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New Thought Journal.

A quarterly devoted to Practical Idealism, and Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

EST 1903. [The oldest English New Thought Magazine.]

Published by the Talisman Publishing Co., Harrogate, Eng.

New Series, 48. JAN.-FEB., 1911. 5s. per annum. 6s. abroad.

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Stray Thoughts.

Once more a return is made to the printed page, and to the same title under which the first copy was launched in May, 1903. The attempts to produce a typewritten magazine were not altogether satisfactory, though during the last year the process employed gets as near perfection as possible, and is comparable with the best typewriting. This process will be adhered to for the courses of lessons issued by the Talisman Correspondence School and other lessons, but compactness was lacking when applied to a magazine, so it was considered advisable to make a change.

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The title "Practical Idealism" was not perhaps as popular as it might be, so its former name is substituted, but in essence this little quarterly remains the same, the object being stated above. Both the higher and the lower side of man's nature will receive attention, by the lower being meant the purely physical. One feels inclined to use the term "spiritual" for the higher, but it has been so misunderstood that one is almost driven to use either the term "superman," or "psychic," though in the latter some readers might confuse the word with mediumship.

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These two sides receive due recognition in the present issue, and as far as possible each volume will contain one complete set of lessons, in addition to a selection of the choicest extracts from current New Thought literature.

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Mental activity and physical unrest all over the world are marked at present. It is singular how movements are made popular through sources one would little have expected. Take the work of the Bread and Food Reform League. For the past fifteen years—possibly more—this organization has aimed at making the value of the whole wheat known more widely. Certainly as one result one has noticed more "fancy" bread offered for sale, but that is all, and the existence of the society is known to comparatively few persons. Now the "Daily Mail" takes the matter up, and in a few weeks—to be precise, January 9th, when Sir Oswald Mosley, Bart., of Rolleston Hall, proposed to

bake wholemeal bread and distribute it to his friends and neighbours—we see bakers taking up the “standard bread” in all parts of the Kingdom, and 300 medical men, amongst whom are the names of some of the foremost physicians of our day.

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In the same paper is an article headed “Athletes and Food: Bread no longer Banned.” Think of it! Bread banned for able-bodied athletes, but the staple food of millions of frail, over-worked women and dyspeptic men! Anything is good enough for them, but the men of fine physique must adjure it! What a satire upon our boasted civilization! “Standard bread” is made from “unadulterated wheat flour, containing at least 80 per cent of the whole wheat, including the germ and semolina.” That is all it is, and anyone can now obtain it wherever he or she may live in the British Isles.

Books & Magazines.

(The books named can generally be obtained at the office of this journal.)

Publishers should state price of books when sending.

The Science of Getting Rich. Wallace Wattles manages to pack into a very compact space the essentials for acquiring wealth. There is no unnecessary verbiage, but a plain statement, which no one can misunderstand, and which anyone can apply and be the better in pocket for it. Worth far more than the dollar charged.

The Science of Keeping Well is on the same lines, forceful, original, persuasive, thoroughly practicable, suggestive, and a sterling manual to vitality and buoyancy of body. No student can afford to be without either. Same price and publisher.—Elizabeth Towne, Holyoke, Mass., U.S.A.

Lessons in Living, by Elizabeth Towne, is the outcome of much thought and is more rounded out, more philosophic than the writer's earlier efforts along the literary path. It is an example of the living of New Thought, as new ideas have germinated, and difficulties which are rather felt by the beginner than formulated are cleared away. It all seems so rational, that the wonder is that so few have seen it before. Some of these phrases will define its scope partially: Cosmic Consciousness: How attained. Transmutation of Evil. Where our Thoughts come from and how they are stored. How to Live a Perfect Day. The Practice of Prosperity. The Principles and Practice of Health. \$1.00 from the publisher as above.

The Wonders of Life In some twenty-five chapters Miss Ida Lyon panegyricizes the joy of living. Further than that, she shows how to extract that joy from life which is the prerogative of man. The Secret of Power is a suggestive chapter, the “secret” being the overcoming of difficulties. “The word power implies the ability to overcome resistance. We grow in power by using all that we have. It may be ever so little, but when we have used it to overcome something, we have gained in power, and can more easily overcome the next obstacle which opposes our progress.” This is a pregnant sentence. 236 pp. Price probably one dollar. (Fenno and Co., 18, East 17th Street, New York, U.S.A.)

The Nautilus for the new year is bigger than ever, one of the biggest New Thought magazines now issued in the world, its 50 pages teeming with matter of interest, its contributors including Ella Wheeler

Continued on page 2 of cover.



NEO-ZOETISM.

BY A. OSBORNE EAVES.

LESSON I.

To attain perfect health there must be a recognition that man is threefold at the very least. In other words, he is not his body alone, and it is through limiting him to this one vehicle that one sees so many failures to restore the rude animal health he once possessed. Many writers have spoken of primitive men being slashed by knife or axe, slices of flesh being cut out, or shot right through in several places with but little pain or inconvenience. There are some tribes which have no system of medicine whatever, as they are never ill, any more than animals are in their natural state. Had man remained "primitive" he, too, might have been classed in the same category. One main reason why ill-health or want of vitality is the rule and buoyant health the exception is that he has developed another aspect of his nature, and his bodily organs have not undergone a corresponding change as they should have done when man cast aside the practices which once were second nature to him. He no longer runs about like a savage, leading an open-air life, making a friend of Nature. No, now he fears her. He protects himself from her winds by clothing, from her rains, from the life-imbued rays of the universal life-giver—the sun—and leads a purely artificial existence.

Now it is practically impossible to revert to the original life man once lived, in spite of assertions made by certain schools of health culture. There has been development of the side referred to above—the mind, or intellectual, a factor of immense importance. All we can do in regard to returning to Nature is to approximate to it as far as we are permitted by circumstances. The first thing we shall have to do is to demolish the fabric and rebuild it on a more sure foundation.

Whatever man now is he is by virtue of habit, which may guide him along any line, however extreme. Look for instance, at the drug-taking or poison-eating habit, to which so many people are addicted. Men have been known to take at a dose some poison which if partaken of by one to whom it was not a habit death would have been instant. Men have been known to drink half-a-pint of whiskey with impunity, because their system was saturated with the poison and it did not meet with the same resistance that it would have done had the drinker never tasted this fluid. Even the harmless mutton chop has been known to bring death to a man who had not tasted one for years. The excrementitious matter in the meat, innocuous to meat-eaters was too much for the vegetarian and he succumbed. The fragrant weed, as the smoker loves to call it, will make a non-smoker sick, this being Nature's method to get rid of the objectionable matter. So an overloaded stomach is promptly ejected when Nature is strong enough, but when subjected to repeated overloadings it loses the power to speak and enforces its commands, and the victim contracts a chronic disease.

Before the threefold system can be applied we must clear away much encumbering material out of the body, and to this end we shall need some internal baths. When the writer drew attention to them some years ago little was known of the subject. To-day there are at least four or five appliances for the purpose, and in Harrogate we have the Plombière bath, which is practically the same thing. The writer has dealt with the subject at length in more than one of his books and lessons, but as it is possible none of these have come into the student's possessions he will here deal with it. It is not sufficient to tell a person to do a thing, he wants a reason for it, and when a thing appeals to his reason, as we say, then he will accept it and follow what-

ever course may be advocated. It is for this reason that people take patent medicines. The remedies are heralded with a c'everly-written semi-scientific account, and the ordinary man thinks he is justified in trying the nostrums. The writer hopes to show that every item in Neo-Zoetism is based on common sense and reason, and thus to gain the adherence of those who would increase their strength and health.

If the outside of the body requires washing it is certain that the inside does; in fact, it needs more, because the sewers of the body are within. Millions of years ago man's organs were higher up in his body than they are to day through the different type of life led. Through a more shallow breathing the diaphragm, or wall which divides the internal organs, is much lower, and the transverse bowel, called the colon, is pressed upon and therefore performs its functions with less regularity, acting sluggishly. Thus it is very rare to find a human being with a colon which is quite normal. After the food leaves the stomach it enters a tube some three feet in length, called the small intestine. It is here that the bile is poured upon the contents, the object being to prevent fermentation and aid in the digestion and absorption of the food. If the stomach has done its work properly, well and good, but again this is the exception and not the rule. Entering the intestines in an undigested condition decay and putrefaction set in. The absorbents begin their work, and as they are not particular what they absorb the poison is acted upon and taken into the blood. Thence the poison feeds the brain and the different parts of the body. We see illness in some form as the result. Even when digestion is performed perfectly, however, the waste material empties itself from the small intestine into the large one, the colon. Had this only been constructed like a rainwater pipe, the sheer weight of the contents would have forced them out, but seeing that the pipe is lying horizontally, there is no "fall" as a builder would say, and only vigorous action would impel them forward. Further, through the universal habit of over-eating, induced by more appetising dishes and modern cookery, the colon is always loaded up, and sometimes it sags down in the centre. When this occurs there is all the more difficulty in getting a clear passage. The putrid matter will be rotting here for years, unsuspected, for even with a regular evacuation of the bowels the colon may be impacted. Towards one end of the colon is a kind of pocket or pouch, and this little bag has been responsible for more deaths than almost any other disease. As the writer quotes elsewhere, using the words of an American doctor who made a special study of the subject, "This pocket-like formation of the bowels becomes loaded with faecal matter, eggs of worms and maggots being found, which eat into the sensitive mucous membrane, and various diseases, notably inflammation of the bowels, but incidentally a large number of other disorders result from carrying this putrid matter in the body for years. Dr. H. T. Turner, and other medical men who have made a special study along this line, have found in nearly all cases, where post-mortem examinations were made, that the state of the colon was as above described. Dr. Turner, in fact, states, that: "In the discovery I had found a prototype as the cause of all the diseases of the body. I had found the foundation of premature old age and death: for, surprising as it may seem, out of 284 cases of autopsy held (they representing nearly all the diseases known to our climate), but 28 colons were found to be free from hardened adhered matter, and in their normal, healthy state; in some cases large worms, four to six inches in length, being found, which produced spinal complaints, epilepsy, and extreme nervousness, in some

instances the maggots tapping an artery or vein. In fact, my experience during the past ten years has proven, by the rapid recovery from all diseases—especially so-called chronic diseases—that in the colon lies the cause of nearly all human death. Here is the breeding ground.”

Now here we have an unsuspected cause of want of pure health, for beyond a few medical men the vast majority of the civilized human race have no conception that they are walking receptacles of filth unnameable. If further proof of the fact were wanted it is supplied in the epidemics which occurred in the Boer war, which, according to the authorities, destroyed more than from all other causes. Why is it that the excreta of animals, while it may be disagreeable, never causes an epidemic? This is a question which will bear pondering over, and it will contain a lesson the importance of which cannot be over-estimated. Every animal but man eats the food nature allotted to it originally. Man, believing he is omnivorous, laughs to scorn the notion of his having any particular aliment. Remember the first test of a perfectly healthy human being is an entire absence of odour in the excreta, so that every man can judge for himself.

LESSON II.

In some experiments carried out by Horace Fletcher, to whom the modern world is so much indebted, it has been shown that hardly an ounce of digestion ash, or excreta, was passed through the body daily, so that nearly every particle of carbonaceous food was consumed in the body, as it should be, and only the nitrogenous waste was passed through. Now if a comparison be made between the usual amount of digestion ash excreted daily it will be found that it is not digestion ash pure and simple, as it should be, but that it is surplus food refuse. This means a demand upon the life-forces, a wearing out, apart from the clogging of the colon with faecal matter. It presages appendicitis.

It is here, then, that our first lesson begins, before we can progress far along the path.

To remove the encrusted and dry matter which has been in the body for years, the absorbents absorbing the liquid portion of the material, we must use an enema. The ordinary one, which may be procured from any chemist for 2s. 6d. will do at a pinch, but it is by no means the best. If this is used proceed as follows: Dip the nozzle, which is made of bone, in hot water for a moment or two. Then rub it dry and smear some olive oil or vaseline on it. Now measure out four quarts of warm water, any smaller quantity will only partially reach or fill the colon: dip the other end of the enema into the vessel containing the water and squeeze the ball. When the water comes freely the enema is ready for use. Be very careful not to lift the end of the enema out of the water as you will only inject air into the body. Stoop down and insert the end of the enema into the body and squeeze the ball gently, repeating till as much water has been injected as can be held. Of course, the whole of the four quarts should be used, but sometimes there is a blockage or the sensation of the water trying to be expelled causes the student to desist in his efforts. If it cannot be accomplished the first or second time try again and again till successful, being sure that until the full quantity is injected the colon has not been properly flushed. Sometimes where assistance can be had the body being in a lying position—on the right side with the right arm behind, or on the back with the hips elevated—the water will be retained best. Another position is to kneel down and rest on the chest. When the desire to pass the water is experienced resist it and in a minute or two the sensation will pass. Then continue the injection. If,

however, the desire is strong and continuous suspend the operation and discharge the water and the faecal matter that may be present. Then after a few moments commence the flushing again. Then cause gentle contractions or drawing up and relaxing of the muscles of the stomach. This will force the water along the colon and lessen its contents. The abdomen may also be rubbed and kneaded with the hands. This is the old way of taking an injection, and, like everything else, there have been improvements. Under the old régime there was a certain faintness induced, which, however, soon passed off, and no harm could possibly follow the enema, but this is not noticeable in the new way.

The old way sent the water up against the old material, distending the rectum, and through the use of a short tube the material was forced up into the colon. The new syringes carry the water to the seat of the trouble—the colon—and there diffuse the water, which, again, may be medicated, so as to lessen the foul odour which is otherwise inevitable, and is thoroughly antiseptic. Again, as has been said, a blockage might occur midway and there was difficulty in forcing the water past this. A rubber tube is inserted into the colon, and it is quite painless and harmless. Discharging the water into that sensitive part of the bowel, the sigmoid flexure, which reports to the brain the presence of an injury, such as piles, inflammation, &c., causes the feeling referred to of wanting to expel the water, as that is the other function it performs, hence this feeling is avoided. The syringe recommended is Dr. Wright's Colon Syringe, and with this an internal bath is a luxury. It may be obtained from the Talisman Co., Harrogate, 23s. free, the outfit consisting of 1 syringe, 1 box Antiseptic Powder, 1 box Alpha Suppositories, with Dr. Wright's manual of the Internal Bath. In my other writings I have recommended a certain enema, but I find the same objection to it that applied to the ordinary one, and I had not come across Dr. Wright's invention. Appendicitis, about which we have heard so much of late, has no doubt existed for many centuries, but not known. It is impossible with the use of such a syringe as here recommended. If there is any difficulty in the use of the Wright's Colon Syringe write the author. Loosen all clothing before irrigating the bowels, and the tube should be placed in cold water a few moments to secure firmness. Moist soap, not oil, should be rubbed on the tube, oil eating the rubber, Castile or Ivory soap being the best for this purpose. If even with the Colon Syringe the full quantity of water advised is not retained empty the bowels and recommence in an hour. Possibly a fold of relaxed bowels or a particle of faeces may close the aperture to the sigmoid flexure. So long as the water is dirty the flushing is required, but when it is clear there is no further need to use the syringe. Dried greenish bile and poisonous gases will be ejected through this treatment. Of course, it is understood that these irrigations as here laid down are for people in ordinary or normal health. Where disease exists, such as indigestion or constipation the use of them will be even more highly appreciated. Dr. Laura M. Wright recommends the use of the Syringe in cases of "every disease," daily, at the outset, for at least a week, "or until there is improvement. Then every other day, finally, once a week until fully recovered." An ounce or two of sweet oil may be injected after the flushing, so as to prevent constipation.

LESSON III.

Having made the human body pure within we next turn our attention to the outside. Two warm baths a week should be taken, unless one is engaged in work of a laborious nature which ensures

plenty of perspiration, when one will be sufficient weekly. Cold baths are to be avoided, except by the very robust, a great deal of harm having been caused by indiscriminate cold water baths and douches.

Where perspiration is hardly ever induced the use of portable Turkish baths is recommended, unless there be any heart affection. Once a month is sufficient.

Every morning on rising divest the whole body of nightdress and beginning with the shoulders rub the whole of the body with the hands until it is in a glow. If the sunlight streams into the room all the better. Place a curtain to screen from observation and bask for a few moments while rubbing yourself. Sun baths are life itself. All animals except man know the value of them. Always sleep with the bedroom window open two inches, and if there is a draught it can be excluded by means of a strip of wood inserted between the lower sash and the window frame. At any rate, let the window be open when taking these sun or light and air baths as they ought to be called. The aim in view is to get back to nature as far as is possible, and the shutting out of the sun has been an act for which she has exacted the fullest penalty.

As a man no longer runs about like an animal he does not break down the outer cuticle as rapidly as he might to obtain the best results. This may be aided by taking half a lemon, and after the bi-weekly bath rubbing it vigorously over the whole body. The value of lemons externally is not known in the West. Old tissue will be broken, even scars can be removed by this simple expedient. Apart from this, there will be an invigorating sensation all over the body; it will be, in fact, as fine a skin tonic as it is possible to apply, though so inexpensive.

Skin foods have their place, but not the artificial preparations retailed at such fancy prices nowadays. The skin absorbs nourishment, and in the case of people of poor digestive power much can be done to build up the body by the use of outside food. What shall this food be? Oil. Again we have one of the secrets of longevity, known only to a few people, in spite of the ubiquitous press, which now and then will speak of the "olive oil cure" and recount the virtues of oil as a food. There are men who have used oil for sixty years, now possessing the suppleness of a youth, and not likely to die for years. The daily use internally and externally of a suitable oil is a source of health little dreamt of in this age.

Any good salad oil will do, or a nut oil would be preferred by many, as it has not the slightest smell, and possesses almost the same virtues of good olives, only olive oil in its pure state is almost impossible to procure in Europe. The joints should claim especial attention, as it is here that gout and rheumatism often manifest themselves.

The cause of old age, now termed a disease by many physiologists, is primarily the ossification of the tissues, which become impregnated with limy salts and earthy matter, the framework losing its suppleness.

Now the constant rubbing of the body with oil tends to remove this, and it will be found that it readily absorbs the oil. Those who are troubled with sore feet will find frequent washing and anointing with oil of immense value, while its free use internally and externally will promote the growth of the hair.

Now look if your spine is straight. It may be said that not one person in ninety has a straight spine, yet without it perfect health is impossible. Not only do the nerves radiate from the spine, but the spine itself contains the battery of life, about which we shall have more to say later. Much want of vitality arises from a crooked spine, or where one or more nerves are pressed upon, and it is only by freeing these nerves

that they can perform their work, and unless they do so perfect health cannot result. To straighten the spine it is better to have at least one friend, but two are better. One stands at the feet of the patient, and the other at the head—the patient must lie down on a flat surface, or a couch. Each gently pulls the body one the feet and the other the head. This may be done twice a week, but where it is impracticable to have the assistance of a couple of friends then let the patient be seated in a chair and the friend take hold of the head and turn it gently from one side to another, pulling slightly upwards. Further, if the friend carefully passes the hand down each side of the spine pain will frequently be felt at some particular spot, which shows a source of weakness. The fingers in such a case should rub away from the spine, as though smoothing something out, which is what is being done in reality.

Later when we come to deal with movements for the attainment of our vitality we shall give certain exercises which will tend to straighten the back. Remember a weak back means general weakness, and it is just as easy to have a strong one as it is to have a weak one.

The value of massage has only been recognised within recent years in this country. The tribes of many countries have long known its value, and Captain Cook was greatly surprised at the invigorating and life-giving vitality he secured by the natives rubbing his body. "Loomi-loomi" is the name by which this process of cure is known, and it is resorted to whenever there is a want of tone, whenever the body feels tired and worn out. The effect of it is not only to impart the magnetism of the rubber to the person being rubbed, but the movement puts into motion nearly every particle of the body.

LESSON IV.

All life is movement. Remember that is a very important axiom. There is no such thing in nature as "rest," only change of movement. We are taught that the table, the stones of our houses, the iron and steel—in fact everything—are in rapid vibration. No two particles of matter touch each other, being interpenetrated by ether, which, in turn is but subtle matter in rapid vibration. Our bodies consist of millions of tiny lives, leading an almost independent existence to ourselves, although under the central authority of the brain. When they have been left to themselves for a time they vibrate in one manner, and disease generally results. Now movement performed in a series of strokings or taps, in which the idea of rhythm is present brings about peculiar changes. This has been noticed in hypnotism, and many animals exhibit the utmost delight when being stroked. In France, where, as in all things medical, they are far ahead of us, many marvellous cures of so-called incurable diseases have been made through massage, and there is no reason why every man and woman should not be his or her own masseur or masseuse. To this end some instruction has already been given with regard to the matutinal rubbings, but these may be supplemented by the use of the massage roller. It is made in many forms, and most chemists keep them. Dr. Forrest's, in various sizes for different purposes, are excellent, but any rollers if rubber enters into their composition are useful. There are also muscle beaters, some pneumatic, others like drum sticks, but the rollers are as good as any form, and they are inexpensive, costing about 2s. 6d. each, according to the number of wheels or type. Assuming the reader has one he should remove his coat (they are not used on the bare skin) and commence to rub quickly backward and forwards along the entire length of the arm for two minutes, and he will feel a glow permeate it. Treat the other arm in like manner, then proceed to the chest and as much of the back

as can be reached. Particular attention should be paid to the small of the back—that is, the lumbar region, as it is here that the kidneys are situated, and they can be affected potently by regular rubbing daily for two or three minutes. When coming to the stomach and abdomen the muscles must be relaxed, and this is achieved by lying on the back and drawing up the knees. Then the work begun by the syringe may be supplemented, or where a syringe is not procurable the loosening of the fæces may be accelerated. Assuming, however, for the present that the Colon Syringe has been used, all that is necessary to do is to take the roller in the left hand, dig it gently into the groin on the right side of the body and make an upward scooping movement. After rubbing thus ten or twelve times rub across, making the strokes to the right heavier than those to the left, as the direction of the waste passing out of the body is towards the right. So upward strokes which have just been described should be made heavier as the endeavour is to move the fæces onward, where they exist, or to stimulate the bowels generally. Where the Colon Syringe has been used the movements may be lighter and not so long, and more even. Coming to the left side the heavy strokes are made downwards, naturally, and the upward ones light. In constipation or indigestion a cup of water, cool, but not very cold, drunk first thing in a morning and the bowels so rubbed will have a salutary effect. With regard to the lower limbs these may be rubbed as the arms were down to the feet, and if there should happen to be any tendency to gout in the latter it will speedily succumb to regular massage, or massotherapy, as it is called.

Scraggy necks and busts may be improved very much by the regular use of the massage roller, and in the case of the former the clothing should be quite removed from it, and the head thrown back as far as it will go and then bent forward till the chin touches the chest; then wag the head sideways, “lolling” it, as it is termed; finally nod quickly in every direction and work the head round; also try and turn the head round as far as possible first one way and then the other, without moving the body, or jerking, in the slightest. Now take the roller and complete the renewed circulation caused by these movements, bearing in mind in this and all other cases that where there is movement more blood is brought to that part, and that more blood means more life, that there is a growth of that part.

We are now in a position to consider the question of special movements, to which reference was made not long since, and the following have been selected from among many of the best known among physical health culturists; none of them will strain the body in the slightest, but the movements can be made slowly at first, and not as many times as they can be later. Where a very active and laborious life is led they may be sometimes omitted, as the movements made will often give all the flexibility needed.

The reason why special exercises are given does not always appear clear to readers, but when it is remembered that the body is merely a deposit for refuse, or, to use the phrase employed by a great pathologist, “The body is a factory of poisons,” we can appreciate the necessity for strenuous movement from time to time so as to assist nature to expel these poisons or burn them up. Sir Frederick Treves, the great physician, created something of a furore in orthodox medical circles in 1905 by his statement that disease was a friend; this is precisely what hygienists have been teaching for forty years, yet the medical profession have been treating it as an enemy, and what with the disease and the drug taken to remove it many a life has been snuffed out. What is a fever but a burning of the poisons referred to? Notice how

much better a man is in health who has had fever. Nature goes as long as she can, and then something radical is necessary, so she takes away his appetite, so that he shall not eat; next she takes away his strength so he shall lay himself up for repairs. But stupid man mistaking Dame Nature's intention stuffs himself with foods or drugs and Nature has to fight those as well, often having to retire from the encounter worsted, death ensuing. Note once more that Nature is ever man's friend; that all disease is friendly; that self-preservation is ever at work, as were it otherwise the world would come to a standstill as regards organic life.

LESSON V.

These special exercises, then, have been designed to affect nearly every muscle of the body, and they cannot do other than both strengthen and render healthy the parts concerned. Unfortunately medical men have thought it beneath their attention to say a word about the value of exercise beyond walking or cycling, so, as in so many more cases, it has been left to the layman to emphasise. The public have heard little about them, so that they pay hardly any heed to them, and half the muscles of their body have wasted away—atrophied, as Nature takes away what a man has no use for. When man was a savage, and, like the animals, had to depend upon his acuteness in hearing to escape an enemy, his ears were moveable. Now he has no use for these appendages for this purpose so we see the power of motion has left them.

Please do not think that it is part of Neo-Zeotism System to build up large muscles: athletes are as one-sided in development as men who never exercise their muscles, and rarely live long. None of the exercises which follow need awaken the fear that over muscular development will take place, but rather they stimulate the vital organs, lungs, heart, stomach, liver and skin.

First, on account of its importance, is placed the heart. The heart is always associated with any disturbance of the general system, and the increasing frequency with which we hear of deaths being caused by "heart failure" renders it desirable that students should learn how to strengthen this vital organ, and, at the same time, cease to fear any ill from this source, because they may have been told that they have a "weak heart." To strengthen the heart, then first we must have a clean, and rational mode of living, good plain and nourishing food is essential so as to make pure blood, as poor or vitiated blood fails to nourish the heart muscles, which require sustenance like any other part of the body. What will be given in other sections with regard to nervousness and mental and emotional training can be noted when it is come to, as its bearing will be important on heart culture. In theory the writer of these lines ought to have been dead many years ago from a weakness attributed to the heart, but this organ he strengthened, like other weak spots in his physical armour.

All excessive exertion must be avoided by those who would have a strong heart. No, it is, as in so many other instances, easy and light exercises which strengthen this hard working muscle. The heart may be stimulated without accelerating its action.

Try these four movements, following them in succession, allowing a quarter of a minute for each: thus all the movements will be completed in one minute. Repeat four times.

1. Stand in an easy position, arms hanging at sides. Now begin to swing them backwards and forwards slowly, increasing motion till head, body and knees are moving in harmony with the swinging arms.
2. Stand as before, feet slightly apart. Slowly raise the right arm

To be continued.

The Secret of Yoga.

BY LEONARD TREVERILL.

LESSON I.

There are two broad divisions of our subject, Raja Yoga and Hatha Yoga, both of which seek to develop man's inner powers, but in the latter, practices are introduced which are very risky for Europeans, while they lead to a course which may end in insanity, if no worse. The meaning of Yoga itself is union—union of man's highest nature with the source of all things. These lessons, then, have for their object the raising, purifying, and transmuting of man's nature by appropriate training. Whichever branch of Yoga were attempted the same preliminary training would be necessary, and it would be essential to refine the coarse physical body, if any use were to be made of the teachings. Of course, if one merely wishes to see what these teachings consist of, well and good, but it may as well be pointed out at the outset, that they will have little practical value unless put into practice.

It is recommended, then, that if a hygienic life is not led, this be done: that stimulants of all kinds be eliminated, beginning very gradually, for misplaced enthusiasm may do much harm, the body being a creature of habit, and as such resenting all changes, whether good or bad. There are forces within the body which, if aroused before the physical instrument is properly tuned, may shatter it, so there is a real ground in the contention that playing with occultism is playing with fire.

In order that we may understand what follows we must have some clear conception of the constitution of man, as viewed from the Eastern standpoint. The most obvious and the least regarded is the physical body, about which it is not necessary here to say much, but it has a counterpart composed of very fine matter called ether, and from these two facts it is known as the etheric double. This is the medium through which play all the electrical and vital currents on which the activity of the body depends. In case any students may have studied Hinduism, it is well that at the outset this etheric double should not be confused with the Linga Sharira, as it used to be called. The Hindu terminology will be avoided as far as possible, but technical terms once understood are more precise, and should the student pursue his studies he will not be checked every now and then with unfamiliar terms.

Physical matter has seven sub-divisions, solid, liquid, gas and ether, the latter having four conditions, just as distinct as we find in the case of water, say, which may be solid and vapour. Any kind of matter may pass under suitable condition into one of these seven states. The four ethers penetrate the dense physical, just as ether penetrates the most solid substance, be it a block of steel, a mass of rock, or the diamond. It is a violet-grey in colour, coarse or fine in texture, according to the texture of the body, and its function is to convey the life-force from one part of the body to another, to act as a carrier of the motor-force and of sensitiveness to stimuli applied to the body. It is the withdrawing of this which accounts for the palpable shrinkage which "mediums" undergo in sèances where materialization takes place.

Man has also an astral body, so-called from its luminous appearance. Painters represent this in the case of saints by drawing a halo round the head, and it is a vehicle of very tenuous matter. Apparitions are usually composed of this matter, which, like the physical, has seven sub-divisions. This astral matter serves as a

vehicle for Jiva, the One Life which permeates all, and it is by means of astral matter, currents of Jiva surround, sustain, and nourish every particle of physical matter; it is these currents to which are attributed vital forces and all electrical, magnetic, chemical, and other energies, attraction, cohesion, repulsion, &c. The astral body extends beyond the periphery of the physical, and is in rapid motion, what is termed the health aura, and other auras playing in it, and in a well-developed man the sight is very beautiful. The next body is the mind body, still finer in texture than the previous ones. It is used to cognise the mental world, for each of these bodies has its appropriate sphere. Just as a bird requires wings to traverse the air, feet to walk on the earth, a fish fins to swim in water, or as a man would use a train or motor, or cycle to travel by land, a ship to travel by water, or an aeroplane for the air, so these bodies must be looked upon as vehicles enabling their owner to contact the various planes of nature, visible and invisible. This mental body, moreover, has two divisions, the mind-body, pure and simple, in which all the processes of thought as distinguished from sensation are carried on, and the causal body, so-called because all causes inhere in it, the effects working themselves out in the lower bodies. It has been described as the form-aspect of the individual, and until this is formed one is not considered to be a "man." It is formed by the past actions of a man; this is it which returns to earth time after time to gain perfection. The Yogis recognise two other bodies higher than this, with which we are not concerned at present, and a temporary body, called the *Mayavi Rupa*, or body of illusion, so-called from its being assumed by man for some special purpose. As references will be made from time to time to these bodies there is no need to go to a greater length at present.

It is necessary to understand the laws affecting these vehicles and also learn something of the planes on which they function. There is no necessity to dwell upon the care of the physical body beyond what has been said, but the next body in order of density, the etheric, is cultivated and improved by pure food; so too, is the astral. Ethical training is here a necessity if any practical work is to be accomplished. All that is animal tends to feed and render more powerful the animal in us; this, the body of sensation, the astral, and another entity called the Desire Elemental comes into existence therefrom. The life of the latter is in a contrary direction to that of man, hence conflicts constantly arise between the two. The giving way to temper, irritability, envy, hate, malice are so much food on which both astral body and Desire Elemental are fed, and this accounts for the absence of these qualities in Yogis and Hindus generally.

The following "Yoga by the Sankhya," meaning union by the philosophic schools of India, which goes more along the line of practical science than the others, should be pondered over, as it contains much esoteric truth, and what the mind meditates upon that it becomes, the aim of Yoga being to purify and perfect the whole of the vehicles, though the method may differ from those of Western lands. The real end of philosophy is to end pain and ignorance: that of Yoga is the same.

Yoga by the Sankhya (from the *Bhagavad Gita* one of the "priceless teachings that may be found in the great Hindu poem of the *Mahabharata*," than which "there is none so rare and precious as this, since it fell from the divine lips of Shri Krishna on the field of battle, and stilled the surging emotions of His disciples and friends, how many troubled hearts has it quieted and strengthened, how many weary souls has it led to His Feet").

The Blessed Lord said :—Thou grievest for those that should not be grieved for, and speakest words of wisdom. (Words that sound wise but miss the deeper sense of wisdom.) The wise grieve neither for the living nor for the dead.

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter.

As the dweller in the body seeketh in the body childhood, youth and old age, so passeth he on to another body ; the well-balanced grieveth not thereat.

The contacts of the senses, O son of Kuntî, giving cold and heat, pleasure and pain, they come and go, impermanent ; endure them bravely, O Bharata. (Pupil).

The man whom these torment not, O chief of men, balanced in pain and pleasure, tranquil, he is fitted for immortality.

The unreal hath no being ; the real never ceaseth to be ; the truth about both hath been perceived by the Seers of the Essence of things. (Tattva).

Know THAT to be indestructible by Whom all this is pervaded. Nor can any work the destruction of the Imperishable One.

These bodies of the Embodied One, which is eternal, indestructible and boundless, are known as finite. Therefore fight, O Bharata.

He who regardeth This as a slayer, and he who thinketh It is slain, both of them are ignorant. It slayeth not, nor is It slain.

It is not born, nor doth It die : nor having been, ceaseth It any more to be : unborn, perpetual, eternal and ancient, It is not slain when the body is slaughtered.

The Dweller in the body.

Who knoweth It indestructible, perpetual, unborn, undiminishing, how can that man slay, O Partha, or cause to be slain ?

As a man casting off worn-out garments, taketh new ones, so the Dweller in the body, casting off worn-out bodies, entereth into others that are new.

Weapons cleave It not, nor fire burneth It, nor waters wet It, nor wind dried It away.

Uncleavable It, incombustible It, and indeed neither to be wetted nor dried away ; perpetual, all-pervasive, stable, immovable, ancient.

Unmanifest, unthinkable, immutable, It is called ; therefore knowing It as such, thou shouldst not grieve.

And if thou thinkest of It as constantly being born and constantly dying, even then, O mighty-armed, thou shouldst not grieve.

LESSON II.

Sankhya Yoga has as its keynote right discrimination, and the second book of the Bhagavad Gîtâ is perhaps the choicest in the whole collection of writings under this name. This discrimination arises from a dim perception of the non-ego and the ego itself. The "Not I" knows that it is not the real "I," and it endeavours to come into an understanding of the law of the higher life. The fact of there being within us an "I" which is not affected by the changes of the bodies—the Sankhya Purusha (the "silent watcher") of the workings of Prakriti must be realised. Thus we find the Gîtâ saying, "Balanced in pleasures and pain, in gain and loss, in victory or defeat, fight on. This is the true Buddhi in the Sankhya—with the help of which you will be able to free yourself with the bonds of action." This knowledge of what is the real and what the unreal can come into consciousness but slowly, especially in Western life, where the finer forces of the mind have been neglected, and where metaphysics is a

science relegated to the philosopher. To ascertain just where we stand in evolution is one of the most important factors to the student. If he finds, for instance, that pleasure accentuates and pain depresses the mind, he may know he has not attained the equilibrium so essential to a right understanding of life. He is far from Yoga. The Church has always aimed at the manufacture of saints, but Yoga does not rest satisfied with so low an ideal: the perfect Yogi must not only be a saint; he must be a philosopher and possess practically all knowledge: such, it is affirmed by those claiming to know, is the goal of all mankind, though for some ages to come only the few will attain these steepes, the majority being content to climb the difficult ascent by a winding path rather than the precipitous heights the Adept takes.

Among the indispensable requirements of the student, who would tread the path of Yoga—and every man will have to take these steps sometime, as it is the law, and he will have the satisfaction of knowing that in so doing he is not only helping humanity but himself—is knowledge. This may be a selfish way of looking at it, but it is a higher stage of selfishness, and when it has served its purpose it will be discarded and man will work for man, not himself.

Growth of intellect is an essential. For ages it has been held that ignorance was a kind of virtue because religion was a matter of the heart, not the head. Never was greater mistake made, and it is on account of this attitude that the Church has lost so many men who would have forwarded the evolution of the race.

Man is merely the beginning of knowledge; his greatest conquest is self-knowledge, and when he attains this he will be a god.

And how shall this growth of intellect proceed? First by the stilling of the mind, then the turning away from objects of sense, for as the Gîá says:

When one, O Prithá's Son!—
 Abandoning desires which shake the mind—
 Finds in his soul full comfort for his soul,
 He hath attained the Yóg—that man is such!
 In sorrows not dejected, and in joys
 Not overjoyed; dwelling outside the stress
 Of passion, fear, and anger; fixed in calms
 Of lofty contemplation;—such an one
 Is Muni, is the Sage, the true Recluse!
 He who to none and nowhere overbound
 By ties of flesh, takes evil things and good
 Neither desponding nor exulting, such
 Bears wisdom's plainest mark! He who shall draw
 As the wise tortoise draws its four feet safe
 Under its shield, his five frail senses back
 Under the spirit's buckler from the world
 Which else assails them, such an one, My Prince,
 Hath wisdom's mark! Things that solicit sense
 Hold off from the self-governed; nay, it comes,
 The appetites of him who lives beyond
 Depart—aroused no more. Yet may it chance,
 O Son of Kuntí! that a governed mind
 Shall sometime feel the sense-storms sweep, and wrest
 Strong self-control by the roots. Let him regain
 His kingdom! let him conquer this, and sit
 On Me intent. That man alone is wise
 Who keeps the mastery of himself! If one

Lessons in the New Magic.

BY A. OSBORNE EAVES.

LESSON I.

WHAT MAGIC IS.

The word Magic is open to many interpretations ; generally it connotes in the minds of most people the bringing about of miraculous results. Some writers divide it into two grand divisions—black and white, the former being associated with evil and the latter with good. Tradition, folk-lore, legend, in every clime, is full of magic and sorcery, in a degraded form in some instances ; in others, devoted to the evocation of the highest principles in man. Probably one of the most readable and erudite works on the subject is Dr. Franz Hartmann's "Magic, Black and White," and, fortunately, some of the worst have never yet been translated into English.

Every scientist of the present day is a magician : he has probed the secrets of Nature to depths unknown hitherto among mankind, though among the Adepts from ages long past down to to-day, powers for transcending those of latter day scientists have been wielded. With the advent of the twentieth century undreamt of possibilities have opened themselves to man, and the experiments which have been made tentatively have given fair promise of vast possibilities just ahead. Numerous experimenters have advanced cautiously, seen a little light ahead, thrown off the guiding reins and trusted to themselves. As a result such pioneers as Helen Wilmans, Prentice Mulford, Eleanor Kirk, Thomas Jay Hudson, Ursula Gesterfeld and many others have demonstrated to the world the truth of the theories they have laid down. Their theories may have lacked coherence here and there, and possibly they have been better exponents of the truths they discovered than teachers. Now later devotees of freedom have come along, picked up the threads where they were dropped, and coordinated the teachings, so that those who essayed to follow should have something to guide them.

If by magic we mean ability to mould all things as we would have them, transmute the meanest and lowest in us to the highest, evoke our possibilities, transcend the limitations of the present, then we shall all be agreed that no subject could be fraught with more importance to the human race, or have a nobler end. The New Magic would enable us to change ourselves, to create fairer environments, dissipate false conceptions, bring into daily life an art of realistic idealism, such as was known in the Golden Age, whose herald this art is.

The subject, on the face of it, is a vast one, but none the less need it deter us entering upon it. We are all better equipped for it than our immediate ancestors, and on the eve of the birth of the Sixth Race, we shall not lack companions.

The old magic generally brought about desired results for the person seeking certain benefits in a somewhat roundabout manner, and he was never sure that his wish would be granted, or that once obtained things would be as he would like them. It certainly meant a departure from the normal, because the results were such as rarely are found in Nature, hence much time and trouble were saved. The dabbler in it, moreover, was often at the mercy of others, and sometimes of forces he could not understand, and could not therefore control. What he obtained was frequently not worth much, for it was more or less transient, and his own higher advancement was scarcely considered. In the New Magic the ideal is one which changes the

fabric of a man, which leads him in the direction of Nietzsche's Superman, and thus places in his own hands forces and powers to use for his own upliftment. Well may we term it magic, when we see the lives the great majority of people are leading, chained down in the belief that sickness, poverty, limited understanding, fate, are essentials of human life.

The New Magic asserts that those are but accidental, that they are factors which man may weave into the fabric of his life if he wish, but that it is quite optional. If the old life is led then one remains under the old conditions, under conditions which are synonymous with law, and that law is race law, by which all are slowly carried on by evolution to something higher. Outside it man can choose his own laws, contends the New Magic, can create his own destiny, tread the path he elects to travel along, and no power can hinder him. The main factor in the problem is himself, though this has not always been so, because in ages long ago before he become properly self-conscious much of his responsibility was taken off his shoulders by the Elder Brothers of humanity, the fruits of earlier worlds, the precursors of kings, about whom the ancient scriptures and lore of every race have spoken. Man has toiled slowly, blindly, once his divine guides were withdrawn, but the guardians of mankind knew that he had advanced sufficiently to be left to his own unaided powers, which would otherwise never have been called forth. Initiative was only to be won by being left alone, for a machine-driven automation would not be a man, would not truly represent the divine source whence he sprang, of whom he was a part in fact. With each century came added powers, small, it is true, but the expansion of consciousness has never once ceased, because the essential nature of consciousness is expansion. Like the stone thrown into the lake the ripples once started extend from that insignificant centre till the most distant shore is reached.

LESSON II. CONSCIOUSNESS.

Everything in manifestation represents consciousness in varying degrees. There is no break in the chain of consciousness, commencing right down in the mineral kingdom right up to the highest specimen of humanity, and men beyond, though we are not concerned with entities higher than man in this Course of Lessons. Consciousness exists like a sea of ether, in an undifferentiated state, being a series of vibrations endless in kind. Each living thing takes what it can assimilate, what vibrations harmonise with it, and these are built in, so to speak, in the organism. The new vibrations being assimilated the result is experience, which is repeated again and again until the organism puts forth desire for further experience—in other words an expansion of consciousness comes only through volition of that which actuates or informs the vibrations.

Consciousness, vibrations, and life are all one and the same thing. There can be no consciousness without life; what is termed unconsciousness is merely a shifting of the consciousness, just as the switching off of a current of electricity does not mean the destroying of the current, but only the turning it into another direction. The vehicles of consciousness are various, though the mind can cognise only some, much in the same way that the senses have each their own organ for the contacting of whatever lies outside the body. So in sleep consciousness functions, but along other lines, and sensations coming through the usual avenues such as sight, hearing, taste, touch and smell, would be translated to the central seat of intelligence in a differ-

ent manner to what they would be in the waking state.

So in hypnosis and trance, the normal consciousness would be suspended, but the same mental activity would be carried on in a different line. The fact that the man knows nothing of the internal activity that has taken place is no proof that there has been an absolute cessation of mental action. The reason that a man's mind is a blank after hypnosis, or sleep, or trance, or other abnormal mental state is because the vehicles of consciousness have not been linked up properly. Man's mind is not a single vehicle, as is generally supposed, but the mechanism of consciousness is a complex arrangement, becoming more complex as the individual advances. That is to say the higher an organism is in the scale of evolution the finer becomes the mechanism of consciousness, the more alert to respond to the refined vibrations which abound everywhere.

There are seven layers, or states of matter in the universe, each sub-divided into seven (the perfect number) and these forty-nine layers or varying states of consciousness are contacted as the being or organism attunes himself to each.

As "like attracts like," so each set of vibrations automatically connects itself with corresponding ones outside itself, and as the entity expresses itself in time through new vibrations it is switched on to a different set. There are sets which have scarcely been contacted by human beings yet, and here it is that the New Magic is concerned. It is to connect oneself with these rates of vibrations that is our task in this incarnation, and thus enter new realms, where values have a different standard, and life moves more rapidly, more subtly, in a less coarse way. It is here that sensitiveness becomes keener, and while it may make pain the more intense, when it is contacted in makes pleasure the greater. But "pain" is transmuted, as will be shown presently, for life assumes a different guise.

Consciousness, as may be gathered from the above, is rarely at the same point long, unless we are quite satisfied with everything as it is. Where there is no ambition, no desire to come in contact with the wider, the higher, the better, or the new in any form; where there is self-complacency, contentment, a feeling that we have tasted of all the sweets that life can hold out to us, and that now all we wish to do is pass gently down the hill of life to the end, in all such cases we go on in the "vicious circle," repeating again and again the same sensations, feelings, thoughts, ideas, automatically, mechanically, and no new life enters into us, because we have no wish for it. The measure of our consciousness is full, and like a vessel we can only hold to the extent of our capacity. Our "capacity," in this connection, means the mould which we create ourselves, and this mould being cast-iron in many cases will not allow us to cram more in, as would be the case in a substance of elastic tendencies.

The more positive, self-assertive, obstinate a man is the more brittle, more permanent are his vehicle of consciousness. The man who really believes he has no more to learn is quite right—he has not. He has filled the measure of his conception, it suffices for all his wants, and the only thing he has to do is to wait till the time comes for him to make the great change, which will give him another chance.

Consciousness is just what we make it: it is illimitable, because only five per cent. of it is active at a time. The great drama of life is enacted below the threshold of consciousness. In it lies the essence of all we have thought and done, all the experience we have garnered, the pith of everything, which influences our thinking in the conscious life, which predestines almost, one might say, what life shall be led, what

tendencies we shall exhibit, what line we shall take, what our tastes, faults, failings, our strong points, our virtues. *But it is all self-created,* and it is important to remember this, because it reveals a secret which has been hidden from the generality of mankind; ALL CREATION IS WITHIN THE MAN.

LESSON III. CREATION.

The fact that man has made himself what he is shows that he has the magic power of creation, that he has the future in his own hands, as he can make his future what he likes. This does not mean that he can only affect his physical body, though this itself is gigantic, but that he can create his environment, for an environment is only the expression of temperament, an adjunct to a man's nature. As Mr. John Burns, the President of the Local Government Board, remarked not long ago that mean streets made mean people, so it may much more truly be said that mean people make mean streets, as streets are the outward expression of inner impressions. A mean man could only be happy in a mean street, just as an average man would feel very uncomfortable in the presence of angels. Man is naturally sociable, and the essence of socialability is community of interests. What interests could a normal man have in common with angelic messengers? What interests in common would a labourer have with a score of savants? Would not each feel like a fish out of water? So a mean man would feel that a mean street was in harmony with his own nature, and he would not appreciate surroundings of refinement and cleanliness.

Creation is left to each man to perform for himself, because no one knows his own desires and longings as he himself does. He has arrived at a point when he is capable of making a choice. There is no longer any need to tie him to the apron strings of his originator; he is a responsible being, capable of taking any line he wishes, able to select what he likes from the great storehouse of Nature. He is in very truth a magician, but he is not aware of the fact. Just as the horse is superior in strength to the man who leads him, though he is not aware of it, so man is more powerful than his environment if he only knew it. All creation takes place in the realms of mind, where that divine fashioning implement, the Imagination, dwells. Here is the laboratory of the man, here his inner temple of magic, whence emanate his marvellous creations, the vast palaces, the pictures in stone, the reproduction of external Nature upon canvas, the mighty throbbing engines and machines with tremendous bottled-up energy. All the marvels of science proclaim that man is indeed a creator, but no greater marvel than the creation of one's future can be conceived.

A further thought occurs here: If man is the result of his past thought, which was unconscious, must not consciously directed thought produce far greater results? Once he has learnt to handle his forces, understand their mechanism, to know something of the laws in the thought realms, he can begin to put into operation those causes which will result in an expansion of consciousness, in a wider and nobler life.

Creation can be learnt as soon as man has learnt to imagine and concentrate, but some success in each of these is necessary. By imagining we form pictures in the ether which surrounds us, just as singing a note into the eidophone produces voice-figures of beautiful geometrical designs. In the latter case it is a set of vibrations, and each note produces a different figure. So in the ether each thought produces a figure, and the more frequently the thought is repeated the

Wilcox, W. R. C. Latson, M.D. (Editor, *Health Culture*), Wallace Wattles, E. L. Larkin, and others. An article "Thirty-Five Years of Nervousness" is stimulating to those who find themselves inclined to suffer in this direction. 6s. 6d post free. Elizabeth Towne, Holyoke, Mass.

Ease is the organ of the Ease Movement, and edited by Mr. P. W. E. Hart, of 19, Wayne Street, Worcester, Mass., U.S.A., which aims at ease of body and mind. The February issue deals with what to eat, how to eat, when to eat, and has a helpful article on ease of soul, running along biblical lines. The magazine is a handy pocket size, and is well described by its publishers: "The little magazine with the Big Message to You about The practical way to Health, Wealth, and Happiness." \$1.00 the year.

The Success Ladder, a monthly journal of optimism, is published, for a wonder, by an English firm, Messrs. Delittle, Fenwick & Co., York, 4s. per annum, and is representative of New Thought, minus the occult element.

Health-Culture, now in its 161st number, continues to wage war against drugs, and unhygienic ways of living. The Anatomy of the Digestive System will help many persons who can only be appealed to by knowing why with useful convincing knowledge, and the effects of medical remedies is well told in "Drugs, Deadly Drugs in Asthma," by the Editor, Dr. Latson, who also contributes other matter. 6s. free, Health-Culture Co., 1131, Broadway, New York.

New Thought is edited by that widely known writer, Wm. Walker Atkinson, and the 5s. per year charged is not much. Articles appear from time to time from the pens of E. Weltmer, Sidney A. Weltmer, Margaret Van Moorden, Felecia Blake and others. Perhaps its most noticeable feature is the close touch it has with its readers, so many of whom write the Editor on various points connected with the movement. New Thought Publishing Co., 2310, Calumet Avenue, Chicago, Ill.

The Prognostic Star-Gazer is a 4 page monthly, 4s 6d. per annum, dealing with stocks and their movements as predicted by astrology, the astrological effects of the twelve houses of the heavens, astronomy and medicine, and a vindication of this ancient science, which has again become so popular. Address 172, Washington Street, Rooms 16 and 17, Boston, Mass.

Aquarius, a bi-monthly, edited by Hilding D. Emberg, Niagara Falls, N.Y., U.S.A., contains much of the writings of Lucy A. Mallory, and Mabel Gifford Shine has a readable article on "Let Life Come." "Nothing is coming to you," she says, "that is not coming to you. Nothing will miss you that belongs to you. You do not need to go out and hunt for your life: it is all coming as fast as you are ready for it. There are no mistakes with the Infinite."

The Yogi is possibly the smallest sized paged magazine issued, being scarcely an inch broader than a postcard, and half an inch longer. It is edited and published by Sydney Flower, Carson City, Nevada, U.S.A. (2s. 9d. post free, yearly), who describes it as "A Magazine of Ferment." It is the intention of the publisher to thresh out the question of spiritualism during the current year, and see how much of fact may lie in that belief. In an article on the "Cosmic Process" there is food for thought: "All human growth—all human progress—is founded upon man's ability thus to reverse the process of natural law; to cope with Nature and beat her. To set up a human standard of ethics in place of the law of tooth and nail. This notion of social organisation, this beginning of morals, this embryonic idea of the rights of others, in the course of ages developed into what we now call duty, and preceded that aspiration towards righteousness which we now call religion, or the religious instinct."

The Wise Man. A Journal of Quality and Character seeking the Wisdom of the Ages, stands for helpfulness and contentment. Mr. Leander Edmund Whipple, who has written a number of works on the new psychology, has 16 pages of an article (continued) on "The True Healing Power." To know what is healed and how one is healed—the rationale of mental healing, in fact, the personal emotions should be subdued, and the mind when rightly exercised is capable of supplying us with what we want to know. Reality being forever changeless, is always reliable, and sin, sickness, evil and trouble, suffering, constantly changing cannot be real. Until this is grasped there can be no true conception of real being for man. The chief attributes of man's three-fold nature are thus stated: "The Mind formulates thoughts about both Things and Ideas, the Soul conceives both ideas and principles of action in life, the Spirit at all times directly perceives truth and reality."

Mystic Light Library Bulletin for January has an informative article on "The Human Aura," by Mr. W. J. Colville, who has written a booklet, among other works, bearing the same title, going along the same lines as Mr. C. W. Leadbeater, whose "Man, Visible and Invisible" must rank first on the subject, as he is a trained seer. Mr. Colville's remarks are largely historical, and this makes it worthy of being kept for reference, while the usual readings as to the significance of the colours of the spectrum are added. Rosicrucian Christianity, with which the magazine is strongly associated, representing this aspect of thought, in fact, deals with death, which it regards as a certainty, and gives a theosophic description of the passing away of the soul on the severance of it with the body. It is an excellent little 60 paged periodical, 2s. 9d. yearly. Mystic Light Library Association, 49, John Street, New York.

A Message of Grand Unity, published by Frederic Keeler, 17, West 63rd Street, New York City, is a religious magazine issued at no stated time, and an indication of its nature may be gleaned from the article reproduced in our next issue on Biosophian Breathing. The amount to remit for subscription is left to the reader.

Bulletin of the Oriental Esoteric Centre, published weekly by the O. E. Society, 1443, Q. Street, N.W., Washington, D.C., U.S.A., 2s. 9d. per annum, is religious and Christian. The issue of January 20th, points out in "Ask—Seek—Knock" reason that so many fail to "find," though always looking "They asked amiss, seeking to consume upon their desires the things received." They are lacking in the quality of Will, the first principle, and most essential to the disciple who aspires to the heights. Having asked, the disciple should create a receiver, so that he should not miss the message.

Now for February has for its opening article on "Nature's Finer Forces," containing the following: "To suffer is to demand the remedy, and this demand has caused supply to come in many forms of magnetic, mental and suggestive healing. The same forces which have caused the sensitive to suffer, to be more sensitive to pain, makes him also more sensitive to pleasure." The stimulating affirmations, which since its inception have marked this magazine out from others, are continued, this month's being Power. 4s. 6d. yearly, Hy. Harrison Brown, Glenwood, California, U.S.A.

The Dawn edited by Dr. J. Ball, is one of the latest additions to the New Thought army of periodicals. "At sunrise every soul is born again," is its inspiring motto, "The Passover," "Use your Brains," "Modern Impermanance," "New Thought Principles," are some of the articles. 5s. 6d. year, Dawn Publishing Co., San Francisco, U.S.A.

