at once the form of the physical. It may still be connected by the magnetic cord of life with the physical. Death does not take place until the magnetic cord is broken.

The magnetic cord of life is made of four coiling strands within three sheaths. It appears to the seer as a silvery strand or slender cord of smoke between the physical and the form above it. As long as this cord is not broken, the body may be resuscitated. Just as soon as this cord is broken, death takes place. It is then impossible for the astral form or physical ghost to reanimate the physical body."

The desire ghost and the thought ghost may separate from the physical ghost just at the time of death, and from each other just as soon as death takes place. Or, they may remain with the physical ghost for some time, or the desire ghost may remain with the physical ghost, and the thought ghost may be separated from both. Just which, is determined and depends on what the person thought and did during the life of the physical body. Nothing occurs after death that regulates these matters.

The conditions of the physical ghost after death, and particularly the desire and thought ghosts, have been determined by the activity or sluggishness of the mind and desire, by the application of, or neglect to apply the knowledge possessed, and by motives which influenced the thought and the actions of the person during his physical life.

If the mind and desire of the person were lazy and sluggish, and without aim or purpose during physical life, they may remain in a state of torpor for some time after death, before separation occurs. But if the desire has been forceful, and the mind very active during life, then, after death, the desire and the thought ghosts will generally not remain long with the physical ghost. In cremation the fires burn the physical ghost when its physical counterpart is burned. When the physical body is burned up, then there will be no physical ghost to manifest. Cremation, aside from its sanitary advantages, prevents the physical ghost from being used by its desire ghost—when the mind has gone—to cause trouble or draw force from living persons. When the globular mass has arisen from the physical body after death, it may take on one or many forms, but finally it will assume the form

of what was its physical counterpart. Wherever the physical body goes, the physical ghost will follow.

When the desire and thought ghosts are separated from it, the physical ghost will not depart from its physical body unless it is attracted magnetically by a person passing near it, or unless magnetically summoned to a particular place by the presence of a person with whom it was concerned during life. The physical ghost may also be called away from its physical body by certain persons we call necromancers, and these are able to make it appear under certain conditions.

Another case of a ghost wandering from its physical body may take place when the body is buried in or near a house which the person had long frequented during life. Sometimes the ghost may wander to a section of the house where the living one did certain things, or where habitual acts were performed by him. Then the ghost may be seen visiting those places and going through the acts as it did them in the physical body, as, for instance, if in the physical life, it was a miser and hoarded his savings, hid them in out-of-way places, and frequently went to see if they were still there, and fondled the coins and loved to hear them jingle. However, in carrying out this desire, the physical ghost would have to act in conjunction with the desire ghost, and would appear quite different than as only the physical ghost. As merely the physical ghost, it is seen only visiting the place and going through the motions mechanically, automatically, and without the eager glint in the eye, or the satisfied look which it possessed during such actions in life, when it had the desire which gave it animation, and when the mind lent an appearance of intelligence to the occasion.

It is easy to distinguish between the physical ghost of the dead, and that of the living man. The physical ghost of the dead has no animation, and drifts about without any special aim or purpose. When the physical body decays, the physical ghost loses cohesion of form. When the physical form commences to decay, the physical ghost clings to it, or moves around it like phosphorescence in the moisture of a decayed log which is seen in the dark, and the physical ghost disappears with the body as does the phosphorescence when the log crumbles to dust. The physical ghost is only a shadow, an automaton of the body, without purpose, and can harm no one. But if it is used as an instrument by certain forces, it is possible for it to do much harm. The physical ghost can pass through walls and doors, as

water goes through a sponge, because it is like water —matter of finer quality and lying closer together than the coarse particles of walls and doors.

The seer is able to see ghosts most any evening in cemeteries where there are frequent funerals. There he will see physical ghosts in various stages —from the newly formed physical ghost of a body recently buried, to the faint phosphorescence of remains in decay. The physical ghosts which remain near the bodies can be seen by anyone with clairvoyant vision.

Sometimes, under favorable conditions, physical ghosts may be seen in burial grounds by people who have apparently no clairvoyant sight. Ghosts are seen sometimes stretched over a grave, or in reclining position, and often they arise gently and float into the air so as to keep away from you. At times, ghosts may be seen standing beside the tomb, just as they did when still inhabiting the flesh, or they may be seated in a free and careless way, with elbow on knee, and head on hand, and they will look just as they did when in life they were thinking of something of a serious nature. They assume many different positions —sometimes their hands will be clasped behind the back, and, with head inclined, they will walk up and down a certain distance, as they did formerly when thinking over a problem. These are some of the many different positions in which the seer sees the ghosts when they are above ground before the physical body is decayed. After it is decayed a good deal, and sometimes when well preserved, the physical ghost may be seen close to the ground, or suspended in air as a thin smoke or a heavy fog cloud.

There are three factors that determine whether a ghost can be seen, namely: the physical body of the ghost, the prevailing magnetic influences, the psychological organism of a physical dead body.

The skin, flesh, blood, fat and marrow supply the physical condition, even if the physical body is in the last stages of decay. The proper magnetic condition takes place when the moon exerts a stronger influence on the physical body than does the earth. Any person who is psychically inclined at all, and who is sensitive to lunar and terrestrial influences, is able to see ghosts when the conditions are right. Anyone who is easily affected by different atmospheres of places, and on whom the moon and moonlight make impressions, favorable or unfavorable, is sensitive to terrestrial and lunar influences, can see the physical ghost when the two other conditions are supplied.

THE FAMILY GHOST

The family thought ghost is originated by one member of the family thinking over some certain feature, aim, trait or misfortune of himself or some one of the family. By continually thinking a certain thought, it increases in force and body, and becomes a complete thing, a definite entity of the original thought. When the idea of this thought ghost is communicated to other members of the family, they will value some of its deeds, and be impressed with the belief that, when seen, it appears to give warning of some impending misfortune—all of which the originator believed. This is how the family ghost is born. First, one member sets forth his belief and impresses the others with the importance and reality of the belief, and then, contributing his part of the belief, it adds strength and life and influence to the thought ghost.

The family ghost of misfortune is generally started by one of the family feeling that something is going to happen. This feeling is communicated to other members of the family, and then, if something does happen, it becomes a fact. The theory is supported, and the thought ghost becomes a reality in the minds of the family. The thought ghosts will generally appear to them as forewarnings; they continually live in the apprehension that something is going to happen.

That thought compels the things to happen. The family gives the ghost extra force by telling of the many warnings it has given of the disasters and tragedies in the family. The instances are generally much magnified by the family, and by this the ghost is nourished. The ghost furnishes the phenomena which supply the faith in the supernatural, and it will be likely to make the members of the family impressionable, and also is likely to awaken their astral senses of clairaudience and clairvoyance. Many people receive warnings clairaudiently or through clairvoyance. Many receive warnings through a certain word that is repeated at the same time, or there will be a certain family sign—as the sudden appearance of a man or woman or child, or an object in the shape of a dagger or cross—the shape will depend on what is to happen, whether sickness, accident, loss, or something else.

The death ghost is generally born in a curse. The curse is thrown at the person, or the suggestion about a person of his family is impressed upon his mind, and he builds up the mental spectre of death. When he passes beyond, or some one of the family does, the death is an established fact, and becomes a reality in the thoughts of the family, and is nourished by

their continued thoughts, as are other family ghosts. The death ghost becomes a fixed reality, or is expected to give a warning when some one of the family is about to die. It may use as its manifestation the breaking of a mirror or other furniture, or the fall of something suspended from the wall, a bird flying into the room and dropping dead, or it may choose some other manifestation which the family recognizes as the warning of the ghost that death is near for some one of the family.

There is not a case recorded where a warning was given and death was prevented, so these warnings are of very little practical use, outside of showing that everything is known in advance before it actually takes place.

All thought ghosts can be broken up by lack of nourishment. The family thought ghost will continue to exist as long as it is nourished by the members of the family. People outside the family, who may know of the family ghost, may remind them of it, but only those of the family can nourish it. Just as soon as the family loses belief in the ghost, it dies from lack of nourishment. Or, sometimes it is destroyed by the strong will of some member of the family. To destroy the thought ghost, all that is necessary is to do something that is contrary to the nature of the ghost. By doing this, it will have a dissipating effect upon the thought ghost, and it will also influence the minds of other members of the family, and stop them from supplying the nourishment which is necessary for the maintenance of the ghost.

PHYSICAL GHOSTS OF DEAD MEN

The appearance of physical ghosts is controlled by natural law, the same as everything else. Every living physical object has a form body within and around it. The physical body is composed of physical substance. The form of the physical body is composed of lunar matter from the moon, which the average person knows little of. Physical and lunar matter are really the same in kind; they differ in that the particles of lunar matter are finer and lie closer together than those of physical matter, and that lunar and physical are to each other as two opposite magnetic poles.

The moon is a magnet, and the earth is another magnet. There are certain times when the earth's attraction is stronger than the moon's, and at other times the moon's attraction is stronger than the earth's. These periods are regular and certain, and these constant alternating magnetic attractions cause constant circulation of lunar and physical matter, and cause the phenomena which are called life and death. What is circulated in the lunar

and physical matter is the life units from the sun. It is necessary to build up a physical body to have the life units of the sun, which are conveyed by the lunar matter into physical structure. After death and the dissolution takes place, the life units are returned by the lunar matter to the sun.

Every living object is affected by the magnetic attraction of the moon and earth. The earth pulls on the physical body, and the moon pulls on the form within the physical body. These magnetic pulls are what cause inhalations and exhalations of animals, plants, and even rocks. During physical life and until the body has reached the mid-day of its power, the earth pulls on its physical body, and the physical body holds its form body, and this draws from the moon. Then the tide changes; the moon pulls on its form body, the form body draws from its physical. When death is to take place, the moon pulls the form body out of its physical, and death follows. The moon continues to pull on the physical ghost and the earth on the physical body until they have been resolved back into their respective elements. These magnetic pulls are what cause what we call decay.

When the earth pull is stronger than the moon pull, the physical ghost will be drawn close to the physical body underground, or in its tomb, and it is rarely seen by mere physical vision. When the moon pull is stronger than that of the earth, then the physical ghost will be drawn away from its physical body. The pulsing or undulating movements of the physical ghost are generally the result of the magnetic action of the earth and moon. Because of this magnetic action, a reclining ghost will generally be seen a little above or below—but generally a little above—the physical object.

When a ghost is moving, it does not walk as if it was on solid ground. The moon's attraction is strongest when it is brightest. Then physical ghosts are most likely to appear. But on a bright moonlight night they are not as likely to be seen by the eyes not used to seeing them, as they are very near the color of the moonlight. They are easiest to distinguish under the shadow of a tree, or in a room.

The ghost often appears as if in a shroud or robe, or in a favorite suit. The costume it wears is the one that made the strongest impression on the physical ghost by the mind before death. One reason why physical ghosts so often appear as if in a shroud is that shrouds are the garments in which the bodies are last laid away, and the astral body or physical ghost has been impressed with the thought of the shroud.

The physical ghost will pay no attention to a living person unless the person attracts it. Then it may come towards the person, and may even put out its hand and touch or take hold of the person. What it does, depends on the thought and magnetism of the living person. The touch of the hand of a physical ghost feels like a rubber glove, or like the feeling of water when you are out in a row-boat and put your hand in the water. What the feeling from the touch of a physical ghost may be, depends a good deal on the state of preservation of its physical body.

A physical ghost cannot commit any acts of violence, cannot catch hold of anyone and hold him, nor can it make one do something he does not wish to do. The physical ghost is only an empty automaton, without will or motive. It cannot speak to one who attracts it, unless requested to speak, and then it will only speak in an echo or faint whisper, unless the living person furnishes the ghost with enough of his magnetism to produce a louder sound. If the necessary magnetism is furnished by the living, the physical ghost is able to speak in a whisper, but what it says will lack sense, as a rule. Undue importance should not be given to what it says. Ordinarily, the ghost's voice sounds hollow.

The odor of a physical ghost is that with which everyone is familiar who has been in a death chamber or with any dead body, or in vaults in which dead have been laid away. The odor comes from the particles which are thrown off from the physical body and thrown off by the physical ghost. Every living body throws off physical particles, which affect the living beings according to their sensitiveness to smell. The reason the odor of a physical dead body and its ghost is disagreeable is because there is no coordinating entity in the dead body, and the particles thrown off are, by the living organism, sensed through smell to be opposed to its physical well-being. If you have ever noticed it, you will remember a certain unwholesomeness.

If you are unable to see a ghost near a dead body, that is no reason to believe it is not there. As a rule, it can only be seen by a sensitive, but occasionally, when the conditions are just right, it may be seen by a person who is not sensitive, or at least does not know he is sensitive, and has not tried to develop his finer faculties. The person, however, who has seen a ghost, may, with little development, become a good sensitive, and, in time, a good seer.

Those who have never seen ghosts may not believe in them, even though they may be almost touching them. When they are very near to you, however, you will be likely to have a creeping feeling up your spine, or on your scalp. This feeling is caused a good deal by the fear, and picturing to yourself the possibility of the existence of that which you so far had denied to exist. Anyone who is determined to see a ghost, and who looks for one, will eventually have no difficulty in distinguishing between a ghost and his own apprehension or fancies of a ghost.

A physical ghost is without volition and can do no intentional harm, but a ghost can harm a living person by an unwholesome atmosphere which its presence causes. Sometimes the presence of a physical ghost has caused a peculiar disease to a person living near where the physical body of the ghost is buried. The diseases are not caused by the noxious gases which affect the physical body of the living, but by diseases which will affect the form body of the living. All living persons will not be affected in the same way, but those whose own form body, with the physical, attracts the physical ghost, and still does not possess the positive magnetism to repel the ghost—whether it is seen or not. In this case the physical ghost of the dead preys upon, and sucks the vital and magnetic qualities from the form body of the living person. When this takes place, the physical body does not contain enough vitality to perform its own physical functions, and, as a result, wastes and droops. Those who live near a burial ground and have wasting diseases, and are unable to secure relief from physicians, would do well to move to a more wholesome place, when they will soon note an improvement.

You can make a ghost leave you by willing it to go away. But by this you cannot drive it very far from its physical body, nor can the physical ghost of the dead be broken up or dissipated and disposed of as it is possible to dispose of the desire and thought ghosts. You can get rid of a physical ghost, if it will not leave the neighborhood, by locating the physical body, and having it burned or removed to some distant place, and then letting in the air and sunshine.

Everyone should understand what a physical ghost is, but it is not wise to hunt for them or want to come in contact with one, unless it be one's duty. Those who do not know what a physical ghost is have a dread of them, whether they believe that ghosts exist or not, but there are some that take great satisfaction in hunting for ghosts. They are generally prompted

by some spirit to do so. If anyone hunts ghosts, thinking that he will have a thrilling sensation, he will be likely to experience it, but it will probably be of a different kind of sensation than he expected to get. If one starts out to prove that there is no such thing as a ghost, he will be surprised and perplexed if he puts forward the necessary effort in his search, for, though he may not see a ghost, he will be convinced in the end that he is unable to explain certain phenomena he has heard or seen. This might not have been caused by ghosts, yet it will leave him in suspense, and although he may still believe that there is no such thing as a ghost, he will be unable to prove that there is not.

There are two kinds of living persons who come in contact with ghosts most. One is those who know of, or are appointed to, their work, as they fill a certain position and assist nature in accomplishing a certain end. The others are those who take a certain interest in doing the work. The ones that naturally take up the work have had the training of a previous life. The one that has chosen to do the work is an advanced seer, and is consciously assisting in a great work. One of his duties is to understand and deal justly with the ghosts of dead men. He does a very necessary work for nature. He also sees that the ghosts of dead men do not cooperate with the living to do harm. Dealing with the physical ghosts of dead men is the least important of his work.

I would not advise anyone who has not had a special occult training to try to communicate with the ghosts of the dead, as he would be running a great risk, unless he is prompted by a desire to assist in the cause, and not by a selfish motive—such as a wish for sensation. I mean by this that his researches and investigations into the phenomena of ghosts must be undertaken with the idea of adding to the sum of human knowledge for the benefit of humanity, and not merely to satisfy a morbid curiosity, nor to create a reputation for being an authority on Seership. Neither should his motive be solely to communicate indiscriminately with the spirits of the dead, or with those who have passed beyond the border. His motive for dealing with ghosts should be serious, and in order to do an unselfish act for the greater knowledge and good of the cause; he will then be protected against unseen forces. But if his motive is contrary to this, he will be very likely to suffer from the living as well as from the dead. Scientists who have attempted to prove that there is no such thing as a ghost, have

acknowledged that they have failed in their investigations. They have come in contact with mysterious forces which they were unable to explain.

Scientists have also tried to prove the immortality of the soul, but have not been successful; however, they have been able to prove the teachings of Seership —that physical, desire, and thought ghosts exist, though this does not prove the immortality of the soul. It only proves to those who are ready to believe that ghosts exist, but physical, desire, and thought ghosts will, in a short time, be dissipated. A ghost will only endure a certain time. Immortality is for man, and not for his ghosts.

LESSON XI. THE FUTURE EVOLUTION OF HUMANITY

You cannot understand what is to take place in the future, without, at the same time, understanding what has taken place in the past. Likewise, in studying the events of the past, you also learn of the future. In order to understand the evolution of the earth, you must observe the events of the preceding evolutionary periods. What we see today on our earthly globe is the result, in a certain sense, of the evolution of Moon, Sun, and Saturn. Those beings which had a hand in the evolution of the Moon have kept on with their development, and all that now belongs to the earth is the outcome of that development.

However, you are not conscious of everything that has been evolved from the Moon to the earth. Some of that which came over to us from the evolution of the Moon is only revealed to those who have developed Seership and are able to gain knowledge of the supersensual world. When you are able to gain this knowledge, you will become aware of the fact that our earthly planet is united to the supersensible world. This latter includes that part of lunar existence which is not sufficiently densified to be seen by the physical senses. We see that part, at first, just as it is at present, not as it was at the time of the evolution of the original moon. By clairvoyant consciousness you are able to see the conditions as they existed in the earlier period. The clairvoyant consciousness enables you to concentrate on the images, which gradually become a reality—in the sense in which we speak of the earth now as a reality—only in the future.

If you observe further, you will see that, in a certain sense, that which is taking place on the earth is rapidly passing into a future form, so that in it we have before us that which our earth will be in the future. The events in the world described will unite with the effects of earthly existence, out of which will arise the new world-being, into which the earth will be changed, as the moon was changed into the earth. This future form we call the Jupiter condition. The seer sees in the Jupiter state revelations of certain events which must take place in the future. The reason he is able to do this is that in the supersensible part of the earth which had originated in the moon, there are beings and things present which will assume definite form when certain events actually have taken place in the physical world. Thus it will be seen that in the Jupiter condition there is something which was predetermined by the moon evolution, and it will contain new factors,

coming into the whole evolution only in consequence of terrestrial events. This is how the seer is able to learn something of what will take place during the Jupiter state.

The beings and things which the seer observes have not the nature of sense-images; they do not even look like fine air-structures, from which effects might proceed which are even reminiscent impressions of sound, light and heat. They have not material forms by which they can express themselves. They can be seen by a seer or one with clairvoyant consciousness. However, in one sense it might be right to say that these beings have a body, but this body is within the soul-part, which manifests as being, for the time, like a mass of condensed memories which are carried inside the psychic being. The seer is able to distinguish, within their being, between what they are now experiencing and what they have experienced in the past and now remember. This last condition is contained within them. They are conscious of it, in the same way as an earthly human being is conscious of having a body.

The advanced seer is able to perceive supersensible beings and objects which are, in fact, highly developed forms of those present during the Sun condition, but which have now reached stages of existence as high as to be quite imperceptible to a consciousness capable only of observing the Moon forms. “While the seer is engaged in deep meditation, the picture of this world also divides into two. One reveals knowledge of the Sun state of the past, the other reveals a future form of the earth—that into which the latter shall be transformed when the totality of all that takes place on it and on Jupiter has been changed into the forms of that other world.”

That which the seer is able to observe of the future world, in Seership is called the Venus condition. In a like manner the still more highly developed seer is able to observe the future state of evolution which we call the Vulcan state⁷. This stands in the same relation to the Saturn state as the Venus condition does to that of the Sun, or the Jupiter state to the evolution of the Moon. In speaking of the past, present, and future of the earth's

⁷ The seventh and final stage of planetary evolution in the Theosophical scheme, following Venus. Atkinson describes it as a highly spiritualized condition that can be perceived only by the most advanced seer. The term derives from the mythological god Vulcan and corresponds to the planet Vulcan in occult cosmology.

evolution, we still mention the Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan evolutions.

Just as the seer is able to interpret these far-reaching conditions of the earth's evolution, so can he, in the same way, read the near future. There is a picture of the future that corresponds to every picture of the past. In order to understand this, it is absolutely necessary to do away with the idea that mere philosophical thinking on the subject will bring any definite results. Anything of this nature must not be investigated in this way. It would be foolishness, after you have become aware of the teachings of Seership in regard to the Moon state, to think you can discover the future conditions of Jupiter by comparing those of the moon and the earth. These conditions can only be understood when you have developed your clairvoyant consciousness; but after being investigated, they can be understood by others, whose clairvoyant consciousness is not developed.

The seer finds himself in a different position when he tries to determine the revelations of the future, from that occupied when he tries to fathom the past. The seer, after sufficient training, is able to contemplate future events with the equanimity with which he now does the events of the past. Future events arouse will and feeling; the past affects us in a very different way. Any person who is a thorough student, knows how true this is in regard to ordinary everyday life, but the truth is, as a rule, only half realized. The seer, however, understands it thoroughly, and is able to see the intimate bearing it has on the hidden facts of life, from the knowledge he has gained from the superphysical world. The seer is not permitted, for this reason, to give out all he knows. There are certain things, bearing on the future, which can only be imparted to those who are ready to tread the path which leads to the supersensible worlds. When they are ready, they will have acquired the mental attitude which gives to them the disinterestedness which is necessary to those seeking to master the teachings. This is why certain secret facts of the past and the present can be imparted only to those who are prepared for them. These are the facts that are so closely interwoven with future evolution that their effect on the human soul is very much like that produced by communications regarding the future itself.

That is why it is necessary for me to give in this work the information regarding the present and the future in the merest outline, instead of in a more detailed way. What is given here is only meant to spur you on to discover for yourself, and is not intended to appeal to love or sensation.

You will find the answers to your most vital questions ready for you whenever you are ready to receive them.

Just as we are able to see the great cosmic evolutions following one another, from the Saturn to the Vulcan period, so can we also understand the periods of shorter time; for instance, those of the evolution of the earth. We are no longer in ignorance of the mighty upheaval which put an end to the ancient Atlantean life⁸, and the successive periods of human evolution which have followed each other, which are known as the ancient Indian, the ancient Persian, the Egypto-Chaldean, and the Greco-Roman. The fifth period is that of today. This period commenced to rise in the eleventh, twelfth and thirteenth centuries, A. D., after a period of preparation starting in the fourth and fifth centuries. The Greco-Roman period commenced in the eighth century, B. C. When one-third of this period had passed, the coming of Christ took place.

During the period from the Egypto-Chaldean to the Greco-Roman period, the attitude of the human mind, and, in fact, all the human faculties, underwent a great change. In the first mentioned period what we now call logical reflection existed, but the knowledge man now gains through his intelligence he then gained in the way suited for that time, that is, in an inner way, very much like we receive clairvoyantly at present. He saw the things around him, and, while gazing at them, the conception or vision of them which the soul needed arose within the consciousness. Whenever knowledge is gained in this manner, the pictures of the physical sense-world are seen, and from the depths of consciousness there arises a certain knowledge of facts and beings which are not seen in the physical world. This was a remnant of the ancient clairvoyant power which all humanity once possessed.

Starting with the Greco-Roman period, humanity began to lose its psychic powers. Whereas previously all possessed this power, many now did not possess it. Intelligent reflection concerning things took its place. As time went on, these persons were more and more shut off from the

⁸ Atkinson refers to the legendary continent of Atlantis, which, according to Theosophical lore, was a prehistoric civilization that sank beneath the ocean. The Atlantean period is considered the fourth root race in human evolution, characterized by a decline in natural clairvoyance that preceded the development of intellect.

immediate perception of the spiritual world. This condition continued more or less during the whole of the fourth division of the past-Atlantean period; now only those who had preserved the old mental state as an inheritance were still conscious of the spiritual world. But these were mere remnants of an earlier time. The conditions had so changed that their way of receiving knowledge was no longer suitable. It is a well-known evolutionary law that as new faculties are added old ones are lost. Human life then adapts itself to these new capacities, and can no longer properly use the old capacities.

But there were some who began to add to the powers of intelligence and feeling, and gained other higher powers by which they were once more able to penetrate into the spiritual world, though they were compelled to develop in a different manner from that of the students of the old dispensation. The latter did not have to take into consideration those faculties of the soul which were developed only in the fourth period. The science of Seership taught in this work, and adapted so as to be of practical use to the present generation, began to be developed in the fourth period. But it was only at the beginning—in its infancy; it took a long time for it to reach maturity—until the fifth period, in fact. Those who tried to gain knowledge of the supersensible worlds could learn something of the higher regions of existence by using their imagination, intuition and inspiration. Those who were content to develop only the faculties of reason and feeling, could learn only through tradition what had once been personally known through clairvoyance. This was passed on in writing or word of mouth from generation to generation.

Those born later could know nothing of the real nature of the Christ-event, excepting what they learned from traditions. There were still some who possessed the old faculties of perception on the higher planes, and by developing these faculties they ascended higher, in spite of their disregard of the new powers of intelligence and feeling. It was through them that a transition was still preserved of the old method of initiation to the new. Some of these also lived in later times. The essential characteristic of the fourth period was that of being able to exclude the soul from direct communion with the psycho-spiritual world. The human faculties of intelligence and feeling were thereby invigorated and strengthened. In those who had developed the powers of intelligence and feeling, the soul still retained memories of the past every time it incarnated, until it reached the fifth period. As a certain compensation for the loss of the faculties by which

they could penetrate into the higher world, mighty traditions of the ancient wisdom then existed, and although they could not know that this was true, still, they felt confident of their knowledge of the higher worlds.

However, there were still some who had developed the higher powers of knowledge in addition to the faculties of reason and feeling. It remained for them to learn the facts of the higher worlds, and particularly of the Christ-event, which they did by supersensible perception. From that time on there were always enough of these souls to pass on the knowledge to others, just as fast as they were ready for it.

It was planned that Christianity would be extended when the capacities for superphysical knowledge were developed in the large majority of humanity. It was necessary that there should be a strong force to lead individuals who could not, themselves, see the Supersensible world, in order to have them believe in it. Although there were many who could not behold the supersensible world, they could rise into the higher worlds through imagination, inspiration, and intuition. These were the successors of the old Initiates. It remained their work to perceive through their own faculties what man had been able to learn through ancient clairvoyance, and through coming in contact with the higher world.

In the new Initiates, therefore, were embodied all that the old Initiates had, but they also possessed the higher knowledge concerning the mysteries of the birth of Christ. However, this teaching could only be given out in small portions, for the faculties of intellect and feeling were to be strengthened in the human soul during the fourth period. While this was taking place, the teachings had to be kept somewhat of a secret. Then the fifth period started. By this time the intellectual faculties had been developed to a very high degree, and have continued to develop to the present time, and will reach a still higher stage of development in the future. This process has been going on slowly from the twelfth and thirteenth centuries, but developing much faster after the sixteenth century.

After the new powers of intellect were developed, the people began to lose their faith of former times, and the traditional wisdom gradually lost its hold over the human soul. On the other hand, from the twelfth and thirteenth centuries onward there was an ever-increasing stream of knowledge flowing into the soul, which was a kind of clairvoyant consciousness. Many by this time had reached a stage by which they were ready for the “secret doctrine” to flow into them, which at first was

imperceptible. This is why, up to the present time, the vast majority have not been made aware of the knowledge, and they could do nothing by maintaining an attitude of denial. However, that which is intended to be will eventually come to pass. The “secret doctrine” will continue to take possession of humanity, and will continue to increase for the present at least.

The superphysical world can only be investigated when the requisite powers, as described in this book, have been acquired. Once these powers are developed, the very soul forces which are the result of the evolution of the fifth period can be understood. The further along the path the student ascends, the more satisfaction he gains from this knowledge. We are now rapidly advancing to a period when such facts can be absorbed by universal consciousness, much more than was formerly the case. This is the point of view from which these teachings are given out.

It is a fact that Seership can only be developed when the requisite powers, as described in this book, have been acquired. These soul forces are going to be developed very rapidly, as the result of the fifth period. The inner side of the development of Seership will become more associated with the exoteric side. What you will be able to learn through imagination, inspiration and intuition in regard to the higher worlds will assist you in shaping your everyday life, controlling your ideas, feeling, and will. This secret wisdom will become more manifest, and the inner force will more and more penetrate your life.

All occultists know that, through the fifth period, knowledge concerning the supersensible world will flow into human consciousness; and that when the sixth begins the human race will come into possession of that which they possessed at an earlier time —clairvoyance, which at present is dim in most people. But nothing is ever the same. When these powers are restored they will be different from the old. In the former periods the soul's knowledge of higher worlds was not penetrated by its own forces of intelligence and feeling. The knowledge was received instinctively. In the new epoch it will not have intuitions, but will understand them and feel them to be the essence of its own future. The soul will be able to verify the facts it learns. It will not make the mistake it makes at present. The moral law of human conduct will be better understood. The attitude of the mind, such as this, will have to be developed a great deal in the sixth period.

In the third period —the Egypto-Chaldean— the soul could still perceive certain facts of the superphysical worlds, but at the end of this period this perception was fast disappearing. The intellectual powers were being made ready for their evolution, and before this could take place man must be shut off from the higher worlds. In the fifth period the supersensible facts which in the third period were perceived in clairvoyance, are again developed; but they are of much higher order, and are now being interpreted by the intellectual and emotional life of the individual man. This makes them totally different from what they were during the early periods. In the ancient periods, impressions were perceived of the higher worlds, but were felt as forces driving men out of the spiritual world to which they did not belong. However, as they acquire the development in the future these impressions will be felt as those of a world into which man is growing.

During the fifth period, the characteristics of the third are revived, in order that the soul may be perfected in that which it has acquired during the fourth; and in a similar way will things happen in the sixth period in relation to the second, and in the case of the seventh with regard to the first —the ancient Indian civilization. All the wisdom of ancient India will reappear in the seventh period.

There are going to be great changes in man's earthly environment as evolution proceeds. When the seventh period has run its course, the earth will experience another upheaval like that which took place that separated the Atlantean from the post-Atlantean times. A new earth will then start its evolution in seven divisions. The human souls which will incarnate will be of a higher level than those during the Atlantean period. Only those will be ready for the re-birth who have developed into their souls the qualities that made possible the influence of the Greco-Roman age, and the periods following it.

Those souls which have reached a stage where they are ready will be re-born on this new earth. The others must remain behind, although up to that period they had been able to choose whether or not they would create for themselves the conditions necessary to advance with the others. Only those who have developed themselves will be ready for the conditions arising after the next great catastrophe; those who, at the point of transition from the fifth to the sixth post-Atlantean period, have acquired the power to interpenetrate supersensual knowledge with the forces of intelligence and feeling. The fifth and the sixth are very decisive periods. The souls which

have acquired the goal of the sixth period will, it is true, continue to develop correspondingly in the seventh, but those who have neglected their opportunities will find the conditions altered, and have but little opportunity to acquire the neglected task. It will be some time in the future before they will have the chance to develop themselves.

Thus does the world advance. Those who neglect their advancement will have the opportunity again, but they will have a long time to wait. By clairvoyance we are able to observe not only those changes in the future in which only the earth takes part, but also those which take place in conjunction with the heavenly bodies around and about it. In time, the terrestrial and human evolutions which have advanced themselves far beyond the ordinary, so that they had to detach themselves from the earth in order to have the others catch up to them, will be able to once more unite with the earth. In time, the moon will be united with the earth again. The reason for this is that there will be a sufficiently large number of human souls that will have the inner power which will make it possible for them to render the moon forces fruitful for further development. This will take place at a time side by side with the high development which a sufficient number of human souls will have acquired. But there will be another group which have chosen the path of evil; these latter souls will have committed so much evil and error, and their Karma⁹ will be so bad, that it will be necessary that they become separated from the rest, into the erring section of humanity which will oppose all that which is good. Those on the right side will acquire the power of using the moon forces, and will be able to transform the evil section, so they will be able to keep up with the advancing evolution, but as a separate kingdom. The good work will continue until a good part of humanity, the earth, then reunited with the moon, will, in time, unite with the sun again, and also with other planets.

Then there will be an intermediate period, and the earth will be changed into the Jupiter condition. There will be no mineral kingdom in this period. The forces of what we now call the minerals, will then be transformed into

⁹ A central tenet in Hindu, Buddhist, and Jain philosophy, karma refers to the universal law of cause and effect whereby an individual's actions in this life determine their conditions in future incarnations. Atkinson uses the term in this traditional sense, linking it to the idea that every deed generates a moral obligation that must be balanced.

vegetable forces. The vegetable kingdom, however, will be quite different from the present one; it will appear in the Jupiter state as the lowest of the kingdoms. The next higher kingdom will be the animal, which, also, will be greatly transformed. The next is the human kingdom —the descendant of the evil community which previously inhabited the earth. Then will appear the descendants of the good humanity of earth, as a human kingdom on a higher level.

Those who now have reached the last kingdom will be the Guardians of the Threshold¹⁰, and it is their work to assist those souls who have fallen in evil ways, so that they may be able to gain admittance into the true human kingdom.

In the Venus condition, the vegetable kingdom will also have disappeared, the lowest will be the animal kingdom, which has once more been transformed, and there will be three kingdoms of different stages of perfection. During the Venus period, the earth will remain united with the sun; but during this time Jupiter will have changed to a certain point where the sun separates it once more from Venus, and the latter will be helped by outside influences. There will then again be a union between the sun and Jupiter, and the transformation gradually passes into the Venus State.

During that state, another planet detaches itself from Venus, which contains all kinds of human beings which have opposed evolution, an “irredeemable moon,” which is followed by a state, the character of which it would be impossible to describe, because it is so unlike any experience men have ever had. Finally, humanity will pass on into a spiritualized state of existence —to the evolution, which I will not describe in this work.

You will see that to the beings of the present generation will come the highest idea of human evolution conceivable in man; he must attain spiritualization by his own effort. That which he builds up in the soul is what he will be in the end. Slowly he rises to the mighty impacts of the universe surrounding him, and has a faint premonition of the spiritual beings behind the impressions he has received. These beings are recognized at a later period. The human heart feels this wonderful state. Anyone can

¹⁰ A term used in Theosophy and occultism for the beings that guard the entrance to higher spiritual planes. They test the aspirant's readiness and block those who are not purified. In Atkinson's future vision, they are humans who have attained the highest kingdom and assist fallen souls.

realize that his own inner experiences of intellect, feeling and character are the germs of a spiritual world of the future.

Your liberty depends on foreknowledge and predestination of future conditions, and your freedom of the future depends just a little on the arrangement of predestined things —as does the liberty of action in regard to living in a house a year from now, the arrangements for which you may be making now. You are permitted to be as free as can be, according to your innermost being, in the house you have built; and you will be just as free in the Jupiter and Venus state as has been made possible by your inner life, subject to the conditions of these two states. Your freedom is not controlled by predestined fate, but by what the soul has made of its opportunities.

The earth condition contains that which has been developed within the preceding Saturn, Sun and Moon states. The earth man finds wisdom in the processes going on around him. This wisdom he has gained as the result of what has happened in the past. The earth is the descendant of the “old Moon.” The present earth is at the beginning of new evolution, into which a new force is to be introduced. It will make man feel himself an independent member of the spiritual world. The reason this will take place is that his ego will have formed within him during the earth period by the Lords of Form, as was his physical body on Saturn by the Lords of Will, his vital body on the Sun by the Lords of Wisdom, and his astral body on the Moon by the Lords of Motion.

Through the separation of the Lords of Will, Wisdom and Motion¹¹ we have manifested Wisdom.

Through the work of these three kinds of spirits the beings and processes of earth can harmonize in wisdom with the other beings of the world. The Lords of Form are responsible for man having his independent ego. This ego, in the future, will harmonize with the beings of the earth, of Jupiter, of Venus and of Vulcan, through the force gained to the existence of wisdom during the earth life. This force is love, which must be developed into a cosmos of love. There must be love in everything the ego unfolds.

¹¹ In Theosophical hierarchy, these are spiritual beings that guided early stages of planetary evolution: Lords of Will on Saturn, Lords of Wisdom on the Sun, Lords of Motion on the Moon. Their work prepared the physical, vital, and astral bodies of humanity. Atkinson uses them to explain the origin of wisdom.

The germ of love is planted in the innermost core of human nature; it must penetrate through the whole of evolution. There can be no higher development without love. Everything that man will achieve will be by the right sowing of seed which will represent love. The greater the love, the greater will be the creative force of the future. From love will grow that wonderful spiritualization. The more spiritual knowledge flows into human and terrestrial evolution, the more force will be stored up for the future. Spiritual knowledge is transformed, through its own nature, into love. You have been given a good description of the whole process, beginning with the Greco-Roman, and up to the present period, showing the way in which this transformation is to take place, and why so great a part of its development must be in the future. Gradually what has been preparing as wisdom on Saturn, Sun and Moon, is active in the physical, etheric and astral bodies of man; it appears there as the Wisdom of the World, but within the ego it is intensified. From the earth period onward, the wisdom of the outer world becomes inner wisdom, and, when this is concentrated, it becomes the germ of love. Wisdom leads to love; love is the essence of wisdom, reborn in the ego.

THE ETHERIC BODY

The general impression obtained by a seer of the etheric body is as follows: As the individual stands before him in his physical body, he can abstract his attention from what the physical eye sees —and he is then able to see clairvoyantly into the space occupied by the man's physical body. The training of a seer wonderfully develops his will. This increase in will power is necessary in order to withdraw the attention from the mind, and also that he may see the physical body standing before him, of which he must have no impression. This increased power comes naturally to all who gain supersensible knowledge. When this is realized, the seer may gain his first general impression of the etheric body. Within his soul there will arise an inner sensation, and then becomes vivid, and he is able to say he sees the etheric body. Next he will perceive the separate organs and currents of the etheric body. The astral body and other principles of human nature may also be described in like manner.

THE ASTRAL WORLD

As long as we observe the physical world only, the earth, as man's dwelling place, appears like a separate planet, but when supersensible knowledge is gained, this separateness ends. For instance, the imagination

perceives the Moon condition, as developed up to the present, and at the same time perceives the earth. The world which is entered in this way is such that not only the supersensible part of the earth belongs to it, but there are also other planets which are physically apart from the earth. In this way, he who has knowledge of the higher worlds observes not only the supersensible regions of the earth, but at the same time the supersensible part of other planets. When the inner astral body is set free by sleep, it belongs not only to the conditions of earth, but to worlds in which other regions of the universe take a part. These worlds also influence man's astral body even when he is awake.

YOUR LIFE AFTER DEATH

When men's bodies go to sleep, their souls cross the border to the Unknown Country, and recover all they have lost, and gain all of that which they have hoped for which is best for them to possess.

You have read how the astral body still remains joined to the etheric body of man after death. During this time there still remains a recollection, gradually growing slighter, of the life just ended. The time that you retain the recollection varies in different persons. This is controlled by the force with which the astral body clings to the etheric body, and on the power which the former has over the latter. You usually retain the memory of a past life just about as long as you can keep awake in this life before falling asleep.

But even after the etheric body is detached from the person after death, there still remains a part of it which man uses in his subsequent development. This is often referred to in occultism as the extract, or essence of the etheric body. This contains the result of the past life, and is the vehicle which is used during the spiritual development between death and a new birth.

The time between death and a new birth is determined by the law that the ego does not return to the physical-sense world until that world has been transformed, so that the ego will experience something new. It stays in the spiritual regions until the earth undergoes a change. The universe is continually changing. The relationship between the sun and earth changes the universe. There are certain cyclic repetitions. The point in the vault of heaven at which the sun rises at the beginning of spring, makes a complete circuit in the course of about twenty-six thousand years. Hence, the vernal point moves, in the course of the period mentioned, from one region of

the heavens to another. In the course of the twelfth part of the time, that is to say, in about twenty-one hundred years, conditions on the earth have changed so far that the human soul can experience something new since its last incarnation.

The experiences of an individual vary according to whether the incarnation is as a woman or a man. Generally, each individual incarnates within a certain time—one as a man, and one as a woman, but even these are controlled by their former earthly experiences.

THE WONDERFUL JUSTICE OF THE LAW OF LIFE

In order to understand man's life between birth and death, you must know the changes in the physical body and its senses. In physical birth we see a human being coming from its maternal covering. Before birth, the embryo shared the forces with its mother's body, but they are present independently in the child after birth. After the birth of the ego, man adapts himself to the environment he is born in, and which, is just suited to his ego. Then there comes a time when the etheric body retraces the process of its development from the seventh year onward, in reverse order. Before this, the astral body had been developed in such a way as to unfold all that was present at birth, as the embryo after the birth of the ego enriched itself by the experiences gained from the outer world, and then at a certain time commences to feel spiritually its own etheric body. It then lives on its etheric body; the astral body also begins to draw from the physical body. The final decay of the physical body at old age is the result of this. The human life is, therefore, separated into three periods: a period of unfoldment for the physical and etheric bodies, a period in which the astral body and the ego develop, and a period when the etheric and the physical bodies are changed back again. The astral body, however, plays a part in all these events which take place between life and death, as it is really only born in a spiritual sense—only between the twelfth and sixteenth years—and as it must, in the last period of life, draw upon the forces of the etheric and physical bodies, that which it is able to do by its own powers, and, naturally, will evolve slower than if it were not within a physical and etheric body. When death takes place, and the physical and etheric bodies have fallen away, evolution during the time of purification goes on in such a way that it takes only about one-third of the time of life between birth and death.

THE SPIRITUAL WORLD

By means of what we call our imagination, inspiration, and intuition of the higher regions of the spiritual world, we gradually ascend into those regions, within which dwell the beings who have to do with human and cosmic evolution. When you have developed such a faculty, you can intelligently trace human evolution between death and a new birth in a way that will seem to you possible and comprehensible. There are here also higher regions of existence that we can only briefly indicate. When you have developed your intuition so you can receive supersensual knowledge, you live in the midst of a world of spiritual beings. Even that which humanity is interested in today, extends upward, in a certain sense, as far as the world of intuition. During death and birth, man receives impulses from yet higher worlds. He does not, however, experience these impulses directly; they are given to him through beings of the spiritual world. When these are felt, everything that happens to man is revealed. These higher beings require special conditions in order that they may guide you, which can only be understood by means of a cognition that transcends intuition. Thus, during your period on the other side of the veil, you have glimpses of worlds which are of such a nature that the most highly spiritual features of the earth are, in these higher realms, among the lowest. Decisions which we would consider very wise here, for example, in these higher planes would be considered very ordinary. There are regions above the intuitional in which the cosmic plan is woven out of spiritual causes.

No doubt there are many who will want to know whether inner concentration, and the other methods described to give supersensual knowledge, will permit man to see only in a general way what takes place between death and a new birth, and other spiritual events; or whether it is possible to observe definite events and beings, as, for instance, a loved one who has passed over. When you have gained the capacity of seeing into the spiritual world, you are also able to perceive definite events which occur there; you also acquire the power to put yourself into communication with individuals living in the spiritual world between death and a new birth. I feel it my duty, though, to advise you not to do this until you have passed through sufficient training, otherwise you will not be able to distinguish between illusion and reality. Without due instruction, you are likely to fall a victim of innumerable deceptions.

The training it will be necessary for you to go through before you will be able to observe supersensible knowledge, also will develop your ability to trace the post-mortem life of a special individual after death has taken place, and it will also enable you to observe and comprehend the psychospiritual beings who, from the invisible worlds, work upon those who are manifest. You are usually only able to observe the individual cases, however, according to the law of universal sublime knowledge of the spiritual world—regarding the world and humanity—which concern every human being. The desire for one without the other will generally lead one astray.

This work deals with investigations which are beyond the confines of intelligence limited to the world of the senses, but nothing has been said which may not be grasped by the ordinary person who is unprejudiced and who has developed his reasoning powers. This book I have prepared so you can prove for yourself the value of the teachings, and you do not have to depend on “blind faith.” I am quite aware that these teachings would mean little to cautious readers, if they rested on blind belief, but they can be grasped and demonstrated by an unbiased person. I realize that it is very easy for “blind faith” to confound folly and superstition with truth, and there are many who have been content to accept the supersensual on mere faith, and who will be likely to be of the opinion that the facts set forth in this book are too great for the powers of thought to understand. However, it is not a question of merely making certain communications, but, rather, of presenting them in a manner consistent with a conscientious view of the corresponding plane of life. I am quite aware that this is the plane which charlatans and unscrupulous persons have written so much about, and knew so little of, and where knowledge and superstition come into such close contact that they are very likely to be confused.

LESSON XII. SEERSHIP BUILDS A CONSTRUCTIVE LIFE

Seership can be developed if you will make a close study of all the teachings set forth in this volume. It will develop a keen analysis, and your higher instinct. Throughout this work there are many Psychic Facts. These you will be able to absorb, and they will lead you on to the inspiration which comes when the gates of the Under-Sea are Open.

Everything that exists in heaven has had its beginning on earth. The human life is constructive when it is influenced by the impulses which begin on earth and end in heaven.

There is nothing I know of which will be of greater help to you than repeating the three following prayers daily. These should be uttered silently, with intense earnestness and sincerity of heart.

THE THREE PRAYERS

The MORNING PRAYER should be uttered on awakening; and it is as follows: "Our Father who art in heaven; Thou art our Creator and my Creator; Thou dost know my inmost thoughts and purposes, and my most secret deeds; give me this day strength of mind, strength of heart, and strength of life. Let Thy Divine Presence abide with me."

The NOON PRAYER is as follows: "Our Father who art in heaven; Thou art our Creator and my Creator; teach me purity of heart and cleanliness of mind and body; and inspire in me the highest uses of all my faculties. Instill in me the blessedness of home life, the sweetness of home love, and the power of home religion." If you possess as yet no home, the last sentence should be changed to the following: "Instill in me the desire to secure for myself the blessedness of home life, in order that I may know the sweetness of home love and the power of home religion."

The EVENING PRAYER is as follows: "Our Father who art in heaven; Thou art our Creator and my Creator; bring me into the great light of knowledge, and show me how to live in this world so that when my last sleep shall come, I may pass into a blessed immortality."

The last prayer should be uttered just as you are about to go to sleep. If you do, you may expect wonderful effects. The best results are secured when there is intense earnestness and sincerity in the prayer. Throw all the energy of your character and nature into all three prayers, and you will notice a wonderful change in your life.

THE MANY PHASES OF SEERSHIP

By Seership, you will now understand we mean that you are able to use the subconscious mind, as it is generally called, but which we call the superior consciousness, and we believe you will agree with us that this is a much more appropriate term.

Of course, the author believes absolutely, and knows that everything stated in this volume is true, as he has experienced it himself, but he does not want anyone to take his word for it. You must convince yourself. No one can study the facts set forth throughout this work with a serious and honest spirit, and then reject them. There are, of course, many extraordinary facts stated, but a number of these are of very frequent occurrence in everyday life. They can be produced almost at will, providing you place yourself in the condition demanded by their very nature.

WHAT THE EXTRAORDINARY CONSCIOUSNESS IS ABLE TO DO

The superior consciousness can turn tables; it can write automatically; it can communicate with our inner self; it can appear as phantoms or ghosts; it can cooperate with our ordinary consciousness (which it does in experiments of clairvoyance and intuition); it can do away with all obstacles that banish or conceal thought; it can pass through solid bodies; it can read our very souls and the secrets of the past which we have forgotten; it knows our intentions which we, ourselves, do not yet know. It is able to reveal to us from a mere ring belonging to a person now far away, the secrets of that person. Just think of that: by merely handling some object you impress the object so it will enable a person of extraordinary consciousness to know as much of the life of the absent person as he himself does —often more; to see what he has seen, and even more; the house he lives in, its surroundings; the dangers which surround him, and his secret passions. All this, and more, can be impressed on the ring, or other object enough so as to be revealed to the person with extraordinary consciousness.

A STARTLING STATEMENT

Does the writer believe that all our actions are recorded on a ring we wear? No! Does he believe that we make an impression on a ring we wear which distinguishes our individuality? Yes! We know that animals can follow our scent. This proves that we do impress the things we wear.

How then can an object we wear reveal to those trained the history of its owner? The ring, or whatever the object may be, merely distinguishes

the individuality. The discarnate spirits reveal your future, haunt your house, inspire your thoughts. They are not able to communicate direct with you in the ordinary way until you have reached a certain stage of development—they must have some medium to do this.

The so-called dead are all around us. Our subconsciousness mingles with all that does not die. Have you ever thought that you would perish entirely? How can you imagine that what it has taken you a lifetime to learn, will be completely annihilated when your last breathing here stops? If you are not to perish (and no one can really believe that he will), then those who have gone on before you have not perished. Then is it not reasonable to believe that we may be able to discover them, and communicate with them?

ARE THE SPIRITS IDLE?

No! They have certain work to do. They are not busying themselves with what no longer concerns them. Death cuts them loose from the memories of this earth. They are almost incapable of doing us a real service. They move on in the same darkness as our poor superficial ego, generally, but sometimes they do inspire, and it is then that we do our great work. Sometimes we are deceived. Why? Why are we led astray; is it for their mere pleasure; is it because it is to teach us a certain lesson which we are to learn? They must certainly have some difficulty communicating with us, as they have no voice which our ears can hear. No doubt they would like to speak to us more, but if they did, we should then probably cease to live on this earth. We are enclosed in our bodies, entombed prisoners with which, as a rule, they cannot communicate at will. The spirit roams around the walls, utters warning cries, which often we heed though we do not know that they are given—all we perceive is a vague and indistinct feeling. It does its best to warn us of dangers, it tries to make us understand. If you should become a seer, you can then understand its language, and can understand your strange presentiments and the unfamiliar visions which come from the unknown region. You then know the dead survive, and can speak to us.

Everyone has a guardian angel to help him. When you become a seer, this helper is able to help you still more. Seers have a favorite spirit, or angel, with whom they communicate. If you are not a seer your helper helps you as best he can by means of warnings. He would like to help you more, but cannot because you are not capable of understanding.

Until you have reached a certain state of development, it is perfectly content not to let you know of the help it gives you. It is content to let you

think of its help as intuition. Its object is to reveal the unknown to you — future incidents— and is not anxious to reveal its identity. It is satisfied to reveal this knowledge to the subconsciousness and let it flow from this source into your consciousness. When the proper time comes, your Seership will be developed, and it will then be able to make itself heard, and you will then become aware of everything that exists.

Your subconsciousness is formed of superimposed elements, starting with the unconsciousness that governs the instinctive movements of the organic life of both the species and the individual, and passing by imperceptible degrees until it rises to the superior psychism whose power is almost without limit.

WHAT THE VOICE THAT SPEAKS TO THE SEER SOUNDS LIKE

It sounds like the voice or impulse which tells you to do a certain thing. Everyone is more or less a seer, but you are not a conscious seer until a certain crisis of your life comes when something from within you says: do so and so. You are then a seer, and are able to use your superior consciousness which links you to invisible realities.

It matters not whether you know you are a seer, or that you are being helped, or not; you are, nevertheless, in the silence of the darkness of your being, and your destiny is being guided, and you should give much time to this line of thought.

Your dreams, presentiments, premonitions, the vague intuitions, and the brilliant inspirations are only manifestations of the helping hand. It is continually trying to reveal to you your real existence. From the darkest corners of your ego it directs your life, and this is not to die. It knows the long past which preceded your birth, and the endless future which will follow your departure from this earth. It is itself that future and that past, all those from whom we have sprung, and all those who will spring from us.

HOW THE SPIRIT LEAVES THE BODY

I will describe what I have seen with my clairvoyant powers, and what follows is not my imagination. I have been gradually developing this faculty for twenty-five years, and have been at the bed-side of a good many dying friends. The soul leaves the body much the same in all cases, so I will cite but one instance.

The physical body grows negative and cold as the elements of the spiritual body grow warm and positive. The feet first begin to grow cold. Over the head there is a magnetic halo, an ethereal emanation, in appearance golden, and throbbing as though conscious. By the time the body is cold up to the knees and elbows, the emanation has ascended higher into the air. The legs are now cold to the hips, the arms to the shoulders, and although the emanation has not arisen higher in the room, it appears larger. The death coldness steals over the breast. If the person has been suffering great pain, there are signs of agony, the head and body changing from side to side. Then, just before death, all feeling of pain is lost, and the body becomes perfectly calm as though going to sleep. It has ceased to breathe, the pulse has stopped and the emanation is elongated and looks like a human form. It is still connected with the brain. The head of the person is internally throbbing—a slow, deep throb, not painful, but more like the beat of the sea. The thinking faculties remain retained while nearly every part of the person is dead. Often, a dying person, even at the last feeble pulse-beat, will arise impulsively in bed, to talk to a friend, but will fall back—dead. The brain is the last to yield up the life principle. The soul, or what is called the emanation, which usually extends about half way between the body and the ceiling, is connected with the brain by a very fine thread which is invisible to the ordinary eye, but can be plainly seen by the clairvoyant. The emanation now ascends. There now appears something white and shining, which looks like a human head; in a few moments a faint outline of the face appears, then the neck and shoulders, then, in rapid succession, the other parts of the body. It is a trifle smaller than the physical body, but a perfect duplicate, minus all its disfigurements. The thread connecting with the brain within can still be seen. Then there is a withdrawal of the electric principle. The thread then snaps, the spiritual body is free, and it is ready to start on its journey. It is able to pass through what we call solid substance, which really is not solid at all.

When one has developed himself, so that he can see the spiritual body leaving, the horror of death which is possessed by people who cannot see anything of the beautiful process of the interior, is lost to him. If they could only see the newly arisen spiritual body move off toward a ray of magnetic light which has penetrated the room, they would know that they had no cause for weeping. They would know that the departed soul is not dead,

but merely separated from its physical body, and that they themselves would pass through the same experience in a few years at the most.

Around the head of the spiritual body there is a golden shaft of celestial light. This is sent from above as a guiding power. The spiritual being is still asleep, like a new born babe; the eyes are closed and there is no consciousness as yet. It is an unconscious slumber. Sometimes the sleep is long, at other times very short. The guiding power sent from above now starts the body on its journey. Sometimes it passes through a solid wall, at other times its guiding power will suggest to someone about the body to open a door or window. This person, of course, is not aware of the fact of having received the impression to open the door or window, for a few minutes. The spiritual body then silently leaves the house. The celestial attractions soon draw it to its new plane. There it is surrounded by a beautiful assemblage of guardian friends. They throw their loving arms around the sleeping one, and on they speed to the world of light. This is, as I have said before, a true vision, and nearly all seers and clairvoyants know it to be true. Many have experienced the celestial flights of the soul.

That the soul passes out of the body, I know. This spiritual body has an existence and a position somewhere in space; it must follow the laws of space, including time, and have a relative as well as an absolute consciousness.

Once I saw a man killed by a train. His body flew in different directions, but his spiritual body was not affected. In a few moments I saw this up in the air. There it was visible —the exact duplicate of the man's body whom I had just seen killed and his body scattered about the field. There was the new spiritual body. First I could see the face, then the head, then the neck and shoulders and arms, and finally the whole form just like the original man I had seen killed, only a little smaller. I could easily recognize the form and features, the only difference being that he looked much better. He was much brighter and more beautiful. The spiritual body looks entirely natural, and at so-called death leaves this terrestrial filth and corporal corruption. When a man is killed suddenly, he loses all sensation. Existence seems nothing. In cases of sudden death by accident, individuality usually returns in a few days, after he reaches the summerland. He is guided by some brother and tenderly cared for until he can realize the change.

When the proper time approaches for the spirit's awakening, he hears celestial music, or the murmuring melody of distant streams. Then sensation gradually returns and he is made to realize where he is.

IT IS NOT THE PHYSICAL BODY OF A PERSON WHICH WE LOVE, BUT THAT WHICH IS WITHIN

There are people to whom we are very much attached; their outward appearance may not appeal to us, but we feel an invisible manifestation emanated from them, or coming from them. You have met people for whom you have felt a strong liking. You never stopped to think of the cause of this attachment. It was not the clothes they wore, nor their beauty, as you have seen others more beautiful and better dressed for whom you did not have the same feeling. All beauty except that which comes from within is perishable.

Among animals there are none more beautiful than a panther, a tiger or a lion —providing they are securely locked in a cage. If we should meet them in the woods, when they are hungry, they would become hideous. It is the same with people. We do not care so much for the clothes they wear, nor the beauty of the person, as we do for the spirit they manifest. That which we love is within. We do not see it, but it is there.

When so-called death comes, and we are separated from our loved ones, and they are no longer able to manifest through their bodies as before, we do not find their body interesting; in fact, many cannot bear to look at a dead body. All that has endeared it to you has gone. That which you loved was within, and manifested outwardly. That invisible something which we did not see, nor hear, only as it manifested through that body, was not the spirit, but the ego or soul.

WHY DEATH IS NECESSARY

There is much charlatanry practiced under the name of Seership — much that bears the stamp of what is unhealthy and hostile— but it must be remembered that in everything there is a genuine product and a spurious one.

Seership can be compared to sleep. Man cannot always be awake, neither is he sufficiently equipped for life's battles without that which Seership teaches him. You know that life continues while you sleep, and the force which is used up during the waking state is renewed while you sleep. The same is true in regard to Seership. What man recognizes in the visible, must be supplemented and fortified by what he is able to know of the

invisible world. If man did not continually renew his exhausted forces by sleep, his life would soon come to destruction, and the same would be true of the world which is not fortified by a knowledge of the unseen—it would soon lead to a feeling of desolation.

Death is necessary in order that new life may arise. “Nature invented death in order to have much life.” There could be no life without death, so there could be no real knowledge of the visible world without insight into the invisible. To understand the visible, we must explore the invisible. Seership makes it possible for us to have knowledge revealed to us. Without it, life would become feeble; with it, we are strengthened, and it ever renews our freshness and health.

When a man goes to sleep, the part that is on the bed is the physical or etheric body, but not the astral body or ego. The etheric body is bound to the physical body, otherwise life activities would discontinue. Just the moment the physical body is left to itself, it would commence to decay. The things that are extinguished in sleep are ideas, pain, pleasure, joy, grief, the power to express with the conscious will, and similar faculties of existence. The astral body is the vehicle of all these things. In order that the human ego and the astral body may not only be endowed with pleasure and pain and the other things mentioned, but also may have a conscious perception of them, it is necessary that the astral body should be united with the physical and etheric bodies. This is so in the waking state, but not in sleep. In sleep the astral body withdraws itself from other bodies. It still exists, but has adopted another kind of existence from that which it possesses while united with the physical and etheric bodies. Seership explains the other kind of existence of the astral body. When the body sleeps, the astral body vanishes from observation into the outer world. I will explain what takes place in the hidden life until it comes back and takes possession of the physical and etheric bodies.

You must possess clairvoyant powers before you can personally observe the hidden things of life. You must develop these powers to observe the real facts of the sleep state in its true nature, but there are some things that can be discovered before you possess these powers. Very often, events in the unseen world show themselves by their effects in the world of manifestation, but everything is revealed in the clairvoyant vision. This is an explanation of the visible events. Even those who will not take the time and trouble to develop their clairvoyant vision, can have the following

experience: Accept the statements of the clairvoyant as true, and apply them to the material events of your experience. You will then have a much clearer vision of life. The more carefully you observe ordinary life, the more readily you will believe the teachings of this work.

You are not conscious of pain or pleasure during sleep, but the astral body does not remain inactive. It has a different duty to perform and engages in active work during sleep. The astral body then strengthens and recuperates man's forces which have been exhausted during his waking state. Just as long as the astral body is united with the physical and etheric body, it is related to the outer world through those two bodies. These convey to it perceptions and representations. The physical body can be preserved by receiving forces from the astral body. The etheric body, you see, is the builder, the architect of the physical body. It can only do its work, in the true sense, when it receives from the astral body the impulses as to the way in which it must build. Therefore, it gives models by which the etheric body gives the physical body form. When we are awake, the models for the physical body are not present in the astral body, or at least only to a certain extent. In the waking state the soul replaces those models with its own images, the senses are directed by the environment which is influenced by the ideas and pictures around you. These disturb the prototype which gives the etheric body the impulse to preserve the physical body. This could not happen if by virtue of your own activity you could convey to the astral body those pictures which would give the right impulse to the etheric body. It is the disturbance that plays such an important part in human life. It is able to express itself because the models for the etheric body do not come into full play in the waking state. This fact is revealed by fatigue. During sleep, no external impressions disturb the force of the astral body. Therefore, it can expel fatigue. The astral body, during sleep, removes fatigue. It can do this only by leaving the physical and etheric bodies. In the waking state the astral body does its work within the physical body; while asleep, it works on the latter from outside.

The physical body has need of the outer world, which is of like substance with itself, for its supply of food; something of the same kind takes place in the astral body. If a physical body were removed from the surroundings of the outer world, it would die. This proves that physical life is an impossibility without the entire physical environment. The fact is that

the whole earth must be just as it is if the human bodies are to exist upon it, for, really, the whole human body is but a part of the earth.

In sleep, the astral body returns to universal harmony. It brings so much strength from it to your bodies on awakening, that you can once more dispense for a time with sojourning in the realm of harmony. The astral body returns during sleep to its home, and, upon awakening, brings back into life fresh, invigorated forces. That what we think we receive from sound sleep is really the work of the astral body. You should take all the precautions necessary to see that you are not disturbed during sleep. The physical body you use while living on this earth, but the astral body belongs to worlds in which other heavenly bodies besides our earth are included. During sleep, you enter a world to which other stars than the earth belong. The reason it is called astral body is that during sleep it lives in a world of stars, that is, in the astral world; this is its real home, and it returns there every time you return to the sleep state and draws renewed force from that world.

We want you to remember, particularly, that on the approach of sleep only the astral body is released from its connection with the etheric and physical bodies, the latter two still remaining united to each other. But at death the separation of the physical from the etheric body takes place. The physical body is then abandoned to its own forces, and must therefore become disintegrated as a corpse. When death takes place the etheric body finds itself in a condition in which it has never been before between the time of its birth and death —with the exception of a few abnormal conditions which will be explained later. It is not now united to the astral body in the absence of the physical body. The etheric and astral bodies do not separate immediately after death. They are held together for a time by the agency of a force, the presence of which can be easily understood, for if this force was not present the etheric body could not detach itself from the physical body, but would remain bound to the latter as in sleep when the astral body is not able to part these two principles of man's being. This force comes into action at the time of death. Then it releases the etheric from the physical body, so that the former remains united to the astral body. Those with clairvoyant powers know that this connection varies with different people after death. The time it lasts depends on certain conditions. In time, the astral body is also released from the etheric body and goes on its way alone. During the union of the two bodies the person is in a state

which enables him to be aware of the experiences of his astral body. Just as long as the physical body is there, the work of reinforcing the wasted organs has to be begun from without, as soon as the astral body is separated from it. When the physical body is separated, this work ceases. But, still, the force continues after death, but it is now used for another purpose. It is now used for making the astral body's own experiences perceptible.

During its connection with the physical body, the outer world enters the man's consciousness in images; after the body becomes separated that which is experienced by the astral body, when it is no longer connected by sense organs with the outer physical world, becomes perceptible. It will, at first, have no experiences. This is because it is connected with the etheric body which prevents it from experiencing anything new. That which it does possess is memory of its past life. The etheric body still being connected, causes the past life to appear as a vivid and comprehensive panorama. This is the first experience after death. The person's life from birth to death rapidly appears before him in a series of pictures. Whether these pictures are pleasant to see, depends on the life he has led. During the time his life is being reviewed before him, his memory is present only in the waking state, when he is united with his physical body, and it is present only to the extent allowed by that body. Not a single act of his life has failed to be recorded on his soul. If the physical body was a perfect instrument for the purpose, it would be possible, at any moment during life, to see the whole of the past before the eyes of the soul. When the body becomes separated, or after death, there is nothing to prevent this. Just as long as the etheric body remains, there exists a certain degree of perfection of the memory. This will disappear according to the degree in which the etheric body loses the form which it possessed while connected with the physical body, and which is very much like that body. This is the reason why the astral body separates, after a time, from the etheric body. It can remain united with the latter only so long as the form of the etheric body corresponds with that of the physical body.

While on this earth, the etheric body separates from the physical body but very rarely, and then only for a short time. When you experience a feeling of a limb "going to sleep," this is caused by the separation of the etheric body. The clairvoyants can see how the corresponding part of the etheric body is extended from the physical limb. Sometimes when men experience a great shock, the etheric body may become separated for a short

time; for example, if a man is suddenly brought face to face with death, as in drowning, or is threatened with instant death in mountaineering. The experiences related by those who have been very near death are true, and can be verified by clairvoyant vision. It has been testified to thousands of times that their whole lives pass before them as though they were looking at pictures. If those who have been at the point of drowning did not have the experience referred to, it is because only when the etheric body is really separated from the physical body, but still connected with the astral body, will it be possible to see the past life. If you are badly frightened, there is a partial separation of the etheric and astral bodies, and then you will not have the experience, because, then, complete unconsciousness takes place, the same as in sleep.

As I said before, immediately after death all the events of one's past life appear as though he were looking at a moving picture. After it becomes separated from the etheric body the astral body goes on its journey alone. Everything continues to exist that has been experienced by the physical body. The astral body, to a certain extent, now contains the three bodies, but the astral body does not need outer organs of perception, or any organs to retain possession of what it has made within itself.

The reason you receive no spiritual revelations during sleep is because the ego is still chained to the physical body. During sleep, it is out of the physical body with the astral, but still, it remains closely connected with the physical body, for the activity of the astral body is directed towards the physical body. This is why the ego depends on the outer world of sense for its observation, and cannot receive spiritual revelations in their direct form. Never until death do these revelations come within the reach of the ego. Then it is freed from its connections with both physical and etheric bodies. Just the moment it leaves the physical world another world of consciousness is flashed.

Even after death, man does not sever all connection with the physical world. He usually has unsatisfied desires that still sustain the connection. These desires and wishes spring from his three lower bodies and can manifest only in the external. For instance, hunger is caused by the external body; just as soon as the external body is no longer connected with the ego, hunger ceases. If the ego had no further desires than those springing from its own spiritual nature, it could, at death, draw satisfaction from the spiritual world into which it is transplanted. But it still has other desires.

Life has kindled a longing for pleasures that can only be enjoyed by means of physical organs, although these pleasures do not originate in these organs. It is not only the three bodies which demand gratification from the physical world, but the ego also finds pleasures in that world, and of which there is no like enjoyment in the spiritual world.

During life there are two kinds of desires of the ego. Those which come from the bodies and must be gratified within them, but which come to an end when disintegration takes place; and those which come from the spiritual nature of the ego. When the ego lives in the bodies, those cravings are satisfied by means of bodily organs. The hidden spiritual element is at work during the bodily manifestations of the body organs and senses. The spiritual element is also at work after death, although in a different form. Those spiritual longings of the ego it still possesses after death. It can still enjoy, while even the senses are no longer the medium through which the spiritual rays pass.

When death comes, the possibility of gratifying desires is removed. You cannot enjoy good things to eat without the physical organs —the palate, tongue, etc. Of course when man is dead he no longer possesses these organs, and if the ego still craves for that kind of pleasure, the craving must remain unsatisfied. So long as the ego only desired these for the physical body, it will end when the spiritual body is set adrift, but if the ego has created his desire for itself, as much as for the spiritual need, it still retains it after death, in the form of a craving which thirsts in vain for gratification. You can imagine the suffering, if you will compare the ego to a man in a desert, without water, and with no prospect of getting any. This is just the state of the ego after death, if it still retains ungratified desires for the pleasures of the other world, which it has no means of satisfying.

The ego must first free itself from all bonds of attraction to the other world. It has to attain purification and liberation. It has to cleanse itself of all wishes it had created while in the body, and which have no place in the spiritual world. Each of these desires must be mastered and cast into the consuming fire. These fires burn up all desires that are of the senses and not of the spirit. It seems terrible to most people to think that a hope or wish that does not represent something beneficial should, after death, cause despair. Of course, all those wishes and desires that are beneficial to life will bring no evil consequences.

It is by these forces that the ego binds itself to the sense-world more closely than is necessary, in order that it may draw from it the experiences necessary. The sense-world's a manifestation of the hidden and spiritual world which lies behind it. It would be impossible for the ego to experience spiritual happiness if it were not for the bodily senses, which are the only form, at the present time, in which the spiritual can manifest. In the physical world the ego loses sight of its true spiritual reality to such an extent that it experiences sensual desires, irrespective of the needs of the spirit. But any pleasure which is not an expression of the soul warps and impoverishes it. It is not until after death that its disastrous effects become apparent.

In this way, man, by gratifying such desires, although he will not be aware of it, will involve himself in a consuming fire. What becomes visible to him after death is that with which he has surrounded himself. For instance, when one person loves another he does not love that part which still remains after death, but that which used the physical body to express itself. The part that becomes invisible, we love.

The first after-death experience differs in many ways from those of our present life. When man is passing through the purification stage, he lives backward. He goes over his whole life since birth, starting not at birth, but those events immediately preceding his death, and passes through them all backward to his birth. He sees with spiritually enlightened eyes all those things which were not of a spiritual nature, and knows that they were not.

For example, if a man dies at fifty, as he reviews his life backward he finds that at forty he became very angry at someone and did him an injury. Now in going over the experience he does not feel the satisfaction that his attack gave him, but instead he experiences the pain he inflicted upon the other. This pain which he feels in the afterlife experiences is caused by a desire of the ego arising only from the outer physical world. Therefore, in doing another wrong, you not only injure him, but also yourself, though the injury to yourself is not apparent during life. After death, all the wrongs you have done others become visible to the ego, and have to be destroyed in the "consuming fire," in the same way in which they were created. When in going through your past life you finally come to your birth, all your desires have been purged in purifying flames, and there is nothing to interfere with your devoting yourself entirely to the spiritual world. Just in the same way as a man lays aside at his death his physical, and soon after, his etheric body,

so does he lay aside that part of his astral body which responds only to the outer physical world, now having fallen asunder.

It takes a period of time equal to one-third of the time that one has lived, to cast off the astral corpse and purify it after death. I will explain why this is so later.

The clairvoyant's observation of the astral corpse, which has been cast off by the human being after the purification into higher existence, is visible in the world surrounding man in exactly the same way that physical corpses, in places inhabited by men, are apparent to physical observation.

After passing through the purification, the ego is ready for an entirely new state of consciousness. Before death, images of some kind had to be brought before it before the light of consciousness would fall on it, but now everything is seen from within. The ego lives in this world between birth and death, but it depends on the manifestation of the senses. It is only when the ego becomes freed from all ties of sense, that it can see with its true innermost nature which the senses had obscured. In the same way that we recognize the ego before death, after death and in the purification the spiritual life is inwardly revealed in all its fullness. This takes place just as soon as the etheric body is laid aside, but it cannot be seen owing to the dark clouds of desires of the outer world. Just as soon as the ego loses its physical organs, it is able to discover those things which are of a spiritual nature.

When you develop your clairvoyant observation and are able to visit the place of purging fire, you will see sights which will horrify you. It will be a painful spiritual vision, the pleasure of which seems to consist in destruction, and passions impel them to evil doing of such a description that the evil of the physical world would seem insignificant in comparison. It must be remembered, what may seem horrible to us is looked upon as good by these beings. Now the beings going through purification are not visible to the physical sight but to the clairvoyant sight only; but their effects are clear and apparent. When man passes through the purification, he finds himself in the spiritual world, where everything is of a spiritual nature, and his longings can only be satisfied by spiritual things.

You no doubt wonder what is the use of going through the sense-life —this can easily be explained. After man has passed through the purification, he is able to distinguish between what really belongs to his ego, and that which makes up the environment of that ego —or, as often spoken

of, as the spiritual outer world. During birth and death, man is influenced by his environment through the senses, but after the bodies are set aside, his new environment penetrates directly into the innermost sanctuary of the ego. His whole environment now is filled with beings of like nature with his ego, for only an ego is allowed to see an ego. He is surrounded only by beings of a spiritual nature.

When he enters into the new world he takes something with him which is not part of the new environment; it is his summed up experiences of the senses. After death he had a memory-picture of his experiences flashed before him. When the etheric body is laid aside, he still retains a memory picture as an everlasting possession. The best way to realize this is to think that all your experiences from birth to death are concentrated into its essence. It is the fruit of his sense-life. He has now seen everything in its spiritual relation, but if it had not been for the sense-world, the spiritual treasure would not have been revealed.

After death, the ego realizes that this spiritual fruit of the sense-world is its very own, its inner world, with which it enters the world composed of beings revealing themselves as only his ego can reveal itself in the inmost recesses of his being. Those who do not develop Seership, live in darkness. The whole of man's physical body is created out of the hidden forces of that which he becomes conscious of through his bodily organs. The physical body is composed of forces of the physical world, the etheric body of those of the life-world, and the astral of those of the astral world. When the ego goes to the spirit-world, it is met by just those forces which remain hidden to physical perception. Upon entering the spirit world, what appears at first are the spiritual beings that are always surrounding him, and which have built up his physical body. In the physical world man perceives nothing but the manifestations of those spiritual forces which have made up his own physical body. After death, in the very midst of these composing forces, which were formerly not seen, they now appear to him in their true forms. When he passes to the second region, he finds himself in the midst of the forces of which his etheric body was composed; in the third region there pour in upon him the potencies out of which his astral body was composed. These higher regions of the spirit-world direct toward him those forces from which he was built up for life between birth and death.

The beings of the spiritual world are now cooperating with those which man has brought with him as the fruits of his last ego, and by whose help

man is finally built up anew as a spiritual being. When you are asleep, the physical and etheric bodies are still present, the astral body and the ego are outside of them, but still connected. The influences the astral body and the ego receive in such a state from the spiritual world, recuperate the forces exhausted during the awakening state.

After the physical and etheric bodies have been discarded, and after the purification period, the parts of the astral body are still bound by their desires to the physical world; then everything pouring in upon the ego from the spiritual world is not only a reforming, but a reorganizing, force. After a certain period, the ego gathers around it an astral body which will again be able to inhabit an etheric and physical body like man possesses while on this earth between birth and death. The man will once more be born to renew his earthly existence, with which, however, will be incorporated the results of his former life. Until the rebuilding of his astral body, the man sees this construction going on. The powers of the spirit world are not manifested through the external organs, but from within. He is able to observe that manifestation as long as his attention is not turned to an outer world of perception. When the astral body is reconstituted, his attention is then turned outward. The astral body then longs for an etheric and physical body. It is thereby turned away from its inner revelations. This is why there is an intermediate state, during which man is immersed in consciousness, for consciousness can emerge again in the physical world only when the necessary organs for physical perception are formed. When this period commences, the consciousness illuminated by inner perception ceases, the new etheric body begins to link itself to the astral, and man can once again enter the physical body. But before the attachment of the etheric body takes place, there is something of very great importance which takes place before the man enters another physical existence.

During his former life he created disturbing forces which he afterwards saw after death. For instance, by losing his temper he imagined that something said to him justified him in striking another person, and causing him pain. After death, it was shown how he was made to suffer for the pain, how it prolonged his purification process. Before he again re-enters into physical life, these hindrances to his evolution confront the ego anew. Just as on the threshold of death, he again sees a memory-picture of his past life, and all its mistakes. He also sees a vision of the approaching life. He sees before him all the obstacles that will beset his path, what he must

overcome before he will be ready to advance in his evolution. What he sees is where he will start upon entering again this life. The picture that is still impressed on him, of having caused another man pain, influences him in entering life again, and to make amends for that pain caused by him in his previous life has a determining effect on the new. His present life will, to a great extent, be controlled by his former life. This is the Law of Destiny. Occultists speak of it as the Law of Karma.

Man has something else to do besides building up new bodies between death and his new birth. While this is going on, he lives outside the physical world. The world continues to evolve, nevertheless. The earth changes in a comparatively short time. What aspects were presented by those regions where this country is now, a few thousand years ago? When man appears on earth again, it is not the same as when he left it. During his absence all sorts of changes have taken place. "The hidden forces from the world that man enters after death alter the earth. He himself takes part in the transformation of the earth. He, of course, works in co-operation with these forces in changing the earth. He is directed by the higher Spiritual Being, until he himself has reached the stage of the Spirit-Man; then he has a clear perception of the spiritual, and its expression in the physical. During the time between death and a new birth, man transforms the earth so that its conditions are in like manner with what he has evolved within himself. This is how his time is engaged after the purification, up to the time of birth.

It can be said that all physical existence is the manifestation of a hidden spiritual element. Scientists have always believed that the light of the sun, climatic changes, etc., caused the transformation of the earth, but it is the spiritual force of the dead that acts on the rays of light which fall on this planet from the sun. Those with clairvoyant vision can see the human souls changing plants and the surface of the earth. Man not only prepares himself for a new earthly existence, but the earth as well. He has plenty of work to do in the other world, just as he had between the time of his birth and death.

Man affects the condition of the physical world from the spirit-land, and what he does during his physical existence affects the spiritual world. For instance: When there is a strong bond of love between a mother and her child, this is caused by the law of mutual attraction of the sense world. This changes in time. Gradually a spiritual tie evolves from the sense-tie, and this spiritual tie is not created for the physical world only, but for the

spiritual world as well. All other binding ties work the same way. Whatever is evolved in the physical world by the spiritual bearings, continues to exist in the spiritual world. Those friends who are closely connected with each other here, remain so also in the spirit-land, and after death they are still more closely connected than before. They reveal themselves to their living friends by inner manifestations. In a new life this tie again brings them together. After death you will find your relatives and friends who have passed before you.

Man returns to earth many times —just as soon as the fruit he has earned in the physical life has refined in the spirit-world. This does not go on without ending, but he keeps on passing into other forms until he reaches perfection. You will understand this better when you become a seer.

WHAT DETERMINES MAN'S BIRTH IN A CERTAIN ENVIRONMENT

One man is born in want and misery, and is endowed with only inferior abilities, and it seems from the beginning that he is destined to a miserable existence. Another is born in the best of surroundings, and is looked after and cherished by loving hands and hearts; he shows signs of valuable talents from the beginning. His career is almost sure to turn out successful. Those who do not know would say one man had been born fortunate, and the other unfortunate, but anyone who is a student of nature knows that there is nothing that happens by chance; that every effect must have a cause. Man generally thinks that talents and abilities are “inherited” from some branch of the family, and there is enough seeming proof to convince almost anyone that this is a fact. The many books on heredity apparently prove it beyond a shadow of a doubt, yet, in the face of all this seeming proof, I say that the events which man himself took part in formed his talents and abilities, and he does not owe them to heredity from his ancestors. Man is today the result of what he was and did in the past.

There is something in man himself which determines his birth and certain environments, just the same as certain flowers have to be planted in certain places before they will thrive. For instance, an Alpine flower will not grow in the level land. In the same way there is something in man that determines his birth in a certain environment. Hereditists point to their proofs: “See how certain talents are inherited in families.” For two and a half centuries musical talents were inherited by members of the Bach family.

From the Bernoulli family eight great mathematicians were born. Some of these started in very different occupations at the beginning, but the inherited talents always drove them to the family vocation. They point out that by studying the ancestry you can find out the person's natural abilities, as they will have the same as their ancestors. They do not stop to consider that inherited talents can, of themselves, no more combine into a complete personality than can the parts of an automobile put themselves together. They may say that the co-operation of the parents will produce the combination of talents, but if you will study any child you will find that they often possess abilities entirely new and different from those of the parents, so that these could not have come from the parents. I will grant, there seems a definite mental aptitude or predisposition inherited in a family, and certain gifts accumulate and combine a wonderful personality in some descendant, but it is an admitted fact that it is very seldom a celebrated name stands at the top of the family in the line of descent. A man, as a rule, does show the characteristics of his ancestors, for the spirit-soul, that which starts a new physical existence, at birth draws its bodily substance from that which heredity bestows on it. But that being already possesses, in his own nature, the characteristics of this medium, which it uses for its descent.

Instead of inheriting any characteristics and abilities from his ancestors, anyone who will give the subject any thought will see that this would be a great injustice, as it would make a successful life for some, only depending upon their ancestors. But, as has been stated before, the most celebrated name of the family stands at the bottom of a line of a family descent. This shows us that the bearer of that name needed that particular ancestry to build the body necessary for the expression of his personality. This does not mean that his actual, personal qualities were inherited. This would be opposed to all sound logic and the laws of nature. If personal gifts were inherited, they would be found at the beginning of a line of descent, and then transmitted to its descendants. These stand at the end and show they were not transmitted. Anything, to be inherited from an ancestor, must be there at the beginning, and be inherited by the descendant. If something existed at the beginning of a genealogical line which reappeared in its further course, we might speak of it as heredity, but we cannot call it so when something appears that was not there at the beginning. This will show you that heredity is impossible.

It seems almost impossible to believe that so many brainy men can believe in heredity, that it should be possible for two tiny germs to contain the inherited forces of their ancestors. On the other hand, if you accept the correct theory that at the time of conception the conditions were right for the spiritual germ, and for that individual to start a new physical existence, then you must admit that it is possible for our Creator to create life in any way he wishes, and that the physical germs might contain the inherited forces, but it is certainly illogical to believe that he would permit the fate of the child to rest with the parents. It is more reasonable to believe that when a conception takes place, the child that is born to that family is not born by chance, but that he enters the world through this physical means because the conditions are just as they should be for his evolution. Man is not built by purely inherited forces from without. A spiritual being, an individuality, exists in the body before life, and fashions it. There are repeated earthly lives, and the fruits of former lives are moulding during the intermediate state between two lives.

If you will study man carefully, you will find that he has an inner life which is continually trying to express itself. This could not come from heredity, but must have been originated in former lives and now wants to express itself.

Parents are not generators in the full sense of the word. They are the means through which the organic substance is supplied. When a soul enters another physical existence here it is known in advance what the temperament, character, tendencies, etc., of its parents are. This is why the children show the particular combination of the characteristics of the parents. No parents can originate the real ultimate center of a personality. Neither do they possess the power to hinder them in their development.

“Every individual preexists as regards the fundamental form of his spirit, for no individual from a spiritual point of view, resembles another.” The forces shaping a being are the result of causes existing in former lives. If heredity were true, it would mean that each time a baby was born a new being would be created. We would not have those strong desires of expressing man’s innermost being. If it were not for man’s innermost being, and he was created for the first time when he opens his eyes on this earth, then he would find life strange and foreign, which is not the case. When a baby is born, it does not start life here for the first time.

The philosophy of Seership is the only satisfactory explanation of human life, if looked at from every side by the unprejudiced educator. Even before man is born, a physical body existed under different conditions.

Experience, we say, is a great teacher, but many argue that if we have no knowledge of our past lives, they can do us no good. They certainly will, however. After death, man passes through the purification stage, and during this he experiences in the soul how a certain deed performed by him in a former life is a barrier to his progressive evolution. What would be the natural result? Why, to make amends for that deed, so it would not be a handicap for him again. This impulse he carries with him to the new life, and it will give him the tendency in his nature which draws him into conditions rendering the amendment possible. As man makes many mistakes during life, he would naturally have many impulses, and this is why he is born into an environment corresponding to his destiny.

The faults of a past life are incorporated in man's spiritual germ, and the spirit-land in which he finds himself, between death and a new life, is the region in which these fruits ripen, and these are the talents and capabilities which will appear in a new life and will form the personality so that it appears as the effect of what was gained in a former life. Life becomes comprehensible to all when they try to understand the above. It would, of course, be impossible for anyone to believe all these teachings unless they could experience some of them. My aim so far has only been to present the facts, as seen by a seer, in an intelligible way. In the later chapters a definite road will be laid out for you to develop yourself. We want you to gain personal knowledge of the spiritual facts mentioned. The seer will never ask you to accept a statement as being true until you have verified it. Life does not become intelligible until you realize that these experiences are true.

WHY KNOWLEDGE OF A PAST LIFE HELPS

Something takes place which causes man much pain. He can look upon this in two ways. He may think only of the pain it has caused him, and he is a little better off for the experience; or, he may say: "It is really I, myself, who, in a former life, set the force in motion which has brought me into contact with this thing. I have really brought it on myself." Then he will turn this experience into a profit, if it assists him in leading a life which will not make it necessary for him to go through a similar experience. If he will stop and give the subject thought, it will make an impression on his mind

that is bound to be of assistance in preventing him from doing certain things which, otherwise, he would have done.

It is a fact that no one can deny that “to be forewarned is to be forearmed.” If a man knows that in a former life he set going within himself the force which causes him to meet with a certain event, when this does take place he does not sit by and blame his luck, but knows he is only getting his just deserts, and therefore he will stir up his strength and face the event in a different manner than he would, had he thought it was only the result of chance. An event which otherwise he would have considered only an accident, he knows is a necessity, and he looks at it in this light. He learns to look upon all these experiences as necessary, and gains by them; and, little by little, they are bound to have a powerful effect on his life. They will help his evolution wonderfully. He learns the object of living, he learns the secret of his existence —of life's continuity. If he only took into consideration the life between birth and death, life would appear as an illusion. This inner knowledge no one can impart to you, but everyone can learn it. Those who have never known of it, cannot realize how convincing are the proofs. Those who have become aware of it need no one to prove to them that it is so. Everyone must go through the experience for himself. The road is open to all.

LESSON XIII. THE HIGHER BEING DEVELOPED BY SEERSHIP

The higher being is developed by Seership, and only the state of calm and serenity here described will make it possible. The waves of outward life affect the inner man from all sides, and instead of controlling the outward life, he is controlled by it. The outer forces cannot develop the inner man; it can only be developed by the inner calm of the soul. Outer circumstances can only affect the outer life; they can never develop the spiritual inner man. You must awaken the new and higher man from within. Once the inner self is awakened, it becomes the “Ruler,” and directs the circumstances of the outer man with sure guidance. Just as long as the inner self is not awakened, your power cannot be developed.

“If another than myself has the power to make me angry, then I am not master of myself.”

This means that you have not found the ruler within you. Before you become a seer, you must develop “the power within” —and then let the impressions of the outer world approach you only as you choose. Then, only, are you ready to become a seer. Only by striving after this power can you reach the desired state. There is no one who can inform you how long it will take you to become a seer. Many have striven for years, without noticing any marked improvement, but those who were in earnest and did not despair, have sometimes quite suddenly achieved the inner victory.

It will require a good deal of practice to always possess the inward calm, but the greater the effort needed, the more important the achievement. In Seership, everything depends on the inward truthfulness and sincerity with which we think of ourselves and the actions of others.

After your higher being is awakened, something else is still needed. If a man thinks of himself as a stranger, it is only himself that he contemplates; he looks at his experiences, which his mode of life subjects him to, and he must rise above them and attain to a purely human point of view, no longer connected with his own individual circumstances. He must think of those things which concern him as concerning another human being, although he himself may dwell in entirely different conditions and circumstances. By doing this, he rises above the personal point of view. His attention is directed to higher worlds than those he knows in everyday life. Then he begins to long for these higher worlds, about which his senses and his daily

occupation can tell him nothing. In this way he becomes more conscious of the inner part of his nature. He learns to listen to the voices within him, which speak when all is calm; and inwardly he is able to converse with the spiritual world. During this time of meditation he is, for the time being, withdrawn from the every-day world, and no longer hears its voices. All around him is silence. He puts aside all his external surroundings, and everything which might remind him of such external impressions. His entire soul is filled with inward calm and contemplation, and converses with the purely spiritual world. This calm contemplation is necessary to the seer. He must develop an earnest desire for such calm thinking. He will soon realize that this new world he contemplates is just as real as everything that surrounds him. He begins to consider thoughts which come to him as real things. In time he will realize that revelations of his quiet thinking seem much higher and more real than the things existing in space. He realizes that thoughts are not mere phantoms, but speak to him through beings which were hidden from him before. Then he hears voices through the silence, speaking to him. Before, his ear was the only organ of hearing, now, he hears with his soul. An inner language and an inner voice are revealed to him. It is a period of great delight when this experience comes to him. An inner light floods his whole world. Through him passes a current from a divine world, bringing with it divine bliss.

Thus, through meditation we gain supersensual knowledge. However, we must not permit thoughts of unrefined nature to take possession of our soul. This would prevent us from attaining true spiritual knowledge. All thoughts must be carefully defined, and you will find it a great help if you will not let the thoughts which spring up within you lead you astray. Read literature of a lofty nature, in which the wise have inscribed the thoughts of divine science.

Meditation of this kind regenerates you. New conceptions of reality will be formed, but it is not necessary for you to withdraw from the world you live in, or to abandon your duties. You must realize, however, that the most insignificant actions and experiences are shaping your future. When once this revelation is revealed to you in your moments of contemplation, you then become endowed with fresher and fuller power for your daily duties, for then you know that there is a reason for your suffering. Thus, instead of weariness, you have happiness, and are full of strength to live.

The seer passes through life with a firm step. No matter what may happen, he goes forward erect. In the past, he did not know why he worked and suffered; now he knows. Those who rise by meditation so that they are able to unite with the spirit, are bringing life within them —the eternal element which is limited by neither birth nor death. Their meditation becomes the means by which they also attain to the recognition and contemplation of their eternal, indestructible, essential being.

It is often asked: “Why does man know nothing of those experiences which lie beyond the borders of birth and death?” My answer is: “He can open the path to this knowledge by right meditation.” This alone can penetrate beyond the borders of birth and death. Everyone can attain this knowledge, in each of us is the faculty of recognizing and contemplating for ourselves the truth of Seership. All we have to do is to use the right means. You could not perceive tones, or see colors if you did not have ears and eyes, nor can the eye see if there is not light to make things visible. Seership develops spiritual ears and eyes. There are three steps by which you may develop Seership and attain conscious intercourse with the spiritual world.

It is not necessary for you to travel the three roads, or follow one after another. They all lead to the same goal, and you can follow them separately.

The natures of people being so different, it is obvious that for particular individuals special methods of training become necessary. As to the length of time of meditation, we must remind you again that the greater the length of time during which you can meditate uninterruptedly, the stronger will be the effect called forth. Every excess in these matters, however, may become injurious. In time you will be able to determine the proper length of time you should meditate.

The first path is what we call imaginative knowledge, and it is the first step towards the higher knowledge. Cognizance dependent on sense perceptions, and on the working up of such perception by reason (which is sense bound), is known as “objective cognition.” There are other stages beyond this. By imagination, I do not mean conceptions which lack reality, but rather that kind of perception which is called into being by the soul in its state of higher consciousness. The things perceived in this state of consciousness are spiritual facts and spiritual beings, to which the senses have no access; and since this condition of the soul is caused by meditating or “imaginings,” the sphere to which this condition of higher

consciousness belongs may be termed the imaginative world, and the knowledge relating to it, imaginative knowledge. You see from this that imagination in Seership is very different from the imagination of the sense world. In one, it means lack of reality; in the other, actuality.

At the beginning, the soul of the student is weak in all that appertains to a perception of the world of soul and spirits, and he will therefore need all the inner energy he can muster, in order that, while meditating, he may retain a firm impression of the suggestion before him. If you wish, and feel that you are ready to attain genuine contemplation of the higher world, you will not alone have to maintain your hold on these, but you must also be able to continue in a condition in which not only the influences of the outer world of sense cannot affect the soul, but in which, also, the imaginary presentiments above mentioned shall have been effaced from your consciousness. Then only will there enter on the plane of your consciousness that which has been previously formed by means of meditation. It is a matter of great importance that there should be a sufficient amount of soul power at your disposal, so that what has been formed can be spiritually discerned, and will not escape the attention, for this must needs be the case where the inward energies are as yet little developed.

What we speak of as the organism of the soul and spirit, and which should be the object of conscious apprehension, is ephemeral and tender; and the disturbing influences of the outer world of sense, no matter how hard we may try to exclude them, are nevertheless great. It is not the disturbances which we ordinarily control, but those which, in ordinary life, escape your attention. Owing to man's nature, a certain condition of transition has, in this particular, made possible that which the soul in its waking state was powerless to effect, owing to the disturbances of the physical world. This it is, in fact, capable of achieving during sleep. The one who meditates seriously will, if sufficiently attentive, become aware of a certain aspect wherein his sleep is affected. When you have reached this state, you will feel that while sleeping you are not asleep, but that the soul has periods in which it is active in a certain way during sleep. Under such condition natural processes have a deterrent effect upon the influences of the external world, which the soul is not strong enough to ward off. But when you are able to really meditate, the soul releases itself during sleep from the condition of consciousness, and realizes that it is in a world of

soul and spirit. There are two ways in which this can take place. The person may, while asleep, become aware that he is in another world; or he may, after awakening, remember that he has been in a different world. The former feeling requires a greater amount of energy, and for this reason the second is more common. Gradually, however, the seer reaches that state in which he becomes aware of having been in the old world during the entire time of his sleep, only emerging therefrom when he awakes. When he reaches this state, his memory of beings and facts connected with the other world will become ever more and more distinct, and he has then reached the stage known to seers as the continuity of consciousness during sleep.

It is not necessary, however, that man's consciousness should always continue during sleep. A great step forward will have been taken when you have attained the continuity of consciousness, during the ordinary sleep, even if you have only certain periods during the sleeping hours when you are conscious of being in the other world of soul and spirit; or if you still retain the memory after awakening. The condition spoken of here is only a transition state. I do not wish you to think that in this state you receive any conclusive views of the soul and spirit world, for in this condition the soul is very uncertain, and unable as yet to rely on its experiences. But it is through such experiences that the soul ever gathers strength, enabling it during the waking hours to ward off the disturbing influences of the internal and external world, and to attain a state of consciousness as to the spirit and the soul into which no impressions of the senses will intrude. All the previous states were but a preparatory means for spiritual vision.

There are two soul experiences which are of importance in the training to be a seer. The first is when you say to yourself: "While disregarding everything the external world may yield to me in the way of impressions, yet I, when turning my gaze inward, do not see a being whose activity has been entirely extinguished. On the contrary I behold one that is self-conscious in a world of which I know nothing as long as I permit myself to be only impressed by the sensations from the outside." When this happens, the soul will have the feeling of having given birth to a new being; this new-born ego will have qualities of quite a different kind from those which were formerly in the soul.

The second experience consists of becoming aware of that former self, henceforth detached, as it were, and being at one's side in the guise of a second entity. That which had been imprisoned previously, now develops

into something we are able to confront, and in this state we feel at times exterior or apart from that which we have previously regarded as our personality. It is now as if we were two different egos—one which we have known, the other a new being, much superior to the first. We realize, however, that the first ego acquires a certain independence in its relationship to the second.

This is of great importance to know, for by it you come to know what it means to live in that world which it has been your endeavor to reach by means of training. It is by means of the second ego that we come in cognizance of the spiritual world, and it can be developed into that which has as much significance for the spiritual world as our sense organs have for the physical world of the senses. If the development has proceeded along the correct lines, the student will not only be aware of himself as a new-born ego, but he will be able to recognize the spiritual fact and entities that surround him, as they will seem just as real as those of the physical world through the action of his physical senses. This is a very important experience.

Those who have not experienced the manifestation referred to, are likely to think: “Can anyone know that, while thinking he is perceiving spiritual manifestations, one is dealing with actualities and not mere imaginings, visions or hallucinations? This is not a very difficult matter to determine, as anyone who has been trained to reach this state can easily tell the difference between his own presentiment and a spiritual reality. The difference is just as real as the difference between thinking your hand is touching a hot bar, and actually touching one. You learn to know the difference by experience. Just as you know that the mere thinking of the hot iron will not burn you, so does the seer know whether he is experiencing a spiritual fact, or whether his awakened spiritual organs of perception are under the impression of actual facts or entities. In the following pages you will find the rules which will show you how not to fall victim to delusions.

When the new-born consciousness commences, the soul has reached a very definite condition. It is due to this condition that you become ruler of your sensations, conceptions and feelings; of your passions, impulses and desires. Observations and conceptions cannot be left in the soul to follow their own way; they must be controlled according to the law of thought. It is the ego that now takes charge of these thoughts, or laws, and by means of their ardor, they are brought into the life of conception of thought.

Desires and passions are very much the same. Their forces are guided by certain ethical laws of the soul, and by reason of these laws the moral judgment of the ego becomes the soul's guide. If you detach from your ordinary ego one that is higher, the former becomes to a certain extent independent, so much life-power being taken away from it as must serve for the use of the higher ego. But suppose a person who has not yet reached the stage where he possesses certain ability and firmness in the exercise of the laws of thought, and in the power of judgment, but who, nevertheless, wishes to bring about the birth of his higher ego on this insufficient basis. We would then only be able to apportion to his ordinary ego the amount of thought capacity which he had developed prior, and if the amount of systematic thought be too small, then the ego that is now independent will sink to a level of confused and fantastic thought and judgment; and, of course, this being the case, the new ego would naturally also be weak, as the disordered lower ego would gain the upper hand, and the person would lose his balance in the matter of judgment. If he had previously developed sufficient capability and firmness in thinking logically, he could have calmly permitted his ordinary ego to proceed on its own way.

This is exactly the same in the ethical space. If a person has not reached a firmness in the matter of moral judgment, if he has not become master of his inclinations, impulses and passions, he will then render his ordinary ego independent while he is still in a condition in which he will be overwhelmed by all the powers of the soul. It may be that the person will have to go back further than he was before, owing to the birth of the higher ego. If this new birth had not been until he had sufficiently developed his ordinary self and attained that firmness in the matter of ethical judgment, stability of character and thoroughness in the matter of his conscience, he would then have been ready to have all these virtues left within that first ego when the birth of the second came about, but otherwise he is liable to the dangers of losing his moral balance, which could not have happened if the right course of training had been pursued.

The person, with the firm determination of doing all in his power, will give confidence to the first ego in the execution of that which it has to fulfill, and he need never fear when the second ego becomes detached as the result of spiritual training. He must remember, though, that the power of self-delusion is very great, and may lead him into the wrong belief that he has now reached the desired stage.

While the spiritual training is going on, the student develops his thought life to such an extent that he is not exposed to the dangers which are often thought to be connected with this training. This cultivation of thought also brings about all the inner experiences which are necessary, but this is done in such a way that the soul does not suffer from any injurious shocks. If it were not for the development of thought, these experiences might produce a feeling of great uncertainty in the soul. The method outlined brings all the experiences into play in such a way that you gain the effects, but do not cause serious shock. By paying strict attention to thoughts, the student becomes like a spectator of the experiences of his inner life, whereas, without such thought-development, he is in the very midst of the experiences, and is shaken by all the shocks incidental to it.

Before real Seership can be developed, there are certain qualities which have to be developed by systematic training. The following are very important. The soul must control the thoughts, its will, and its feelings. This is done by acquiring firmness, reliance and balance, so that these will not leave after the birth of the second ego. This acts in a dual capacity, as it also provides the new ego with strength and inner fortitude.

One of the first lessons to be learned is that your thinking power be confined to facts only. In the physical world of the senses, life is a great teacher of the human ego, with regard to reality. If the soul were disposed to wander aimlessly about, it would soon be corrected, unless it were willing to enter into combat: the soul must conform its thoughts to the facts of life. When you think of things away from the world of the physical senses, you miss the corrective influence of the latter. If this thought is not able to be its counsellor, it will be very unsteady and uncertain. Therefore, the student's thoughts must be controlled so that their course and object may be self-determined. You must cultivate an inner firmness, a capacity to concentrate strictly on one object. For this reason, the examples used for meditation should not be complicated, nor too foreign to daily life. It is best to use something that is simple and familiar. Anyone who is able to fix his mind for five minutes each day during a period of five months on such ordinary objects as a pin or a lead-pencil, excluding for the time being all other thoughts not connected with the object under contemplation, will have progressed very favorably. You can select a new article each day, or the same one can be used for several days.

No one need despise this method for preparing yourself to be a seer, because by fixing your attention for a time on a familiar object you may be sure that you are thinking in accordance with facts, and any one asking himself the following questions: "What are the constituent parts of a pencil?" "How are these materials prepared?" "How are they afterwards put together?" "When were pencils invented?" or anything else he may think of in this connection, will be adapting his conception more to realities than he who meditates on the descent of man, or attempts to determine what life is.

The simplest objects of meditation prepare us more for an accurate conception of the world and its various stages of development, than those of learned and complicated nature, for the most important thing is not only to think, but to think accurately, by means of the inner force. Once you have been trained to accuracy, there will be a desire installed in you to think in conformity with facts, which will become habitual, even when thought is not feeling itself under the control of the physical sense-world and its laws. Thus do we free ourselves from the tendency to let our thoughts drift about aimlessly.

In the same way in which it governs the world of thought, so the soul should hold control in the realm of will. In the physical sense-world, man is urged on by this or that necessity, and the will feels that it has to satisfy these wants. But when man reaches the higher state, he must accustom himself to obey his own commands; though when he once acquires this habit he will feel less and less inclined to desire that which is of no moment. All discontent and instability in life come from the desire for things the actuality of which we never consider. Discontent, such as this, might, when the higher ego is desirous of leaving the soul, cause that person's whole inner life to be thrown into confusion. It is good training to give yourself some command to be carried out daily for a couple of months, as, for instance: Today, at some particular time, I will do a certain thing. By such an exercise we arrive in time at a stage where, by ordering the time at which a thing is to be done, and the manner in which it is to be done, it will be accomplished just as arranged. Thus, we lift ourselves out of the habit of saying, "I should like this," and "I want the other," etc., but set forward no thought toward its accomplishment.

The seer never looks upon anything as impossible. He says: "Some of your demands can only be fulfilled by those who have first educated

themselves up to a desire for that which is possible, and have, in so doing, arrived at being able, by means of their strong “willing” to treat the impossible in such a manner that, through the will, it becomes transformed into the possible.”

In regard to the world of feeling, a certain resignation should pervade the soul of the student. In order for this to come to pass, it is necessary that the soul should be master over the expression of joy and sorrow, pleasure and pain. The acquiring of this may arouse prejudice —some are afraid of becoming dull and unsympathetic if they do not rejoice and weep when others do. This, however, is not so. Whatever is pleasurable, the soul enjoys, and whatever causes pain, and sorrow, the soul feels, but what the soul is to learn is the control over the signs of joy and sorrow. Instead of the student becoming dull and unsympathetic, he will become more susceptible to all joy and sorrow around him, but he will find that he will need watching for some time in order to be able to acquire the faculty indicated. He must see that he indulges in the pain and pleasure to the full, yet without giving himself up to it so as to outwardly show it. Justifiable sorrow should not be suppressed, but involuntary weeping should be restrained. Indignation at something you know to be wrong is not condemned, but the passion of anger is.

Only by this exercise can the student of Seership gain the inner quietude requisite to his soul, in order that at the birth of the higher ego the soul may not find itself as a kind of double dealing, leading a second and unhealthy life alongside the higher self. It is of particular importance not to yield to any self-deception. Some may be of the opinion that they have reached a stage of development where they do not need these exercises, but from experience I have found that these are just the ones who do need them. It is quite possible that you are able to keep your composure in the ordinary affairs of life; but, when ascending into the higher world, to show evidences of equanimity is all the greater because it has been restrained. It must be understood, before you can develop Seership, that you must show you are capable of using the power wisely for yourself and others. You may fool yourself as to what you may think you possess; but you cannot fool the powers who know —they know what you need. Our life may have trained us in certain things, but the qualities we must possess to become seers require a special training. If our life has made us become excitable, this must be removed. If we have not the control over ourselves that we should have,

we must train ourselves to overcome this condition, so that we may be capable of responding to the impressions we receive. The man who is unable to laugh when he wants to, whether there is anything to laugh over or not, has just as little control over his laughter as one who is perpetually laughing at everything.

Error, vice and ugliness prevent the soul from seeing truth, goodness and beauty. If we look for the bad, false and inferior, that is all we will see. A valuable lesson is told in a legend of Christ Jesus, in which it is related how He, with others, passed on the road the body of a dead dog. Our Lord's companions turned aside from the hideous sight, but Christ Jesus referred in admiration to the creature's beautiful teeth. We can ourselves learn a valuable lesson from this story, by cultivating this condition of the mind. He who looks well, will always find something beautiful, something to admire, the same as Christ Jesus did the teeth of the decaying dog.

Aim to keep an unbiased mind, regardless of any experience you may have had. Never be guilty of saying: "I have never heard of that before; I don't believe it!" We should be ready to hear anything new. We can learn a great deal from even watching a young child, a breath of air, a leaf on a tree.

Of course we must judge our present experiences by our past ones, but it must be remembered that the new experiences may contradict the old.

There are five qualities of the soul which the seer must develop by training and make his own: Controlling the trend of his thoughts; controlling the impulses of the will; equanimity in the matter of sorrow and joy; positiveness in his judgment of the world; and impartiality in his view of life. After you have devoted a certain length of time to acquiring these qualities, you must devote the necessary time towards blending them into one harmonious whole within the soul, and in order to do this you will have to practice the exercise together until you bring them all in harmony, as desired.

You will find these exercises very helpful in giving yourself knowledge of the higher worlds. They will make you aware of your failings, and the means necessary to give strength and security to the intellect. Everyone will need these exercises, though, necessarily, each one will need different kinds, depending on the capacities, temperament and character of the student. These exercises will present themselves to you, and in time you will receive a great deal more good than you at first supposed you would. For example, if a person has but little self-confidence, he will realize this, and in the

course of time, he will, by persistent practice, gain the needed confidence, and it will be the same with any other quality of the soul.

The student of Seership learns how important it is to be capable of raising these capabilities to a higher power, and to be able to control his thoughts and feelings so that the soul will have the power to maintain complete inner quietude for the time desired —periods when the student can keep at a distance from his mind and heart all those things which in any way deal with the ordinary everyday life, its pleasures, joys, cares, sorrows and distress. During these periods you should not permit anything to intrude excepting that which the soul itself admits. Those who do not know, may think it is not right to withdraw from the world you live in at any time, but you will find that you are the gainer thereby if you will withdraw in heart and spirit from life and its duties for a certain length of time each day. By giving yourself up to the inner quietude you will be better able to perform your outer duties.

You should aim, during these periods, to detach yourself entirely from thoughts of your own personal affairs, and train yourself to think of what would benefit mankind in general. Seership makes it possible to fill the soul with messages from another, a spiritual world, and if they have the power of enthralling the soul to as intense a degree as any personal concern or care, then will you have gathered knowledge of great value.

Those who train themselves so they control their soul-life will possibly reach such a point of development as will permit their reviewing their own personal affairs with the same criticism as those of others; it is excellent training for Seership to review one's own experiences as if they were those of others. Thus, in time, you must be able to control your day's actions so that at night time you will be able to review every act you did during the day; so that if you did anything you should not have done, it is called forcibly to your mind and the next time you will probably not do it. Do not overlook the great value of looking at yourself every day, as if you were reviewing someone else.

It is well to start at first with just trying to control your actions for a portion of the day. When you succeed in doing this, then increase the period. You will soon become aware how your every act is impressed on the brain. To be forewarned is to be forearmed. When you have your mistakes brought consciously before you, you will be able to overcome them; and in time you will assume a fearless attitude with regard to the

events of life which confront you, and will be aware of them and meet them with absolute belief and the inner confidence that they will not affect you. This training will be found very valuable, and there will soon be a great change in the nature of your thoughts and feelings.

There are no short cuts to Seership. The conditions here described must be fulfilled because real knowledge of the higher worlds will not be revealed otherwise. Those who will not go through the spiritual training and learn the foundation of the science, may develop certain psychic powers, but are likely to perceive the spiritual world inaccurately and untruly. The one big handicap in developing the power of perception is impatience. If you do not go through step by step, you are likely to develop the spiritual organs wrongly. No one with a defective eye can depend on his sight, and no one with defective spiritual perception can depend on his perceptions. The spiritual organs must be built on a sound foundation. To immoral persons the spiritual vision is always confused and clouded. Their perceptions will never be clear. They will never be of much value, and it is just a waste of time for such persons to try to develop Seership. The only good it would do them would be that they would realize that their actions and deeds are interfering with their development, and in time they would correct them.

Right living and right thinking will do a wonderful amount of good. The human thought, if used energetically, with inner force, can understand more than is generally supposed to be possible. The reason for this is that in thought there is an inner essence which is in connection with the supersensible world. Most people are not conscious of this connection, because they know nothing of the sixth sense. They receive knowledge from the supersensible world without knowing it, and they would deny the possibility of knowledge coming from the supersensible world. Of course, what is communicated to them is not understood as it would be by those who are spiritually trained, and consequently they cannot make as good use of it.

Seership gradually develops you to a state of thought that is not derived from sense-observation, and you then learn to realize how, within the soul, thought contracts thought, even when the connection of ideas is not occasioned by any power of sense-observation. You become conscious that thought possesses an inner life, and that, while engaged in thought you are in the realms of a supersensible living power; that there is something real

which flows in upon our inner life, just as the outer objects make an impression on our senses, when we observe them.

The people who will only believe what they can see will not, of course, be able to believe that they are affected from within as well as from without. Before one can realize this, he must have the inner experience. In time, though, he will be able to distinguish between the thought created by his own volition and those experienced without any voluntary exercise of his own will. He has then reached an advanced stage of Seership, wherein, instead of relying on the impressions derived from the external world of the senses, he has received contemplation from within.

After you have commenced to receive advice from within, instead of you depending entirely on the senses, you are training the higher organs of cognition; and these new organs provide a new world wherein man learns to know himself as a new ego. These new organs of perception will soon make their appearance known by their activity. The eyes and ears are passive, being affected by light and sound, while the perceptive organs of the soul and spirit are in a continuous state of activity. But it requires a systematic course of training before these organs reach the point of perfection that the student may be able to use them for observing things in the higher worlds. When this takes place he has reached the cosmic consciousness state. Before he will reach this state, however, he will have to pass through the purification period, and his inner life be purified. That is, he must not only control his actions, but his thoughts. "As a man thinketh, so he be." He must pass beyond that stage where he is affected by the sense organs. It requires a good deal of patience to become a seer. Naturally there is a great deal of preparatory work to do, and no one can say how long it will take. Those who have not the patience to wait, cannot expect to see anything, as they have not yet acquired the right attitude towards the higher worlds. Long before the student is able to see, he becomes conscious of his own soul and spirit, and experiences things very different from those of the external world. The astral body that he becomes aware of is not of a different substance, but is of an entirely different world, and one of which heretofore he knew nothing.

Our helpers on the other side work upon the astral body in much the same way in which the world of the physical senses works upon the physical body, and we can be wonderfully helped through our astral body, provided we do not shut out this influence. We often do this without knowing, by

saying or thinking “I am aware of nothing,” as is very often the case when we have formed an idea as to how these perceptions should present themselves to our vision, and we do not see anything as we had supposed it would appear. If you say “I can see nothing,” you forget that these experiences are fundamentally different from those of the external world.

It is very important that you form the right attitude of mind during the training practice. You will find that this is very vital. You become conscious that you are standing on the threshold of the world of soul and spirit, and you will wait with patience that those things which they know are revealed to you when you are ready for them. You no longer have any doubts, but become conscious, and say: “I will practice all the exercises which are suitable for me, for I know that during the time thus spent all things that are of importance to me will come to me; I do not ask for them impatiently, yet, I prepare myself to receive them.”

There is no training as satisfactory as that which gains for you the perception of the higher worlds; and to know that you are traveling the correct road to gain knowledge. The meaning of birth and death is then made clear to you. That which is released from the human physical body at death passes on through many states in the future. You become aware of that which is within you, which moves onward within you from incarnation to incarnation. The great tendency of most seers, or those who are learning the advantage of contemplation, is to want to withdraw from the outer world, but this is a mistake and will dwarf and wither the inner life. The seer must continue to do his duty to the world he lives in; he must not become receptive to impressions of the outer world, but must possess the power to withdraw within his inner self; he will then become the greatest seer.

A seer is not permitted to use the knowledge he gains for his own selfish purpose. He has certain work to do. For instance, when he meets a man, he is able to read him like a book; he sees his flaws. Had he known so much about him before, he would not have associated with him, but now he thinks of what a handicap these flaws are to the person. He will also see his grander qualities. He will not think any less of the person because he has these flaws, but he will want to help him.

Every time the seer meets a person, he may learn something from him. He will not consider it right to excuse everything in those with whom he comes in contact, nor to ignore every wrong action and only see the good

qualities. It is true that a seer does not learn by condemning a fault, but by realizing that it is a fault.

The more capable a man is of fixing his attention upon those events of life which do not primarily demand any measure of personal criticism, the greater will be the possibility of providing himself with a foundation for growth in higher worlds. For example, a man will start to do a thing, and something within him says not to do it. Perhaps the person will pay no attention to the don't, and will act according to his original intention. Or, it may be that the person heeded the inner prompting. Perhaps he later finds out that he would have done wrong had he followed the dictates of his own reason. Experiences of this nature sometimes prove very valuable, and, after he has been guided successfully, he will begin to realize that "there is something within me that is a surer guide than is that measure of judgment of which I am at present possessed. I must, therefore, retain an open mind in respect to this inner something, to the height of which my own capacity for judgment has not yet attained."

The soul is very much benefited by such occurrences. They show that premonitions are of value, and we can learn from them what we are unable to perceive through our regular channels. By giving conscious thought in this direction, you enlarge the life of the soul. It will be necessary for me to warn you here, so you will not fall into a dangerous condition. If you would stop to consider whether your judgment is right, or that voice that spoke to you, you would be at the mercy of every kind of impulse. Indeed, you would be likely to suffer from habitual indecision and superstition.

Superstition is disastrous to the student of Seership. It is necessary for the seer to exclude all superstition, dreaming and phantasy. He who has had experiences which have pleased him that cannot be grasped by human reason, will not be likely to approach the spiritual world in the right way. No partiality for the "inexplicable" will ever make a seer. It is well to understand that you must divest yourself of the idea that a seer is one who presupposes the inexplicable and the unfathomable wherever and whenever he chooses to. The student should feel that everywhere there are hidden forces and hidden beings, and also that the hitherto unfathomed forces are capable of being understood whenever the right conditions and powers become available. There is at every stage of the development of the seer a change in disposition which is very important. This consists in not assuming, in his search for truths, an attitude such as renders him

particularly anxious as to the way in which this or that question can be answered. It is very necessary that he should concentrate his energies on trying to develop as best he can the faculties within him, and this he can only do by means of patient, inward labor; and after these faculties are developed he will find the answer to certain questions that he has longed to have answered.

This is the attitude of the soul which the student-seer must cultivate, for it can help him to bring his nature to greater maturity, and will help him resist wrong impulses. Whenever he is in doubt, if he will wait a minute, the correct answer will come to him, for within him is the power to solve the greatest problems in accordance with the measure of his powers; but here, also, balance and equipoise of the soul play a significant part.

There are certain exercises which are very beneficial in acquiring intuition. The person should banish from his soul, for the time being, everything he has hitherto known, either by outer or inner experience. If, however, after rejecting the outer and inner experiences, nothing should remain within his inner consciousness, that is to say, should his consciousness disappear altogether, and he drift into unconsciousness, he will then be able to recognize that he was unfit to undertake the exercises leading up to Seership.

After he has reached a higher stage, his consciousness will no longer be void after throwing off those inner and outer experiences—but, instead, such rejection will still leave a certain residue which the student can use for inner meditation, just as he has been previously instructed to use the inner and outer impressions. This will be a new experience, as it is different from everything else he has ever experienced. When it takes place, he will recognize it as something absolutely new. It is a perception, and just as real as the sound to our ear at present; but it can only be felt by inner consciousness through our intuition, just as the sound can only reach our consciousness through the ear. When conscious intuition is developed, the last remnants of the physical and sentient are banished from man's impressions, whereas the spiritual world begins to loom up before the understanding in such a way that it has nothing in common with the characteristics of the world of the physical senses.

Through the exercises used for attaining intuition, certain movements, formations and tendencies which were not there before, now appear in the human etheric or vital body. By these organs you learn to read the secret

writing, and to understand what lies beyond that writing. After a person becomes clairvoyant, changes occur in the etheric body of the person in the following way: Near the physical heart there is a new centre which develops into an etheric organ. From this organ there are currents which flow, in the most varied manner, to different parts of the body. Some of these finally radiate their light out into exterior space. The more highly developed the person is, the greater will be the projection of this light. The centre near the heart is not, however, the one which, under correct training, first tends to evolve. There must be formed a provisional center first, in the head, which afterwards moves downward to the region of the larynx, and finally locates near the heart. If the proper training is gone through, it would be possible that this organ would develop near the heart first, in which case there would be danger that the student, thus trained, would only develop into a visionary dreamer, and not a practical seer.

The student finally evolves so he can render these currents independent of his physical body; he then becomes capable of using them separately, and they serve him for the purpose of setting in motion his etheric body. Before this can take place, however, certain currents and radiations must come into action around his etheric body, which surround it like a fine network, thus enclosing it as if it were a separate entity. When this takes place, the movements and currents within the etheric body are able to put themselves in touch with the world of soul and spirit outside them, uniting themselves with that world in such a manner that affairs of the soul and spirit transpiring externally combine and mingle with the inward world—with that of the etheric body. When this takes place, you are able to consciously observe the world of inspiration. This occurs in a different manner than the cognizance of the physical sense-world, where we become aware of the world by our senses and gather our perceptions and ideas, opinions, and conceptions. But the knowledge we receive through inspiration is not in this way.

The answer to any problem that comes to the mind like a flash is an inspiration; there is no thinking after perception has taken place. The answer we receive from our physical sense cognition comes only after it has been translated into terms, and not as in the case of inspiration, which is simultaneous with the perception. If it were not for being surrounded by the fine network previously mentioned, there would be danger of becoming

entangled in the surrounding world of spirit and soul, with the probability of not being able to separate itself from it.

The exercises for attaining intuition, if practiced, not only affect the etheric body, but extend their influence to the supersensible forces of the physical body. These changes of the physical body cannot be noticed by the ordinary sense-observation, and only the seer can notice them, as they have nothing to do with any external powers of perception. They are the result of a developed consciousness, and these intuitional experiences will be of great assistance to you, even after having rejected all previous inner and outer experiences. Intuitional perceptions are of a delicate and subtle nature, and are of such an intimate nature, that the present physical human body at its present stage of development is coarse in comparison, and therefore proves a detriment to the success of intuition. However, if the exercises are practiced, with energy and perseverance and the required calmness the hindrance of the physical body can be overcome. The student will become aware of this by degrees, as the actions of the physical body, which had before taken place without his own volition, now come under his control. He will also feel the need of regulating his breathing. It will do you a lot of good at this point to practice the “Hindu Yogi Science of Breathing.” In starting these breathing exercises, only practice them for a few moments at first, gradually increasing them.

Every true intuition comes directly from the supersensible world. As the student progresses along the path that leads to knowledge of the higher worlds, he becomes conscious that the cohesion of the powers of his own individuality appears in different form from that which it possesses in the world of physical senses. In the latter, the ego causes a uniform cooperation of the powers of the soul to take place —principally of thought, feeling, and will. These three soul powers, under normal conditions of life, are in perpetual relation to one another. For example, we see a certain object of the external world; it is either pleasing or displeasing to our soul (I mean the appearance of the object will be followed by either a sense of pleasure or aversion). It may be that we desire the object, or we may wish to alter it some way, therefore, the will and desire associate themselves with both feeling and presentiment. This association is caused by the ego coordinating presentiment, feeling and will. This arrangement would not be if the ego was powerless in this respect; that is, if the desires went a different way than the feelings or presentiments. A man is crazy when he thinks something is

right but goes and does just the opposite. The same will be true when a person desires something but goes and buys something he does not want. As you pass along the path to the higher cognition, you become aware that feeling, thinking and willing do actually assume a certain independence, as, for instance, a certain thought no longer urges you as though of itself to a certain condition of feeling and willing. You perceive something correctly by means of thinking, but yet, in order to feel that we are right, we must feel a certain independent impetus-feeling coming from within. Thinking, feeling and willing no longer remain three powers, radiating from the ego as their common center, but become instead separate and independent entities, just as if they were three different personalities. For this reason your ego must be strengthened, for not only must there be order among the three powers, but the control of these three entities depends on it.

This condition in Seership is known as the cleavage of the personality. It is advisable here to remind you how important it is to practice exercises that will make your judgment more firm and certain. If you are not firm and certain it will be seen at once how weak the ego is, and it will not have the necessary control over the powers of thought, feeling and will. In the presence of this weakness the soul would be dragged by three different personalities in as many different directions, and there would be no inner privacy left. But if the development has proceeded along the right lines, this multiplication of itself would be the means of advancing forward; and it would become as a new ego and be a strong ruler over the independent entities which now go to make up the soul.

As the student advances further along the path he will find that thought, now functioning independently, arouses the activities of a fourth distinct entity of the soul and spirit; one that is really a direct influx into the individual of a current which bears a resemblance to thoughts. The whole world then appears as a thought structure confronting a man, just as the vegetable and animal worlds do in the domain of the physical senses. In the same way do feeling and will, which have become independent, stimulate two powers within the soul to work in it as separate entities. Then there is a seventh power and entity added, which is very much like the ego itself. So you see as man reaches a certain stage of development, he is composed of seven entities, all of which he has to guide and control.

This whole experience becomes associated with a further one. Before man enters the supersensible world, thinking, feeling and willing are known

as merely soul experiences. But just as soon as he gains entrance to the supersensible world he becomes aware of things which express nothing of the nature of the physical world, but which belong solely to the soul and spirit. Behind the new world he perceives spiritual entities. These present themselves to him as an external world —as things in the domain of the physical senses, as stones, plants, and animals have been perceived by the senses. The student reaching this stage observes a great difference between the spiritual world unfolding itself before him and the world he has been accustomed to recognize before by means of his physical senses. A bush in the sense world remains a bush, no matter what man's soul may think or feel about it. But this is not the case with images of the soul and spirit world, for these will change in accordance with man's own thoughts and feelings.

We take, for example, a certain picture presenting itself to man in the imaginative world. Just so long as he does not direct his particular attention towards it, it will appear merely as an ordinary picture, but just as soon as he examines it carefully, he forms a like or dislike of it, its form changes to him. Pictures, therefore, present not only something independent and exterior to man himself, but they also reflect the nature of man. For instance, if man selects the pictures that adorn his rooms, these will be permeated through and through by the way man feels. Therefore, a seer is able to read a man by his belongings. If a man has secret inclinations, which are only waiting the chance to break through, those inclinations will show their effect in the soul and spirit world which is thus colored in a certain way by that person's entity, quite irrespective of how much he may, or may not, know of his own being. He may be able to keep these inclinations veiled from the outside world, but not from the seer, nor from God —the Infinite, Almighty, All-Wise, All-Merciful, All-Holy, All-Blissful, Omnipotent, Omniscient, and Omnipresent; our Creator, Father, Mother, Friend, Guide, Judge and Savior. Therefore, in order to advance to the higher stages of development, man must be what he appears to be, not what he seems to be. He must eliminate all his imperfections. Before he can do this he must know what he takes with him when leaving this world. In the world of physical senses man devotes most of his time to developing his ego, his self-consciousness; and then this ego acts as a point of attraction for all that concerns man. In this ego are contained all his personal sympathies, passions, propensities, opinions, and so on, and the ego also becomes a point of attraction for his personal Karma, or the law of cause

and effect. When we can unveil the ego, it is possible to see the destinies still awaiting it during this and future incarnations, according to how it may have lived during former incarnations, and have acquired this or that quality. It is encumbered by all its past actions and deeds, as it ascends into the world of soul and spirit. Thus, as man has lived, so is he judged by the law of the spiritual world. It is easy to understand this fundamental law, but few try to understand it. In this world man is only cognizant of himself so much as he thinks, feels and wills. This cognition he feels inwardly, and it does not present itself externally. In the case of inward experiences man recognizes these only partially, as usually he does not try to understand them.

He recognizes that he has impulses, but he never tries to use these impulses to alter any of his undesirable qualities. If he would not give way to these impulses, but simply turn his attention away from his own self—remaining as he is—he would naturally deprive himself of even the possibility of knowing himself in regard to that particular matter. But if he would look at himself as he would at a stranger, and examine his different qualities, he could either improve himself, or not. His present condition in life will determine which course he will take. If he takes the former view, a feeling of shame will steal over his soul. The man who is prepared to stand before his Judge in the other world is one who lives so he has nothing to conceal, either outwardly or inwardly.

If you will think over what has been previously said, you will understand why there have not been more seers in the past. The ordinary man is not aware of this inward feeling that confronts the seer. He does not have revealed to him the secret feeling of shame in the soul, yet, to the seer, this feeling acts much in the same way as the conscious feeling of shame of ordinary life. If this feeling were not present, man would see himself as he is in very truth. He would not only inwardly experience his thoughts, feelings, ideas, and decisions, but he would perceive these as he now sees animals, stones, and flowers. This feeling is what obscures man from himself and also hides from him the entire spiritual world. Owing to the obscuration of man's inner self, he becomes unable to perceive those things by means of which he is to develop organs by which he could penetrate into the soul and spirit world, and he is unable to so transform his own self as to make it capable of developing these spiritual faculties. Man can live so that his hidden feeling will be of great benefit to him.

Any person who learns to understand the law of Karma in this world is not likely to be greatly disturbed when he sees his fate marked out for him. As stated before, in a previous chapter, after entering the soul and spirit world, the ego is the first picture that the human soul sees. This is man's double, which is bound by certain laws of the spiritual world to be the first impression he receives. It is easy to understand why this is so. In this physical world man is only cognizant of what he feels by his physical senses. This cognition is inward; thus a person is warned every time he does something he should not do. According to the development these warnings will be heeded or not. To the occult student, when doing something he should not do, comes a feeling of "being ashamed," which is not felt so strongly by the ordinary person. The occult student learns to look at his physical body as if it were something entirely apart from him. He finds a great delight in being able to control his feelings, passions, etc. Any weakness is considered unworthy of the soul. If you will acquire the habit of considering everything that affects the physical senses as being connected with the physical body, which should be controlled by the soul, you will find it very beneficial. Just imagine that your desires, feelings, impulses, etc., are those of your double. If they are not beneficial, control them.

The average person's actions close the door to the world of soul and spirit. If you take but one step to try to penetrate within the spiritual world, that feeling of shame comes before you, and automatically the door is closed, and what was ready to be revealed to you providing you had not had the feeling of shame, is concealed. Now, you can unlock the door at any time you want to. All you have to do is to live so you will have no hidden feeling of shame.

You will find it very beneficial to look on anything which you know you should not do as on something the impulses for doing which belonged to your double, which you intend to control. Your double will represent your Karma, containing all your past accumulated defects. You realize all this now. It has taken you a long time to find it out, as it has everyone else. But no one is permitted to gain knowledge of the higher worlds before understanding certain truths concerning it. The physical senses must first be brought under full control before there is really any desire to seek entrance into the supersensible worlds.

Firmness, surety of judgment, must be cultivated before the inner capacities can be developed. Then when the student comes face to face with his double, he conquers himself, instead of being overwhelmed. This meeting cannot be avoided, and will have to take place before you can enter the supersensible world. Learn to distinguish between the appearance which things present to you through your own entity, and that which they really are, for you can find the difference only when you behold the image of your own entity, and have separated from your surroundings everything proceeding from your own inner being.

Before man approaches the world of soul and spirit, he has so lived that he has no sense of shame, and finally this new world becomes visible to him. Then the double stands before him as a regenerated guardian. However, if he has the sense of shame, he is denied admission, as he is unfit. The double stands before the entrance as a “guardian,” ready to deny admission to all who are as yet unfit, and thus your double acts as your “guardian” at the threshold of the world of soul and spirit. In occult science this is spoken of as the lesser guardian. The other guardian will be spoken of later.

Besides meeting with your double upon entering the supersensible world, you also encounter the Guardian of the Threshold as you pass the portals of physical death, and it gradually reveals itself during that development of the soul and spirit which takes place between death and a new incarnation. But then the encounter does not overwhelm us, for we know of other worlds, which we are ignorant of during the life between birth and death. Any person who has not encountered the Guardian of the Threshold, upon entering the world of soul and spirit, would be likely to fall prey to one delusion or another. He would not know the difference between that which he himself brings into that world and that which really belongs to it. However, by the training that seers go through, he learns the truth of what will inevitably take place sometime. This training everyone should have before they pass beyond the border, as it will guard them against deception and phantasm.

A seer has to be careful not to degenerate into a visionary, liable to either suggestion, or autosuggestion. If the necessary precautions are taken, such deceptions are destroyed at their source. I will give you enough precaution here to put you on your guard. There are two sources from which illusions arise. Our own soul-entity is likely to color reality. In this

physical-sense world the danger arising from this source of deception is slim, for we have the external world ready to assert its own forms as they are, regardless of how we may wish them to appear. But in the imaginative world, all the pictures are changed by such wishes and interests, and we have them actually before us —that which we ourselves have formed, or at least have helped to form. The seer, through his meeting with the Guardian of the Threshold, becomes aware of everything within him, and that which he takes with him to the spiritual world. Therefore, he does not suffer from delusions; and the training which he received prior to leaving this world is in itself calculated to accustom him to exclude self—even in the things of the physical world— letting the matters and occurrences speak for themselves. Everyone who has made a study of this work will be able to await the meeting with the Guardian of the Threshold in all tranquility. When this meeting takes place, you will have to prove whether you are prepared to exclude your own entity when confronted by the soul and spirit world.

This is another illusion you must guard against: You must never place a wrong interpretation on an impression you receive. What I mean is this: When you are riding in a fast train, the trees and objects appear to be moving, but they are not; you are moving in the train. Of course, you would not be mistaken in this case, but there are illusions occurring in the physical world which are not so easy to see through as the one mentioned. However, if you will always use sound judgment, you will be able to see through illusions.

In the world of soul and spirit it is not so easy to distinguish which are illusions, and which are not. In the world of sense, facts are not altered by human delusions concerning them; you can correct a delusion by examining the facts, but in the world of soul and spirit this is not immediately possible. If we study a supersensible problem from the wrong spirit of judgment, we then carry that wrong judgment over into the thing itself, and it becomes interwoven with the fact, the two becoming very difficult to distinguish. The error is no longer in the person, and the correct fact is exterior to him, but the error will have become a component part of the exterior fact. It will be impossible to clear it up by unprejudiced observation of the fact. You will see the extremely fertile source for illusion and deception that one would be liable to, if he entered the supersensible world without the proper training.

The seer becomes able to exclude delusions which might tinge the phenomena of the supersensible world with the color of his own entity, and he must also be able to acquire the further attribute of making the second source of such delusions ineffective. He is able to do away with what arises within himself after the meeting with his own double, and he will also be able to eliminate the second source of delusion if he is able to develop the power for judging by the nature of a fact seen in the supersensible world whether it be real or illusionary. If the delusions were of exactly the same appearance as the realities, differentiation would be almost impossible. But this is never the case. Illusions seen in the supersensible world have their own peculiarities, that make it possible to distinguish them from realities, which shows the importance of knowing the qualities by which you can recognize the reality.

Anyone who has never made a study of occultism would naturally come to the conclusion, after reading this chapter, that one would have his hands full in guarding against delusions, as they are so plentiful. He may also think that possibly all the experiences of the supersensible world might be delusions. Anyone taking this view ignores the fact that all true occult training develops you so that you do not have to depend on what someone else tells you, and you are taught how to proceed to remove the sources of delusion. In the first place, any occultist devoting the necessary time to the study of occultism to be worthy of being called an occultist, will, during his preparation, have acquired enough knowledge about these matters so that he will be in a position to avoid delusion, and also self-delusion. His training will have made him levelheaded, and capable of using right judgment at all times. His training will have taught him that it is never safe to rely on vague presentiments and premonitions. His training has made him cautious—much more so than he would ordinarily have been—and he has gained knowledge of the great cosmic events, and therefore he is fully prepared to tackle matters which necessitate the exertion of the judgment, a process by which this power is both refined and sharpened. If it were possible for a person to jump over the preparatory work in the training of a seer, and be able to foretell the future, like so many would like to do, he would not possess the strengthening of that sound power of judgment which makes it possible to distinguish between illusions and reality. So you can see the necessity for understanding the ground work on which Seership is built. This is so arranged that the consciousness of the student is enabled, during

the time he is practicing inward meditation, to examine carefully all that passes within his soul. He uses some object to develop his imagination. He does this, because it has the elements of the external observation. If he used something of the imaginary nature, he would be likely to fall into error as to the manner in which they were produced, and he might be wrong in their origin. But when the student proceeds with his exercises for developing inspiration, he dismisses these contents from his consciousness and immerses himself in the soul-activity which was occasioned by the symbol used. Of course, even here you have to be careful that you do not make an error. Men, through higher educational development, have gained a kind of soul activity, though they are not able to know the origin of such activities. The occult student, however, studies to remove his own soul-activity from his consciousness. He does not permit anything to enter that he cannot investigate, and of which he cannot learn the entire contents. Therefore, the student is able to see how pure reality within the soul and spirit world is constituted, and he will apply the test to everything that comes within his observation in the realm of spiritual realities, and there is no reason why he should not be able to distinguish delusions from realities. He should also be prepared to determine just as quickly the delusions in the spiritual world as he is able to in the physical world, where he knows that an imaginary hot iron cannot burn him.

This test, of course, only refers to our own experiences in the supersensible world—not to communications made to us which we have to apprehend by means of our physical understanding and our sense of truth. The student should do all he can to distinguish between what he learns from one kind of knowledge and that of another. He must be willing to accept communications made to him regarding the higher worlds, and should try to understand them by using his powers of judgment. When he experiences, or has certain experiences of his own observation, before he accepts them he must carefully test them to see whether they possess exactly the qualities which he has learned to be correct by his infallible intuition.

After meeting with the Guardian of the Threshold, the occult student will have other experiences to face, and one of the first things he will become conscious of is the inner connection which exists between this Guardian of the Threshold and that soul-power we have already characterized when referring to it as the cleavage of personality—the

seventh power to resolve itself into an independent entity. This seventh entity is, in regard to certain aspects, no other than the double, or Guardian of the Threshold himself, and it sets up a certain task before the student. His ordinary self, which now appears to him in an image, had to be directed by the new-born self, so that there arises a kind of antagonism against the double, which will do all it can to gain the upper hand. This is done so that the right relationship may be set up in order that you may be prevented from doing anything but what may result from the influence of the new-born ego, and is what develops the powers of firmness and vigor.

In the higher worlds, the self-cognition is a little different from that in the world of physical sense. In the latter, self-cognition takes place as an inner experience only, the newly born ego becomes immediately discernible, as an externally spiritualized vision. The re-born ego you see before you, but you cannot see it entirely, for whatever road you have taken to reach the supersensible worlds, there are no higher roads possible until you are able to perceive still clearer visions of your higher self. Therefore, it can only partially reveal itself to the student. There are certain temptations placed before man which are simply tremendous. Until you have passed through these tests you will have only a glimpse of the higher self, and you will only be able to compare these from the standpoint you have acquired by your physical senses. Some may think these tests too severe, but they are indeed very necessary if you are to develop the right way. I wish to call your attention here to what it is that appears as the double, or Guardian of the Threshold, so that you will be able to place it ever in front of the higher self, in order that it may be able to judge correctly the disparity between what he is at present and what he is destined to become in the future. However, while considering the subject, the Guardian of the Threshold will assume quite a different aspect, for it will now disclose itself as a picture of all the obstacles which oppose the development of the higher ego, and then we come to know how great a strain the ordinary ego is under.

If by this time the student's training has not rendered him strong enough to say: "I will not remain at this point, but will persistently work my way upwards towards the higher ego," then the chances are he will become weak and will shrink back and be afraid of what yet lies ahead of him. He will give up trying to work his way farther, and he will have fallen a captive to that image which, as Guardian of the Threshold, now confronts his soul. It is peculiar, although a fact, that the person who becomes a captive will

not know it. On the other hand, he will think he is getting along all right and passing through another experience, for the image called forth by the Guardian of the Threshold may be of the kind that it will stir up in the soul of the person the feeling that is the impression which appears at this stage of development. He has before him all possible worlds in their entirety—the impression of having attained to the heights of knowledge, and of, therefore, having nothing higher to work for. You will see that instead of feeling himself captive, he would have gained the secrets of the universe. There is no reason why you should be surprised at this, for you must remember that by the time these experiences are felt, you are standing within the soul and spirit world, and the special peculiarity of this world is that it represents events in the reverse order to that in which they really happen.

The picture seen by the student at this point of development shows him at a different aspect from that in which the Guardian of the Threshold first revealed itself. If you will remember, in the first were seen all those qualities which, as the result of the influence of Lucifer, are contained by the man of the ordinary ego, but, by the development another power has, by Lucifer's influence, also invested the soul of man, this being the one known as the power of Ahriman, and during his physical life, this power prevents man from becoming aware of those entities of the soul and spirit world which are behind the surface of the exterior world. The development of your soul may be plainly seen under the influence of this power. Those who have been sufficiently prepared for this experience, will, when they experience it, have been able to determine its true meaning. And then another form will soon become visible, one we will call the "Greater Guardian of the Threshold." This one will suggest to the student not to rest content with the grade to which he has attained, but to go on faithfully with his work. It will stir up within him the consciousness that the world he has conquered will only become a truth, and not an illusion, if the work commenced is carried on to a successful conclusion. Those who have pursued a wrong system of training, that is, have started to develop mediumship instead of mastership, will be likely to face this experience unprepared, and will, when they meet the Greater Guardian of the Threshold, be very likely to be filled with feelings of boundless and unmeasurable horror.

The meeting with the “Lesser Guardian,” you will remember, furnished you the opportunity of judging whether or not you know the difference between delusions and reality, as would be likely to occur when you interweave your own personality with the supersensible world; and so you must pass the test and prove that you are able to withstand those illusions which are to be traced to their source when you meet the Greater Guardian of the Threshold. Should you be proof against the powerful illusions by which the world of images to which you have attained is falsely displayed to you as a rich possession, when in reality you are a captive, then you are guarded also against the danger of mistaking appearances for reality during the further course of your development.

The Guardian of the Threshold will appear in a different form in the case of each individual. The meeting with him corresponds exactly to the way in which the personal nature of supersensible observations is overcome. This is to have the opportunity of entering a realm of experience which is free from any tinge of personality, and every human being has this opportunity.

When you, the student, have been able to pass the two tests, you are then able to distinguish in the spiritual world between what you yourself are, and what is exterior to you, and you will then know why it is absolutely necessary that you should understand the cosmic occurrences mentioned in this work, in order that you may understand humanity itself, and the life process. The fact is, you do not understand the physical body, until you understand how it has been built up. The same is true of the etheric body, the

Sentient body, and the sentient soul. Man is the development of the entire world surrounding him, and everything about him corresponds to some process, to some entity in the external world. When a certain stage of development is reached, the student comes to know the connections of his own entity with the cosmos, and this is known in occultism as becoming aware of the relationship of the little world, the microcosm—that is, man himself—to the greater world, the macrocosm.

When the student has gone this far, he becomes aware of another experience: he feels that he has grown together with the entire world-structure, although he remains fully conscious of his own independence. This is known as the merging within the universe, a becoming “at one” with it, but not losing the personal identity. In occultism we speak of this stage

as the “becoming one with the macrocosm,” and it is very important that this condition must not be imagined by any one in whom the separate consciousness ceases, the human entity flowing forth into the all, for such a thought would be but the expression of an opinion which is the result of untrained reasoning.

The next state in Seership is known as “beatitude.” It will not be necessary to describe this stage, for we have no language to express man’s experience at that time, and it can only be said that “any conceptions of this state could be acquired only by means of such thought power as would no longer be dependent upon the instrument of the brain.” In order that you may understand the separate stages of Seership fully, I will give them again, so that they will be firmly impressed on your mind:

1. The study of the science of Seership, in which you make use of the reasoning powers you have acquired in the world of physical senses.
2. Attainment of imaginative cognition.
3. Reading the secret writing. (Which corresponds to inspiration.)
4. Working with the philosopher's stone. (Corresponding to intuition.)
5. Cognition of the relationship between the microcosm and the macrocosm.
6. Being one with the macrocosm.
7. Beatitude.

These stages do not necessarily have to follow each other consecutively, for the course of training may be taken up very differently by some people. In everything there is a certain individuality which must be taken into consideration. One unfolds much faster than another. The student may be taking one stage, and another stage partially, at the same time. He may be practicing exercises which lead him on to inspiration, intuition, or cognition of the Seership, between the microcosm and the macrocosm into the sphere of his own experiences.

When the student becomes more conscious of intuition, he not only comes to know the pictures of the spiritual world, but he is able to read their secret script, and he also acquires knowledge of those beings to whose cooperation is due the creation of the world to which man himself belongs; he now knows himself in his true form which he possesses as a spiritual being in the soul and spirit world. By his efforts he has gained the knowledge of the higher ego, and, in so doing, will have become aware how

to act in order that he may overcome his double, the Guardian of the Threshold. A little further he will meet the "Greater Guardian," who appears before him, instructing him to continue in his unfoldment. The "Greater Guardian" is now the one held up before him, and the one he is to try to resemble. This is a very important stage of development, and when he has risen thus far, he will be in a position to recognize who it is that is really standing before him as the "Greater Guardian." Then, in the student's consciousness, the Guardian is gradually transformed into the figure of our Christ.

In this way the student, through his intuition, will have become initiated into the sublime mystery which is linked with the name of Christ—the Christ is now revealed as the "Great Example" which humanity is to look up to.

This is how, by intuition, the Christ becomes recognized in the world of the spirit. Then, too, does it become possible for the student to understand those events which took place historically during the Atlantean period, and how it came to pass that at that time the great Sun-Spirit, the Christ-Being, took part in the world's development, and how He still continues to guide its evolution. The student then learns this from personal experience. It is then, through intuition, that the meaning of evolution is disclosed.

Everyone can gain knowledge of the supersensible worlds, and in time all must learn it. It matters not what your position may be, you must, in time, strive for knowledge and truth. For the earth passes through a certain development, and you must keep up with it. The longer you put off your starting point, the more difficult will be your path. It has been my privilege to study a number of old Egyptian books on how to gain knowledge of the supersensible worlds. The exercises and instructions given would not be suitable for the present generation at all, the reason being that since those ancient times men's souls have passed through many different incarnations and have gained something from each incarnation, which has had an effect on their present stage of development. The capabilities and qualities of souls change wonderfully in a single incarnation, and naturally they change a great deal in many incarnations. Anyone who has ever studied ancient history has become aware of the great changes there have been in the feelings and opinions of men since the twelfth and thirteenth centuries. Not only the feelings and opinions, but also the capabilities of man have

changed wonderfully. Although I have gained a great deal from the study of many of these ancient books, I have taken great care not to put anything into this book that is not suitable for the present generation. I realize fully that the man of the present generation does not need to start from the same point from which the Egyptian candidate started. I have commenced the training just where the men of the present generation stand.

Life in all forms is continually changing. Evolution is leading humanity on to a higher state continually. One epoch follows another.

LESSON XIV. SPIRITUAL EVOLUTION OF MAN

You have learned from the previous chapter that man in his present state has a physical body, an etheric body, an astral body, and an ego. The ego is the controlling force, and works from within. There is the sentient soul, the intellectual soul and the self-conscious soul, of the lower level; and a spirit-self, the life-spirit and the spirit man, of the higher level. The relations between these are very closely interwoven with the whole universe. By studying these we gain a deeper insight into the mysteries of man's being.

In a later chapter you will be shown how to develop your latent faculties for looking backward, by means of perception. The primeval past has left its records. Once a being comes into existence, his spiritual forces never perish. They leave behind them their traces; their exact copies, in the spiritual foundations of the world. A seer, by using his perceptive faculty, can see through the visible to the invisible world, and attain a vast spiritual view, which is somewhat like a panorama, in which is recorded all the past events of the world's history.

The supersensible spheres, of course, cannot be investigated without the aid of spiritual perception, but when investigated by a seer they can be understood by the ordinary powers of thought. In the following pages the various conditions of the earth's evolution will be given, as seen by a seer. If you will study closely you will see that what you know at present has been evolved from the far distant past; and you will say, "Seership is logical—it proves how everything can be understood.

GLIMPSE OF THE HIGHER WORLDS

At the present time man lives in three states—the waking state, the sleeping state, and a state between the two—a dream state. This latter state we have already taken up, but it will be discussed again later. For the present, we will only concern ourselves with waking and sleeping.

Knowledge of the higher worlds is obtained by man when, in addition to the sleeping and waking, he attains to yet a third soul-state. While awake, the soul is given up to the impressions of the senses. While asleep, the sense impressions are latent, but the soul itself loses its consciousness, and whatever has happened during the day is engulfed into an ocean of unconsciousness.

The soul, for instance, might become conscious during sleep, even if sense-impressions were absent. We apparently have no memory of what has happened during the day, but would this be the same with the soul? Could it not have experiences? As the soul is capable of experiencing anything, even though we have no conscious recollection of it, then would that soul be asleep, so far as the external world is concerned, but it would be awake to the actual world.

This state of consciousness can be understood by following the advice as to the development of Seership. Everything the soul may communicate about those worlds which transcend the senses, has been discovered under similar conditions of consciousness. The means by which the conditions of consciousness are discovered will here be given.

In only one way does this consciousness resemble sleep. That is, that all outward activity of the senses ceases, and all thoughts, such as might be aroused by the action of the senses, stop. But it is different than in ordinary sleep, as then the soul is without the power required for conscious experience; it is just this power that this state of consciousness is to place in its control. From this power the soul is given the capacity to understand and be alive to such experiences as, under ordinary conditions of life, can be brought only by the action of the senses. The awakening of the soul to this higher consciousness is one of the states of Seership.

Seership leads one away from the ordinary consciousness into a condition of the soul during which the organs of spiritual perception are developed. These lie latent in each soul, and only need cultivation to bring forth results. When this development takes place, the person will become conscious of a change affecting his entire being. His experience with the material world will never have so affected or taken possession of him, or been so satisfying to him, nor have suffused him with such a sense of inner warmth, as does the experience to which he has now obtained access, invisible though it be to the physical eye, and not sensed by the physical touch. There is nothing so strengthening as to know and feel life's security.

You are now ready to take up the training which will develop Seership. This I want you to understand is not a special gift to a few. Everyone has the rudimentary organs of the soul which can be developed for higher perception. Those who do not feel that they are ready to develop Seership, and are not especially impelled toward doing something for their own development, must remember that they stand under the guidance of

spiritual powers, and that, when these unite, they are ready. Those powers will reveal to the soul, another world.

Some are of the opinion that it is wrong to interfere with the wisdom of such spiritual guidance. For those who think this way, a physical example is needed to show them that they are wrong. I will say, for instance, a man has a fine horse, but it has never been broken to harness; therefore, it is of no practical use to the owner at the present time. You are the same way. If you have been given organs for development, but have let them be idle, they are of no use. When you were given the rudiments of those organs necessary for the higher state of consciousness, they were intended to be developed. It is your duty to do all you can to develop them. This development of the inner faculties of the soul means a direct invasion of man's most-hidden sanctuary. It involves a certain change of the entire human being; the means of such a change cannot be evolved by any ordinary procedure of thought, for the knowledge of the manner in which such higher worlds are attained is possible only to those to whom the road is opened by experience. Everyone has the right to influence the innermost sanctuary of his soul. Heretofore, it was not considered wise to set down in book form rules for developing the organs of spiritual perception, but I have come to the conclusion that no harm can be done. The time is here when the truths relating to the spiritual world should be made known. Human evolution has evolved the state when many persons are ready for the whole truth.

I will now take up a definite plan of training. There are many paths that reach the same goal, but from experience I think that the one I have adopted for this work is the most satisfactory. It always keeps you in control of your consciousness. It would be all right for you to lose your consciousness at times, if you were controlled by a thoroughly conscientious and highly developed teacher. Unfortunately, however, there are not many of these, so I would advise that you keep control of your consciousness.

You can gain the higher state of consciousness, only by proceeding from the ordinary waking-day consciousness. This is the consciousness that the soul experiences prior to its uplifting. Training, as outlined by us, will lead to a transcending of such consciousness. First, you will be instructed how to control yourself during the waking consciousness. The most apparently significant acts are very important. The soul must be occupied

with only certain conceptions, which have a wonderful influence in awakening certain hidden faculties of the inner nature of man. They are necessarily very different from the conceptions of the waking state, which are, of course, for another kind of purpose—that of representing external objects. But the conceptions which the soul is to consider, when its object is the pursuit of spiritual training, are different. They are not for external representation, but are rather for the purpose of acting upon the soul—they are rather of emblematic, or symbolic presentment.

You must be able to shut out all other kinds of conception except the one. Ordinarily, the soul is divided among many conceptions at the same time. The important point of spiritual training is to be able to concentrate all your inner forces on one conception. This conception must be brought to the center of consciousness. Symbolic conceptions are more valuable than those which reflect outer objects or events, because the latter are of the outer world, and the soul has to depend less on itself than in the case of symbolic conceptions, as they are formed out of their own inner self. The first thing to be learned is the necessity of the intensity of the force to be exercised by the soul. It does not depend so much on what is before the soul, as the effort put forward, and the length of time concentrated on the conception. The longer time you concentrate on one subject, the more knowledge you stir up from the unknown depths of your soul.

The important object that should be in view is the development of the right manner of concentration. This is accomplished by drawing away from the outer world at certain times, devoting your time to meditation. You gain by this a certain inner absorption of the symbolical conceptions. It is well to start the meditation by something you have seen and call to memory. Or you can look at a tree, then shut your eyes, and you can still see the image of the tree—almost as real as if you were still looking at it. Now this image or conception of the tree which you still have when not looking at it, we call a recollection. You then use this recollection to think of it. Shut everything out of your soul excepting the tree. The soul then dwells on the image of the tree. This is, of course, a perception that is actually seen by the senses, and for this very reason the necessary impulse is given for the awakening of the faculties of the soul. If, however, you proceed in the same way, but instead of choosing one of those conceptions which have already been tested by Seership, you choose some other, you can, in time, secure the same result.

At the present time, only one example will be given for meditation based on symbolical conception. You must build up this conception in your soul, as follows: Think of the growth of a plant from the time the seed is planted. First, the seed is planted, this sprouts and the plant appears. The roots spread in the ground; leaves shoot forth; and, finally, buds come, and the blossom, too, unfolds. Now think of a human being standing beside the plant and compare the human being with the plant and you will find that he has qualities and characteristics which are more perfect. The human being is able to move around wherever desired, while the plant cannot.

This shows that man has arisen to a higher stage of perfection than the plant, but there are qualities in man which the plant is devoid of, but which, as can be proven, make the plant more perfect than the man. Man, we know, is full of passions and desires, and these control his actions. By these a man commits many errors, but the plant is not so unfortunate. The law of its growth has passed on from leaf to leaf, and the passionless blossom opens its petals to the pure rays of the sun. On the other hand you say: "Man is possessed of certain faculties which exceed those of the plant, but he has attained these at the cost of allowing his impulses, passions and desires to commingle in his being with the purer forces recognized in the plant." Then we think of the green sap flowing through the plant, and think of it as the expressions of the pure and passionless law of growth. Contrast this with the blood running through the veins of man, and recognize this as expressive of man's instinct, of his passions and desires, and construct from all these a powerful thought within the soul. When we think of man's capacity for development, think how his instincts, passions, and desires may be purged and cleaned by the higher faculties of soul; then we must meditate on how the qualities are to be driven out, or transmuted to a higher plane, so that the blood may be finally called to mind as the expression of passion and desire, cleansed and purified.

Now think of a rose, saying to yourself: "In the red juice of the rose is the erstwhile green sap of the plant —now changed to crimson— and the red rose follows the same pure, passionless laws of growth as does the green leaf." Thus you may use the red rose as a symbol of a kind of blood which is the expression of cleansed impulses and passions, purified of all the lower elements, and which we can compare with the forces working in the red rose. This fact you must thoroughly understand. Think of the bliss, the purity and passionless nature of the plant, while man, to secure certain

higher perception, had to have passions and desires. This you can ponder on, as it is worthy of serious consideration; while in its wake a sensation of liberating feeling may stir in you when you think of the red blood that can thus become the means of inward and pure experiences, as in the case of the red blood and the rose. You should not enter upon the line of thought necessary for the construction of such symbols, without feeling being present; after you have given the subject thought, and the feelings pursued, they should be transformed into the following symbolical conception: Think of a black cross standing before you, and let this mean the symbol of man's annihilated lower passions and desires, and then, where the beams of the cross traverse each other, think of this as seven bright red roses, ranged in a circle. Let the roses represent the symbol of that blood which is the expression of the cleansed and purified passions and desires.

You are now to call up before the soul this symbolical conception, as illustrated by the memory-conception. This, when contemplated on, has awakening power, if every other idea excepting this is excluded. See this symbol float before your soul, and just as plainly as possible.

The object in selecting the plant for an example was to show the nature of the plant and of man. The effect of analyzing the plant is to show how it is put together before it is used as a means for concentration. If you had just taken the plant, without analyzing its construction, you would not have been able to picture it in the mind so visibly. While meditating, the thoughts which come to you concerning the plant should not come from the soul. Think only of the image —imagine it is alive and floating through the air. Thus the plant becomes a sign, associated with an inner experience. The soul, by dwelling on the experience, produces the desired effect. The greater length of time you can concentrate on the symbol, without the conception arising to impose a disturbing element, the stronger will be the effect of the entire process. It is a good practice to use different things as a symbol. First study as a whole, then construct it as individual parts. Then see only as a whole floating through space, without letting anything disturb your vision.

How to attain knowledge of the higher worlds

In every man there are latent faculties which, when developed, will enable him to gain knowledge of the higher worlds. To the seer, the soul world and the spirit world are just as real as the world we see with our physical eyes. What he has learned, you can learn when you have developed certain powers which today are slumbering within you. As long as the

human race has existed there have always been some that have possessed these higher faculties, so we are not claiming that these are new powers; on the contrary, they have always existed. The knowledge has not been withheld from those who are ready for it. But, on the other hand, owing to its nature, it has always been kept a secret, and it is capable of doing great harm as well as good. Only those who have to a certain degree experienced these higher teachings can understand them.

Seership is a knowledge like any other; it is no more of a secret for the average man than writing is a secret to the savage. We know we can learn to write with the proper training; so can anyone develop Seership. In only one way are the two activities different. On the material plane of life it is necessary to have a certain amount of money to pay for the necessary training, but it requires no money to attain knowledge of the higher worlds. There is no obstacle in the way for the one who searches.

It is erroneously believed that it is necessary to study under a teacher—one of the masters of the higher knowledge—before receiving any great enlightenment. However, any one who is earnest needs no teacher to lead him into the profound secrets of the world. There is always someone waiting to help you, if you are in earnest to attain the higher knowledge. There is a strict law to withhold from no one knowledge for which he is ready, but there is also a law that will not allow you to receive knowledge until you are ready for it. The more thoroughly you understand these two laws, the quicker your advancement will be.

The way in which Seership is developed, I have clearly described. Within the soul lies the power to become a seer. You must develop within yourself special faculties, and then the greatest treasures of the spirit become your own. It will be necessary to start with certain fundamental attitudes of the soul; only those who do can become seers.

The attitude of the mind of the Seer has much to do with his development, but you must not depend on faith for results; though, of course, you must believe that you can do something before you will be able to do it well. If a child was taught from the beginning (which will be done some day) that he can sense or feel coming events, or see distant places, and was encouraged and trained to do this, he would then acquire the power of Seership just as surely and as readily as he acquires the alphabet. Just as you learn to read your letters, you can learn to look into the future.

The science of Seership is like any other science. Some will be able to develop their psychic senses quicker and better than others, but all can develop them to a certain extent.

One of the most common errors I wish to correct here, and that is, that it is a gift with which some are born, and some not. It is a gift, to be true, and you are born with it because all are born with it. There is no monopoly on development; what I can do, you can do. All men will eventually develop the higher faculties. You will acquire them in time, or you may acquire them now, and be one of the extraordinary people.

I do not ask anyone to believe any statement in this book until it has been verified by him, which can be done if he takes the time. All I ask you to do is to start with an open mind. Follow me carefully, step by step; learn each phase carefully as you proceed. As your new powers develop, understand them thoroughly so you will not abuse them and suffer the consequences. Do you like to read of great men? If you do, you have the making of a seer. This is the manifestation in you of the germ of Seership. It is a blessing when you begin to feel it. When you no longer desire to criticise; when you can see good in others; when you can hold your head erect, having purified yourself; when you can see your shortcomings; then you are ready to become a seer and hear audible angel voices.

A WARNING

Do not crave for information concerning earthly things. The higher faculties of the soul are to be used to gain knowledge of the spirit world and the general plan of the universe. The wise and exalted angels will not commune with you about material things.

There are many ready to attain marvelous development, if they would but train themselves. Remember, a strict integrity to one's highest light is essential to development. Self-abrogation and purity should be the aim of every one capable of communicating with the higher worlds.

If we do not develop within ourselves the knowledge that there is something within us higher than ourselves, we shall never realize that there is something higher. The seer acquires the power of leading his intellect to the heights of knowledge by guiding his heart into the depths of veneration and devotion. The heights of the spirit are reached by passing through the portals of humility. You acquire right knowledge when you learn to esteem it. You have the right gaze on reality, but you must first show by your actions that you are entitled to the right. There are certain laws of the

spiritual as well as the physical world. If you rub a glass rod with the appropriate material it will become electric, and it will possess the power of attracting small bodies. This shows how natural law works. Every feeling of true devotion which comes from the soul, develops a power which may, sooner or later, lead to the development of Seership. This is one of the laws.

It is necessary that you possess within you this feeling of devotion, before you can gain entrance to the higher knowledge. If you do not possess this, it will be necessary for you to acquire it, which can be done by vigorous self-education, which will create the devotional mood within you. Full importance should be given to this. In the present state of civilization we are only too ready to criticise, expressing our opinions, and so forth, rather than having devotion and selfless veneration. Even children criticise far more than they worship. Every judgment, every sharp criticism frustrates the powers of the soul for the attainment of the higher knowledge, and in the same way all heart-felt devotion develops it. He who wishes to gain the higher development must create it within himself; he himself must instill it in his soul. He who wishes to become a seer must assiduously cultivate the devotional mood. He must look for that which demands of him admiration and homage. Whenever his duties permit, he should not criticise or pass judgment. If you look down on a man because he is weak, you rob yourself of the power to gain higher knowledge; but if you try to enter lovingly into his spirits, you then gather much power. Train yourself along these lines. It is necessary for you to learn to search for the good in all things, and to withhold all carping criticism. Not only must this be your external action, but also your innermost action of the soul. Become a perfect being, and transform yourself completely, but this transformation must take place in your innermost self, in the mental life. It is not sufficient that you express your outward bearing towards a person; you must also have this respect in your soul. Before you can become a seer it will be necessary for you to banish from your consciousness all thought of disrespect and criticism, and to cultivate thoughts of devotion.

Everything you do which helps you to banish from your consciousness whatever has remained of disparaging, suspicious judgment of your fellowmen, brings you nearer to becoming a seer. When once you fill your consciousness with thoughts which evoke in you admiration, respect and veneration for everything, you rise rapidly in your development. Those who have gone through this stage know that in these moments powers are

awakened which otherwise would remain dormant. This is the way the spiritual eyes are opened. You begin to see new and interesting things around you, and realize that heretofore you have only seen a small part of the world around you. Your fellow-man now appears in quite a different aspect from what he has before. You will not at the time be able to see the human aura, as a still higher training is necessary for this, but you can reach this training after going through a thorough training in devotion.

The Seer does not appear any different than any ordinary person. You may live in close friendship with him, yet he will not impart any knowledge, because he knows you are not ready to receive it. He will only impart to you his secret when you are ready for it. Nothing will make him divulge to you anything which he knows should not be disclosed. Thus he goes on, noiseless and unnoticed by the outer world. There is no reason why anyone should notice any particular difference in a seer. His duties he attends to as before, his appearance is the same as ever, it is only his inner part of the soul that is transformed, which is hidden from outward sight. In the beginning of the change the entire soul-life of man feels the devotion for everything venerable.

Those who are inexperienced will find it difficult to believe that feelings like reverence, respect and so forth, have anything to do with their perception. This is because you imagine that perception is a faculty within itself, and stands in no relation to what otherwise concerns the soul, but, remember, it is the soul that perceives. Your feelings affect the soul, like your food the body. If you should feed the body on crushed stone, your activity would soon cease. The same is true of the soul. It needs homage, veneration, devotion, which are the instruments that make it healthy and strong, and especially strong for the action of perception, while, on the other hand, antipathy, disrespect and under-estimation cause the starvation and withering of its activity. The seer can see all these in the aura. The soul which harbors the feelings of devotion and reverence brings a change in the aura. In the same way does the shape of your head change under different mental development. The phrenologist can read your character like an open book, by examining your head. As your feelings change, so does the color of your aura. In the person with feeling of devotion and reverence the aura will change from a certain yellowish, red or brown-red tint to tints of bluish-red. At this time the organ of perception opens. It is now ready to receive information of which heretofore it has had no

knowledge. Reverence awakens a sympathetic power in the soul, and through this we attract similar qualities in others around us. Our power will become more effective with others' help. Gradually you learn to give yourself less to the impressions of the outer world, and, in its place, develop a vivid inward life. It will be useless for anyone to try to develop Seership if he changes from one impression of the outer world to another; if his entire thoughts are on dissipations. On the other hand, the seer must not shut himself out of the outer world. Once the inner life is realized, it will point out the direction in which he ought to lead his impressions. The man with a depth of soul and richness of emotion feels different from the man with few emotions. What we can experience within ourselves is what opens up the beauties of the outer world. One man may sail across an ocean, and only a few inward experiences may pass through his soul; while another may hear the eternal language of the world-spirit, and for him are unveiled the mysteries of creation.

To acquire intimate knowledge of even the outer world you must learn to control your feelings and ideas. All phenomena of the outer world is full of divine splendor, but you must discover the divine within you before you can hope to discover it without. To become a seer you must set apart a part of the day during which time to withdraw from the outer world and be entirely alone. You should not think of your personal affairs, as this would bring about a result contrary to that wished for. Remain perfectly still, listen to the echoes of what you have experienced in the outer world. Secrets undreamed of will be revealed to you, and you will put yourself in the position to receive new impressions of the external world, as if you were looking upon it with different eyes. Those whose sole ambition is to enjoy impression after impression, stultify the perceptive faculty, while those who let the enjoyment afterwards reveal something to them, enlarge and educate it.

The disciple must necessarily pass through a host of temptations the purpose of each of which is to test the ego and to imprison it within itself. It should be wide open for the whole world. It is quite necessary that you should seek enjoyment, for in this way only can you prove that you are above temptation. If you mingle with the outer world and withstand their temptations, you are the better for it. If you are afraid of doing this, then it proves you fear the temptation. If you stop at the enjoyment, you will be the gainer by the contact with the outer world. While you live in this world,

you should be of it, not dead to it. The seer considers enjoyment only as a means of ennobling himself to the world. He does not acquire great learning for himself alone, but that he may be of service to the world.

There is one important law which must never be transgressed, which is as follows: "Every branch of knowledge which you seek only to enrich your own learning, only to accumulate treasure for yourself, leads you away from the path; but all knowledge which you seek for working in the service of humanity and for the uplifting of the world, brings you forward." This law must always be lived up to. No one will be a seer until adopting it as a guide for his whole life.

Every idea which does not become an ideal for you, slays a power in your soul; every idea which becomes an ideal, creates within you living powers. I will now give you some practical directions which have been thoroughly tried by great teachers of the ancient and modern times. Never let anyone tamper with your individual independence. Seership teaches that you should respect and cherish human individuality. Keep watch over each of your actions, and each of your words, in order that you may not hinder the freewill of any human being. There is no need for anyone to sacrifice his independence, in order to become a seer.

RULES TO BE REMEMBERED

Provide for yourself a place where you will not be disturbed. Sit in a comfortable position, and put yourself in a state of inward calm. Learn to distinguish between the real and unreal. The path is simple to follow, but only those will make a success who go about reaching the goal in an earnest way. Set apart a certain time each day, if possible, to occupy yourself with something that is very different from your ordinary occupation. You will have to conduct yourself in a different way from the way you perform most of your duties. This does not mean that what you do will have no bearing on your general daily work; on the contrary, you will find that these few moments will enable you to do your daily work far better. The time depends on the amount of time at your disposal. You should give at least five minutes to it, which will be enough to start with, if necessary. The real point is the use you make of the time. Of course, the greater length of time you can meditate uninterrupted, the stronger will be the effect called forth. However, there is some danger of excess, as in everything else. After a little practice you will become conscious of a certain inward "marking of time," and this will advise you how long you should meditate.

During this time you should raise yourself above the work-day existence. Your thoughts and feelings should take on different coloring. Your joys and sorrows, cares, experiences, and actions must pass in review of the soul. You must cultivate a frame of mind which will enable you to regard all your experiences from a higher point of view. You should live your own life from the same high point of view you have regarding that of others. This is very necessary, as you are closely interwoven with your experiences and actions, while you only contemplate those of others. In these moments of meditation judge yourself as if you were someone else. Be a severe critic; when you do this, your own experiences will appear quite different. It is then you are able to separate the real from the unreal. The value of this contemplation does not depend so much on what you contemplate, as on the power which such inward calm develops.

In every one there is a higher consciousness than the one used in ordinary life. This higher being remains concealed until discovered. No one can awaken it for you; you must do it yourself. Just so long as this higher being is not aroused, the higher faculties of Seership will remain hidden. The inward calm opens up certain magic forces which set these free. Until these magic forces are felt within you, the rule mentioned should be followed. Everyone who will carry out these instructions carefully will, in time, develop the spiritual sight, and then, a new world, and an existence you never dreamed of will be revealed to you.

As said before, there is no reason why there should be any outward change in your life. Your duties should be performed as before. In no manner should you estrange yourself from life. You should really be able to devote yourself more to it, because you do not waste so much time on things of no consequence. The few minutes of glimpses of the higher life will do you a lot of good. They will gradually have a remarkable influence on your ordinary life. Gradually you will grow calmer, and have serenity in all your actions, and will not become disturbed over mere trifles. The farther along the path you go, the less will circumstances and internal influences affect you. You will soon realize the wonderful advantage of these moments of contemplation. Things which formerly worried you, will cease to do so; things you used to fret over, will seem of little importance to you. You will lose all timidity, and the fear that you cannot do certain things you should do, but rather will say that you can do what you undertake to do. The new thought suppresses timidity.

LESSON XV. HOW TO GAIN PERSONAL KNOWLEDGE OF THE HIGHER TRUTHS OF SEERSHIP

I am often asked, “How Can I Gain Personal Knowledge of the Higher Truths of Seership?” and I answer: “First become acquainted with what has been communicated to others.” Then my inquirer usually says: “But I wish to see for myself.” I have read and studied, all my life, what others have seen; and I reply: “It is in the very assimilating of communications of others that the first step towards personal knowledge consists.” Then I will be asked if it is necessary to have blind faith in what others report without offering any proof for it. All I can say is that when something is communicated, it is not a case of belief or unbelief, but merely of an unprejudiced consideration of what one hears. No seer speaks with the intention of awakening blind faith in what he says. If he speaks of what he has experienced in the higher regions of existence, he will not ask anyone to believe him; but he knows that the reception of these experiences by another, and the penetrating of his thoughts with such an account, are living forces for spiritual development.

NO DANGER IN SEERSHIP IF INSTRUCTIONS ARE FOLLOWED

The power of spiritual sight makes a healthy man still more healthy, and also a more capable man; but vague dreaming about these things, and all attempts to become a seer by quick methods —by shirking the necessary effort and thought— are dangerous to health of body and soul. However, no one who wishes to develop himself to gain knowledge, need have any fear if he will follow the instructions.

It is wrong and injurious to start to study anything with an unfounded disbelief. It works as a repelling force and interferes with the receiving of fructifying thoughts. It is not necessary to have faith, but you should be in a receptive mood to develop the higher senses.

The seer says: “I do not ask you to believe what I tell you, but to think about it, make it part of the contents of your own thought world, then my thoughts will work in you and of themselves enable you to recognize them as true.” This is the attitude of the seer. He gives the stimulus; the power to accept as true what he hears or reads springs forth from the inner being of the learner himself. A person should study Seership with this attitude of

mind. Anyone who does, can be sure that in time he will have the personal vision. One of the first qualities that must be possessed by the disciple of Seership is the unreserved, unprejudiced laying of oneself open to that which is revealed by human beings, or the world external to man. The disciple must be able to make himself a perfect medium into which new knowledge can flow. Knowledge of the higher worlds is received only in those moments in which every judgment, every criticism coming from ourselves, is silent. This is why meditation is so valuable.

A seer often learns a valuable lesson from a man not half as wise as he. "Even the most unreasoning child has something to reveal to the greatest sage." Should he, however, approach the child with prejudice, be he ever so wise he would be likely to shut out what the child could reveal to him. The disciple should be ever accessible to the revelations of the new world, in whatever they may manifest. He must train himself to be able each moment to obliterate himself from all his prejudices. When he does so, what others know flows into him. Only when you have cultivated this accessibility can you receive the higher spiritual facts which completely surround man on all sides. This can be easily developed. I will say, for instance, that you start at home first and refrain from passing any judgment on people in your own neighborhood. You should form the habit of obliterating all previous opinion of those you know. Instead of thinking of them as good or bad, stupid or clever, only look for their good and clever qualities, and you will find they have plenty of them. When you think of their bad points, and their stupid qualities, you are really injuring yourself, for thoughts which you think represent in themselves a force which continues working in your thought world. This force will be active in you, and will awaken slumbering capacities. You can see, therefore, why you should not think of anything that is not of a higher nature.

It is a very good practice to use as an exercise people for whom you have an aversion. This aversion you should set aside, and then consider everything they do from an unbiased point of view. If you are in an environment that excites this or that judgment, you should suppress the judgment, and, free from criticism, lay yourself open to impressions. You should allow things and events to speak to you, rather than speak about them yourself. This idea should be put into general practice. The habit should be formed to suppress in yourself that which prompts this or that thought, and to allow only what is outside to produce the thoughts. This is

very essential in order to develop Higher Seership. He who underestimates such training, knows nothing of its worth. Those who know, are aware that selfless accessibility and freedom from prejudice are true producers of force. Just as fuel is transformed into the motive power of the engine, so the habitual exercise of selfless, spiritual accessibility in man is transformed into the power of seeing in the spiritual world.

When this habit has been formed, you become receptive to all that surrounds you. There is one thing, however, which I wish to warn you against, and that is: if you are inclined to value yourself too highly, you close up the approach to higher knowledge. The person that so regards each thing or event in the world, yields himself up to the pleasures or pain which they may cause him, and becomes enmeshed by such an overvaluation of himself. By his pain and pleasure he learns nothing about the things, but merely something about himself. For instance, if I feel in sympathy with a man, I begin to feel nothing but my relation to him. If I make myself absolutely dependent on this feeling of pleasure, or sympathy, in regard to my judgment and my conduct, by this I place my personality in the foreground—I obtrude it upon the world—instead of looking at the world in an unbiased way and allowing it to play itself out in accordance with the forces acting in it. What is meant is, that you are tolerant only of what harmonizes with your personality. Toward everything else, a repelling force is exercised. Just as long as man is entangled by the sensible world, he repels the influences that are supersensible. The disciple must develop in himself the capacity to conduct himself towards things and people in accordance with their peculiar natures, and to give to each its due worth and significance. Your sympathy and antipathy, liking and disliking, must be made to play quite new roles. I do not mean that you should eradicate these, or blunt yourself to sympathy and antipathy—rather the opposite is meant. The more you develop the capacity to refrain from permitting every feeling of sympathy and antipathy to be followed immediately by a judgment, an action, the finer will be the sensitiveness you develop in yourself. You will find that sympathy and antipathy of a very much higher kind will be awakened in you when you curb those which you already have. That which seems most attractive has hidden qualities, which can be determined if your conduct does not obey your selfish feelings. The person who has developed himself in this way feels more keenly in every way than the one who has not, because he does not allow his own personality to lead him into lack of

receptivity. When you follow an inclination blindly, it blunts the power to see the things in your environment through the environment, instead of laying yourself open to it and feeling its true worth.

A man arises above the changing impressions of the outer world when pleasure and pain no longer call forth in him an egotistical response and egotistical conduct. The pleasure one experiences in a thing makes one at once dependent on it. The person who loses himself in the pleasure or pain of each changing impression is not ready to receive the higher knowledge. Pleasure and pain must be looked upon with equanimity; then you do not become lost in them, but understand what they are. When you give yourself up to pleasure, it devours you. The pleasure is then looked upon as the means to arrive at an understanding of the one thing that arouses the pleasure. It is an important point to know that it is not the event which aroused the pleasure in you, but you should experience the liking and through it the nature of the thing. Pleasure and displeasure, joy and pain, can be made opportunities for learning about things. You should try to blunt out the feelings of pleasure and pain, because by doing so you raise yourself above them in order that they may reveal to you the nature of the things. He who studies the subject in this way will understand what pleasure and pain is. That which is of an inner nature will be revealed to him.

Before you can become a seer, you must be able to let that which is really present in the world around you affect you without disturbing the influences of your own personality. You will also have to adapt yourself to the spiritual world around you in the right way. The seer becomes a citizen of the spiritual world as well as this world. His thoughts must be guided according to the eternal laws of truth —the laws of the “spirit-land.” Otherwise he will not be able to understand what comes from that land. He who directs his inner life in such a way steps upward from stage to stage. The supersensible world will unfold to his spiritual perception. You then learn the real meaning of the truth communicated about this world. You come in contact with beings who can, for the first time, make things clear to you. These are known as the “Great Guides of the Human Race.” Then your initiation takes place. What then occurs cannot all be given here, but I will indicate what it is: You perceive a new dwelling place; you become a conscious dweller in the supersensible world. Wisdom now flows to you from the higher sources. Your knowledge hereafter does not come from without. You become merged in the light. The problems of the world are

then solved, and you no longer hold converse with the things which are shaped through the spirit, but with the shaping spirit itself. You are then able to hold intercourse with the spirit itself, and able to tell each false form in which you had before imagined the spirit appeared. By "false form," I mean that what man ascribes to the spirit in his conception is superstition. The seer is above superstition, because he knows what the true form of the spirit is.

He who does not use his present incarnation for development and preparation for the stages in which he attains (intuitively) seeing, clairvoyance and the gaining of full possession of his higher being (spirit-self, life-spirit), as well as the remembrance of his former lives and higher experiences, will be losing a great opportunity.

DEVELOPMENT OF THE CLEAR-SEEING FACULTIES

There are too many who possess the power of seeing external objects under circumstances which render the sight of these objects impossible to physical optics, to doubt it. At the present time many have the power of reading your thoughts and physical conditions, and finding objects hidden from or beyond the reach of the physical senses. The clear-seeing faculty is latent in every one; all have the power within them, although unrecognized by physical science.

No attempt will be made here to prove that some possess the clear-seeing faculty. Inasmuch as you have secured this book, it shows that you believe certain persons are endowed with this faculty —some call it soul-sight, some psychic perception; and countless other names are given to it.

Clear-seeing depends upon the unfolding of the spirit's perception, and increases in power as the ascendancy of the spirit arises above the activities of the spirit's corporeal envelope-body.

Whether your clear-seeing faculty is perfect or imperfect depends on the spirit's ascendancy over the organs and senses of the body. The faculty of clear-seeing is situated in the brain. Those who become the best seers are wide and full between the eyes, having a particular fullness of the frontal cerebral lobes. When they have a fine brain, accompanied by refinement of organization, they are likely to become very highly developed.

Clear-seeing is governed by spiritual laws, and not by the natural laws which govern physical optics. Clear-seeing and physical vision are very different, and possess little in common. Although all possess the faculty, some will be better than others, just as some are able to see better with

ordinary human vision than others. The seer's vision is generally imperfect at first, and he is also unable to express what he sees at first, as his psychic powers of description are also at fault. St. Paul could not express what he saw when he reached the third heaven; he did not possess the powers of speech to describe the new and the unutterable. He had a sudden revelation of the state of things in a sphere which had no counterparts in his previous experience—his known world. He knew he was in a different state, but he could give no good expression to his thoughts.

It matters not how far advanced intellectually you may be, you will have to learn how to express what you see of spiritual things. You will have to pass through a new state of development and education. Some clear-seers develop this much quicker than others.

During the time the seer is using his faculty of clear-seeing, he lacks the external consciousness. The soul becomes liberated from the body, and acts independently of the ordinary sensuous conditions of the body, and sees by the perception and light of the inner, or spiritual world as distinct from the perception and light of this external or physical world. Therefore, when this new condition is first experienced, the seer loses connection with the physical organism, and is unable to speak of things as they are, or as they would appear to his physical vision. It is no wonder, then, that in the early stages of development, when the change is made from ordinary consciousness and sensuous perception to that of spiritual consciousness and perception, that the language of the clairvoyant should appear peculiar, not possessing clearness and precision.

The seer should never try to force his development, or strive to develop psychic perception by short cuts. It is best to take plenty of time so you will gain self-confidence and expression. Not everyone is able to develop clear-seeing at the present time, but all will someday. However, there are many who possess the faculty unknown to themselves. If they will patiently follow the directions given, the possession of this invaluable psychic gift may be discovered by many who now appear totally devoid of the faculty. It can be cultivated and become a very desirable gift.

When you possess the inner vision, avenues are opened to you that lead to a higher education, and the boundaries of human consciousness and activity are enlarged.

Clear-seeing is as old as mankind. There have been a few in each period who possessed wonderful powers. Many an extreme materialist has been

converted by a seer to believe in the immortality of the soul. No one can investigate Seership as directed in this book and remain a materialist. I could mention hundreds of names of highly educated and refined minds, in the medical, literary, philosophic and scientific walks of life, who have studied Seership, and no longer have doubts of the existence within us, and external to us, of an intelligent principle altogether different from material existence.

During my travels I have had the pleasure of meeting many prominent men, many of whom I have been the means of interesting in the phenomena of Seership. Every one of these men has investigated the subject thoroughly, and they are unanimous in their belief. Therefore, no one should doubt Seership, but I am sorry to say, many do. However, even these people will believe anything in its favor which may be found in the Bible.

There is no reason why man should not develop prophecy and be guided.

“There is a power which acts within us, without consulting us.”
—Voltaire.

HOW TO PROCEED TO BECOME A SEER

Everyone at times feels the flash of an inner-self, the divine spark which is within all. “Every soul is potentially divine.” It is this divinity which is latent in all men—that breaks forth in flashes from time to time. Everyone should try to develop the inner powers, but you should not become a fanatic, and dive hopelessly into seances, and become out of harmony with this world. Remember, you cannot be an angel and a denizen of this sphere all at the same time. Keep control of your consciousness and avoid trance states. Never try to develop your inner powers so you can use them to get the best of some one. The soul powers are not permitted to be used for mean acts. You must have a good purpose, and a worthy aim before you will develop psychic powers that can be depended upon. If the powers are used for evil intents, you will suffer according to the evil you do. The person who tries to publicly demonstrate his power, will never reach a very high stage. Remember these remarks so you may not create bad Karma.

We will now proceed to give practical instruction how to unfold this hidden power. You may think that many of the details given are unnecessary, but I can assure you that they are necessary, otherwise they would not be given. Your development will depend upon carrying out the

details, and not upon the few minutes' work while attempting to unfold the power.

There are many systems, and it will be necessary, at the start, to find the one which will best suit you. It is always well to keep in mind that the psychic powers are good and helpful for you within certain limits, but you must not become so absorbed in the work that you neglect the material side, or you will be liable to injure yourself. Always take plenty of good outdoor exercise, or the mind and body will be likely to suffer.

From my long experience I would say that almost every one can develop some form of clear sight. Those of light hair, blue eyes and a fair complexion generally develop more readily, and are the most proficient. The dark haired persons develop more slowly. The years between the ages of eighteen and thirty are the time when people generally show signs of the ability to see that which is happening, or is going to happen. Young children often show early signs, and would make good seers if they received early instruction.

Sometimes, people are able to develop others, but not themselves. They have the ability to bring out these powers in others. They are able to make others succeed. Usually those who will develop into seers feel that they possess the power, though they may not know why they possess the feeling. This is the greatest requisite, in fact. It is generally believed that unless you possess this feeling, there is little use trying to develop, but I have found that this is not always the case. Very often those who have never been interested, or knew anything about the subject, make good seers when the inner feeling is aroused.

Seership is different from any other study. You know in studying English, arithmetic, etc., that you can learn if you have the brain power. You know that, if you give the proper attention to the subject, you will accomplish results. If we could not do this, we would not have schools. I have often been asked why there are not schools to teach Seership. If it could be taught like any other science, no doubt plenty of them would be started, but it cannot be so taught. In studying Seership you are dealing with something that you can neither weigh, measure or see. It cannot be studied in this manner. Other means must be used. It is more like dealing with imaginary qualities. It is easy to set down a definite plan of study for developing Seership; in fact, it is very easy to do so on paper, but when you come to look for results, you cannot find any. Seership cannot be developed

by any direct route. Nevertheless, to develop Seership it is necessary to go about it in an intelligent manner. The general details will be given you by which you can learn the principles of development, and you can arrange the details to fit your own special case. No matter what your latent abilities are, they must be developed if you hope to attain any great success. If you will follow my instructions you will succeed in a far better manner than you otherwise would.

HOW TO PROCEED TO DEVELOP SEERSHIP

First select a place where you will not be disturbed, and the more quiet it is, the better. It does not matter what time of the day or night you choose. Then dismiss all thoughts and become perfectly at ease. Never try to develop with your tranquility gone. It is much better to practice only once a week, and have the conditions just right than to attempt to do so every day and not feel like it. You must feel in the spirit, otherwise your time will be wasted.

If it is possible, it is best to have a special room in which you take your exercises. This should not be supplied with all the comforts of a modern home; it should not contain many things, and the temperature should be medium. When you go to the room you should feel that you have left all your troubles behind. You have left them outside when you enter, and, if it is necessary to take them up again, you can do so when you leave the room.

As stated previously, the time does not matter particularly, but the light is very important. No matter what you may be, there can be no exception to the rule. The light must be subdued, but does not have to be dim. If you practice during the day, the shades should be drawn down, and it is best to face the North, as the North light is better. If you practice in the evening, have the light shaded with a blue shade. Blue is a good color to use for this purpose, as it is a great aid in bringing about the psychic or subconscious condition. You can use a piece of blue tissue paper for this purpose very well. The kind of light you use makes little difference. You can quickly make a shade of this paper with a little wire but it should be so arranged that it will shed an even light on you and your surroundings.

There should be a table in the room, on which there is nothing. Nor should there be anything back of it. The table top should not be shiny, as it would reflect the light, and this should be avoided. If you have to spread something over the table, select something dark —a black or gray shade is

best. Spread it evenly over the top of the table, so that, when you place your crystal on it, you will have no other object to attract your attention.

The genuine precious stone crystals are very expensive, but you can secure one for a small sum which will do just as well for you. Many use, instead of the crystal, a clear drinking glass, filled with distilled water.

When you are ready to start your exercise, place whatever you use, be it crystal or glass, on the table, in the middle, and elevated, so that, when you are seated, it will be straight in front of your eyes. This should be the only object you see. When you are not using the crystal, it should be polished and not be handled by anyone else. It may sound foolish to you when I say that there is exerted by the mind and the body on all objects an impression which is noticed by the seer the moment the object is handled, nevertheless it is true. It is, therefore, very important that you follow out the instructions given in every detail. Often people have failed to develop themselves because they did not observe the rules given.

All arrangements completed, you must see that the crystal is placed in such a position that the light does not reflect in it to any extent. It may be necessary to change the position several times before the correct position is found. Sometimes you can move your own chair and secure the desired results. You should thoroughly air the room before starting your exercise, and arrange to have fresh air coming in all the time.

Do not try to bring about any abnormal physical conditions in order to see something. You must gain what is learned through true experience, and you should not delude yourself into seeing that which does not exist.

People are constituted very differently, and the same exercises will not do for all, therefore, a number of different ones will be given so that you may select the ones best suited for you.

There is the spiritual class, who are naturally more interested in these teachings than any others; there is the “show me class,” or material class, who have to see everything demonstrated; and there is a very imaginative class who think they see things the moment they are seated and gaze in the crystal. These latter are really the slowest ones to develop. Then there is another class —those who are very nervous, who would develop readily if they could gain control over their nerves, and still another class who will accept only what they get through their conscious knowledge.

The age matters little, although I would not advise anyone under twenty-one years to try to develop himself, or herself, to any great extent.

Some make the mistake, after starting meditating, of not associating with others. They think because they do not know anyone who is interested as they are, if they associate with them, it might somewhat affect their vibrations, and thereby interfere with their development. You do not want to make the mistake of developing your powers of clear-seeing at the expense of any others.

The next thing is to always breathe plenty of fresh air, and breathe deeply. This is very important.

You should mingle with others whenever you have the opportunity. Take plenty of exercise, walk in the open unpopulated country, whenever you have the chance. Those of the first class, —the spiritually inclined— must spend much of their time with others if they want to develop Seership. They must not practice concentration very much. It is not well for them to be left alone with their own thoughts too long. They will have a natural tendency to sacrifice everything to develop Seership, and will thus become melancholic. They should not practice over fifteen minutes a day. They are likely to gain the information they are most interested in, if they will think of what they want to know the last thing before going to sleep.

The second class —the materially inclined— should, before they start their crystal exercises, take the following exercises: Remove any part of your clothing which will interfere with the relaxed condition of your muscles. Now seat yourself in front of the crystal. Then close your eyes. As you do so, roll them back in your head. Now slowly count a hundred. Then breathe a few deep breaths and settle back in your chair in a dreamy state. Now slowly raise your hands a short distance and let them drop back to their place of rest. Do this four times, and then keep very quiet for a minute or two before opening your eyes. It is often very beneficial to take daily exercises for two weeks in relaxation and passivity, before commencing with the crystal. This will make you more passive, which will be necessary before you receive results of any kind.

The material man often makes the mistake of discrediting that which he really sees, and pays no attention to the real manifestations. The spiritual man, on the other hand, is likely to imagine he sees a great deal more than he really does. You must be able to distinguish what you really see. This will be taken up later, as I want you to distinguish between the real and the imaginary.

The third class mentioned will now be considered. These are the ones who think they see things which are not there. They are neither spiritual nor material. They believe too easily.

There are many, no doubt, who will be unable to decide to which class they belong. I will describe what I mean by the spiritual and material class. A spiritual being is one who has come in contact with his subconscious self, which is blended with enough of the conscious attributes to be very sensitive. Some are likely to become abnormal, and are sad and have periods of melancholy, while others have a happy disposition, but feel as though eternity were but a step beyond their grasp, and that they are very near to the veil which keeps them from knowing the mysteries of the universe. The materialist may or may not be interested in psychology, but he seldom becomes a higher seer. It is really impossible for him to receive the finer impressions, as this makes him radical in his views, and therefore the material side appeals to him, rather than the spiritual.

THE ONE WHO WILL MAKE THE BEST SEER

It is the one who realizes the existence of the finer forces, and knows enough about logic to discriminate between them. Such a person is able to distinguish the real from the unreal. The spiritual man is likely to go to one extreme; the materialist to the other. The one who will make the best seer is the person that maintains the happy medium; he who is earnest while engaged in the subject, and not at all absorbed in it at other times. To such a person there is no danger in developing, and therefore he is allowed to do so.

The last class —the ones who see that which never has existed— will now claim our attention. If you happen to be of this class, do not get offended. Remember, I am interested in helping you, and you should profit by what I have to say. When you first go into your room, light all the lights for a few moments. Make it just as bright as you can. Now stand erect before the bright light and take a few deep breathing exercises. If you have not read “Hindu Yogi Science of Breathing,” I would advise you to get the book. Now face the wall, pick out some point on the wall and watch it closely, slowly walking towards it. When you reach it, turn around, and, keeping your eye fastened on another point, walk back towards this. Now do your deep breathing exercises again. This has a double purpose. It develops concentration, and produces harmony. While practicing this

exercise, try to think of nothing else but the spot on the wall. This will develop your passivity.

Those who are nervous, and those who are afraid to sit alone in the dark, must train themselves to be quiet and not afraid before they can develop Seership. It is impossible to secure any results if the least little thing makes you nervous. The fact is, it would be dangerous for you to become a seer. Practice a lot of deep breathing, and choose a time when you feel strong and vigorous to practice your exercises. If you go to sleep while gazing into the crystal, this is good. It is a good sign, and you will soon get over your nervousness and be able to connect the sub-mind with the consciousness.

The man who tries to secure results from Seership by just using his reasoning powers, will never accomplish any results. If you want to secure results, you must follow the instructions given carefully, and then, when it is all over, you can reason out your experiences. No one should accept that which the reason says is not true. After you are able to secure results, you can depend on your reasoning powers afterwards.

HOW TO DISTINGUISH REAL SEERSHIP FROM THE UNREAL

The gazing into the crystal is only one part of Seership. It is only a means that you use to accomplish that which you have been studying.

You are no doubt able to determine which class you belong to. Having decided this, you will proceed to follow out the instructions given. It is always best to close your eyes for a couple of minutes before gazing into the crystal. By doing this, you are able to do away with distinct memory of some image you may have just seen. When you again open your eyes, try to look into the crystal without seeing anything else.

When you gaze at the crystal, focus your eyes at a point in the center. Usually ten minutes is long enough to look into the crystal, although some are able to look into it fifteen or twenty minutes without experiencing any fatigue. You should be careful not to make your muscles tense while practicing. Relax as much as possible. Look into the crystal in a listless, yet interested, sort of manner. Blink your eyes if you feel like it. Things are likely to appear cloudy after you have looked a while, and it is well to look away and start again. Those with weak eyes will find that steady gazing hurts their eyes. Do not overstrain them.

In order to see things in the crystal, it generally takes time and patience, and many sittings. You may have to continue your sittings for months before seeing anything, but if you are determined to develop the powers of Seership, you can do so. If you take up the study because you love it, and realize that the unseen world is near to us, where dwell our loved ones who still love us; and because you want to know if life is immortal, and that the end does not come with death; then, although you may not see anything in the crystal, you will unfold enough knowledge from within to satisfy you.

But, if you take up the study with the purpose of gaining certain power, ask yourself if it would be good for you and your fellow-man. If not of equal good to both, ask yourself why you should be favored with this power. If there is not a good reason, then rest assured that you will not develop the powers of Seership. There is only one way to obtain these powers, and that is by conscientious practice. If you are not willing to put forward the effort, you are wasting your time studying the subject.

Usually, the first impressions you see in the crystal are in the form of clouds, lights and shadows. They apparently float right through the crystal and are generally faint at first.

For those who do not understand why the crystal is used, I will explain in the following: The crystal is used to photograph the subconscious pictures upon something material. They are thus brought to the attention and knowledge of our consciousness.

Now, the first stage of clear seeing is to be able to transfer the subconscious messages to the conscious, and you use the crystal to accomplish the effect. In your first sittings you will probably only be conscious of the rambling of your own mind, but sometimes the student's development is very rapid, and he becomes a great seer almost from the start. However, this is seldom the case.

After you have seen the clouds, lights and shadows, you will probably see a face. Generally it is very faint, and if you appear the least bit nervous, it will quickly disappear. If you are calm, however, there will be a series of pictures flashing in the crystal. These will appear like a panorama. This time you will have passed into the subconscious state, although you are probably not aware of it. While the subconsciousness is in control, you will be likely to receive impressions which you, afterwards, find out to be true. You will be likely to receive messages from the other side. Often these messages come in the form of symbols, or you actually see them acted. The pictures

of people you see in the crystal are of different sizes. Some are small, while others look almost of natural dimensions. After you have advanced to a high state of Seership, you will be able to leave your body and actually see the events happening in the astral some time before they actually take place there.

After practicing with the crystal for some time, the crystal will become very dark. It will then gradually clear, and will appear different from what it ever was before. In it will come pictures you cannot at first interpret, but in time you will be able to interpret them. You will know certain things, but just why you know them, you will be unable to say. Something appears in the crystal, and you will know instantly what it means. The seer keeps on developing, and the further he advances, the more he wonders.

Colors of a light nature seen in the crystal are a good indication. When you see a light green or blue, or a purple color, it is a good sign. If you are trying to determine something concerning yourself, this is a good sign. White is the best color, but green denotes hope. Where there is much green, there is ground for great hope. Dark red is an unfavorable color. Yellow is an indication of a jealous, unfair feeling. Dark colors are usually unfavorable, black being the most unfavorable.

Pictures, when they appear in the crystal, mean different things to different people. If you will strive to get the right meaning of them yourself, you will be able to do so. You will be surprised how you will develop in this respect when you learn to depend on yourself.

You have asked many questions mentally, you have now reached the stage to receive answers to them —answers on which you can depend.

There is one thing to which I wish to call your attention, and that is, that Seership is impartial. If there is anything bad in store for you, you are going to know it. You cannot change it, but you have the benefit of knowing the cause of it. Instead of thinking of your bad luck, you will be glad to have learned enough to prevent a recurrence.

If there is some definite information imparted to you, the clouds, shadows, etc., appear and float in a confused way before you. They may appear perfect at times, and very badly mixed at other times. When this takes place, it is time to ask questions. If you are to receive any answers, you will receive them in a very short time.

Once you start securing results, they will continue, unless you do something of an unworthy nature. After you commence receiving good

results for yourself, you can secure them for others. This is the only time you permit anyone else to hold the crystal. You hold it first, then hand it to the other person, seeing that he holds it as follows: The left hand is to be placed on the bottom, and the right hand on top, letting him hold it for a minute. He then hands it back to you, and you will get impressions from him. Never let anyone handle the crystal at any other time, or there will be confusion.

If you will follow these instructions carefully, you will get messages all the time. They will naturally come easier at some times than at others. Once you come in contact with the universal mind, however, you continually receive impressions —whether you are gazing in the crystal, or through clairvoyance (hearing the messages spoken), or by just receiving certain thoughts. The one thing you must try to do is to distinguish between the real and the false.

Seership proves that the unseen world is near to us —where dwell our loved ones, who still love us. They impress, influence, and guide us, so that we may realize now and here that life is immortal, that the end of existence is not death, but that life is eternal. This is one of the messages the seer receives from the spirit, but the seer does not waste his time communicating with spirits just to enjoy personal interviews and communications, but, rather, he becomes conscious that he is essentially infinite, absolutely eternal, because God is within him.

This is what the seer strives for: to be the suitable channel for God to manifest through. He does not try to develop mediumship, through which spirits can operate. The seer wants to be self-illuminated with the spirit of God shining through his eyes. He realizes his immortality here in this life, and gains freedom and bliss.

The faces, figures, etc., which you see in the crystal, are formed out of the magnetic waves that are contained in the atmosphere which surrounds you. They are made to manifest by spirit waves. However, do not yield to these, but yield only to that divine spark within you.

I will repeat again: Sit alone, keep away from circles and influences. Do not sit with any medium for development, or follow its guidance. If you do, your development will not be satisfactory, as you would naturally depend upon the medium for guidance instead of upon yourself.

Sit, facing the east, so that you will be in line with the spiritual currents which move from the West to the East.

Remember, that Seership means a gradual unfoldment. Never try to force results. Very often, though not aware of it, you are reaching the end sought for, and if you will co-operate with the forces of the spirit, you will reach a soul elevation where, as in a mirror, the spiritual universe will appear reflected. This will be neither a vision, nor a delusion of the senses, but a realization of Being. Seership can be defined as the awakened and the awakening self-consciousness, and the utility of the eyes, senses, faculties, intuition, mind, and spirit.

Seership was once denied by the agnostic and material scientist, as it was thought that the spirit had no separate existence from the brain and organism, but the phenomena of Seership have proved to be true. It is now admitted that many possess the clear-seeing faculties, and that, therefore, Seership is a fact.

The fundamental laws of Seership are: The eye is the instrument of sight, the sense of sight serves the mind; the mind serves the spirit. The spirit is of dual nature —it is concerned with both the objective and subjective spiritual sphere of life. The objective is sensuous, the subjective super sensuous. The spirit transmits to the mind impressions, and it perceives them, according to its lucidity or ability to realize them. You will see that impressions from the spiritual universe are constantly being transferred to the subjective mind, just as impressions from the material universe are transferred through the eye, or sense of light, or feeling. Everyone knows that he is constantly receiving impressions, but he never thinks of defining them. Only a very few know the difference between impressions that enter from the objective, and those which enter from the subjective mind. The cause of this is that we have never made a study of impressions. It is only comparatively recently that we have begun to know anything about the subjective mind. It was supposed that the mind was wholly objective, and was concerned only with the external.

The objective is the organ of the outward vision or sense of sight, and the subjective mind is the inward vision, or consciousness. The spirit has access to the realm of the spiritual world. This is self-evident, and the reason why Seership is true, the seer receiving impressions of this world before they really take place. It is very necessary that you understand this, otherwise you would find what follows to be confusing. Seership opens the mystic all-seeing eye, which is veiled by the material world. A new heaven

and a new earth are revealed to the seer; it makes spirit communion possible, as the spirit world wants to co-operate with you.

HOW TO CROSS THE THRESHOLD OF THE SUPERWORLD

First Experiment: Place a crystal, or a glass of clean, crystal water on the table. Become very passive and receptive. Concentrate upon the crystal, and notice the pictures which appear. After each sitting it is well to write down in your book (which you keep for this special purpose) the result of your experiment. Take notice carefully if what you receive is of an objective, or a subjective, nature.

After a few sittings you will be able to lift the veil between the material or objective, and the spiritual world. Both your seeing and perceiving will become more marked, and extended, and you will be able to use the subjective mind to penetrate and pierce into the spiritual. Second Experiment: After you have been sitting six times in quiet concentration of spirit, think mentally of some one very dear to you who is now across the border. Watch the crystal closely, and see the formation and appearance of spirit impression take place. Notice how it clothes itself in the habiliments of spirit. Try this over many times. Soon you will be able to form at will the transition from sense to spirit. You may, in the beginning, think these exercises are imaginative, but this feeling will soon pass away. You will soon experience subjective meditation of the highest and sublimest order. Always remember that sensuous phenomena are a very serious handicap to developing the higher manifestations. It is in no sense true that those who possess the faculties of clear-seeing are such by a special dispensation of Divine Providence. "God is no respecter of persons; what is for one, is for all and what is possessed or manifested by one, can be, and is to be, manifested by all." There is a Divine Law by which all races follow an inspirational law of progress. The unknown quantity in time becomes the known, and understood. What we may be only able to dream of at present will, in time, become a reality. Our great leaders in the world's progress were persecuted and martyred. Socrates, Apollonius, Buddha, Hermes, Zoroaster, Jesus¹² —all were unknown by the large majority, but not

¹² Atkinson lists these figures as examples of great seers recognized by the few. Socrates (Greek philosopher), Apollonius of Tyana (first-century CE sage), Buddha (Siddhartha Gautama), Hermes Trismegistus (legendary author of

unknown by the few seers, who foretold and recognized them, as we have abundant proof. This proves that there were seers who have always stood at the highest realm of evolution. They have always shed the light of a higher civilization. Psychic faculties are the instrument of the spirit and the spirit will not use an instrument that is impure. Therefore, if the instrument does something of an unworthy nature, the spirit will use it no longer as an avenue for expression.

If you do not believe that the spirit can express through you, then you limit yourself to the earth plane, and as long as you feel this way you cannot expect the radiance of the all-seeing eye.

This is the secret of the development of the faculties of clear-seeing, which is utilized by the seer. It unfolds its power as the spirit realizes its own consciousness, as the consciousness is the door which leads to God.

Third Experiment: Can you now realize that this power of seeing and perceiving is possible for all, and can be unfolded and utilized?

Seership teaches that when death takes place the spirit casts off the physical body which has been outgrown and outlived, and takes on an interior one in the form of the etheric or spiritual body. The spiritual body is the counterpart of the material body, although a finer body, but nevertheless it is just as real, and the same personality of the earth form. The same elements are found in both bodies, but of a different degree of refinement.

Seers are no more divine than the rest of humanity. They are just as likely to be born into this world in the hovel as in the palace. For example, Buddha was of noble (blue) blood, and Christ of common (red) blood. Both were Messiahs, and had their missions to do. No one will become a seer who wastes hours in idle dreaming, but those who systematically develop will unfold the spirit and become illuminated beyond all extravagant imagining. If you will continue with patient effort, you will be able to see and perceive by both intuition and the supernormal power. Only the ignorant have limitations, the wise aspire, receive the light of inspiration. The truth shines in their eyes, they see, they hear, they receive what the spirit declares to them. They gain wonderful use of power which radiates a

Hermetic writings), Zoroaster (founder of Zoroastrianism), and Jesus of Nazareth. The list illustrates the universal scope of seership across cultures.

clear vision, both deep and divine —a revelation, a realization of Nirvana¹³, here and now.

Fourth Experiment: The eye, the organ of vision, is the cabinet and laboratory of spirit where visions are transmitted. Here the ego or spirit, through the medium of the sense, acts as a cabinet chemist, and connects the psychic with the material ray of light which enters the pupil of the eye. The outward curtain through which the light enters, by the principle of expansion or contraction (the pupil becoming contracted when the light is strong and expanded when weak), forms the necessary image or picture of the subject that is conveyed on the outward ray. The retina of the eye is the outer cabinet, a camera obscura, or a darkened chamber where the outward or material rays are married to the spiritual rays from within. This retina or camera obscura is dark, not in the spiritual, but the material sense, and for the same purpose that the matrices for physical manifestations are more or less darkened. The retina thus becomes negative to the positive spiritual, as the positive spiritual becomes negative to the rays of correlated physical light.

Remember that mind is the receiver of celestial visions; observe and analyze them. By deep meditations you will find that imagination and ideality are very closely related, and are subject to reason, and intuition. Now concentrate on the spirit and shut from the mind everything else. The mind will receive revelations of wondrous scenes and beings from the spirit world.

Fifth Experiment. The mail man has just delivered a letter to you. You take the letter out of the envelope and hold it in your hand, but do not know whom it is from. Place the letter to your brow, or in the palm of your left hand, and note the impressions. If the person who wrote the letter is intense, impulsive, electric or magnetic, or just the opposite, you can tell it by the result. If you have developed concentration and subjective receptivity of mind, you will secure good results. Those who are electrical, will impress you with a cool but quick vibration. The magnetic, with a slow, warm vibration. The affectionate, intense, ardent person radiates a feeling

¹³ A Sanskrit term from Buddhism and Hinduism meaning liberation from the cycle of rebirth and the cessation of suffering. Atkinson uses it to describe the ultimate realization of the seer, equating it with a state of divine consciousness attained in the present life.

of warmth, while their opposite radiates a feeling of coldness. You can determine the person by the vibrations you receive. Experiments of this kind develop the clear-seeing faculties of perception.

CONTROL THE FORCES; DO NOT LET THEM CONTROL YOU

Many have the idea that the seer comes under the control of some guide, as is often done by spiritualistic mediums, but this is not so; a seer does not believe in allowing excarnate spirits to control him. The word "control" is not very well understood, and usually is very much abused. The medium, when under the control, allows another's will to dominate him, for either a good or bad purpose. Therefore, the medium may be honest, but can be made to do dishonest acts while under the control. We generally speak of it as obsession, and this is taking place far more than is generally believed. If mediums knew the dangers, they would not so readily accede to control. I, therefore, warn you never to submit your will to an outside power.

There are many spirits on the other side who have not yet arisen above the attractions of the earth; and who seek control of a medium that they may live over again the experiences, pleasures and vices indulged in while on this earth. Thus they not only have wasted their life here, but also waste many precious years over there, seeking to live over or outlive the old karma, instead of developing the impulse from within to do higher universal or impersonal work.

Mediumship has opened the door for the intercommunication of the spirit world, and, therefore, it has served a purpose, but the excarnate spirit has often attracted to the medium psychological effects which have caused heart failure, from which many mediums have died. The seer never loses his control and accomplishes higher and more divine ends.

When the spirits find themselves over on the other side, they naturally wish to return to earth, and earth loves, but it is the duty of the more advanced spirits to teach them why they should withdraw from the earth and unfold to more celestial spheres. There are also missionary spirits to help those when the silvery thread that binds the spirit with the body is severed. The spirit, once freed of the physical body, realizes it is still human. Generally it is more attracted to earth loves than higher attractions, and longs to be with loved ones on earth. This is very natural. This love attraction draws it earthward, but it has no way of communicating with its circle of loved ones, excepting through mediumship. To secure a sensitive

which it can control is a very difficult matter and fraught with untold disappointment, sorrows and dangers. Even the manifestations through the most efficient mediums are unsatisfactory to the spirits.

Even after they find a sensitive they can control, the spirit is usually unable to make itself intelligible. It now finds words inadequate to express itself. Often years are spent learning how to communicate, only to find that soon after death they were forgotten. Generally they are gladdened for a moment when a loved one's face appears, or a message is exchanged at circle, but they are chilled by the little interest taken in them. In mediumship, spirit communion comes only through a medium, but in Seership there is a face to face, conscious, spiritual communication. This is a much superior, and a more spiritual way. The seer secures the help of the guardian spirits or masters, who know the law of guidance, and they are ready to teach those who are ready—not unconsciously, but consciously. Never let yourself be controlled, but let your spirit communication be accomplished by independent control.

Sixth Experiment. Sit quietly and take eighty deep breaths. Will to secure the help of your guardian spirits. Claim your natural dowry. Enter into direct, conscious spirit communication. Note the results of this experiment.

“A vegetarian diet should be substituted for a flesh diet; it is cooling and offers the least stimulus to the passions and appetite. Meat inspires passion, and is a detriment to spirituality.”

CONSCIOUSNESS OF SPIRITUAL PERCEPTION

Whatever perceptions you receive come from the spirit. Tuition is knowledge acquired through the senses, and intuition is knowledge realized through divine inspiration. Reason is closely associated with intuition. The seer looks upon reason as the outer guide of the spirit, as it is by reason that the spirit is guided. Intuition is higher than reason; it concerns acts that are yet to take place in this sphere. The two interact with each other, and you are never controlled by one alone. When they act in perfect harmony, then there will be spiritual development.

It is through reason that both tuition and intuition are extended. If reason is not used, there can be no unfoldment of the interior faculties. Where reason is not used you will find prejudice, which is reason subsidized. When reason is used, you are able to decide according to the

facts known. Reason receives divine inspiration and acts harmoniously with natural and spiritual sense, and therefore is sane and wise.

Psychologists state that reason is a more important guide to knowledge than intuition, but this is only partly true. Each one guides, but neither would be efficient without the other. The scientist is guided more by reason than by intuition; the musical composer, artists, etc., are guided more by intuition than by reason. Each secures results, but the most satisfactory results are attained when the two are in perfect polarity. The seer is one who utilizes both reason through intuition, and intuition through reason, and therefore the ideal spiritual state is secured. It will be necessary for you to know the difference between natural seeing and natural perceiving, and spiritual seeing and spiritual perceiving. Also, to know what is intuition and intuition received through telepathy and divine inspiration. By using your reason you will acquire the use of scientific methods and spiritual penetration, which are necessary before you can become a seer. Once you discover the hidden way across the threshold, you will have a complete consciousness of the invisible and visible world.

HOW THE SEER BECOMES CLAIRVOYANT

The unfolding of the clairvoyant powers is not contrary to, but in harmony with, nature's law. In order to become clairvoyant it is necessary to carry out certain directions, and although the results will be slow, they will be certain if you will but persevere.

Seat yourself in a comfortable chair, facing the East, in a semi-darkened room. The position should be restful, but erect, hands resting on knees, with palms downward. The legs are never crossed.

Gaze at the crystal and become passive to spiritual experiences and spirit communion and communication.

It is very beneficial to read a spiritual book before beginning the sitting.

Practice meditating on those near and dear to you, now in the spiritual world.

Alike attracts alike —this is a universal law. Wise Providence makes it possible for those for whom you have an attraction to know of your sittings. They can help you to receive the best and finest influences and the ethereal forces which you need to develop. As you advance, the physical body and organism change. It is necessary that the nervo-psychic organism be attuned to the supernormal plane of ethereal vibrations. In this visible world the

organism deals with what is external in spirit. Therefore, there must be a change when the spirit acts supernormally. The organism and mind have to be sensitive in order to receive impressions. When the change has taken place, the spirit needs but to reflect the thoughts in the mind of the seer, and this will be transferred outward to the mental or organic Spectra. "Sensitiveness is a state of mental receptivity, as well as organic negativity to psychic planes of impressibility. The organism, being subject to the law of matter, which is also the law of spirit, is thus interacted upon, and the most perfect concentration of mind is necessary where the organism is not responsive to the will of the incarnate intelligences, or even where it is in perfect accord, so that no jar may occur in the translation of the idea."

Seership is really the ability to reflect that which is transmitted from the subjective, interior, spiritual sphere of divinity. Through seership, the incarnate spirit is able to manifest. The sensitive becomes a mirror through which the impressions shine. But let me again remind you that like attracts like. If you live a life of inharmony, are selfish, and become ensnared by vices, the manifestations which come through you will be of the same nature, and your development will be retarded. Only a very few understand how important it is for the seer to lead a clean life. Spirits are often blamed, when the seer is at fault.

HOW TO SECURE A MASTER TO GUIDE YOU

The masters are very alert for those who are ready to unfold. These spiritual teachers are divinely chosen for this work. They are selected from the ones who were seers on this earth. They are able, by their natural and spiritual attractions, to assist the sensitive to develop. When not guided, the sensitive is likely to be affected by all kinds of influences; but, if pure at heart, he becomes in harmony with the spirit and organism and normal equilibrium is attained, and the results secured are very reliable.

The sensitive's brain has often been compared with a magnet. Really it is, as it becomes a receiver for terrestrial and celestial messages.

NEVER ABUSE THE POWERS OF SEERSHIP

There is a good use and a bad use for everything, but I warn you never to degrade your powers of Seership. You will be held accountable for any wrong uses you make of them, and whatever good you do will be placed to your credit. The genuine palmist, fortune teller, clairvoyant, etc., as long as he remains honest, is doing a helpful work in a sense, but just as soon as he uses dishonest means to satisfy himself, he perverts the genuine

manifestations and inspirations of the spirit. The genuine and the counterfeit will not work through the same medium. Just as soon as the sensitive uses material means to secure results, the interior and spiritual blessing cease. Therefore, you should only use your powers to secure divine ends.

The spiritual manifestations have a purpose, as they reveal the consciousness of the soul after death. But to want to see the expressions out of curiosity, is wrong, and everyone should consider it his duty, after he becomes satisfied that spiritual beings do materialize, to get acquainted with the higher teachings of the spirit. Do your part in assisting mankind to open up the interior of the spiritual world.

The seer does not develop clairvoyantly to give tests of spirit presences, and considers it a useless use of the powers, but he devotes his time to higher work—to divination and the unfoldment of his spirituality.

WHY A CRYSTAL IS USED

The crystal reflects the objective or subjective contents of the mind very much in the same way as the X-ray produces a photograph of the inner organs of the human body.

NEVER BECOME NEGATIVE

When you are negative, you invite obsessions. Negativeness is unconsciousness, in which state it is easy to become obsessed. In order to gain wisdom and realization, you must possess your consciousness. When you permit an external form to take possession of you, you do not gain by it. The spirit cannot reach the mind in negativity, which Paul taught (1 Cor., 14:21¹⁴): “In the new law it is written, with men of other tongues and other lips will I speak to this people; and yet, for all that will they not hear me, saith the Lord.”

¹⁴ A biblical reference from Paul's First Epistle to the Corinthians, chapter 14, verse 21: 'In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.' Atkinson cites it to argue that negativity prevents people from receiving spiritual communication.

PASSIVITY IS DIFFERENT FROM NEGATIVITY¹⁵

Passivity is the state of mental poise —a condition which is necessary for self-reflection. The ego becomes aware of itself in mind instead of realizing thought, feeling or action, which play subjectively and objectively through mind. When you become passive, the ego is aware of itself as a complete being, and for the time being it becomes detached from the objective and subjective world. In order to do this, the material senses must not be used, so that the sensations, or perceptions, will attract the ego. If personal impressions do not occupy or impress it, foreign impressions will preoccupy the mind. In the passive state the mind is virgin of all conception or inception of thought and feeling, and when it is emptied of these, things of a spiritual nature can be reflected in it.

WHAT WE MEAN BY RECEPTIVITY

The soul becomes conscious of itself through receptivity. In this state it realizes its true nature in the divine world. It is the secret of receiving direct knowledge from the spiritual world. When you become receptive, the spirit in the spiritual world can communicate with you directly, and you will then receive direct expressions and manifestations.

In order to become receptive, you must practice passivity until you realize within you the consciousness that the sense world, or the world we live in at present, is submerged, and the ego becomes free to know and understand, as God does. The ego can then realize, just as it does now in dreams, the consciousness of the soul. Receptivity draws the spirit away from the false and hypothetical centre.

FINAL INSTRUCTIONS

You must realize by this time that the susceptibility or impressibility of the soul is infinite; that, although you may know nothing of Seership, whatever impresses the soul will be interpreted by the mind through sensation, although you are not aware of the source. But once the psychical nature is developed, you will know from whence the message comes, the

¹⁵ Atkinson draws a crucial distinction: passivity is a controlled, receptive state of mental poise necessary for spiritual reflection; negativity is an unconscious, vulnerable condition that invites obsessive influences. This teaching is intended to guide students toward safe receptivity.

message being the same whether you received it intuitively or clairvoyantly. Every one, therefore, is either an unconscious or a conscious seer.

The unconscious seer only receives what is really necessary for him to know. The conscious seer not only benefits by what he receives intuitively, but, by developing a fineness of sensitiveness, he frees the soul of what would ordinarily have engaged it, and makes it receptive to higher impressions. So long as the soul is clouded with coarseness or sensitiveness, it cannot receive the impressions from within with any degree of certainty and reliability. This makes it very clear why the student of Seership must lead a life that is conducive to developing firmness of perception, ideality, imagination, and spirituality. If he has not reached the stage where he is ready to improve his condition, to escape the evils of the world, to leave behind ignorance and inefficiency, then he is not ready to become a seer. But, if he is tired of living a life of discontent and failure, if he wishes to leave behind forever hatred and vexation, and has reached a state where sorrow may cease to trouble him, but, instead, peace and happiness reign, then let him study these lessons carefully, and he will not be disappointed.

A PARTING REMINDER

Sensitiveness is mostly emotional; never intellectual. Intellectual natures are not as intuitive as emotional, and therefore are not so easily moved or influenced. Consequently, if a person be more intellectual than emotional, he cannot become a good seer until he has cultivated his sympathetic nature more.

It is well known that those of a sympathetic nature are constitutionally and naturally more spiritual, but there is a danger of being too sympathetic, and if sympathy is not balanced by the intellect, these natures usually become eccentric, impulsive and erratic. The insane come from this class, mostly.

Remember, to become conscious of the expressions of the soul is the important use of seership; but to let every impression and influence affect it and render it useless or inoperative, will cause hysteria and insanity.

In order to gain the full results of seership and not suffer any bad consequences, all that will be necessary to do is to act rationally and not allow yourself to become impulsive, eccentric or erratic. Do not become a recluse, but take part in the affairs of most vital interest. Do not be influenced or obsessed by anything that does not belong to the ideal life of the soul.

SOME OCCULT RULES TO REMEMBER

1. Be sympathetic, but not negative.
2. Be impressional and receptive, but be careful of attachments.
3. Hold your developing meetings daily, and be ready to receive.
4. Always sit alone at your meetings.
5. Only think of receiving spiritual knowledge at these sittings.
6. Pray for illumination.
7. No matter what comes to pass, do not become alarmed. After each sitting, write down the visions or impressions you have received.
8. Don't forget that even slight impressions may have a deep meaning. You can only perceive those things which your previous experiences allow you to perceive. The things you may long to see may be before you, but you cannot see them if your mind has been wholly unschooled in such perceptions.
9. There is a big difference in impressions. Those of a spiritual character radiate the most intense impressions.

10. Ask to have revealed to you the past, the present, and the future.

You have nothing to fear if you follow the instructions given. You are a spiritual being. There is a guardian angel trying to guide you.

There is a veil between you and God, but you can penetrate it and become in harmony with Divinity. Do your duty, as you see it, and the fragrance of spirituality will compensate you for the effort.

Dear Friends: You must do more than only to strive selfishly for your own salvation. You must help others to attain the same felicity you seek for yourself; and how can they seek it if they do not know of it? And how can they know of it, unless teachers go forth to teach them?

You should do your part in the great work of spreading the doctrine of Seership. For "what you give shall not be lost; what you do shall not be forgotten. Give, that you may receive; assist, that you may be assisted." Cast upon the waters the bread of spiritual knowledge, and lo! it will return to you increased a hundredfold.

Do not read this book and then put it away in the bookcase. Study it carefully. Lend it to your friends that you think will be interested, or send us their names and we will send them circulars. In this way you can lend a helping hand to spread these spiritual teachings. FINIS.

Glossary

Lords of Form: In Theosophical cosmology, the Lords of Form (or Formless Lords) are a hierarchy of spiritual beings that presided over the Earth period, responsible for the development of the human ego. They are one of several groups—Lords of Will (Saturn), Lords of Wisdom (Sun), Lords of Motion (Moon)—each contributing to human evolution.

Jupiter condition: In the Theosophical scheme of planetary evolution, the Jupiter condition (or round) is the fourth stage of our earth chain's future development, following the Earth period. Humans will have evolved beyond the mineral kingdom, and new forms of consciousness will emerge. Atkinson describes it as a future state visible to the seer.

The ego: In Theosophical and occult philosophy, the ego (or higher self) is the immortal, reincarnating aspect of a human being, distinct from the personality or lower self. Atkinson uses the term to denote the spiritual core that perceives truth and directs evolution.

Etheric body: Also called the vital body or etheric double, this is a subtle energy body that interpenetrates the physical body and serves as a bridge between the physical and astral planes. The seer perceives it as a luminous counterpart. The concept is fundamental in Theosophy and many occult systems.

Crystal: A transparent or translucent object used for scrying, a form of divination. In the book, the crystal serves as a focal point to induce clairvoyant impressions. Atkinson compares it to an X-ray that reveals inner contents of mind. Crystal gazing was a popular occult practice in Atkinson's time.

Mediumship: The practice of allowing discarnate spirits to temporarily control one's body or mind for communication. Atkinson distinguishes mediumship, which can lead to obsession and loss of control, from seership, where the practitioner remains conscious and self-directed. This reflects contemporary debates within Spiritualism and occultism.

Obsession: In occult psychology, obsession refers to the involuntary influence or possession of a person by a discarnate entity. Atkinson warns that mediumship can easily lead to obsession, and he urges students to avoid submitting their will to external powers. The term was widely used in Theosophical writings.

STUDY GUIDE

THE SCIENCE OF KNOWING THE FUTURE

A contemplative and practical study guide for the ethical
development of seership

By M.C. Mesen

Introduction

This book, written by William Walker Atkinson as Swami Bhakta Vishita, offers a direct approach to clairvoyance, treating it not as a fantastical anomaly, but as a natural human faculty that can be developed through attention, ethics, and discipline. Atkinson warns from the outset: the science of knowing the future and psychic perception are not superficial curiosities or means of escapism; instead, they serve as tools for self-inquiry and service.

We invite you to read this work as a guide for self-discovery, beyond any desire to merely foretell future events. Each chapter presents a practice for expanding perception and refining inner sensitivity—always with caution and ethical responsibility. The questions and exercises included here are meant to help you translate theory into living observation, so that your study of seership becomes an exercise in lucidity, respect, and discernment.

How to use this guide

Read slowly and take notes. The guide is meant to activate the reading, not replace the book.

Work with a journal. Copy the questions that make you pause: they are often the most useful.

Do not try to do everything in one session. Choose one practice and repeat it for several days.

Study path

1. Clairvoyance as a Latent Possibility

Core teaching: Atkinson insists that clairvoyance is neither rare nor reserved for a select few—it is a latent faculty within all human beings. Like any sense, it requires training, self-observation, and a receptive attitude in order to awaken.

Working question: In what areas of your life do you notice natural intuitions, hunches, or anticipations? How do you distinguish between a genuine insight and a recurring desire or fear?

Practice: For the upcoming week, keep a brief journal of moments when you anticipated events, sensed someone's mood without logical explanation, or had spontaneous impressions. Note how they arose and what your response was.

2. Ethics and Responsibility in Subtle Perception

Core teaching: The text emphasizes that misused psychic ability can bring unfavorable consequences. The development of seership goes hand in hand with purifying intention, honesty, and respect for others.

Working question: What is your motivation for developing perception of the future or the invisible? Do you seek understanding, control, to help others, or simply to satisfy curiosity?

Practice: Before any subtle perception practice, set a clear intention: why do you wish to see beyond the obvious? Write this intention down and revisit it before every contemplative exercise.

3. Inner State and Openness to New Perceptions

Core teaching: Atkinson notes that access to higher levels of perception depends on inner states—serenity, mental calm, and attention free from anxiety. An agitated mind, tension, or haste block all subtle sensitivities.

Working question: Which practices give you the most serenity and openness? With what mental state do you access your best insights or deep understandings?

Practice: When starting a session of reading, meditation, or self-reflection, dedicate five minutes to relax your body and calm your breath. Observe whether this influences the quality of your perceptions and notes.

4. The Vision of Destiny and Its Role in Everyday Life

Core teaching: According to the author, true clairvoyance is not meant for mere astonishment, but to help us grasp the purpose of existence, the continuity of life, and the possibility of acting with greater freedom and alignment.

Working question: Is there any belief about the future or fate that fills you with fear, resignation, or renewed hope? How does it influence your daily decisions?

Practice: Choose a personal situation full of uncertainty. Instead of seeking external answers, observe your own motivations, fears, and desires around that future. Note any insights that arise from inner calm, without forcing a conclusion.

Closing

At the end of your reading, take time to review your notes: which practices or intuitions have felt most genuine and useful? Remember that the real art of knowing the future begins with seeing your present more deeply—with openness and honesty. Use this book as a tool to refine your sensitivity—not as an external oracle, but as a map to humbly explore the possibilities of your own consciousness.

More guides and information at MauricioChavesMesen.com