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A COURSE OF INSTRUCTION
IN THE
DEVELOPMENT OF POWER
THROUGH
CLAIRVOYANCE

← Jones, L

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Course in Clairvoyance.

INTRODUCTION.

There is not a mind so dull but it feels the flash of an inner self, the divine spark that makes all men free and equal. This equality, to be sure, is not a matter of personal worth, from mental, physical or financial standpoints. But, in the words of the adept, "Every soul is potentially divine." And it is this divinity that is inherent in all men that breaks forth in flashes now and then, and the consciousness calls for Power, for Strength and for Freedom. It is right here that we find the fine dividing point between the philosopher and the fanatic. The first realizes that he must develop these powers in himself or others in accord with the mental ability, or the conscious ability, of the individual. He works along these lines and attains a certain point beyond which he cannot go. On the other hand, the fanatic dives hopelessly into his seances and expects to be put in harmony with all that exists. He is disappointed. He looks for something that does not exist; if he would find these things as his dreams tell him they are, he must die. He cannot be an angel and a denizen of this sphere all at the same time. There is a dividing line and that is called death.

Avoid trance states. If you hope to develop for the sake of witnessing the downfall of an enemy, you might as well stop right there. You cannot call upon the powers of your soul to stoop to the mean acts that do not even trouble the conscience. You must have a good purpose, an aim that is worthy, or the reaction of your evil intents will cause your psychic downfall. Like the Karma Yoga, who stops when he is so far developed to demonstrate his power; he never gets any farther. Take a care, or you will likewise fall!

With these points in view, I will lead you into the mysteries of this hidden power, pointing out to you the real things to be considered. In fact, the art of development is all dependent upon the details and not upon the few minutes' work of crystal gazing. That is where clairvoyance becomes an art.

Our first lesson, then, will be to learn to select the clairvoyance and to find out the systems that will be best suited for their development.

LESSON I.

I have before me several persons who wish to develop as clairvoyants. These I will personally question and ascertain the degree they will be apt to reach. While phrenology and character reading generally are all very good, they are not necessary.

Our first applicant is a lady of forty years of age. Her hair is light, her eyes are blue. There are no lines of care in her face. She looks to be very much at rest, at peace with the world. In her eyes there is a distant look, as though she were gazing into the future. I do not look to see if she is handsome; that has but little to do with it. But I do look to note whether or not she is refined. She may not have been schooled in the academy of the Four Hundred, but she is, I judge, one of Nature's ladies. Her plane, we could say, is far above the average.

I ask this lady if she has ever had any psychic experiences. No, she has not. Once or twice in her life she heard voices and she believes that two or three dreams have come true. I ask her what she wishes to gain through development. She states that it is merely to reach a higher state. She says time drags on her hands often and that she has heard that there is an inner consciousness, a spiritual plane of which she would like to learn more.

Now, here is a woman who will be a first class clairvoyante. She will develop in a reasonable time; say two months. That, however, is a matter that cannot be told truthfully by any one.

Remember this woman, I will refer to her later. She represents one distinct class.

Here is a man thin and nervous. His black hair is threaded with gray and his cold gray eyes look restlessly here and there. He is a man who has tasted life's sorrows, a man who has experienced more in his forty-five years than most men experience in their three score years and ten. He steps eagerly forward and asks me what the chances are for development. I ask him what experiences he has had, and they are many. At one time he was a good automatic writer; at another he succeeded in getting a telepathic message from a friend who was on his deathbed; at still another he saw a vision which portrayed a coming disaster that actually occurred. But he has continually gained and lost in his psychic force. He wants to develop, to locate a lost brother. He is willing to devote his life to the task.

Sorry, very sorry, but here is a man who will never be a good clairvoyant. I extend to him the meager hope that he *may* be able to get a message, but the chances are against him. There is a possibility and he grasps it. Remember him, too, for he is the representative of another type.

Next is an old lady; she is fully seventy and she hopes to develop in order to converse with her spirit friends. She has had a life filled with psychic experiences, she says, and if she

can develop she will gladly pay whatever I ask. Poor old lady; she has passed through the storms of a long life and in the light of the setting sun she hopes to get a glimpse of that which is to come. She will see it, but not clairvoyantly. Still, I instruct her, knowing that she will delude herself into seeing that which does not exist. In a case like this, it is not a crime. She will see; but death will follow soon and even though she has deluded herself, it has acted as a blessing to her closing days. She, too, represents a class.

The next one that comes is a school girl. She is healthy and well built, but in her eyes I see that light that tells of an inner longing; she wants something better than she sees in her every-day life. She is an idealist, a day dreamer. She will develop. Her class is the one that comes nearly under the same head as the one represented by the first applicant.

Following her is a young man of perhaps twenty-five years of age. He is quick in his movements and absorbs everything in the room with his rapidly shifting eyes. He has been a student of the occult for nearly two years, he informs me, and he has read every one from Hudson to pamphlets. Yes, he has mixed with all classes and has seen more than most people do when they have studied forty years. But he has not found what he wants. He asks me if I will give him a guarantee. Poor soul! He never will find what he is looking for. He has read, that is true, but the little knowledge that he gets out of it is too small to be considered. Every other word is "Objective" or "Subjective!" He knows that these words exist, but the meaning never dawns on him. He will never develop and I have to ask him to step aside to give my next applicant audience.

She is a very fat woman and she puffs terribly as she steps up to present her case. She is sure that she has seen angels, and faces are always near her. She has succeeded in many psychic experiments. In fine, she was born with a vision in her eyes. Yes, fat lady, you will develop, but although you see more things than the Witch of Endor, not one will be true. However, there is a heap of comfort in it, and I tell her to develop.

Now comes the hardest proposition of all. He might be a minister or a college professor, or an elite looking business man. He is clothed in Broadway style and is exact in everything he does. He is willing to pay for even the little time he takes up, but he wants to be told the absolute truth. In cautiously conducted experiments in telepathy he has succeeded very well, and he feels as though he would be a good clairvoyant if the right instructions were given him. But he insists he has been a student of the *exact* sciences and knows but little of the occult. Alas, here is a man to whom I cannot give an honest answer. If I tell him that he will not develop, he will thank me, ask my charges and go to the next teacher he hears of. He is an investigator, and there is

no one who meets such utter disappointment as an investigator, a phenomena hunter. Ask one and find out for yourself.

Here is a man who might make a good clairvoyant; he might not. We will discuss his case in the next lesson.

LESSON II.

We will now return to the first applicant, the lady who I said would be a good clairvoyante. Here are the reasons:

She is a spiritual woman, but looks on the occult as a means to a desired end. She does not shudder at the mention of the name and believes it to be the means to something better, nothing more. She *feels* that there is a divinity in every life and her experience in the world has never taught her otherwise. She would never think of looking on the commercial side, but even if that were necessary she would succeed clairvoyantly, for her mind is pure, evil has never entered it and never will. She shrinks from a mention of anything that is not up to the standard and her life has been such to develop her in that line.

Take her class; you will find them in all walks of life, but among the relatively poor more than anywhere else. They have never indulged in unwholesome food. They have been taught to regard the body as a divine institution and a fit dwelling place for the soul. She has likely been a church woman; this lady who represents her class. But that is immaterial. She has been spiritual and has always taken a delight in helping those who applied to her for mercy. She has never turned a tramp away hungry and has never allowed herself to see a dog suffer, or a cat left in the cold; she always stretched forth a helping hand. Sometimes these good souls come in contact with the world and witness its sorrow, but their stand remains unchanged; they are just the same spiritually and they *will* develop.

We are thus taught that a clean, whole-souled man or woman is better fitted for these things than their less fortunate sisters and brothers.

How about this nervous man? Why, that man never is passive long enough to accomplish anything. He is unstrung all the time. Even in his sleep he is uneasy. He will see; oh yes, he will get visions and some of them will be true, but the chances are that when he is just about developed, that little subconscious that has been bringing itself forth will draw back into the silence and his visions have fled.

Now, as we look at this old lady, with her kind but worried face, we see the gentle touch of Merciful Providence. She is passing into her second childhood, although the indications are not marked to any extent. She will see what she wishes. Her race is nearly run; some day she will die in her chair with a happy smile on her face. She will see her vision and pass on to a realization of the original. Her condition is partly subconscious and there is no reason she should not see anything. So, if you are looking for a little information for any one like

this, help them; they will reap a little pleasure thereby, and possibly will pass into another life with no harsh thoughts of a life of care that has faded into the dim past of a mundane existence.

I have known a few like our next—the girl with the meditative face. I have known a few and met more through correspondence. They are good clairvoyants, and if they are allowed to follow the occult within a certain limit it is helpful to them. But they must also look on the material side or they will injure themselves by wasting the conscious powers.

In the young of this class there must be plenty of good outdoor exercise, or the mind and body will suffer and insanity and death will surely result.

So we find that there is something besides development to consider in these studies. I do not intend to frighten you. But you must always use judgment if you wish to have good results. There are some people who could never hurt themselves, because they are too practical to utilize the subconscious. There are others who would be reduced in weight and who would become sickly at the outset if they were not developed in accord with Nature. Therefore, where you see one of this class who wishes to develop, instruct him that he must not spend much time each day at this kind of work. Fifteen minutes out of twenty-four hours will be sufficient. Be careful not to overdo it.

Here we have arrived at the wise young man. Poor fellow, he means well enough, but he is like the berry picker who is always looking for a new bush and wears himself out hunting it, returning with no berries, while his slower brother gets his pail filled and returns unfatigued. He is the fellow that never knows when he has found the right thing. He has reached a stage at which he feels that he knows all there is to know along these lines. Poor boy, tell him that you are busy and have him call again. Be sure to know when that time will be and when he calls, be out! It is a bad thing to tell students to do anything cruel, but I trust that you all catch the application. In a word: whether you intend to learn and then teach, or just learn, there is nothing that will waste your time as much as a man of this class.

This fat woman represents a class that need not necessarily be fat. Nor do I say that fat people cannot develop. That is not the point. I merely want to bring this out: There are a great many people, and among them you will find all sorts; they are not confined to any particular class; they are always "seein' things," as Eugene Field said. Well, they are always seeing, but they never see anything worth the while! That is just where they can develop and reap no benefits therefrom!

The representative of the last class is indeed a hard one. He might make a good clairvoyant, but the chances are very much against him. He is looking for "signs," and he will never get them as long as he keeps on searching. He will have to quit

looking in that matter-of-fact manner or he will always be looking and never finding. You cannot find the inner forces without employing something that will bring forth those powers. The sooner you all realize that, the better it will be for you.

This, then, has been a lesson of classes, and their representatives. We will next pass on to individual marks and consider those. In this manner we will become conversant with the many little things that are so essential, and which we can place under the one head—Clairvoyant Knowledge!

LESSON III.

Clairvoyance is commonly referred to as "Clear Sight," or the ability to see that which is happening or is going to happen. The latter is the most common use of it, as telepathy enters into the present too much to consider it as clairvoyance.

There are a variety of theories regarding clairvoyance, and in fact there is not a sect or a creed in the fields of occultism that does not point to clairvoyance as representing their beliefs. The spiritualists believe it is the work of spirits; the hard-shelled investigators look upon it as a form of telepathy; others say that it is the projection of the astral body. Still, when we come down to the facts, it makes no material difference what the cause may be. Never mind the cause. The effects are what we wish to produce.

The percentage of people who can develop in some form of clairvoyance is very large. There are perhaps 90 per cent of those interested enough to attempt development to see clearly in some degree or other. Do not misinterpret this as meaning that 90 per cent of people in general can accomplish this. I refer to those sufficiently interested to attempt it.

As a general thing, those with light hair, blue eyes, and fair complexions develop readily and are the most proficient. On the other hand, while the dark haired person develops, the process is slow generally, and with a great preference to graded steps. This preference is, by the way, a sort of subconscious thing and really has nothing to do with their conscious intents.

Some children show signs of being good clairvoyants, but it is an unusual thing, despite the fact that they are somnambulists to a certain extent.

The years between the ages of eighteen and thirty are about the best for pursuits of this kind. But there are a great many exceptions, and there are cases where aged people have developed wonderfully.

Those who possess the ability to bring out these powers generally *feel* that ability. They cannot account for the feeling, further than that it is an assurance that they will succeed. This is the greatest requisite, in fact, to success. If it does not exist there is no need of trying. If there is not enough of that inner feeling to tell you that there is a possibility, there never will be.

Psychology is different from any other branch of study. You know that in the exact sciences you can learn if you have the brain power to see you through. You know that you can bring about certain results. If people did not know this we would have few colleges. But that is not a matter of experiment, while psychology is. It is dealing with something that we can neither weigh, measure nor see. Casting aside all figures of speech, we cannot handle it in this manner. We have to adopt other means. It is like dealing with imaginary quantities. We might figure them out well enough on paper, but when we come to look for the articles themselves they are not there. They are airy, unsettled. They are properties of the mentality and cannot be reached except in an intelligent manner. We must attack them through the avenues of the physical, and when that is done there is some hope for success.

So we will go into the arrangement of details and take up the various classes as I have introduced them to you. In this manner you will learn the principles of development.

No matter what your abilities, certain things must be arranged if you hope to attain success. These might be variously classed as environments, or as requisites. Call them what you will, arrange matters as I tell you to and you will be in a far better way to succeed than you otherwise could be.

The first point is silence. No matter what time of day or night you choose to practice you must be alone, in quiet surroundings and with your mind at ease. Never try to practice with your tranquillity gone. It is better to practice only once a week and have everything up to the standard, than to practice every day and not feel just like it. You must feel equal to the occasion; otherwise it is labor, and severe labor at that.

Have a room in which you take your exercises. Do not look for a room supplied with all the comforts of a modern home. If it is warm and not too well filled with furniture it is just what you want. When you retire to this room, you know that you are leaving all that troubles you. You have locked it outside your door and if it is necessary to take it up again, do so when you are through with your work and not before.

As to the time, it can be in the morning, afternoon or night. The time does not really make a great deal of difference, although anywhere between eight and eleven in the morning might be quoted as the best suited to this kind of work. However, there are a great many people looking for development who can not spare this time and they are obliged to take their time in the evening.

This brings us down to the matter of light. No matter what you may be, what class you may come under, there can be no exception to this rule. The light must be subdued, but not necessarily dim. For instance, if you practice during the day, you can draw the curtains or shades to the windows. If you have a north light in the day time, it would be a great deal better.

If you take your practices in the evening, have the light shaded with a blue shade. Blue is a good color to use for this purpose and it aids greatly in bringing about the psychic, or subconscious, condition.

A piece of blue tissue paper will answer this purpose very well. It does not make a great deal of difference what kind of light you use. You can readily arrange a shade of this paper with a little wire. It must be so placed that it will shed an even light on you and your surroundings.

The articles that are to assist you will be a table, or a stand, and a chair. Have nothing on the stand, and nothing in the room directly back of it. See that the top is not shiny, as it will reflect the light if it is and that is to be avoided. If you have to place a spread of any kind on this table, have a dark one. A black, or gray, shade would be the best to have. 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 claim your attention.

There are crystals that cost a great many dollars. The genuine is a precious stone, but you can get one for two or three cents that will do the work for you just as well. This is nothing more nor less than a plain glass, such as is generally used for drinking purposes. But be sure that there are no flowers, no ribs, nor ornaments of any kind on it. It must be plain, without a base, and the glass must be clear.

This crystal, when in use, is to be filled with clear water. When you are ready for your exercise place it on the table, in the middle and elevated so that, when you are seated before it, the glass is just even with your eyes. This may make it necessary to place the crystal on a book or two, but if you do that be sure to cover them the same as you did the table. That crystal is to be the one object that you see; all else is to be secondary.

When this crystal is not in use, keep it polished and away from the hands of others. It may sound strange and be discredited by many, but there is an influence that is exerted by the mind and the body on all objects, that a trained, or developed, psychic can tell the moment an object of this nature is touched. It is therefore paramount that you observe these rules, for even though you may not develop, there is a possibility that you will and that chance is just great enough to give you the feeling that a little care might do a great deal of good. Therefore, in consideration of this fact, observe this rule closely.

When you have arranged these things, see that the position is such that the light does not reflect to any extent in the crystal. It may be necessary to move the table several times before the best position is found. Or moving your own chair may do the work all right. At any rate, there will likely be a little reflected light in the water, but if it is not too bright it will not interfere.

The room must have fresh air in it just prior to your *sitting*. Do not bring about any abnormal physical conditions in order

to see anything. You must gain what is learned through true experience and not try to delude yourself into seeing that which does not exist.

LESSON IV.

Before taking up the matter of gazing into the crystal, we will study the kinds of exercises necessary for the different classes we considered in the beginning:

There is distinctly, we have learned, the spiritual class, who are apt to give more attention to these things than they should give; there is the material class who are willing to believe if anything is demonstrated, and there is the class who find that they see things the moment they are seated and who really never would develop if they were not rather cautious. Then, again, there is the seeker after occult knowledge who is nervous and would likely develop if he could get settled; or, we can find the one who will accept only what he gets through his conscious knowledge; through reason.

Let us take the first of these, the spiritual class:

No matter what your age, if you have kept away from other people for the sake of meditation, you must be careful, very careful, in developing along clairvoyant lines. The first thing is fresh air. Be a deep breather. Get all the fresh air you can and mingle with company. It is essential if you ever hope to gain anything.

Take your regular exercise every day. Walk; do anything that will bring you in contact with the ordinary; you will get the other in its own good time. Never take over fifteen minutes a day to your development. And do not practice passive concentration, which I will give hereafter to those classes in need of it.

Those spiritually inclined must spend much time with other people if they want to make a success of clairvoyance. They must not be left alone with their own thoughts too much, for they will soon sacrifice everything for the occult and the result is melancholia and finally death.

Now we come to the materially inclined; those who are apt to be altogether matter-of-fact. Before you look into that glass for the purpose of development, you must go through an exercise that will take from five to ten minutes. Go to your room and remove any part of your clothing that will interfere with a relaxed condition of your muscles. Be seated in front of your crystal, after all the things have been arranged as taught in the preceding lesson.

Then close your eyes. As you do so roll them back in your head. Now start by slowly counting, going as high as a hundred. Then take a few long, deep breaths and settle back in your chair in a dreamy state.

From time to time slowly lift your hands a short distance and then let them drop back to their places of rest. After you have done this a few times, keep very quiet for a minute or two before you open your eyes. In fact, it would be a great deal better if you were to give up a certain time each day to relaxation and passivity without attempting anything with the crystal, for a week or two. You must be in a passive state or you will never see anything or get results of any kind.

The *material* man or woman is too apt to discredit that which he really sees and pay no attention to the real manifestations, while, on the other hand, the spiritual man or woman would often see and imagine it a great deal more than it really was. This, in fact, is a fine point in the art, for art it really is. To be able to distinguish is the main feature in any form of psychic development, whether it is clairvoyance or anything else. I will take up that phase of the subject in the next lesson, however, so that you all may find an aid toward distinguishing between the real and the imaginary.

Now we come to the class who see things which are not there. They are neither spiritual nor material beings. They are like the fat lady to whom I referred in the first lesson; they believe too easily. Drawing the line between the "spiritual" and the "material," as I have termed them, I wish to call the attention of the reader to a few facts: A spiritual being is one (as the psychic sense is intended) who is of the subconscious sort, blended with enough of the conscious attributes to be a very conscientious being. Some tend toward the abnormal and are continually sad, while others are of a happy disposition, yet always feel as though Eternity were but a step beyond them, and that the mysteries of the universe were *nearly* theirs. The material, on the other hand, may be interested in psychology, but they are not the ones to get the finer results. It is impossible for them to get such results; hence, they are radical in their deductions and claim all for the material side and nothing for the spiritual. The man who is *best fitted* for investigation is he who realizes the existence of these finer forces and is fair enough to discriminate between them. It is he who can draw the line between the real and the unreal. The spiritual man goes all to the one extreme; the material goes to the other, while the real investigator and critic is he who maintains the happy mean; he who is earnest while investigating and not all absorbed in it at other times.

But I am forgetting; the fat lady and the class she represents now claim our attention. Here we find a class of people who are apt to see that which never existed.

Now if you, reader, are of that class, don't feel offended, but strive to profit by what I have said and am about to say: When you enter the room, have it very light for a few minutes. Stand erect before the strongest light and take a few long, deep breaths. Then, facing about, pick out some point on the wall and watch

it intently, slowly walking toward it. When you have reached the other end of the room, turn around and, keeping your eyes fastened on another point, walk back again. Again repeat your breathing and go through the same exercise. While this is not intended as a lesson in concentration, it is intended as a lesson in producing harmony, if that word is acceptable.

Here again we find the nervous man, the one who is afraid of sitting still for a minute or two for fear that he will ossify. He is the man who must be trained to be quiet or he will never learn anything occult. It is impossible to be worked up in a nervous state and accomplish anything along these lines. So practice lots of deep breathing, and choose a time when you are most at rest. That is rather indefinite, I admit, but it is the best advise. These men and women suddenly tone down now and then and those are the times they should practice. If they go to sleep while gazing into their crystal, so much the better! It is a good sign, and they will soon get over their nervousness.

The man who awaits clairvoyant results through reason alone is in a hard way. He will have a hard time developing it, and if he really intends to get results he must give himself up to his work in a listless, easy sort of way during his exercises and then, when it is all over with, let him reason it out. That is a fair proposition all around. I would never ask any man to accept that which his reason told him did not exist. Get down to the real work and you can depend upon your reasoning powers afterward.

LESSON V.

This is the lesson in crystal gazing. Or, to amend that statement, it is a lesson in distinguishing between the real and the false. The gazing in itself, as I have suggested, is the smallest part of the whole study. It is merely the means through which you accomplish that for which you have been practicing and studying.

By this time you will have picked out your class and brought about the condition necessary. Having done that, you will seat yourself before the crystal—providing you did not take your exercise in your chair—and open your eyes. It is always best to close your eyes just a moment before you look into your crystal. By so doing you do away with distinct memory of some image that has just been thrown upon your retina.

When you gaze into your crystal, look in *through the glass* and not into the top. You are to focus your eyes at a point in the center, or, in other words, in the DEPTHS of the water.

Ten minutes is a long time to gaze, although there are some seers who look into this crystal for fifteen or twenty minutes without experiencing any fatigue. Above all things—whether you are material, spiritual or anything else—avoid drawing your muscles tense when you look into that water. You must be

relaxed and look into the crystal in a listless, yet interested, sort of manner. Blink your eyes as often as you care to. You are apt to see things get rather cloudy after you have looked for a while, and it is often better to look away and start in again; too steady gazing hurts the eyes.

Do not look over twenty minutes, and I would advise the average to gaze only about ten minutes. The object is to see things in this glass. It takes time and patience and many sittings. It is even probable that you may follow it up for months without receiving anything. If you are after this development through love of it and not out of idle curiosity, this will not discourage you. But if it is with the belief that some one or something is going to bestow a certain power on you, ask yourself why you should thus be favored! You must pay the price for power, and that price is conscientious practice. If it is not worth that, don't look for a remnant sale in the occult, for you will never find it.

The first impressions that come are usually in the form of lights, clouds or shadows. They appear to float through the water, and are generally not very pronounced at first.

The crystal is used, you will understand, as a means for photographing your subconscious pictures upon something material. In reality there is no picture in that crystal. But through your practice you learn to get your subconscious impressions in that manner. Not only is that accomplished, but they are thus brought to the attention and knowledge of your conscious without being tainted and spoiled by the processes of reasoning, which, by the way, has nothing to do with this side of the mentality.

There is a sort of translucent effect about a crystal that appeals to the occult side of nature. It is like music in minor strains, like paintings of grander things.

The first stage is the transferring of the subconscious messages to the conscious through the aid of the crystal as a conductor of subconscious conditions. You, therefore, get but the wanderings of your own mind, in all its phases, in your first pictures. I will admit that there are a few isolated cases in which the student developed at the start and was a full fledged psychic. This is rare.

The next steps are along these lines, with a glimpse of telepathy here and there. They bring in a picture or perhaps a face. It is hazy and easily disappears. Sometimes you forget the world, your surroundings, all. You see a panorama in your crystal, scenes are enacted before you. The crystal disappears. Finally something attracts your attention and you are aroused. If you are not very spiritual you will believe that you have slept. But such was not the case. You have been in a subconscious state and have been developing even though you did not know it.

When you reach the telepathic stage you often get impressions that you afterward find are true. It is even possible that you get

clairvoyant messages. These messages usually come in the form of symbols or you actually see them enacted. The pictures appear to be of different sizes with different people. Some are small and in the crystal while others assume almost natural dimensions, and you believe that you are actually in a different place. Perhaps you are; at least some writers tell us so.

LESSON VI.

But there is a sign that cannot be mistaken. It will come sooner or later. It is this: When you have reached that stage in your development the crystal will get very dark and yet will not be obscured from your view. It will be dark but not because your eyes are tired. This generally happens upon looking into it at the beginning of your exercise for that day.

If it clears afterward it will have a crystal appearance that it never possessed before. In it will come the pictures and you are left to interpret them.

Regarding interpretations, I wish to say that there develops a *feeling* that cannot be mistaken. You *know* and yet you cannot say *why* you know. You see a picture in the crystal and no sooner has it appeared than you are aware of its meaning. So you keep right on developing even after you are clairvoyant. You will always develop and it is at this stage that new wonders are opened to you.

There are certain things that you cannot apply, however, that will not interfere with your own interpretation. It is better to learn them when you start in. It is merely a case of auto-suggestion. You are drilling a certain code into your mind every day and you will learn to picture your messages in accordance with your rules.

All light color is a good indication. That is, when you look into the crystal and see a light green or blue, or a purple, it is a good indication. If you are looking for yourself, it indicates that there are favorable things in store for you. White, of course, is the best indication. But green is a photograph, as it were, of hope. Where there is lots of green there is sure to be hope.

A dark red is an unfavorable color, and yellow is an indication of a jealous, unfair feeling.

Other dark colors are unfavorable, and black is most undesirable.

Pictures mean different things. But to avoid any mistake I will give you no rules in interpreting them. You are so different, readers, that you will differ in pictures where you would not differ in colors.

Strive to get the right meanings out of them yourself. It will surprise you the way you develop in this respect if you depend upon your own powers and do not consult books.

A dog, for instance, would be a symbol of friendship. An anchor would either indicate that something was steadfast, or be a warning to be steadfast. A lion would indicate strength, etc.

But the main point is to conduct these questions on a systematic basis.

Ask all your questions mentally; that is, if you ask questions. We will suppose that you have now developed so that you can get good answers—answers, in fact, upon which you can depend.

You enter your room, arrange your crystal—never mind the light now; have it bright and clear—and, after holding it in your hands for about a minute, you place it on the table and look into it. This would be an invitation, as it were, to your subconscious mind, to get the general outlook of things for yourself. As the panorama comes and goes you see various things. Clairvoyance is not partial. If there is anything bad in store, you are going to see it.

When you are to get nothing definite, clouds, shadows, etc., appear and float in a confused way before you. Sometimes these lights are very pretty and again they are badly mixed. When this occurs it is time to ask questions. But be sure and ask them mentally. Do not ask them aloud. If you are to get any answers at all, they will be forthcoming and you will get them in a very short time.

When you have had a great many good results yourself, you can look for others. This is the only time you are to allow them to hold the crystal. It is often called *magnetizing* it. You hold it a moment and then hand it to the other. He holds it with one hand on the bottom and the other on the top for a minute or so. When he hands it back to you, you will get impressions for him. Only one must hold it at a time, or confusion will result.

By following up these lines you bring about a condition wherein you can get messages from your subconscious at any and all times. You will not get them as marked as you do in your crystal gazing, because things do not favor you as they do then. But you will get them either through clairaudience (hearing the message spoken) or by the very thoughts taking a certain drift. You learn to distinguish between the real and the false through practice.