

SYMBOLISM BY F. BRITTAIN.

# PSYCHIC SCIENCE PRIMERS

SYMBOLS AND THEIR  
INTERPRETATION

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BY

**F. BRITTAIN**

(Founder of Psychosensics)

No. 1.



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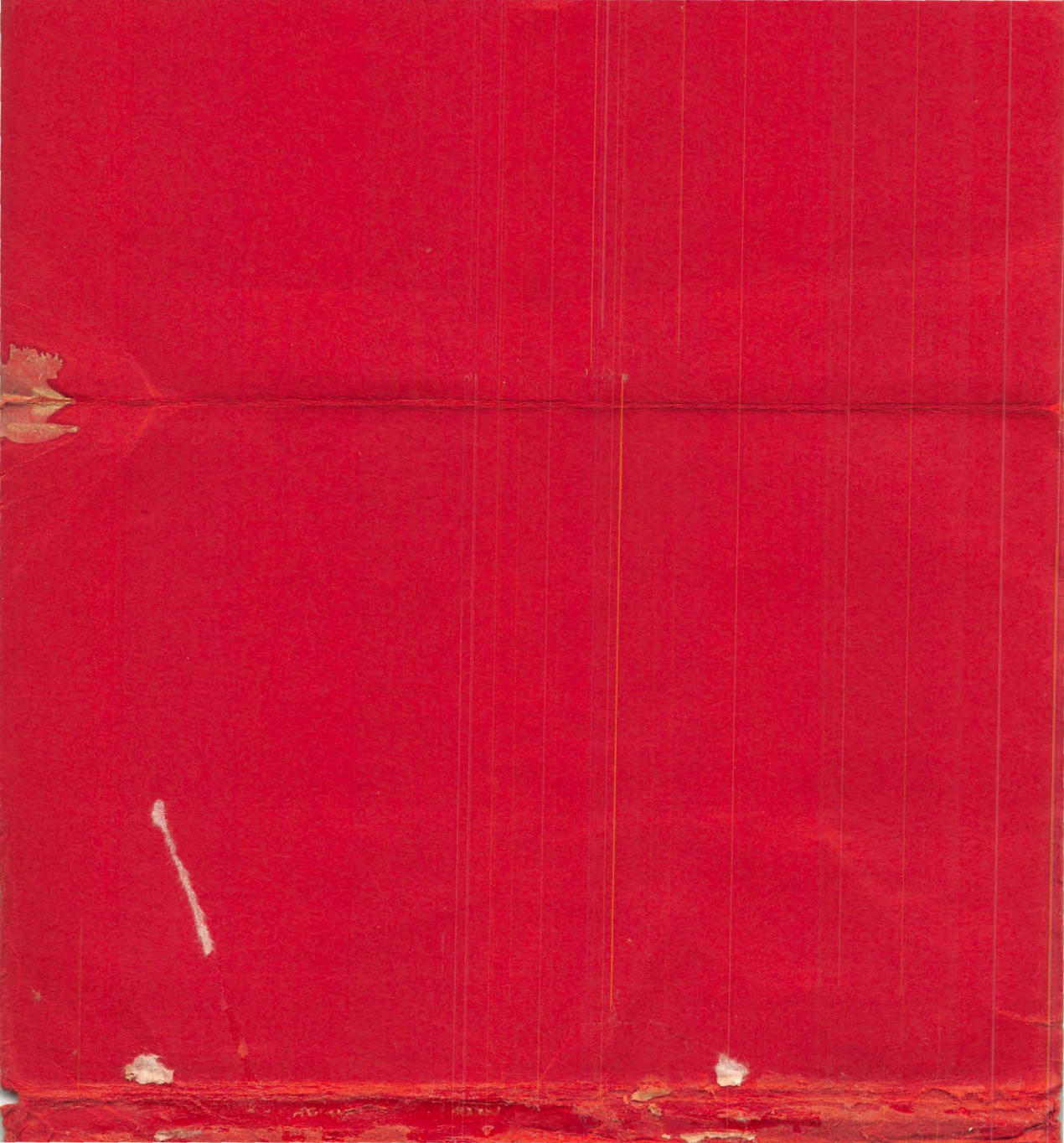
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# Symbolism and its Meaning.

## CHAPTER I.

The portraying of symbols began with the dawn of intellect in man.

They are an outward expression of mind action, something which typifies or represents ideas; mind pictures outwardly expressed, in order to represent to other minds a knowledge of the thoughts within.

This desire for expression has given birth to language, to the alphabet, words, and figures, indeed there is nothing which the mind of man has conceived, whether it be in the nature of writing, painting, sculpture, mechanism, or any phase of life's activities, that is not a symbol of thought.

Therefore we may say that a symbol is a portrayal of an image of something we desire other minds to realise and understand.

There is no race, no matter how primitive or isolated from civilisation, but which has a symbolical system. There is no religious or secular body but which has some emblem which typifies the principles of its beliefs.

Books are written portraying in words the theories and philosophies of life, but deep-seated in the minds of men, especially those of a mystical nature, is the desire to give outward expression in imagery or picture, of their faith, or whatever subject they are concentrating their minds upon. They have recourse to art, to paint or design something which will represent the essence of their faith or principle, and a mystical sign or token becomes the symbol or emblem.

The pyramids and tombs of ancient Egypt are full of symbolical imagery,—in fact there is no country, ancient or modern, that does not use this method in order to place before the eyes of the world a picture of its innermost thoughts and ideas.

The actual meaning of them, and the message they are intended to convey, may not be fully understood by the layman. He sees a



representation of something, and may admire it as a work of art, but to the student, or devotee, it carries a message, conveys at one glance the context of a volume of words. The ancient priests used this method in order that they might hide from the multitude the inner or sacred knowledge which they possessed. The symbols of Christianity are not easily or correctly interpreted by the average religious student. They were not intended to be.

Symbolism plays an important part in the visions of the psychic. It has been so in all times: the visions of the prophets in the Bible are a good illustration of this.

It often perplexes clairvoyants who are just beginning to use their powers why so many messages are given in this way. The answer is that it is the simplest and easiest way.

For instance, the clairvoyant vision is the most open avenue for psychic sensing. Whilst there are hundreds of people who can visualise and describe a spirit form accurately, there are only a few who can receive a message clair-audiently. The organs of sight are capable of quickly responding, and can readily grasp the

details of a picture, whereas the ear has to wait for words to be clearly enunciated. The psychic powers of seeing and hearing operate at the same ratio, the only difference being that the outer organs of the eye and ear rarely come into operation for psychic sensing, the message going direct by an etheric channel to the conscious centre,—the “ I am.” Again, it is more difficult to train the clairaudient power. To use the psycho-senses it is necessary to subdue the normal or outward organic action. With sight this can be accomplished by closing the eyes or by producing a state of semi-hypnosis by concentrating the gaze on a specially prepared mirror or crystal ball, hence clairvoyance becomes the most active power.

Another factor which also plays an important part is mind activity. The majority of people are in the habit of thinking in vision. They mentally think in vision rather than in sound. They can more quickly imagine a picture than reconstruct a verbal sound. This mental state naturally makes it easier to project a pictured thought, and for the psychic sensitive to receive it, as both minds work along a similar groove.



To the spirit friend who desires to give a message, the symbolical picture is, then, "the path of least resistance." By building a thought picture in his mind, he can show in a second of time an illustration full of detail, which, if given in words, would require a few minutes to expound. This question of time is an important one to the psychic. The visions come, and if not quickly registered, are lost. There is a vast difference between registering a physical sense wave and an ethereal one, and often (especially with the novice) the moment a psychic vision is seen, the psychic will lose it through bringing the normal every-day faculties into operation, in order to see it more clearly; it is difficult not to do so. Thought waves from mind to mind are rapid, and bringing the organs of sight and hearing into use will tune them out.

The first symbolical vision I saw lasted no longer than a second. It came clearly and vividly, almost startling me, as at the moment I was not trying to see clairvoyantly. Every detail was impressed on my mind and I can easily recall it now. I was with a friend whom I rarely saw, as he was living some miles away,

and he was telling me that he had the choice of two situations—he had just left school and was wondering which of them to take. Whilst he was talking the picture of a landscape came before me and momentarily blotted the surroundings out.

In the foreground was the junction of two roads. I saw my friend jogging along and he was looking down the one on the left. This was wide and seemed the best made at the start, and half way along a side track led to his home. I recognised the house, but not the surroundings. Further in the distance the main road began to be rough and seemed to lead to the edge of a waste land and no further, whilst dark clouds quickly blotted out the home and side path. The other road looked narrow and broken until it almost reached the horizon, where it seemed to end in a brilliant sunrise. The contrast of the ending of the roads was very marked. I described this to my friend, who said that of the two offers the most promising one was only a few miles from home, and it rather attracted him because of it being near, and also his father knew the Manager. The other was about forty

miles away, and although a larger business, did not offer him such a good start. There was no trouble at home to account for the cloud. I advised him to consider the larger firm's offer carefully. He did so, and eventually took the position. Within six months his father and mother died, and two years later the firm who made him the best offer liquidated.

Here there was a symbolical picture which had a wealth of meaning. I was not clairaudient, and at the time my clairvoyant powers were vague and fitful. The vision came spontaneously, without any effort on my part to see. It was only momentary, as it immediately awoke all my normal perceptive powers, which of course overwhelmed the psychic. Should such a vision appear to me now, it would not fade away so quickly, because I realise that I must not try to look at it with my physical eyes.

The origin of the symbolical vision is a perplexing question. The average Spiritualist says that it is given to us by friends in the spirit world, but personally I do not think that this is *always* so. I know that they frequently



do so, as I have had a great deal of evidence to that effect, but I am also confident that our own spirit self has the power, independently of exterior help, of linking up to the psychic environment of people, and of weaving visions and pictures symbolising their condition.

We do not know our own spirit self,—the power of creative talent that is within the mind is far greater than can be expressed through the bodily mechanism. We are apt to measure our spirit capacities with physical limitations. If anyone had said fifty years ago that a concert given in the Albert Hall, London, could be reproduced practically at the same moment in almost every city in the world without cables, we should have replied, "It is a physical impossibility." Yet to-day we realise that that which we call time and space is almost eliminated when we handle or use the ether and electricity. The ego, our spirit self, is composed of something more rarefied than electricity and ether; a combination of the living forces of the universe, which has the power to hold the experiences and wisdom of æons within itself. We cannot limit its activities to just that to which the body can be made to

respond, nor to time as we understand it. For instance, whilst the body is asleep, we can, within one or two minutes, pass through experiences,—consciously remembering the people we met and talked to, and feeling either joy or pain of things actually as though we were using the body,—which would, in physical life have taken several hours or days to pass through. Nearly everyone has had some such experience, and has wondered how so much could be realised in a moment or two of sleep. We do not see these dream actions through our normal eyes, the body does not move when we walk, although at the time it appears as though it was actually doing so.

Again in the case of prevision. When in this dream state, we apparently pass through an experience which days, or even years after, actually happens. Time again, as we understand it in the material world, is entirely altered. It is as though we could, by moving the hands of the clock forward, have an experience of to-morrow, to-day. My friend, Mrs. F., had a good instance of this kind, and I will give it to you in her own words:—

“ In 1910, two years before I was married

to my husband, and eight years before it actually happened, I dreamt that I saw him lying flat on his back on a plateau at the top of a very high hill or mountain, with his arms stretched out in the long grass. His eyes were closed, but I knew he was not dead, and that his life could be saved if only I could reach him in time. Again and again I tried to get to him, but each time I seemed to slip, or be pushed back, and finally I awoke in a terrified state, with an awful feeling of uncertainty as to whether he was alive or dead. The dream was so vivid that it haunted me for days, but eventually its effect wore away and I forgot it. The years passed, the war came, and my husband joined the army. In February of 1918, about two months after my husband had been sent from France to Italy, I again dreamt the same dream, detail for detail. This brought back the recollection of the first dream, and the fact that my husband was then fighting in the mountains of Italy, added to my sense of foreboding. In June of that year he was reported as wounded and missing, and although rescue parties



had tried to reach him, they were driven back each time, as he was lying quite close to the enemy lines. It was hoped, however, that he, and others with him, would be picked up by the enemy and taken prisoner. Eventually one of the men missing with him returned to England as a repatriated prisoner of war, and from him I learned that my husband was lying wounded for many hours on a plateau exactly as I had seen in my dream, and that he died from loss of blood, but his life would have been saved had the rescue party been able to reach him in time. My dream was therefore verified eight years after I had first dreamt it, as the sensation of slipping or being pushed back, and the uncertainty as to whether he was alive or dead, evidently symbolised the various attempts to save him which the search party made, and the fact that it was nine months before we heard whether he was alive and a prisoner, or not."

These experiences prove that the mind whilst linked to the body has the power to reach out beyond the limitations of the material body, and that time and space are only relative terms.

They prove that it can build up scenes and link up to and visualise people whom it has never been associated with or seen with the physical eye. They prove that it can operate without the mechanism of the body and is therefore transcendental.

Our mind can function, then, in what we may term a "mind world," which is beyond the cognition of eyes, ears, or any physical sensory organ. It therefore follows that we may reasonably claim that our mind can and does think and live a life's experience ahead of this physical one, the mind being greater than consciousness can express, owing to the limited range of the sensitiveness of our physical organism.

Occasionally everyone gets a glimmer of this wider range, say whilst the bodily functions are asleep, or when they are partially so, as when half asleep on retiring or waking early in the morning. The people who realise it more fully are those who have the natural power of inducing a state of hypnosis,—that is, being able to reduce the activity of the normal organs of the senses. These are the

people who can see symbolical visions of the transcendental activity of the mind.

We cannot form an estimate of its capacity of reasoning, perceiving, constructing or creating. Many notable men of letters, of science, of art, and in almost all phases of life, have realised at times that within their minds there seemed to be a greater mind working out their problems. They are solved and enter the physical consciousness when least expected. Mr. Robert Blatchford calls it "the man in the cellar."

This greater mind lives and works in a realm of infinity. Whilst our outer consciousness has to use wireless, cables, railways and cars in order to link up physically with our friends, this "man in the cellar" can reach out through the ether and link up in a telepathic manner. The living centre or soul which holds the composite mind is not flesh and blood, it is spirit—life electricity more potent than the crude electricities we use in daily life, and by an effort of the will it can be used to connect up to minds of a similar nature. Can tune in, to put it in radio language, to minds which syn-



chronise with its own. Not only can it tune in to minds, but also to knowledge.

Experiments have been made and recorded of this method of reaching out. Take, for example, the late Dr. Andrew Jackson Davis, the author of "The Harmonial Philosophy." Whilst a young man, when put into a state of hypnosis, he could quote paragraphs from any book that the hypnotist desired. The hypnotist did not limit the experiment to books that he knew, but witnesses present at these demonstrations named books and pages, and he read as though the books were open before him. If a mind can do this whilst the normal organs, with the exception of speech, are in a cataleptic state, surely these powers are there always, but submerged by the activity of the normal.

We can assume, therefore, that the inner mind, by a stimulating effort of the will, can become cognisant of other minds and knowledge. This being so, it is possible that it can, without the outer consciousness being aware of its activity, "take stock," as it were, of other minds. For instance,—when I was conversing with my friend and saw the symbolical picture previously mentioned, whilst our

outer minds were conversing, the transcendental minds were also active, or got "en rapport," and passed a glimpse through to my outer consciousness. Their wider range of the surrounding conditions gave them greater insight, and a thought picture symbolising that knowledge was built up, which was passed through to my physical mind during a moment of outward quietude.

All things are created in transcendental form before they are built physically, no matter whether it is a picture we desire to paint, a bridge to construct, an invention of steel, or a book to write, before its execution it is built, painted, or written, in the transcendental matter of the mind and spirit. We model the physical from this mental structure,—whether it is a true representation depends upon our executive powers, and we find that the hand of the finest artist can never put upon canvas the exact idea of the inner mind.

This creative inner mind, living ahead of outward expression, is aware of dangers, pleasures, or happening, in advance of the body,—can pre-sense them,—but the outward activity of the physical senses chokes this

awareness, just as a louder sound will interfere with our hearing a finer one, and all that we can get is perhaps what we call an intuition. How often we hear people say "if only I had followed my intuition I could have avoided it."

The symbolical pictures seen by the clairvoyant are signposts from the transcendental mind.

Firstly, they may be seen in a quiet moment, or in dreams during sleep, by our own conscious self,—a linking up to the inner mind.

Secondly, they may be seen by a psychic sensitive en rapport with our mind.

Thirdly, a spirit guide or friend may see our surrounding conditions, and build a thought picture for us, or a sensitive, to see.

There is no reason for the belief that some have that they are *only* shown to us by a guide or guardian angel. I do not desire to discredit the help of our spirit friends, but it is necessary for us to realise that nine-tenths of the so-called signs and symbols have their origin from within our own minds. Those who can see clairvoyantly need exercise the greatest care, and not allow their imagination



to build up pictures. It has been necessary for me to curb students in this direction, especially if they are naturally inclined to Eastern mysticism, and have studied the pictures of charms and tokens. The liking for such ideas becomes an obsession, and when sitting quietly and opening the channels for vision, the least inclination will lead to an effervescence of the subconscious mind, and pictures or replicas are mentally visualised which mean nothing, either to themselves or the people they are seen with. It needs care and discrimination to distinguish the difference between the thought replica and the true symbol.

## CHAPTER II.

SYMBOLIC VISIONS AND THEIR  
INTERPRETATION.

The illustrations I am giving in this chapter are a few either Mrs. Annie Brittain or I have experienced.

They are given as a guide to other mediums who are just on the threshold, and it must be understood that they may not appear in exactly the same outline to others. Just as we all differ in our mental outlook upon life and its numerous aspects, so do we all colour everything we see, whether psychically or normally. The general aspect or meaning would be the same, but it would be seen from a different viewpoint.

To illustrate what I mean. Suppose you ask a man who in politics is a Conservative what he thinks, say, of Mr. Lloyd George: the character sketched would be true from his outlook, but it would be different from that of a man whose politics were Liberal. The points they would agree upon would be of general character. We cannot alter this variation of interpretation. I have seen landscapes painted

from the same vantage point, each in outline a recognisable picture of the scenery, yet each artist made variations. One had a greater perception of colour than form, the other sketched more accurately, but lacked colour. Other artists would vary again; one would concentrate on the vegetation, another on the rocks or water.

So the differing mentalities of psychics view and sketch whatever comes under their respective psychic eyes. I remember a medium who could describe the form of a spirit friend very clearly, but when she tried to give clair-audience, she made them all into poets. The message was always a verse of poetry from a hymn book. The dear good soul was fond of hymns herself, and not being very clair-audient, felt or sensed a condition perhaps, and her mind found a few lines to symbolise the feeling. Thus a psychic with a dramatic turn of mind would be inclined to see symbolical signs in a more startling manner than one of a poetic nature. The former's mind, sensing a sudden illness and death, would probably build up a picture of death's hand striking with a dagger, whilst the latter would perhaps



see a flower which suddenly faded and the petals drop.

I remember a good illustration of this variation. I was attending a lecture, and as I looked at the audience, I saw a sudden change take place on a lady's face three or four seats from me. Firstly a large patch of grey appeared on one side of her face, which suddenly changed and became red. I was startled for a moment, as I was not trying to see clairvoyantly. When the meeting was over I sought the lady and told her what I had seen, and asked if she suffered with pains there. She told me that there was nothing wrong, so I advised her to see a medical man at the first sign of any weakness, as the symbol pointed to something which might be serious if not attended to. She then told me that only a week previously a clairvoyant had seen a sword descend point downward and touch the spot I had indicated. The lady sent for me six weeks later,—she was in bed with erysipelas in that part of the face. Here a sign of illness was seen by two people. The actual spot was indicated, but by a totally different symbol, each showing the signal of danger. To me,

the dull grey typified illness,—the quick change to red pointed to a serious phase. Personally I have never seen symbols of a dramatic character. I suppose I am of too prosaic a nature.

The interpretation of a symbolical vision should be worked out by the person to whom it is given, particularly if it is of a complex character and especially if it is given from a public platform, or when there are other people present. It may contain a message which is of a private nature, which is only intended for the one person to understand. Possibly they may not be able to unravel its inner meaning at the time; it may apply to some event which has not yet transpired, a foreshadowing of something, the meaning of which will dawn upon them at the time, and they will see the why and wherefore of the symbol. Should the clairvoyant try to unravel it, it is quite possible for them not to read it correctly, to put the wrong construction on it and take away the real value of it.

The psychic must always realise that the building of a symbol may be the work of a mind charged with ideas and knowledge more

advanced than their own. For instance, the person to whom they are describing the symbols may have a knowledge of Greek, Egyptology, or mathematics, and the symbol may be built up with the material of one of these, or a combination of materials from each. He alone could solve it correctly. There are, of course, what we may term elementary symbols which are more or less the alphabet of the clairvoyant, but these I will deal with later.

I cannot recollect ever having seen a symbolical warning of death, but I remember Mrs. Brittain describing one, which at the time it was given was not understood, but which, on fulfilment, made us wonder why we had been so dense.

She was giving a seance for a family party at their home, and whilst describing their spirit friends, she saw a symbolical picture behind the father. She saw the vision of a large door which appeared at first to be swinging slightly to and fro, then finally she saw a hand take hold of it and open it wide, as though opening a clear way. Beyond the door were steps leading upwards. There was nothing gloomy or dull in the vision, and she saw no one go



through it. She described what she saw, but gave no explanation for the simple reason that she could not link it up. A few weeks later, however, the family realised what the symbol represented. The father was seized with a paralytic stroke, and after lingering partially conscious for a few days, passed through the portals from the physical to the spiritual.

I also remember another incident where a symbol was used to portray coming disaster and death. An acquaintance of my wife's was present at a circle, and the medium who was conducting it said to her, "Do you know, I saw such a strange thing behind you. When I first looked there appeared to be a beautiful field, all green, with flowers growing and the sun shining, and everything appearing to be blooming and fertile. Then suddenly, as though in one stroke, the whole picture appeared to be blighted and dead: the flowers were withered, the green grass dead, and all life wiped out." At the time the lady was rather amused, as her life was quite unclouded, and the symbolical picture did not seem to apply to her at all. Within three months, however, her whole family was wiped out, and

only she remained. She had lost her father and mother, her two brothers had gone to the war and been killed, and her sister had died of influenza. The symbol had proved to be correct, and her life was suddenly blighted by the tragedies which came in such quick succession, as had been typified by the blasted field of flowers.

Spirit people sometimes have difficulty in giving their names clairaudiently, or perhaps that power may not always be sufficiently active to catch the vibrations, and they will be shown in symbolic form. I will give a few instances of experiences my wife has had in this way which may be interesting to the reader.

On one occasion a very good and evidential seance had been given to a lady, but try as my wife would, she could not get the name of the sitter's spirit friend. At the conclusion of the sitting, however, she saw a very large dog, a powerful and faithful companion, and on the collar round his neck, in large letters was written "B E N." This proved to be the name of the spirit friend. A strange way to symbolise it, and at the same time to let her



know that he was still her protector, as a dog is always a symbol of faithful friendship.

On another occasion a lady called on my wife without making an appointment, with an introduction from the Editor of an Irish newspaper. She described three boys to the lady, with a good deal of evidential matter, but could only get the names of two, her nephews. The other, her son, although he gave the most evidence, was not able to convey his name. The lady was rather disappointed at this, but said the other evidence given as to his identity was remarkable, and she could not understand why he could not give his name, as she had kept it well in her mind, so that my wife could get it easily. This, of course, was a mistake, as if a sitter holds a thought in this way, or centres the mind on one particular spirit, my wife always finds that it hinders her rather than helps. As the lady was leaving the room, however, my wife saw a bar of music, and on each line, going from the bottom line to the top, was sketched the following letters:—“L E O N.” My wife said, “I have the name; it is Leon.” “No, that is not it,” the lady replied, but upon my wife telling her how



she had seen it, she said, " You have it; his name was *N O E L*, and when teasing the family, it was characteristic of him to put things the wrong way round. He was a good musician when on earth, and was going to sit for the degree of doctor of music: hence his original method of giving his name."

Two other examples where flowers were used as symbols to convey the names of the spirit friends.

In the first case the sitter's son, who had been killed, after giving his mother various evidence of his identity, put a very beautiful bunch of blue iris into her lap, and conveyed the thought to my wife that there was a very special reason for his doing so. When she told the lady what she had seen him do, she was delighted and said that her own name was *Iris*, and that at this time of year, her son always bought her blue iris. In this way he symbolised her name and also gave another proof of his identity, and of the fact that memory lives beyond physical death.

In the second instance a lady who had got into communication with her mother through Mrs. Brittain expressed the wish that her

mother would give the sitter's name, as proof of her identity. Immediately the spirit mother held out a sprig of rosemary. My wife told the lady that she had done so, and at the same time said, "I get the impression from her that your name is Betty, but she shows me rosemary." "Rosemary is my real name," the lady said, "but my mother always called me Betty."

Time is another thing which is often conveyed in symbol form, and it is sometimes very difficult to judge it correctly. As an example, I will quote another of my wife's experiences. She gave a sitter a message to the effect that a certain very important change, particulars of which were given, would take place in September, she thought, as she was shown a cornfield full of ripe corn stacked in sheaves, such as one sees in the fields in that month. The following September arrived, and also the next one, but the change had not occurred. Two years after the message was given, however, in the month of September when the corn was ripe, every detail took place.

This is only one of many instances I could quote when time has been shown in symbol

form, and although the symbol has proved to be perfectly correct, the incident has occurred a year, and sometimes more than that, after it was expected.

FLOWERS.—The relationship between the spirit friend and the sitter is usually detected by a cord (magnetic or electrical) which appears between them, but occasionally it is shown in symbolic form, such as a flower or bunch of flowers.

I remember at one public meeting my wife described the mother of a lady present, who recognised the description. She then saw the spirit hold out to the lady a bunch of the roses called "the seven sisters." The lady exclaimed, "That is quite true; I am one of seven sisters." The spirit had symbolised her seven daughters with the roses.

With a mother she will see violets as a symbol of motherhood.

With a father, wallflowers.

With a grandmother, lavender.

With a grandfather, asters.

Every flower has been given a symbolical meaning, and I am not going to name these, as nearly everyone knows what is termed "the



language of flowers," and when they appear as symbols, the psychic, or the recipient, must search for their meaning. There is variation even with these, and different flowers convey different meanings to various psychics. One cannot make a hard and fast rule, but with practice the psychic will learn to understand the symbolical meaning which certain flowers are intended to convey in their own particular case.

COLOURS.—The psychic will sometimes see colours. These in themselves are not symbols,—it is when they take definite shape or position that they have meaning. For instance, a red patch upon the head or any part of the body, would tell me that there was danger, either illness or accident. If quickly followed by a green, yellow, or white light, that they would pass through the danger safely, but if it became darker and shaded all the figure, that it would be extremely serious.

Auric colours are not symbols in the ordinary way, and the psychic must learn to distinguish between them and a formed mind picture.

CLOUDS.—Clouds are very often seen, and it is quite easy to understand their meaning.

Dark Clouds.—Stormy conditions, poor outlook, ill-health, misery, etc.

White Clouds.—Optimistic conditions.

Sunrise and Sunset.—The meaning is patent to anyone; it is only the application which counts. They may apply to health, business, or any condition of life. For instance, sunrise to business would mean a brighter outlook; sunset to health, gradual decline and death.

WATER.—This frequently appears in symbols, and the constructions vary according to the subject to which it applies.

As an example. I was chatting to some friends, when I became conscious of a psychic symbol. My physical sight seemed to wane, and I saw one of the friends in a stormy sea. The waves were capped with a dark green crest and they seemed to break over him, but he did not disappear. I knew it could not refer to business, and it turned out to indicate health. First his wife was seized with illness and underwent an operation. Shortly afterwards he was ill for several months, followed by an operation.



Water, if clear, indicates insight, revelation, clarity of judgment.

Muddy water means scandal, disgrace, lack of judgment.

A waterfall seen at the back of anyone would indicate inspiration.

It would be impossible in a work of this description to deal with all the things which may appear to one, either in dreams, or whilst seeing clairvoyantly normally, or through the crystal or magnetic mirror. There is no limit, as nearly everything can be pictured in symbolical form and a meaning adduced, and not only one construction, but several can be attached to the same thing.

For instance, take the idea of a ship. It may represent business, health, or trouble of some kind or another: it can be pictured under so many aspects. We may see it sailing along with sails taut under a clear sky, and whether applied to business, health, or general conditions, it would indicate that all was well and successful. To see it with slack sails would indicate slackness, lack of power, or drooping health. To see it in a storm would naturally imply trouble and strife, and to see it wrecked



could indicate death, the breaking up of business, of marriage, or the end of some enterprise.

The same interpretations can be given to a person climbing stairs, or a mountain. The average person can, however, if they use a little common sense, easily discern or interpret the meaning.

Animals, reptiles, and insects are also common as symbols, and the general rule is to imply the nature of them. Thus, a lion would mean courage and strength; a tiger, stealth; a snake, deceit and undermining of character; the dove, peace and tranquillity; the butterfly, a life of gaiety, etc., etc.

The meaning of whatever is seen must be deduced from its nature, or the use that is made of it. There is no definite rule or code in symbolism. It would be impossible to make it mathematical in its accuracy, or orderly as the solar system, as its basis is mind action, and as no two people have exactly the same mental makeup, so do these mind pictures, and their interpretation, vary. They may be true symbols of conditions and events, and of great value to those to whom they are given, but

they may also be distortions conjured by an unbalanced mind, and worthless.

It behoves the reader to bear this in mind, whether he be a seer, or one to whom a picture is described, and not allow himself to be unduly elated or depressed, but to weigh the value of a message, and keep an even mind. Always look upon them as signposts: if they point to danger or ill-health, take precautions to avoid it at the first symptoms. If to success or achievement, do not forget to work towards it.

Because a condition has been foreshadowed, it does not mean relaxation of effort. Let it be an incentive to further energy to accomplish; the ultimate will not come to you, it must be striven for. Striving to accomplish is the rule or law of the Creator.

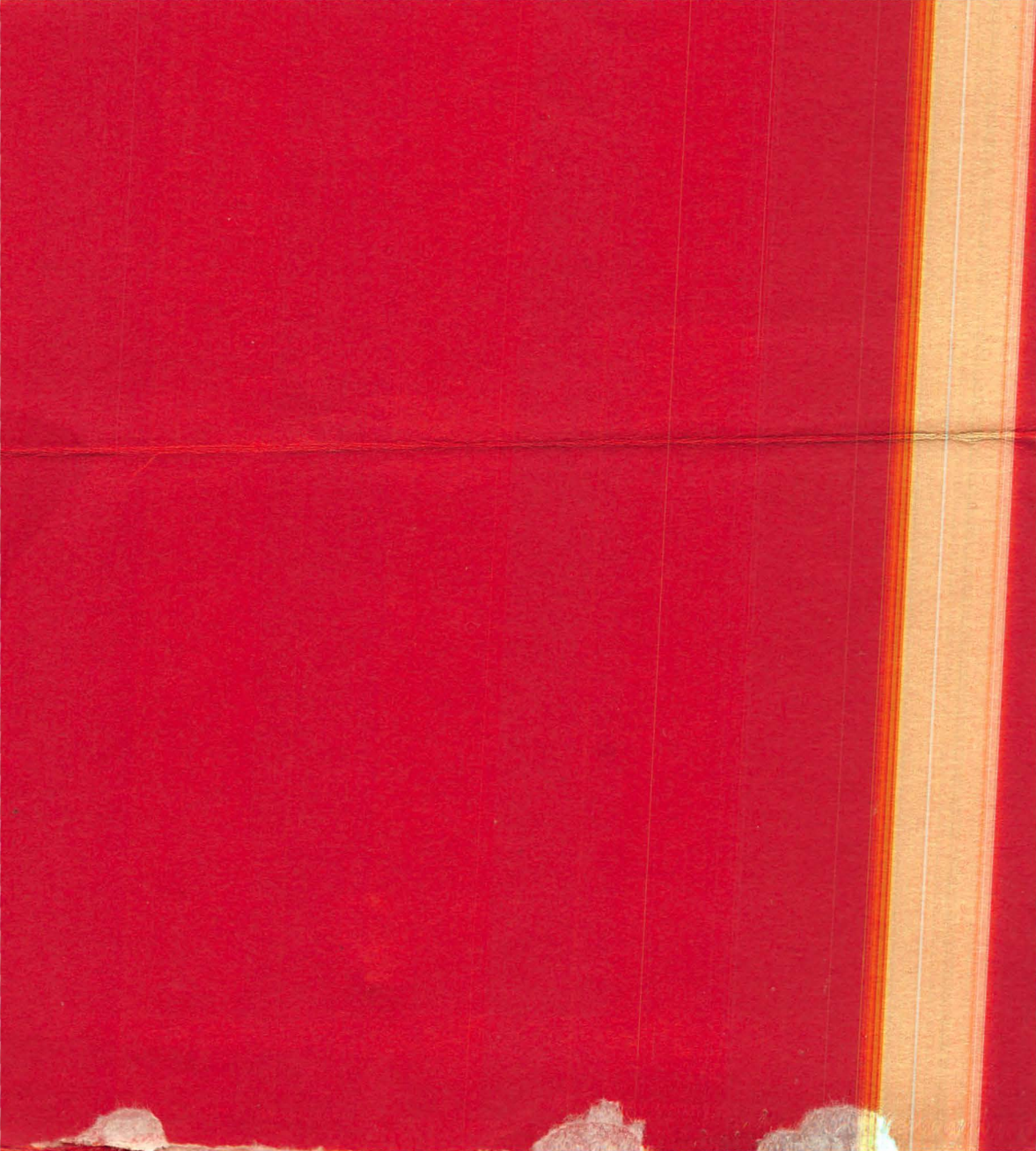
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PSYCHIC  
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PRIMERS

ARE SPECIALLY  
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ASPIRING TO  
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SPIRITUALLY,  
MENTALLY  
and  
PHYSICALLY