



PRACTICAL PSYCHOMANCY AND CRYSTAL GAZING

WILLIAM WALKER ATKINSON

Global Grey ebooks

**PRACTICAL
PSYCHOMANCY
AND
CRYSTAL GAZING**

**BY
WILLIAM WALKER ATKINSON**

A COURSE OF LESSONS ON THE PSYCHIC PHENOMENA OF DISTANT
SENSING, CLAIRVOYANCE, PSYCHOMETRY, CRYSTAL GAZING, ETC.

1908

Practical Psychomancy and Crystal Gazing by William Walker Atkinson.

This edition was created and published by Global Grey

©GlobalGrey 2018



globalgreyebooks.com

CONTENTS

Lesson 1. The Nature Of Psychomancy

Lesson 2. How To Develop Yourself

Lesson 3. Simple Psychomancy

Lesson 4. The Astral Tube

Lesson 5. Psychometry

Lesson 6. Crystal Gazing

Lesson 7. Astral Projection

Lesson 8. Space Psychomancy

Lesson 9. Past Time Psychomancy

Lesson 10. Future Time Psychomancy

Lesson 11. Dream Psychomancy

LESSON 5. PSYCHOMETRY

The phenomena commonly known as "Psychometry," is but one phase of Psychomancy—or it even may be said to be but a **method employed** to bring into action the Astral Senses. The Psychometrist merely **gets into rapport** with the distant scene; or period of time; or person; or object; by using some bit of physical material associated with that scene; time; person; objects; etc., in order to "open up communications" along the usual lines of Psychomancy. This has been compared to the use of objects associated with a thing in the case of memory. We all know how the sight of some object will recall at once memories of things long since forgotten to all appearances, but which memories have been merely stored away in the great storehouse of the mind, to be recalled readily when the "association" is furnished. What "association" is in the case of Memory, so is the material object presented as the "associated object" in Psychometry.

The Occult Teachings inform us that **there is a psychic connection ever existing between things once associated**, and that when we throw ourselves into the psychic current surrounding an object we may readily follow the current back until we reach the associated object for which we are seeking on the Astral Plane. In the Akashic Records (See Lesson IX) all memories are registered and recorded, and if we have a good starting point we may travel back until we find that which we desire. In the same way the "associated object" furnishes us with a ready means of starting our Astral Tube into being and use. This is the secret of the use of the lock of hair; the bit of clothing; the piece of metal or mineral, etc., used by Psychometrists.

A well known authority on the subject has said concerning Psychometry: "It may be asked how it is possible, amid the bewildering confusion of these records of the past, to find any particular picture when it is wanted. As a matter of fact, the untrained psychic usually cannot do so without some special link to put him in rapport with the subject required. Psychometry is an instance in point, and it is quite probable that our ordinary memory is really only another presentment of the same idea. It seems as though there were a sort of magnetic attachment or affinity

between any particle of matter and the record which contains its history—and affinity which enables it to act as a kind of conductor between that record and the faculties of anyone who can read it. For instance, I once brought from Stonehenge a tiny fragment of stone, not larger than a pin's head, and on putting this into an envelope and handing it to a psychometrist who had no idea what it was, she at once began to describe the wonderful ruin from which it came, and the desolate country surrounding it, and then went on to picture vividly what were evidently scenes from its early history, showing that the infinitesimal fragment had been sufficient to put her into communication with the records connected with the spot from which it came. The scenes through which we pass in the course of our life seem to act in the same manner upon the cells of our brain as did the history of Stonehenge upon that particle of stone; they establish a connection with those cells by means of which our mind is put in rapport with that particular portion of the records, and so we 'remember' what we have seen."

THE FIVE METHODS

The method of Psychometry may be employed in a number of ways, among which are the following, all of which are subject to many variations and combinations:

1. Locating a person by means of a lock of hair, article of clothing, handkerchief, ribbon, piece of jewelry, bit of writing, etc. In this manner not only may a good Psychometrist locate the person, but will also be able to give an idea of his characteristics, habits, health, etc.
2. Describing a person's characteristics, past life, future, etc., by means of the rapport condition made possible by the person's presence.
3. Describing a present distant scene by means of a bit of mineral, plant, or similar object once located at the place.
4. Describing the surrounding underground characteristics by means of a bit of mineral, etc.
5. Getting into touch with the past history of an object, or its surroundings, by means of the object itself. For instance, a bullet from the battle-field may give the history of the battle; a bit of ancient pottery,

the characteristics and habits of the people who made or used it, as well as the appearance of the land in which they dwell, etc.

In all of these phases, with their variations and combination, the student will see the operation of the phenomena under the various heads as classified by us in this work. Each Occurrence or manifestation will be found to fit into the class of Simple Psychomancy; Space Psychomancy; Past Time Psychomancy; or Future Time Psychomancy.

(See Lesson II, for suggestions regarding development of Psychometric power.)

LESSON 6. CRYSTAL GAZING

There has been a great revival of interest in the subject of "Crystal Gazing," particularly in England, of late years, and many interesting accounts have appeared in the papers and magazines regarding the results of the experiments. But the majority of the writers on the subject persist in treating it as a thing separate and apart from other forms of Psychomancy—in fact, many of them ignore Psychomancy altogether and are apparently under the impression that there is no connection between it and their favorite subject of Crystal Gazing. This attitude is somewhat amusing to persons who have made a careful study of Psychic Phenomena and who know that Crystal Gazing is not a distinct phenomenon, but is merely a method of bringing into action the Psychomantic faculties.

In many respects the Crystal acts in a manner akin to that of the "associated object" in Psychometry, but there is one point of distinction which should not be overlooked by the student. The "associated object" gives to the Psychometrist a **starting point for the Astral Tube**, and also serves to "point the Astral Telescope" (if one may use the term) in the right direction, by reason of its affinity with the distant scene, etc. But the Crystal does not so act, for it is not closely allied to, or in sympathy with other things, when used in the ordinary manner. Instead of being the "eye-lens of the telescope," it is really a "Magic Mirror" which is turned first this way and that, and which reflects whatever comes within its field, just as does any other mirror. The trained and developed Psychomancer, however, may direct his Mirror to any desired point, and may hold it there by means of a concentrated Will.

The favor with which Crystal Gazing meets with at the hands of beginners is due to the fact that it is the easiest method known by which the Astral Vision may be awakened. With the majority of people, the power may be awakened only by the aid of some physical object which may act as a starting-point for the Astral Tube, or as one writer has expressed it, "a convenient focus for the Will-power." A number of objects may be so employed, but the Crystal or Glass Ball is the best for the purpose because of certain atomic and molecular arrangements

which tend to promote the manifestation of the psychic power and faculties.

Crystal Gazing, as a method for inducing Psychomantic vision, has been quite common among all peoples, in all times. Not only the Crystal but many other objects are similarly used. In Australia the native priests use water and shining objects, or in some cases, flame. In New Zealand some of the natives use a drop of blood. The Fijians fill a hole with water, and gaze into it. Some South American tribes use the polished surface of a black stone. The American Indians used water and shining bits of flint or quartz. And so the story goes. As Lang states it, people "stare into a crystal ball; a cup; a mirror; a blot of ink (Egypt and India); a drop of blood (the Maoris of New Zealand); a bowl of water (American Indians); a pond (Roman and African); water in a glass bowl (Fez); or almost any polished surface, etc."

We quote a typical case of Crystal Gazing, related by Mr. Andrew Lang. He says:

"I had given a glass ball to a young lady, Miss Baillie, who had scarcely any success with it. She lent it to Miss Leslie, who saw a large, square, old-fashioned red sofa covered with muslin (which she afterward found in the next country-house she visited). Miss Baillie's brother, a young athlete, laughed at these experiments, took the ball into his study, and came back looking 'gey gash.' He admitted that he had seen a vision—somebody he knew, under a lamp. He said he would discover during the week whether he saw right or not. This was at 5:30 on a Sunday afternoon. On Tuesday, Mr. Baillie was at a dance in a town forty miles from his home, and met a Miss Preston. 'On Sunday,' he said, 'about half-past five, you were sitting under a standard lamp, in a dress I never saw you wear, a blue blouse with lace over the shoulders, pouring out tea for a man in blue serge, whose back was towards me, so that I only saw the tip of his moustache.' 'Why, the blinds must have been up,' said Miss Preston. 'I was at Dulby,' said Mr. Baillie, and he undeniably was."

Stead relates the following experience with the Crystal: "Miss X. upon looking into the crystal on two occasions as a test, to see if she could see men when she was several miles off, saw not me, but a different friend of mine on each occasion. She had never seen either of my friends before, but immediately identified them both on seeing them afterward at my

office. On one of the evenings on which we experimented in the vain attempts to photograph a Double, I dined with Madam C. and her friend at a neighboring restaurant. As she glanced at the water bottle, Madame C. saw a picture beginning to form, and, looking at it from curiosity, described with considerable detail an elderly gentleman whom she had never seen before, and whom I did not in the least recognize from her description at the moment. Three hours afterwards, when the seance was over, Madam C. entered the room and recognized Mr. Elliott, of Messrs. Elliott & Fry, as the gentleman whom she had seen and described in the water bottle at the restaurant. On another occasion the picture was less agreeable: it was an old man lying dead in bed with some one weeping at his feet; but who it was, or what it related to, no one knew."

As a matter of general interest, we also quote Mr. Stead's remarks on crystal gazing, which agree with our own views and experience. He says: "There are some people who cannot look into an ordinary globular bottle without seeing pictures form themselves, without any effort or will on their part, in the crystal globe. Crystal gazing seems to be the least dangerous and most simple of all forms of experimenting. You simply look into a crystal globe the size of a five-shilling piece, or a water bottle which is full of clear water, and which is placed so that too much light does not fall upon it, and then simply look at it. You make no incantations, and engage in no mumbo-jumbo business; you simply look at it for two or three minutes, taking care not to tire yourself, winking as much as you please, but fixing your thought upon whatever you wish to see. Then, if you have the faculty, the glass will cloud over with a milky mist, and in the centre the image is gradually precipitated in just the same way as a photograph forms on the sensitive plate."

(See Lesson II, for further particulars on Crystal Gazing, and suggestions for the successful development of the power.)

LESSON 7. ASTRAL PROJECTION

In our last three lessons we considered that class of Psychomancy arising from the erection and employment of the "Astral Tube." In the present lesson we pass to a consideration of the third class of phenomena, namely, that occasioned by the actual projection of one's Astral Body to distant points.

In this class of phenomena the consciousness of the person does not remain within the physical organism, but is actually projected along with the Astral Body to the point being psychically viewed or examined. This form of Psychomancy is, of course, a higher degree of manifestation than the class previously described. Here physical consciousness is temporarily suspended (perhaps for but a moment or so) and the Astral Body containing the consciousness of the individual is projected to some point, perhaps far distant, with the rapidity of thought, where it examines objects there situated, receiving sensations through and by means of the Astral Senses. This phenomena may arise while the person is in a trance, or sleep, etc., or else in a moment of concentrated abstraction, when one is "day-dreaming"; in a "brown study"; or "wrapped in thought," as the familiar terms run. When he returns to his physical body he "comes to himself," and what he has seen or heard seems to him like a "day-dream" or fantasy—unless he be a trained seer, in which case the two planes of consciousness will be closely related, and almost continuous.

Besides the more familiar phases of this class of phenomena, there are wonderful possibilities open for the developed Psychomancer along these lines. As a leading writer on this subject has said concerning it: "He has also the immense advantage of being able to take part, as it were, in the scenes which come before his eyes. If, in addition, he can learn how to materialize himself, he will be able to take part in physical events or conversations at a distance, and to show himself to an absent friend at will."

The trained experimenter along these lines has also the advantage of being able to search about on the Astral Plane for what he desires to find

or locate. He is able to direct his Astral Body to definite places, either by means similar to finding one's way on the physical plane, or else by following up the psychic clue afforded by a piece of clothing, a lock of hair, a piece of stone, or some other object connected with the person or place desired, by means of a higher form of Psychometry. Of course, the person whose powers are not so highly developed is not able to have such control over his Astral Body, or to manifest such a degree of trained power. He is like a child learning to walk, or read—he is awkward, and must learn to direct his movements. There are many degrees of power, from the occasional, spontaneous manifestations, to those of the highly trained Occultists who travel in the Astral even more easily than in the physical, and with the same degree of certainty and control.

The pages of reliable works on Occultism and Psychic Research are filled with illustrations and examples of cases along these lines, in which the Astral Body of persons have traveled to distant scenes, and have reported occurrences and scenes witnessed there, sometimes materializing so as to be seen by the persons in the places visited. We herewith mention a few of these cases, in order to illustrate the principle.

A well-known example is that of the Philadelphian, mentioned by the German writer Jung Stilling, and quoted by some English writers. The man in question was a well-known character, respected, of good reputation and steady habits. He had the reputation of possessing Psychomantic powers which he sometimes manifested for the benefit of friends and others. He was once consulted by the wife of a sea captain, whose husband was on a voyage to Europe and Africa, and whose vessel had been long overdue, and from whom no tidings had been received for a long time.

The Psychomancer listened to the story of the anxious and distressed wife, and then excused himself from the room for a short time, retiring into an adjoining room. Becoming alarmed at his continued absence from the room, the lady quietly opened the connecting door, and peeped in the second room, where much to her surprise and alarm she saw the old man lying on a couch, showing all the appearances of death. She waited in great alarm for a long time, when he aroused himself and returned to her. He told her that he had visited her husband in a coffee-

house in London, and gave her the reasons for his not having written, adding that he would soon return to Philadelphia.

When the husband finally returned, his wife questioned him regarding the matter, and he informed her that the reasons given by the Psychomancer were correct in every detail. Upon being taken into the presence of the man, the old sea captain uttered an exclamation of surprise, saying that he had seen the man on a certain day in a coffee-house in London, and that the man had told him that his wife was worried about him, and that he had answered the man, saying that he had been prevented from writing for certain reasons, and that he was on the very eve of setting sail for America. He said that he had then lost sight of the stranger suddenly.

W. T. Stead relates the case of a lady of his acquaintance who has spontaneously developed the power to travel in her Astral Body, and to materialize the same unconsciously. She became a source of great worry and distress to many of her friends, to whom she would pay unexpected and involuntary visits, frightening them out of their wits by the materialization of what they supposed must be the "ghost" of the lady, whom they thought must have died suddenly. The occurrences, however, became so frequent that her friends at last became familiar with the nature of the appearances, and viewed them with merely great interest and wonder.

The English Society for Psychical Research have several hundred well-authenticated instances of such appearances in their published records. One of the well-known cases is that of a gentleman described as "S. H. B.," a member of the London Stock Exchange, and a man of considerable business note. He relates his story as follows:

"One Sunday night in November, 1881, I was in Kildare Gardens, when I willed very strongly that I would visit in the spirit two lady friends, the Misses V., who were living three miles off, in Hogarth Road. I willed that I should do this at one o'clock in the morning, and having willed it, I went to sleep. Next Thursday, when I first met my friends, the elder lady told me she woke up and saw my apparition advancing to her bedside. She screamed and woke her sister, who also saw me." (A signed statement of the two sisters accompanies this statement, both ladies fixing the time at one o'clock, and saying that Mr. B. wore evening dress.)

"Again, on December 1, 1882, I was at Southall. At half-past nine I sat down to endeavor to fix my mind so strongly upon the interior of a house at Kew, where Miss V. and her sister lived, that I seemed to be actually in the house. I was conscious, but was in a kind of mesmeric sleep. When I went to bed that night, I willed to be in the front bedroom of that house at Kew at twelve, and to make my presence felt by the inmates. Next day I went to Kew. Miss V.'s married sister told me, without any prompting from me, that she had seen me in the passage going from one room to another at half-past nine o'clock, and that at twelve, when she was wide awake, she saw me come to the front bedroom, where she slept, and take her hair, which is very long, into my hand. She said I then took her hand and gazed into the palm intently. She said, 'You need not look at the lines, for I never had any trouble.' She then woke her sister. When Mrs. L. told me this. I took out the entry that I had made the previous night and read it to her. Mrs. L. is quite sure she was not dreaming. She had only seen me once before, two years previously, at a fancy ball."

"Again, on March 22, 1884, I wrote to Mr. Gurney, of the Psychical Research Society, telling him I was going to make my presence felt by Miss V., at 44 Norland Square, at midnight. Ten days afterwards, I saw Miss V., when she voluntarily told me that on Saturday at midnight, she distinctly saw me, when she was quite wide awake."

We have related these accounts in order to show instances of the appearance of a materialized Astral Body. But, we must remember that these cases of materialization are very rare as compared to the cases of Astral Projection (without materialization) in ordinary Clairvoyance. And yet the phenomena is practically the same in both instances, leaving out the phase of materialization. In many instances the individual actually travels in his Astral Body to the distant scene and there witnesses the events occurring at that point. There is a "ghost" within each one of us, which under certain favorable conditions travels away from our physical body and "sees things" at far-off points. Under certain other conditions it materializes, and is visible to others, but in the majority of cases it merely "sees" without being seen. The Psychomancer, in this phase of the phenomena, actually travels from the location of the physical body, to the other points desired, and reports what he or she sees and hears there.

Astral Projection is frequently developed by faithful practice of, and demonstration of, the simpler forms of Psychomancy. It is all a matter of successive steps of development.

LESSON 8. SPACE PSYCHOMANCY

As we stated in previous lessons, "Space Psychomancy" is the exercise of the faculty in the direction of perceiving far-distant scenes, persons, objects, etc.

Of course, there is really an exercise of Space Psychomancy in some instances of Simple Psychomancy. But we make the distinction because in the case of objects seen by Simple Psychomancy at some little distance from the observer, the impression is received by means of the rays, or vibrations from the objects themselves, by means of the developed Astral Senses, acting in a simple manner; while in the case of Space Psychomancy (in the technical sense of the term) the impression is received by means of either the erection of the Astral Tube, or else by the actual projection of the consciousness in the Astral Body—the latter being an actual visiting of the scene.

A little illustration may perhaps make clearer the above distinction. Let us suppose a man on the physical Plane with ordinary eyesight—such a man could not see an object beyond the average distance of vision, and he would be like a person devoid of Psychomantic powers. Then let us suppose a man of extraordinary visual powers, such as many hunters or seafaring men—such a one could see things invisible to the first man, and would thus resemble the person manifesting Simple Psychomancy. Then let us suppose a third man, using a telescope—this man could see things that neither of the other two could perceive, and he would thus resemble the person manifesting along the lines of Space Psychomancy by means of the Astral Tube. And, finally, let us suppose a fourth man, who possessed magical wings which would instantly transport him to the distant scene, whence he could view the objects, personally, and at close range—well this man would be like the person who was able to project his Astral Body, and thus view the distant scenes at will, and at short range, without the difficulties attendant upon the use of the telescope-like Astral Tube—to see the object on any and all sides, and from all points of view—to **get inside of it**, as well as outside.

The following interesting cases are quoted to illustrate the principle:

Captain Yount, of the Napa Valley, California, had a peculiar experience while asleep. He had a remarkably clear vision in which appeared a band of emigrants perishing from cold and hunger amidst a mountain range. He noted particularly, and in detail, the scenery and appearance of the canyon. He saw a huge, perpendicular cliff of white rock; and the emigrants cutting off what appeared to be the tops of trees arising from great drifts of snow; he even saw plainly the features of some of the party. He awoke, sorely distressed by the vividness and the nature of his "dream," for so he considered it to be. But, by-and-by, he fell asleep again, and saw the scene repeated, with equal distinctness. In the morning he found that he could not get the "dream" out of his mind, and he told it to some of his friends. One of the hearers of the story was an old hunter, who at once recognized the place seen in the dream as a place across the Sierras, known as a point in the Carson Valley Pass. So earnest was the old hunter, that Captain Yount, and his friends, organized a rescue party and set out with provisions, mules, and blankets to seek the perishing emigrants. Notwithstanding the ridicule of the public, the rescuers persisted in their search, and finally about one hundred and fifty miles distant, in the Carson Valley Pass, they found the scene as described by Captain Yount, and **in the identical spot seen in the dream were found the party of emigrants**, the surviving members of whom were rescued and brought over the mountain.

Another interesting account is given in the reports of the Society for Psychical Research, of England. It relates that an English lady, Mrs. Broughton, awoke one night in 1844, and aroused her husband, telling him that she had had a strange vision of a scene in France. She stated that she had seen a broken-down carriage, evidently wrecked in an accident, and a crowd gathered around the figure of a man, whose body was then raised and carried into a nearby house. She said that the body was then placed in a bed, when she recognized his features as those of the Duke of Orleans. Then friends gathered around the bed, and later came the king and queen of France, all weeping. She saw the doctor, who stood over the Duke, feeling his pulse, with his watch in his other hand, but she could only see the doctor's back. Then the scene had faded from her vision. When daylight finally came, she recorded the vision in her journal. It was before the days of the telegraph, and it was more than two days before the newspapers announced the death of the Duke of Orleans.

The lady visited Paris afterwards, and recognized the place of the accident. It then appeared that the attending physician whose face she could not see in her vision, was an old friend of hers, who then told her that as he watched the bed his mind had involuntarily dwelt upon her and her family.

The well-known case of Swedenborg gives us another illustration of this class of Psychomancy. It is related that in the latter part of September, 1759, at four o'clock one Saturday afternoon, Swedenborg arrived home from England, and disembarked at Gothenburg. Mr. W. Castel met him and invited him to dinner, at which meal there were fifteen persons gathered around the table. At six o'clock that evening Swedenborg went out a few minutes, returning to the table excited and pale. When questioned, he said that there was a fire at Stockholm, 200 miles distant, which was steadily spreading. He grew very restless, and frequently left the room. He said that the house of one of his friends, whose name he mentioned, was already in ashes, and that his own was in danger. At eight o'clock after he had been out again, he returned crying out cheerfully, "Thank heaven! the fire is out, the third door from my house."

The news of the occurrence excited the whole town, and the officials made inquiry regarding it, and Swedenborg was summoned before the governor, and requested to relate what he had seen, in detail. Answering the governor, he told when and where the fire had started; how it had begun; how, when and where it had stopped; and the time it lasted, the number of houses destroyed, people injured, etc. On the following Monday morning a courier arrived from Stockholm, bringing news of the fire, having left the town while it was still burning. On the next day after, Tuesday morning, another courier arrived at the governor's palace with a full report of the fire, which corresponded precisely with the vision of Swedenborg—the fire had stopped precisely at eight o'clock, the minute that Swedenborg had so announced it to the company.

Stead relates the following instance of this class of Psychomancy, which was told him by the wife of a Dean of the Episcopal Church. The lady said: "I was staying in Virginia, some hundred miles away from home, when one morning about eleven o'clock, I felt an overpowering sleepiness, which drowsiness was quite unusual, and which caused me to lie down. In my sleep I saw quite distinctly my home in Richmond in

flames. The fire had broken out in one wing of the house, which I saw with dismay was where I kept all my best dresses. The people were all trying to check the flames, but it was no use. My husband was there, walking about before the burning house, carrying a portrait in his hand. Everything was quite clear and distinct, exactly as if I had actually been present and seen everything. After a time I woke up, and going downstairs told my friends the strange dream I had had. They laughed at me, and made such game of my vision that I did my best to think no more about it. I was traveling about, a day or two passed, and when Sunday came I found myself in a church where some relatives were worshipping. When I entered the pew they looked rather strange, and as soon as the service was over I asked them what was the matter. 'Don't be alarmed,' they said 'there is nothing serious.' Then they handed me a postcard from my husband which simply said, 'House burned out; covered by insurance.' **The day was the date upon which my dream occurred.** I hastened home, and then I learned that everything had happened exactly as I had seen it. The fire had broken out in the wing I had seen blazing. My clothes were all burnt, and the oddest thing about it was that my husband, having rescued a favorite picture from the burning building, had carried it about among the crowd for some time before he could find a place in which to put it safely."

A well-authenticated case is that of the wreck of the ship "Strathmore." Stead relates the story as follows: "The father of a son who had sailed in the 'Strathmore,' an emigrant ship outbound from Clyde, saw one night the ship foundering amid the waves, and saw that his son, with some others had escaped safely to a desert island near which the wreck had taken place. He was so much impressed by this vision that he wrote to the owner of the 'Strathmore,' telling him what he had seen. His information was scouted; but after a while the 'Strathmore' became overdue, and the owner became uneasy. Day followed day, and still no tidings of the missing ship. Then, like Pharaoh's butler, the owner remembered his sins one day, and hunted up the letter describing the vision. It supplied at least a theory to account for the vessel's disappearance. All outward-bound ships were requested to look out for any survivors on the island indicated in the vision. These orders being obeyed, the survivors of the 'Strathmore' were found exactly where the father had seen them."

Another interesting case is reported by the Society previously mentioned. It reports that Dr. Golinski, a physician of Kremeutchug, Russia, was taking an after-dinner nap in the afternoon, about half-past three o'clock. He had a vision in which he saw himself called out on a professional visit, which took him to a little room with dark hangings. To the right of the door he saw a chest of drawers, upon which rested a little paraffin lamp of special pattern, different from anything he had ever seen before. On the left of the door, he saw a woman suffering from a severe hemorrhage. He then saw himself giving her professional treatment. Then he awoke, suddenly, and saw that it was just half-past four o'clock. Then comes the strange sequel. Within ten minutes after he awoke, he was called out on a professional visit, and on entering the bedroom he saw all the details that had appeared to him in his vision. There was the chest of drawers—there was the peculiar lamp—there was the woman on the bed suffering from the hemorrhage. Upon inquiry he found that she had grown worse between three and four o'clock, and had anxiously desired that he come to her about that time, finally dispatching a messenger for him at half-past four, the moment at which he awoke.

We could fill page after page with these interesting and well-authenticated instances, but our lack of space prevents. We have stated enough to illustrate the principle, and then, besides, many of our readers will know of many similar instances in the actual experience of themselves, relatives or friends. Volumes would not contain all the true stories of phenomena of this kind—and still people smile in a superior way at the mere suggestion of the phenomena.

LESSON 9. PAST TIME PSYCHOMANCY

As we have previously stated, "Time Psychomancy" is a term used to designate that phase of the phenomena in which one senses objects, events, persons, etc., in the records of the past; and also in which he senses the indications of the future—"the shadows of coming events."

For convenience, we shall separate our consideration of the subject into two parts, viz.: (1) Past Time Psychomancy; and (2) Future Time Psychomancy.

Past Time Psychomancy is that phase of the phenomena which enables one to use his Astral Vision to explore the records of the past, and we shall now proceed to examine.

The first question that naturally arises in the minds of careful students, in connection with this phase of the phenomena, is, "How is the person able to sense the scenes, occurrences, and objects of the past? There are no vibrations emanating from past scenes, and as they no longer exist, how can anyone see them, by Astral Vision, or by any other means?" This question is a most proper one, for even those who readily grasp the explanation of Space Psychomancy find themselves at a loss to understand the Past Time Phenomena without a knowledge of the Occult Teachings on the subjects.

THE AKASHIC RECORDS

The secret of Past Time Psychomancy is found in the Occult Teachings of the "Akashic Records" by which is meant that on the higher planes of Universal Substance, there are to be found records of all that has happened and occurred during the entire World Cycle of which the present time forms a part. These records are preserved until the termination of the World Cycle, when they pass away with the World of which they are a record. This does not mean that there is any Great Book in which the doings, good and bad, of people are written down by the Recording Angel, as popular fanciful legends have it. But it does mean that there is a scientific occult basis for the popular legend, in spite of the sneers of the skeptics. We must turn to modern science for a

corroboration. It is now taught by scientists that there is no such thing as a destruction of Energy, but that Energy always exists in some form. The Occult Teachings verify this, and go further, when they state that every action, thought, happening, event, occurrence, etc., no matter how small or insignificant, leaves an indelible record on the Akasha (or Universal Ether) with which Space is filled. In other words, every action, or scene, that has ever occurred or existed in the past, has left an impression in the Universal Ether, or Akasha, where it may be read by developed Psychomancy.

There is nothing especially wonderful about this, when you compare it with other facts in nature. Astronomy teaches us that light travels at the rate of 186,000 miles a second—and that there are fixed stars in space so far removed from the Earth that their light leaving them hundreds, yes, thousands, of years ago, is only now reaching our sight. In other words, when we look at some of the fixed stars, we do not see them as they now are, or where they now are, but merely see them where and how they were hundreds of years ago when the rays of light left them. Astronomers tell us that if one of these stars happened to be blotted out of existence hundreds of years ago, we would be still seeing the light that left them before the event—in other words would be seeing them hundreds of years after they had ceased to be. And our children, and children's children, for several generations would still see them, and would not learn of the terrible catastrophe for hundreds of years after it actually happened. The vibrations of light once set into motion would persist for centuries, and even for thousands of years after their source had disappeared. This is no wild occult fancy, but a well-proven and thoroughly-established scientific fact, as any one may see for himself by reference to any work on astronomy. And the same is true of waves of electricity, or electronic emanations, or waves of any kind of energy. Really, even in the physical view of things, nothing can exist without leaving a record in the Universal Ether. And so the Occult Teachings now find their corroboration in Modern Science.

Another illustration is found in the phenomena of the Memory of Man. Stored away in our brain cells are records of things, events, scenes, occurrences, people, and objects, registered there in past years. You often find yourself thinking about people, things and events of years long since passed away—and by a mere effort of the will you bring the records

of these people, things, or events before your mental vision and see them reproduced in detail. Dissect a brain-cell and you will find no trace of the thing there—but nevertheless every exercise of memory proves that the record is there. And there is nothing more wonderful, or miraculous, in the Akashic Records of Past Events, than there is in the Memory Record of Past Events! The Universal Ether, or Akasha, has within itself a true and full record of anything, and everything, that has ever existed within its space. And if one develops the power to read these records at will, he has a full and complete key to the past, from the speaking of the Creative Word which began this great World Cycle.

But, in order to avoid a misapprehension, we must say to our students that none but the most advanced and highly-developed Occultists and Masters have clear access to the planes upon which these records are to be found. The majority of Psychomancers merely see on the "Lower Astral Plane" a reflection of the Akashic Records, which reflection may be compared to the reflection of the trees and landscape in a pond of water, which of course, is often more or less imperfect—distorted and disturbed by the ripples and waves occasioned by the passing breezes, and sometimes being made muddy and clouded. The records of the Past, open to the average Psychomancer, are merely "**reflections of records**," which are apt to be more or less distorted, or cloudy, by reason of the disturbances of the surface of the reflecting medium. This is a brief and simple statement of an important Occult scientific truth, which would require volumes to explain technically. The illustration of the reflecting surface of the water, however, is so true to the real facts that the student may confidently adopt the same as his mental image of the phenomena of Past Time Psychomancy.

In actual practice we find the phenomena of Past Time Psychomancy manifested principally along the line of Psychometry and Crystal Gazing, the consideration of which phases of phenomena has been made in previous lessons in this book. There are to be found, however, many instances of at least a partial manifestation of this phase of power among individuals in every-day life, who when meeting a person frequently get impressions (more or less correct) of his or her past life, past scenes, etc.

The German writer, Zschokke, in his autobiography, writes as follows regarding this power of Past Time Psychomancy possessed by him, and

which was often set into operation when he came into the presence of strangers for the first time. He states: "It has happened to me sometimes, on my first meeting with strangers, as I silently listened to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and, as it were, dream-like, yet perfectly distinct, before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary on the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and emotions of the actors, rooms, furniture, and other accessories, but I soon discovered otherwise.

"On one occasion, in a gay mood, I narrated to my family the secret history of a seamstress who had just before quitted the room. I had never seen the young woman before. Nevertheless, the hearers were astonished and laughed, and would not be persuaded but that I had a previous acquaintance with her and the facts of her former life, inasmuch as what I had stated was perfectly true. I was not the less astonished than they to find that my vision agreed with reality."

"I then gave more attention to the subject, and as often as propriety allowed of it, I related to those whose lives had passed before me, the substance of my visions, in order to obtain from them a contradiction or verification thereof. On every occasion the confirmation followed, not without amazement on the part of those who gave it."

"One day, in the city of Waldshut, I entered an inn (the Vine) in company with two young students. We supped with a numerous company at the table d'hote, where the guests were making very merry with the peculiarities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, etc. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to us, and who had allowed himself extraordinary license. This man's life was at that moment presented to my mind. I turned to him, and asked whether he would answer me candidly if I related to him some of the most secret passages

of his life, I knowing as little of him personally as he did of me. He promised, if I were correct, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant—his school years, his youthful errors, and, lastly, with a fault committed in reference to the strong-box of his principal. I described the uninhabited room with whitened walls, where, to the right of the brown door, on a table, stood a black money-box, etc. A dead silence prevailed during the whole narrative, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him, and said no more. He is, probably, still living."

LESSON 10. FUTURE TIME PSYCHOMANCY

"Future Time Psychomancy," as the term itself indicates, is the name given to that class of phenomena in which one is able to sense the Astral Plane impression of coming events—the psychic shadows thrown before by coming events. In order to give the student a technical nature of the occult cause behind this phenomena would require volumes of the deepest metaphysical lore, which field is foreign to the purposes of this work which deals with phenomena alone, and does not enter into the metaphysical side of the subject.

It will be sufficient for the student to understand that in the Astral as well as on the Physical Plane, "**Coming Events cast their Shadows Before.**" Without entering into a discussion of Destiny or Fate, or anything of that kind, it may be stated that **when Causes are set into motion, the Effects follow**, unless other Causes intervene. In some cases certain effects have been averted by reason of the previous Vision—in such cases **the other Causes intervened**, which showed that the matter was not wholly "cut and dried." It is like a man walking toward a precipice—he will walk over unless he is warned in some way. He is not "fated" to walk over but over he will go, unless warned and prevented. Do you see what we mean?

On the other hand, there seem to be cases in which the person seems unable to escape the Effect of Causes once set into motion—he even seems to run into the effect, while seeking to escape it. In this connection the little fable of the Persians may be quoted. The story goes that a friend was with Solomon when the Angel of Death entered and gazed at him fixedly. Upon learning who the strange visitor was, the friend said to Solomon, "Pray transport me on thy magic carpet to Damascus, that I may escape this dread messenger." And Solomon complied with his request, and the man was instantly magically transported to Damascus. Then said the Angel of Death to Solomon: "O Solomon, the reason that I gazed so intently at thy friend was because I had orders from On High to take him from the body at Damascus, and lo! finding him here at Jerusalem, I was sore perplexed as to how to obey my orders. But, thou, by transporting him to Damascus hath rendered my task an easy one.

Many thanks, for thy help at thy friend's suggestion, O King!" And saying which the Angel of Death was wafted away to Damascus to take the man, according to orders.

The phenomena of Premonitions, Prevision, and Second Sight, are all forms or phases of Future Time Psychomancy. In these various forms the phenomena is of quite common and frequent occurrence, and is met with all over the world. In the Isle of Skye many persons possess the gift of Second Sight in varying degree, but they claim that a native of the island loses the power when he moves to the mainland. In the same way the Scotch Highlander (among whose people the gift is quite common) is said to sometimes lose the faculty when he removes to the lowlands. The Westphalian peasants also are noted for the power of Second Sight.

An instance of this phase of the phenomena, well known in England, is that connected with the assassination of Mr. Percival in the lobby of the House of Commons. This deed was foreseen by John Williams, a Cornish mine manager, some nine days before its actual occurrence, the vision being perfect down to the most minute details. Williams had the vision three times in succession. He saw a small man, dressed in a blue coat and white waistcoat, enter the lobby of the House of Commons, when another person, dressed in a snuff-colored coat, stepped forward and drawing a pistol from an inside pocket fired at and shot the little man, the bullet lodging in the left breast. He seemed to ask some bystander who was the victim, and he received the reply that it was Mr. Percival, the Chancellor of the Exchequer. Williams was so much wrought up over the vision, that he seriously contemplated going to London to warn the victim, but his friends, to whom he told the story, ridiculed him and persuaded him not to go on "a fool's errand." A few days later the news was received of the assassination of Mr. Percival, in precisely the manner indicated by the vision.

George Fox the Quaker, experienced the impression of "a waft of death" about Cromwell when he met him riding at Hampton Court, shortly before his fatal illness. Fox also foretold the expulsion of the "Rump Parliament;" the restoration of Charles II; and the Fire of London. Caesar's wife had a warning of her husband's death. The Bible is filled with similar instances.

We will conclude this lesson with a recital of the wonderful instance of Cazotte, whose prediction, and its literal fulfillment, are now matters of French history. La Harpe tells the story as follows:

"It appears but as yesterday, and yet, nevertheless, it was at the beginning of the year 1788. We were dining with one of our brethren at the Academy—a man of considerable wealth and genius. The conversation became serious; much admiration was expressed on the revolution in thought which Voltaire had effected, and it was agreed that it was his first claim to the reputation he enjoyed. We concluded that the revolution must soon be consummated; that it was indispensable that superstition and fanaticism should give place to philosophy, and we began to calculate the probability of the period when this should be, and which of the present company should live to see it. The oldest complained that they could scarcely flatter themselves with the hope; the younger rejoiced that they might entertain this very probable expectation; and they congratulated the Academy especially for having prepared this great work, and for having been the great rallying point, the centre, and the prime mover of the liberty of thought.

"One only of the guests had not taken part in all the joyousness of this conversation, and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the illuminati. He spoke, and with the most serious tone. 'Gentlemen,' said he, 'be satisfied; you will all see this great and sublime revolution, which you so much desire. You know that I am a little inclined to prophesy; I repeat, you will see it.' He was answered by the common rejoinder: 'One need not be a conjuror to see that.' 'Be it so; but perhaps one must be a little more than conjuror for what remains for me to tell you. Do you know what will be the consequence of this revolution—what will be the consequence to all of you, and what will be the immediate result—the well-established effect—the thoroughly-recognized consequence to all of you who are here present?' 'Ah!' said Condorcet, with his insolent and half-suppressed smile, 'let us hear—a philosopher is not sorry to encounter a prophet.' 'You, Monsieur de Condorcet—you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken, in order to escape from execution—from poison which the happiness of that time will oblige you to carry about your person.'

"Monsieur de Chamfort, you will open your veins with twenty-two cuts of a razor, and yet you will not die until some months afterward.' They looked at each other, and laughed again. 'You, Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be bled six times in one day, during a parozysm of the gout, in order to make more sure of your end, and you will die in the night. You, Monsieur de Nicolai, you will die upon the scaffold; you, Monsieur Bailly, on the scaffold; you, Monsieur de Malesherbes, on the scaffold.' 'Ah! God be thanked,' exclaimed Roucher, 'and what of I?' 'You! you also will die upon the scaffold.' 'Yes,' replied Chamfort, 'but when will all this happen?' 'Six years will not pass over, before all that I have said to you shall be accomplished.'

"Here are some astonishing miracles (and, this time, it was I myself (La Harpe) who spoke), but you have not included me in your list.' 'But you will be there, as an equally extraordinary miracle; you will then be a Christian.' Vehement exclamations on all sides. 'Ah,' replied Chamfort, 'I am comforted; if we shall perish only when La Harpe shall be a Christian, we are immortal.'

"As for that,' then observed Madame la Duchesse de Grammont, 'we women, we are happy to be counted for nothing in these revolutions: when I say for nothing, it is not that we do not always mix ourselves up with them a little; but it is a received maxim that they take no notice of us, and of our sex.' 'Your sex, ladies, will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever.' 'But what, then, are you really telling us of, Monsieur Cazotte? You are preaching to us the end of the world.' 'I know nothing on this subject; but what I do know is, that you, Madame la Duchesse, will be conducted to the scaffold, you and many other ladies with you, in the cart of the executioner, and with your hands tied behind your backs.' 'Ah! I hope that, in that case, I shall at least have a carriage hung in black.' 'No, madame; higher ladies than yourself will go, like you, in the common car, with their hands tied behind them.' 'Higher ladies! what! the princesses of the blood?' 'Still more exalted personages.' Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering; they began to feel that the joke was become too serious.

throat with a grip of iron for some minutes, as though to make assurance doubly sure, and crush out any particle of life my poor brother might have left. The murderers secured the horse to a tree in the orchard, and, having rifled the corpse, they dragged it up the stream, concealing it under the overhanging banks of the water-course. They then carefully covered over all marks of blood on the road, and hid the pistol in the thatch of a disused hut close to the roadside; then, setting the horse free to gallop home alone, they decamped across the country to their own cottage.'

"The vessel left St. Helena next day, and reached Plymouth in due course. George Northey had during the whole of the voyage home, never altered his conviction that Hart had been killed as he had dreamt, and that retribution was by his means to fall on the murderers."

The sequel shows that the murder was actually committed in precisely the manner in which it had appeared to the brother in the dream.

The crime aroused universal horror and indignation, and every effort was made to discover the murderers and bring them to justice.

Two brothers named Hightwood were suspected, and a search of their cottage revealed bloodstained garments, but no trace of the pistol was to be found, although the younger brother admitted having had one and lost it.

The story continues:

"Both brothers were arrested and brought before the magistrates. The evidence against them was certainly not strong, but their manner seemed that of guilty men. They were ordered to take their trial at the forthcoming assizes at Trebodwina. They each confessed in the hope of saving their lives, and both were sentenced to be hanged. There was, however, some doubt about the pistol. Before the execution George Northey arrived from St. Helena, and declared that the pistol was in the thatch of the old cottage close by the place where they murdered Hart Northey, and where they hid it. 'How did you know?' he was asked. George Northey replied: 'I saw the foul deed committed in a dream I had the night of the murder, when at St. Helena.' A pistol was found, as George Northey had predicted, in the thatch of the ruined cottage."

We trust that we have established the identity of Waking Psychomancy, and Dream Psychomancy, to your satisfaction.
