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Conducted by A. Osborne Eaves.

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Stray Thoughts.

The establishment in London of a New Thought centre was only to be expected some time, though the name of "church" will be a stumbling block to many students, who have only after a struggle extending over many years at length thrown off the fetters incidental to so-called religion. Dr. Julia Sears, an American writer on the new psychology whose name will be familiar to many readers. Her "Freedom Talks" is well known, and one can look for the movement spreading in her capable hands.

The challenge issued by one of the Catholic papers of £200 to whoever can disprove a Lourdes cure is a practical form of advertising the "miracles," but it would be a difficult matter to prove the cause of the cure, seeing that parallel cures are made by Christian Science, mental healing and other forms of cure, in which neither drugs nor the ordinary hygienic systems play a part. It matters little what external means are employed so long as the forces within are aroused to activity.

With the coming winter there is abundance of opportunities to make headway in practical metaphysics, and those who are not satisfied with the progress made can look forward with renewed hopefulness. I am always pleased to hear of the headway made by readers, and such accounts are stimulating to fellow travellers along the path of freedom.

The "new philosophy" of Bergson, referred to below, briefly has as its central pivot the statement: Intuition alone can be employed to understand the current of evolutionary life. The intellect is necessary for the everyday life, to interpret material things. It has led us astray in the field of thought. "Intuition is that form of mental fellow-feeling by virtue of which we are able to pass inwardly into an object so as to come into touch with the unique ineffable quality that distinguishes it from everything else." There is no constant "being," only an ever "becoming." "All the living hold together, and all yield to the same tremendous push. The animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of

tis, an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, *perhaps even death.*" All this is New Thought, and not new, but the philosophical world regards it as such. I have not space to comment on the book more at present, but ask readers to drink the ideas to the full.

Books and Reviews.

The veteran writer, Mr. Sidney A. Weltmer, succeeds in his aim to remove that bugbear to growth—tradition—in his article "Experience the only authority" in a recent number of *Popular Therapeutics*, "A semi-monthly journal for pioneer thinkers along all lines" (One dollar per annum, published by Long Bros. & Co., Room 5, Moore Buildings, Nevada, Miss., U.S.A.) The writer knows no way in which thoughts from the outside world can enter the mind of any individual except through the attitude of belief. Those thoughts alone satisfy the mind which that control are those which either satisfy the mind as true, without being questioned, challenged or denied at the time of entry. Orthodoxy has a hypnotic effect, holding every class enthralled and in bondage. "Every statement made by one human being to another, telling persons of something he could not do, or did not have the ability or capacity to learn, has been a falsehood, but it has gone into human minds carrying with it the result of creating a vacuum or making empty a chamber of power, obscuring the light in some department of that being's mind, keeping the chamber occupied by total darkness for a generation." This bears thinking over.

The September issue of *Mystic Light Library Bulletin* contains "A New Year's Greeting" from Mr. W. J. Colville, the editor. He considers that in spite of the period of unrest we are passing through in our own country his three months' stay in England and the knowledge, "inside knowledge" he obtained, convince him that the condition of the working classes were never better: the awaking of universal brotherhood is a fact. Mr. Colville contributes a readable article on "Gnosticism," the study of which has been resuscitated in our own land during the last fifteen or twenty years, though only those of a studious turn of mind are attracted to it. (3d. monthly, Mystic Light Library Association, 49, John St., New York, U.S.A.)

The Nautilus for September makes an appeal for the outdoor life, recognising that thought cannot do everything by itself. "Bergson's New Philosophy" by Wm. Walker Atkinson. Bergson is a professor of the College of France, aged 52, and has been writing on philosophical subjects for about twenty years, and it is of his last work "Creative Evolution," that Prof. Wm. James says: "Open Bergson, and new horizons loom on every page you read." It is filled with good things (\$1.00 and postage, per annum). Elizabeth Towne, Holyoke, Mass., U.S.A.

The New Thought School: Avenel System, by Paul Avenel, brings a new writer to the front, who claims that it is the most concise, comprehensive elucidation of the subject ever published. It is a big claim, but scholars are said to have uttered it. The author objects to exaggeration, and thinks that too much colours New Thought literature and manuals. The large 40 page booklet before me states in Lesson One that the only new thing about New Thought is the fact that it has not been taught before in these parts—admitted by all who know anything of the subject. Its central aim is the outward manifestation of the inherent divinity in the human being—Self-realisation. Price 2s. 8d., post free, from the Author, Box 17, Avon-by-the-Sea, New Jersey, N.Y., U.S.A.



much the same effect. It throws the entire nervous mechanism out of gear. It is the very antithesis of rest, and many people feel dreadfully fatigued after having given way to passion. I have remarked that people who have commenced character-building and have lost the power of flying into tempers at nothing, find a peculiar feeling run through the whole system, and turn dizzy when they find the symptoms of an outbreak of bad temper approaching. In fact, such an outburst would make them ill. They had refined their etheric, or fine nervous system to some extent, that when exposed to coarse vibrations which constitute temper it has torn up, or shredded the delicate film of matter ; this has re-acted on the physical envelope, and physiologically it has turned secretions of the body into virulent poisons. Mothers suckling babies have been known to poison them with their milk through the chemical change which it has undergone through mental emotions. Prof. Elmer Gates, of Washington University, found in the case of criminals that they exuded poisons in the form of perspiration, and that the nature of the poison varied according to the kind of feeling which the criminal entertained. When placed on a litmus paper and burnt, different colours were given forth as the result of the various feelings expressed. If the body can be poisoned by states of feeling ; thrown out of gear by misapplied energy, it stands to sense that health is impossible.

Now to remedy this state of things, use one muscle to accomplish a given piece of work, and not set the brain and the entire muscular system on to it : to rest scientifically, to be on the *qui vive* with mind and body, yet with but the necessary force : to let a subject drop from the mind once we have done with it, instead of carrying it with us wherever we go : to do this, first withdraw the will from the body. Until this can be done not much will be accomplished.

In speaking, especially if in a hurry, it will be found well to count ten first, slowly. This will allow the "steam" to be "let off," removing nervous tension. The useless knotting on the facial muscles so very common will gradually lessen, even when in a hurry ; hurry itself will lessen, and have less and less power over you. A calm and restful feeling will take possession of you, become part of yourself, and you will now begin to experience the wisdom of the foregoing hints by the sense of well-being, of more stamina, freshness, vim, or power. One reason why a man works with his whole body when he is supposed to be using only his mind is that there is a sympathetic contraction ; what we call the sympathetic system is at work. Man is now at that point when it is no longer necessary to use this system so largely as formerly : to-day it is his cerebro-spinal and not the sympathetic system he is evolving, so more and more should this withdrawal of the will from purely mental actions be practised, and also from merely muscular actions of a simple character, as the forcible grip when lifting a light article, such as a book.

To give up the control of the muscles lie on the bare floor—the more unyielding the surface the better, and let the whole body go. Lie flat on the back. Writing on this aspect a teacher recommends letting another person take hold of a limb to prove that we have utterly relaxed it. The arm should be bent at the different joints, and then carefully laid down again. What you have to aim at is to give the weight of the limb to the person who takes it "so that it seems to be no part of you, but as separate as if it were three bags of sand, fastened loosely at the wrist, the elbow, and the shoulder ; it will then be full of life without tension." You will find in all probability you either try and assist in raising the arm, or else make it too dead, by resisting.

Now this is the habit which has to be banished. The legs are to be treated in the same way, if suddenly let go when raised up they should fall by their own weight to the floor. The fact of your keeping them where they are placed shows how every action is governed by mental power, and this is wasteful. The head may be similarly treated, being rolled from side to side by your friend, being relaxed in the meantime, but care should be taken that the head be not dropped suddenly, and as a precaution a piece of rug or thick carpet may be placed underneath it. Again, in lifting a person practising these movements from a full length posture to a sitting one, the head, neck, and spine should not come up together like a walking-stick, but the head should be limply hung back, and the upper part of the body soft and yielding. Remember, that the one making of the experiment is to DO NOTHING : neither assist nor resist. This is a supreme test, and will show at once how much we all have to learn if Scientific Rest is to be practised for the conservation of etheric vitality.

Why do children so seldom injure themselves seriously when they fall ; and why may drunken persons be included in the same category ? Because they do not make the limbs rigid, but fall like a mass of putty—in a lump, and “fall softly.” Now it is this “letting go” which must be put into practice, when the marvellous elasticity of the human frame, tending to keep us young and supple will be better understood and appreciated. Even the nightly operation of getting into bed is not performed properly, the spine being held as though it were one immovable piece of bone, instead of composed of little joints, like beads on a string. By treating it as a rod of steel the nerves which branch from it to supply vitality to the various organs of the body, become unnaturally tense, often knotted, like telegraph wires, and only such a recognition will smooth them out, and until smoothed out something in the system must suffer. Try lying on the bed, or rather, sitting up in bed. Now hang the head down over the chest, droop the shoulders, and try to lie down in “sections,” as though the spine really were what it actually is—a series of vertebræ, loose beads strung on a thread.

After each exercise take long, deep breaths ; these serve to correct the relaxed state of the system, and build up into the body new vitality.

Going through with the other portions of the body, head, arms, legs, and waist, can all be freed from tension by allowing only one portion of the body to be affected by the will, or the muscles. Treat every joint as something separate, while these exercises are being tried. Standing on a low stool and dangling one leg about will give the freedom required to the lower limbs. The wrist and fingers will give most trouble, as there is less freedom, or spontaneous action about these parts of the body.

Among the few writers who have recognised the importance of the subject, and whose work “Power through Repose” the author did not come across until after the “Art of Rest” had been written, gives so explicit instructions for drawing the motive power of the body to a common, centre, thereby, among other things helping to establish equilibrium, that we cannot do better than quote her words:—

“Raise the right arm diagonally forward, the left leg diagonally back,—the arm must be high up, the foot just off the floor, so that as far as possible you make a direct line from the wrist to the ankle ; in this attitude stretch all muscles across the body from left to right slowly and steadily, then relax quite as slowly. Now, be sure your arm and leg are free from all tension, and swing them very slowly as if they were one piece, to as nearly a horizontal position as they can

reach ; then slowly pivot round until you bring your arm diagonally back and your leg diagonally forward ; still horizontal, pivot again to the starting point ; then bring leg down and arm up, always keeping them as in a line, until your foot is again off the floor ; then slowly lower your arm and let your foot rest on the floor so that gradually your whole weight rests on that leg, and the other is free to swing up and pivot with the opposite arm.

Only those who have tried these movements can describe the sensation which follows these experiments. There is sufficient material to keep the student steadily employed, without the introduction of other matters, so we will conclude here, reserving other considerations for the next—the final—set of instructions.

LESSON XIV.

Sufficient time has been given to allow the preceding instructions to be assimilated to some extent, and we now come to the concluding part of the system.

Only recently has it been found that the body changes completely every few months. At first it was supposed it took seven years ; then an American shortened the period to one year. It is now pretty well beyond all cavil that a few months is sufficient to completely re-make a man. This has an important bearing upon our task. When it is known that about a ton and a half of food passes through the human being in a year it need not be contended in vain that food *does* play an important part in the human economy. Dwell upon this idea, as in reality, it is very helpful, and opens up suggestive avenues for thought. We see, for instance, that the essence of the food will be built up into the physical body, and that if it is impure so will the body be ; if there is more than can be dealt with by the body then it clogs the instrument and throws more work on some of the organs to rid the system of it. This effort lowers the vitality, and if at this particular moment epidemics are rife, or conditions at all trying there is a chance to upset the balance of the body. If, added to these factors, the mental surroundings are unfavourable, or there is overwork, again these undesirable conditions are reflected in the body.

If the exercises previously given have been faithfully adhered to, then they will have assisted in destroying more rapidly than would normally be the case the old cells, so that the building of a new body should not be such a difficult task after all. It must be remembered, however, that every cell in the body is a separate life, with a consciousness of its own, appropriate to itself and its needs. This consciousness largely consists in an automatism which results in the repetition of certain acts. Thus we have new cells born healthily enough, infected by the dying cells, in the case of chronic diseases, through mere automatism. The mind, we find, is always in advance of the body, so that a man who perceives what he ought to do, and obeys the laws of hygiene, yet suffers from some complaint which has propagated itself automatically in his tissue. Students who, prior to taking up the Neo-Zoetism, have complained of one pain or another have been freed from it for a long time, when all at once there has been an attack, showing the automatic action still at work within the system.

What is known as idiosyncrasy has to be carefully studied, and when it is found that evil follows the use of a certain diet, leave it alone for a time. If the desire later is still as insistent then when the body is strong enough the prohibited food may be safely used. Of course, one would not apply this to intoxicants, which are never to be

recommended, except under medical orders, or in cases of emergencies. Never regard any habit as final, however. The thing which is most delightful to-day may become abhorrent to-morrow. It is not as supposed, however, that all our tastes are inherited. We like to think so, as it relieves us of responsibility. There is no need to be ascetic, or to deprive ourselves of anything we really want, but the more advanced we become, or, to speak more accurately, the more knowledge we obtain, the more wisdom will be manifested, as it is the nature of things that the best must in the end prevail. We accept the poor because we do not realise the better, but as soon as we really see and understand we refuse to be put off with anything inferior. This is obvious in everyday life. The best articles command the highest prices; improvements are always being looked for and adopted, and it is not that luxury grows on one, but because there is real joy in invention, as it is the expression of the higher part of the nature. Rigid asceticism merely starves the nature; on the other hand, indulgence carried to excess weakens the will, and the physique is deteriorated. What must be aimed at is to train the nature, so that without any undue harshness, tastes may be cultivated along the lines of common sense, and, later, whatever we deem best, may be selected, and liked, even. Here is the secret of growth. With this growth may be included perfect health, and if at any time a line of action particularly appeals to one it may be followed without inconvenience. Life consists in perfect freedom from restraints of any kind, for all laws are but intended for the half-grown. The perfected does not need them. We put a fire-guard up to keep children from being burnt, but we need no such hindrance ourselves. We pass laws punishing those of our fellows who cannot withstand temptations. There is need of such laws for the man who is not strong enough. A decanter of the choicest wines or spirits and a box of the most fragrant cigars would remain untouched within the reach of an abstainer or non-smoker, without his experiencing the slightest desire for them. How different the attitude of one strongly addicted to both habits, if left alone with them. So, much in the same way, a man finds that he comes to the "simple life" without in any way feeling the faintest deprivation. His wants are few, his tastes are simple, he derives as much actual enjoyment as the most inveterate gourmand, but, unlike the latter, his likes do not disobey any law of nature, so he has no penalty to pay. Such a man is then entitled to the title of master. He does not go against nature; not because he might suffer if he did, but because he has no desire to do so. So in the course of time, there comes more and more harmony into his life; indications of the "sixth sense" are not wanting, and he comes in line with nature.

We must insist yet again on the importance or regularity in exercises and affirmations already given. Sometimes students write and say that they do not derive the benefit they think they ought to do, but in nearly every case it is found that the instructions have not been followed. When it is said that the second vehicle of the body, sometimes called "astral" because of its luminous appearance, is connected with all desires, hence eating and drinking, passions, and sexual acts and all feelings of any kind, then it is important to know something about it.

This astral is fluidic, or etheric in texture, if such a word can be applied to so highly attenuated a substance. It permeates the physical body in the same way that ether permeates every atom of the hardest material we know of. Remember the teaching of science is that no two atoms touch each other, even in a so-called solid block of steel or iron, glass or coal. The illustration as to how two bodies can occupy the

To be continued.

the other a clodhopper. To the former this picture will yield an infinite amount of pleasure, not to be put into words: to the other it is meaningless. Or the same men may both regard a sunset from some mountain top. To the untrained mind it is simply the sun disappearing; but to the artist the wealth of colour, the delicacy of tint and shadow, the restfulness which the contemplation of such a scene bestows produce an ecstasy, as it were, in the mind. Or one man may have a keen sense of smell which another does not possess: he may have a highly developed taste, and be able to distinguish between one thing and another in a way that would stamp him a connoisseur. These differences, on being looked at from the lowest aspect, are a matter of taste, but from a higher, they are a matter of training, and the consciousness stands at a different level. In the same way some persons are able to cognise sights and sounds to which the majority of people are not responsive. We term such persons "sensitives," and it is through their experiments that practical psychology owes so much. Yoga teaches that consciousness is but another name for life; life to manifest must have a form, and the form is called a "body." Thus the physical body is but another name for a state of consciousness: when that consciousness passes beyond what we term the physical universe, then it is said to function on another plane, and to do this it must necessarily use a body, for the old axiom still holds good. No matter without spirit; no spirit without matter; or in another form: No matter without mind, no mind without matter. Again, we have a modern term: "mind-stuff." All life consists of evolution, ascending in a spiral, from the lowly to the complex, and we are all tending to higher states of consciousness.

Bearing in mind, then, the conception that each step in the upward march necessitates a new body, one can understand the technical names by which these states are denominated in the East. The Adept, for instance, prefers the state of a Nirmanakaya, that is, one who has so purified his whole system that he is above the divine illusion of Devachan. Such an Adept remains in the astral plane connected with our earth, and henceforth moves and lives in the possession of all his principles, except the Kama Rupa and the physical body.

There is no question of the difficulty of coming into real touch with the auric envelope: when a man is able to do so he has almost passed beyond the bounds of humanity, but evolution is moving very rapidly now, and what it used to take ages to accomplish may now be done in a few lives—a few thousand years at least, and from the standpoint of Hindu philosophy time is an illusion. Adeptship at this level has been attained by present humanity, however, and with the various occult movements and societies, which, after thousands of years have met again under new guises, and probably not aware of the fact, it will be reached with increasing frequency. Every student who aims at extension of his faculties and his consciousness will assuredly reach this point in due course, as it is the goal of all humanity, though only the few will attain it this fifth "round," seeing that in the normal course of things it would take place in seventh round bodies.

LESSON VIII

Taking the principles as given in the sixth lesson, we have now to consider Manas, the animal or human soul. The word "man" is derived from this Sanscrit term "Manas" and means "thinker," thus distinguishing him from the animal creation. It is the third aspect of the hidden Deity—the development of consciousness as intelligence,

which up to this point had been semi-conscious only. Manas is the image of the Universal Mind, or Third Logos, and the whole of the lengthy pilgrimage made by it on the three lower planes—Rupa or Lower Manasic, Astral and Physical—is devoted to the evolution of this third aspect, the intellectual side of the divine nature of man. Of course, Manas, the thinker, is one, but it has two aspects. It initiates innumerable energies, of vibrations of innumerable kinds, which ray out from itself in every direction. The subtlest and finest of these are expressed in the matter of a vehicle of consciousness referred to in the last lesson as the Auric Body. In this only can it find sufficient response, and these rays of matter form what we term Pure Reason, whose thoughts are abstract, whose method of gaining knowledge is intuition; its very nature being knowledge, and, as soon as truth is presented to it, it intuitively perceives it. Less subtle vibrations pass outwards, and these it is which form the lower Manas which we wish to consider. These are the coarser energies of the higher, expressed in denser matter; these are known as the intellect, comprising reason, judgment, imagination, comparison, and the other mental faculties. Its thoughts are concrete and its method logic; it argues, reasons, infers. These vibrations, acting through astral matter on the etheric brain, and by that means on the dense physical brain, set up vibrations therein, which are the slow, heavy reproductions of themselves—necessarily because the energies lose much of their swiftness in passing through dense matter. An analogy is often given as to febleness of response which is initiated in a rare medium and then passed into a dense one. Let a bell be struck in the air and it will be seen that the sound is clear. Strike it in hydrogen and how faint are the results.

Manas is exhorted in the candidate for initiation in the mystery in "The Voice of the Silence," as follows:—"Have perseverance as one who doth for evermore endure. Thy shadows (personalities or physical bodies) live and vanish; that which in thee shall live for ever, that which in thee knows, for it is knowledge, is not of fleeting life; it is the man that was, it is, and will be, for whom the hour shall never strike. The following description is from the pen of Mde. Blavatsky, in one of her books: "Try to imagine a Spirit, a celestial being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be one with the ALL, and having, in order to achieve this, to so purify its nature as finally to gain that goal. It can do so only by passing individually and personally, i.e., spiritually and physically, through every experience and feeling it exists in the manifold or differentiated universe. It has, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and higher with every rung of the ladder of being, to pass through every experience on the human planes. In its very essence it is thought, and is, therefore, called in its plurality '*Manasaputra*,' the Sons of (universal) Mind. This *individualized* thought is what we Theosophists call the *real* human Ego, the thinking entity imprisoned in a case of flesh and bones. This is surely a spiritual entity, not matter (that is, not matter as we know it on the objective plane), and such entities are the reincarnating Egos that inform the bundle of animal matter called mankind, and whose names are *Manasa* or minds.

Glancing back for a moment at man's past we find the man like a house without a tenant, awaiting the coming of one who will dwell in it. The *Manasaputra* cover many grades of intelligencies, from the Sons of the Flame, mighty beings whose human evolution lies

far behind them, down to those entities who gained individualization in the cycle preceding our own, and were ready to incarnate on earth in order to accomplish their human stage of evolution. Some super-human intelligences incarnated as guides and teachers of our infant humanity, and became founders and divine rulers of the ancient civilizations. Large numbers of the entities spoken of above, who had evolved some mental faculties, took up their abode in this "house," in the mindless men. These it is which are reincarnating Manasaputra, who became the tenants of the human frames as then evolved on earth, and these same Manasaputra, reincarnating age after age, are the reincarnating Egos, the Manas in us, the persistent individual. The remainder of mankind through successive ages received from the loftier Manasaputra their first spark of mind, a ray which stimulated into growth the germ of mind latent within them, the human soul thus having its birth in time there. It is these differences of age, as we may call them, in the beginning of the individual life, of the specialization of the Divine Spirit into a human soul, which explains the enormous differences in mental capacity found in our present humanity.

Now let us try and render these names clear. Manasaputra we may regard as historical; Manas is the ordinary name, descriptive of the intellectual nature of the principle; the Individual or the "I," or Ego, suggests that this principle is permanent, separating in thought all that is not itself, or as we have seen in previous lessons, the "Not I" from "I." Most people are perhaps more familiar with the terminology of Subject and Object. In Oriental literature Manas may usually be regarded as the mind.

We may now consider some references to it, in Eastern scriptures. In the 2nd discourse of the Gîta, where knowledge is given as to how to free the soul from impediments it is said:—He whose Manas is free from anxiety amid pains, indifferent amid pleasures, loosed from pleasures, loosed from passion, fear and anger, he is called a Muni (a saint; in its original meaning one who observed the vow of silence) of stable mind.

The excited senses of (even) a wise man, though careful, impetuously carry away his Manas.

Such of the roving senses as the Manas yieldeth to, that hurries away the understanding, just as the gale (hurries away) ships upon the waters.

The constant conflict between man's lower and higher nature is recognised, and its subtlety pointed out to candidates for Yoga. Repeatedly is he told to curb his Manas. As Karma-Yoga is intimately associated with this part of the subject it will form the subject of the next lesson.

LESSON IX.

The Blessed Lord said: "In this world there is a two-fold path, as I have said, O sinless one, that of Yoga by knowledge—of the Sankhyas, and that of Yoga by action—of the Yogis.

Man winneth not freedom from action by abstaining from activity nor by mere renunciation (of activity) doth he rise to perfection.

Nor can anyone even for an instant, remain actionless; for helplessness is everyone driven to action by the energies born of nature.

Who sitteth, controlling the organs of action, but dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite.

But who, controlling the senses by Manas, O Arjuna, with the

organs of action without attachment, performeth by action, he is worthy.

Perform thou right action, for action is superior to inaction, and inactive, even the maintenance of thy body would not be possible.

We are constantly reminded by writers on the Sankhya Yoga that the one requisite of this aspect of orientalism is Right Discrimination, and this, of course, comes from knowledge; by no other manner can it be learnt. It comes "with the dim cognition of the Thinking Centre in man as distinct and separate of the vehicles of the ego—the Higher Self, the individual, the I as it is variously called in contra-distinction to its phenomenal images cast in the fields of the lower *uphadis*." There must be a clear notion of the I and the not-I, and we would help our readers to learn to distinguish between the two, because it is admittedly no light task. Most of us unconsciously associate ourselves with the lower I. Pleasure raises and pain stifles its expression. We constantly take these states of feeling as ourselves; we identify ourselves with them, forgetting that the I pervades pleasure and pain; that it runs through all the emotions, but it is not affected by them. Every state of consciousness is pervaded by it; it manifests variously yet remains the same, not being affected by time or space. How shall we come into line with it? By Karma-Yoga, by action, and the words which head this Lesson will bear carefully reading several times, for in them lies the philosophy of the whole subject of Yoga. It is like two paths which both lead to the same goal; some would choose one and some the other, but the one who has trodden the path of action is in a better position. We hear much of the devotees in India who leave the strenuous life of the city and retire to the jungle where they refrain from action and by meditation endeavour to bring their consciousness in touch with the great consciousness of the One, but in many instances they have attained a high degree of spirituality first. For us in the west this line is scarcely suitable, but we can attain the same result; by the Yoga of action will come knowledge.

Now this question affects every man in a very practical way, but it means making the future what we would have it. Too long we have been the plaything of the lower Manas and Karma, which have controlled the mind and driven us to commit actions which our higher nature has rebelled against. The three energies of nature—the three *gunas*, Tamas, inactivity, Rajas, activity, and Sat, wisdom—have made a sport of our minds, and we not knowing our possibilities have submitted as though there was no way of escape. One mode of escape which many have sought is inaction, which led Shri Krishna to use the words quoted above.

Man must act, but he can choose the type of action; the past is irrevocable and is the result of the present, but the future is man's. The secret of liberation, which was sought by all the Munis, was right action, and action which is not wise leads to Karmic ties being made; a link is formed in the endless chain of earth lives and must be worked out here, so as fast as man worked off one debt he incurred another by his ignorance. "Right action" will not appeal to a man at every stage; selfishness has lessons to teach man, and until he has learnt these lessons it is little use his asking to press on; but if a man knowing what is right refuses to carry it out because he takes advantage of a lower motive in his action then he re-establishes the Karmic ties referred to and is bound to the wheel of birth and death. Everything is determined by motive. If a man does another "a good turn" because he thinks the other may do the same by him some time, then the result of that act will be different to the result of the act of a man who does

it because it is his duty to do it. We cannot act without attachment, however, till we have controlled the senses by Manas, and when that has been accomplished then we can perform action without caring whether we gain or lose by it.

The preliminary step in the attainment of this object is to cultivate indifference to objects of sense; not that this means necessarily a man must become less sympathetic to those around him; on the contrary, he will be more so; he will recognise the same divine spirit manifesting through every man; he will be aware how great is the ignorance in those who have not yet perceived the light. Every man seeks one object—to be happy—but the means he takes to attain that end rarely brings it him because he does not really know what he does want; he is sense-led, and believes that this is instinct, only awakening to the facts after much pain. When he emerges from the universal Maya which surrounds him on all sides he sees men and women in the toils he has only just escaped from himself and he is more lenient to the shortcomings of others. He is drawn towards his fellow men in a way he never had been before; he desires to help though he does not trust himself on them, but is ever ready to serve them as far as lies in his power. Immediately he takes this attitude he begins to act without attachment, for idea of service to humanity does not incur attachment. Action is performed not for what he can get but because it is right he should do so. And thus in time by Karma Yoga he rises above the objects of the senses—attained partly by the Sankhya philosophy, about which we shall have more to say in the next lesson.

LESSON X.

We have now arrived at a point where it will be well to treat the Sankhya and Yoga philosophy jointly, since it is almost impossible to separate them, and for this purpose we cannot do better than quote the admirably concise and lucid exposition of a lecture delivered in 1887 and reported in "The Theosophist":—The Sankhya and Yoga Philosophy are so closely linked together that any attempt to treat the one without the other would be incomplete and unsatisfactory. The Sankhya system first demands attention, it being apparently the elder of the two, the Yoga system being in sort its complement.

The word Sankhya is variously said to mean perfect or true wisdom—the wisdom taught by this philosophy—or numerical system or system of numerations, from the importance played in this system by the numbered categories which form its basis.

In its numerical aspect the Sankhya system is said to be a version of the system with which the name of Pythagoras is identified. The theory underlying this system may be roughly said to be that the universe and its various parts are capable of a sort of mathematical representation. Each number has a certain mystical meaning; says Madame Blavatsky ("Isis Unveiled," ii. 407):

"All systems of religious mysticism are based on numerals. With Pythagoras, the Monas or Unity, emanating the duad, and thus forming the trinity, and the quaternary or Arba-1 (the mystic four) compose the number seven. The sacredness of numbers begins with the great first—the One, and ends only with the nought or Zero—symbol of the infinite and boundless circle which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas, from vague outlines down to a definitely established scientific axiom, relating either to a moral or a physical fact in nature. They are a key to the ancient views on cosmogony, in its broad sense, including man and beings, and the evolution of the

human race, spiritually, as well as physically."

As there are now no available works treating the Sankhya system from this mystical point of view, and as I am not in a position to give even an abstract of it, I merely mention the alleged existence of such explanation and pass on to enquire into the sources whence our present knowledge of the system is derived.

The generally received opinion is that the Sankhya philosophy originated with the Rishi Kapila. It is, however, more probable that Kapila was rather the expander and arranger of the system, as we find evidence that it was previously known to the Vedic writers.

In Rig Veda Ch. viii, v. 31, it says: The heavens, the earth, the mountains, the creator, every thing in the cosmos—are eternal.

In several other passages we find expressions that seem to show that the evolutionary theory, as expounded by Kapila, was already known to older sages. These passages show that the writers conceived all things as being first latent in *mulaprakriti*, and then, when manifestation set in, it is said that the Creator formed all these things as they had been before.

In Anushasanika Parva of the Mahabharata, in the Sahasranama Adhyaya, the Sankhya, Yoga and Veda are said to be the main sources of knowledge that have come from Janadharmā or Iswara. In the Mokshadharma of the same book, Sankhya, Yoga and others are quoted as fundamental theories 'that cannot be shaken by argument.

In the Bhagavad Gita, Ch. ii, v. 3, Krishna speaks of himself as the promulgator of Sankhya and Yoga. These two are again mentioned in Ch. v.

These passages go to show that we must trace the origin of this knowledge to Iswara, the Logos, as its source. Perhaps we may say that the Sankhya philosophy represents one of the aspects of that body of knowledge which formed the heritage of our race, and that Kapila reduced the original ideas to the system associated with his name.

According to the Vishnu Purana and the Bhagavata Purana, Kapila was the son of Kardharma Pradjapati by his wife Devahuti. In the Bhagavad Gita Krishna says, 'Among the Siddhas, I am Kapila; thus singling out Kapila as a special representative of a particular type of sage. Sri Sankaracharya, in the first sutra of the second chapter of his Commentary on the Brahma Sutras, quotes a verse from the Veda to show that the knowledge attributed to Kapila was already known to the Vedic sages. (The author of the Brahma Sutras refers to the Sankhya system when he speaks of the theory held by certain persons that *Prakriti* is the one only material cause of the universe, whereas the Vedantins hold that Brahma is that cause. In other respects the Vedantins do not dispute the Sankhya conclusions, so far as the latter go. This goes to show that the Sankhya system was in existence before the date at which the Brahma Sutras were written.)

The author of the Brahma Sutras, who is supposed to be the founder of the Vedanta Philosophy, criticises the various interpretations of the Sankhyacharyas upon the passages of the Upanishads and expounds them in his own way. This exposition goes to prove the priority of the Sankhya system over the Vedantic doctrine as expounded by Vyasa himself.

In the fourth chapter of his great treatise, Panini mentions the Brahma Sutras. Whoever reads the Bhikshu Sutra—written, as shown by the Yajur Veda, by Párasaiya, is called Páásari. The

Bhikshu is a name given to the Brahma Sutras, because it was mostly studied by Bhikshus or ascetics. Páráyia is a name of Veda Vyasa, the reputed author of Brahma Sutras, as shown in the first Prapa'haka of the Yajur Veda Aranyaka. This shows that the Sankhya system existed prior to the Vedanta. Moreover, all philosophers, including Jaimini and Gautama, argue about the conclusions of the Sankhya system, thus showing that it was already established in their day. Kapila himself is mentioned as an ancient *Siddha* among the Rishis, and apparently must have lived before 1,000 B.C., though how much before it is impossible to say. Thomson, who calls this 'the first and only real system of philosophy to which the Indian mind gave birth,' speaks of Kapila as having lived, 'at least seven or eight centuries before Christ.'

Kapila is said to have lived on the banks of the Saraswati in Brahma Varta.

Though this system of philosophy may have been, and probably was, as to its main outlines, derived by Kapila from sages who had preceded him, his method of treatment was probably original. He differed from other Indian thinkers and philosophers in this, that he based his conclusions solely on perception and inference without supporting them by appeals to the authority of the scriptures. The problem he set himself was to think out a theory of the universe, as far as it could be constructed from the data furnished by what appeared to him fundamental propositions respecting the nature of things in themselves, to the complete exclusion of any idea, such as that of a single controlling intelligence behind all phenomena, which would have to be derived from the scriptures.

For this reason he is called *Nirishwara*—because he omitted all mention of Iswara in his system. But it by no means necessarily follows because we find no mention of Iswara in Kapila's system, whence indeed such a factor was excluded *ex hypothesi*, that the sage himself had no belief in Iswara. His followers, who in later times earned the epithet *Nastika* or atheist, did entirely exclude Iswara or the Logos from their theory of the universe, and even seemed to have denied its very existence on the merely negative evidence of their master's system. Kapila was well aware of the existence of the scriptures and of their value. It was not his intention to supplant them with some newly coined scheme of his own, or we should have found him arguing against their teachings point by point. As we do not find such argument it seems but fair to conclude that Kapila's design was not to destroy but to support the authority of the scriptures themselves, by showing, in an independent manner, how far their inspired conclusions could be defended and paralleled by an argument founded on purely rational considerations deduced from the nature of things in themselves. In spite of numerous specific instances to the contrary, we find we are, at the present day, only too familiar with the popular idea that religion and science are necessarily hostile to each other, and the stupid reproaches of atheism levelled at Kapila in ancient days are but another proof that, 'there is nothing new under the sun.' In his commentary on the Brahma Sutras (Ch ii, v. 1) Sri Sankaracharya himself tries to remove these structures passed on Kapila, and to point out that the mistake has arisen from imputing to the sage opinions he never expressed.

Sri Sankaracharya calls the work of Kapila a Tantra, by which he means to say that it deals with realities; some of his successors speak of it in similar terms. From the way in which the system is mentioned in the works of Sri Sankaracharya and his followers, it would seem as

if they were in possession of Sankhya works which have not come down to us. Among these may have been one by Kapila himself.

The oldest work now available seems to be the *Tattwasamasa*, a collection of about eighteen sutras or aphorisms: the authorship of this book cannot now be ascertained with precision, though some attribute it to Kapila himself.

Our largest work is the *Sankhya Karika*, containing seventy stanzas written by Iswara Krishna. At the end of this book Iswara Krishna traces it back, from disciple to teacher, to Kapila. There are also the sutras attributed to Panchashika, who learned them from Asuri the pupil of Kapila. These are quoted by many philosophical writers. In the Commentary on Patanjali attributed to Vedavyasa, a Sankhya aphorism is quoted which is not now found in the sutras we possess. This, of course, shows that books once existed on this philosophy which are now unfortunately lost.

Again, in *Sarvarthasiddhi*, a Commentary on the *Tattwamuktakalapa*, by Vedantacharya, sutras are quoted from Asuri which are not found elsewhere. The name of Asuri, above referred to as a disciple of Kapila, is mentioned in the *Brihajaranyakopanishad*.

On the *Sankhya Karika* we have a Commentary by Gaudapacharya, the teacher of Sri Sankaracharya, and both the latter and Sri Ramanujacharya quote the *Sankhya Karika* in their commentaries on *Brahma Sutras*. Another Commentary on the *Sankhya Karika* was written by Vachaspathimisa, who also annotated Sri Sankaracharya's Commentary on *Brahma Sutras*. The *Sankhya Karika* is called by the Vedantine *Tattwa Sangraha* as is shown by the use of the term in Ramanujacharya's Commentary on *Brahma Sutras*.

The *Sankhya-pravachana* is a collection of four hundred and ninety-nine sutras in six *Adhyayas* or readings. The real author of this book is unknown; it contains quotations from *Panchashikacharpa*, a follower of Kapila, hence it cannot have been written by that sage himself. The name *Sankhya-pravachana Sutra* shows that it is intended to be a sort of introduction to the philosophy set forth by Kapila, and this goes to show that it must be subsequent to the original Kapila *Sutras*, and was probably written by some follower of that school to further elucidate the system as originally set forth. There is a Commentary on this work by Vijuana Bhikshu. The *Sankhya-pravachana Sutra* is quoted by neither Sankaracharya nor Ramanujacharya, nor by any Vedantine, and the commentator thereon speaks of Sankaracharya and argues against his doctrine. Hence we must conclude that the author of this Commentary must be a modern writer, and probably he did not flourish before the thirteenth century.

LESSON XI.

There can, however, hardly be two opinions as to the comparative merits of the two systems, one of which merely requires us to postulate one single act of motion at the beginning, which can be logically shown not only to provide for, but to necessitate an infinite claim of illimitable progress; and which, while destroying one limitation after another, goes on ever enlarging our sphere of consciousness, and a system which ends in a state of being, which seems to be but another form of annihilation, not only of ourselves, but of all else, and which, providing no single bridge for the attainment of future advancement, seems to demand at least one fresh miracle for every evolutionary cycle. If we are not able to trace the evolution of consciousness to its original source, but must be content, for the present, to postulate its existence, it seems more rational to provide for the continuance of that consciousness in

To be continued.

practice advocated here professes. A very limited number of men and women of to-day are fully alive; part of them only manifests, and the reason because they have never taken themselves in hand, have never really thought; there was anything in them except what has shown itself in their daily life. Most people are what the Americans would call "a back number" on this account. They are not themselves, but merely their ancestors' thoughts masquerading as their own. There is no initiative, no originality, but an automatic performance of mechanical thinking and acting. This need no longer be.

The early morning gives the best results, for a man's powers commence to wane as the morning passes. He needs the best attention he can give to this cultivation of all his faculties. The ordinary waking consciousness uses only the lower levels, as we may term them, of the mind. The higher respond only in perfect quietness, when the mind is turned in on itself. Do not be afraid of introspection turning to morbidness. The latter is a mental disease. You sit down with the quiet determination that no thoughts of anger, anxiety, worry or negative thought shall interfere with you, and aspiring for a few moments, as already advised, this will give place to a calm expectant waiting for light or expansion. You may sometimes have a pressing problem and require guidance. If the mind can be got into this quiescent mood and the problem gone over carefully, then the mind rendered as blank as possible without any undue straining for the solution, the way out will filter through into the mind. Sometimes these solutions come when one is engaged on quite other work, unexpectedly—it is usually termed an inspiration in such instances. You desire these flashes to be more common; you wish the feeling of satisfaction, of gladness, often of a state which words do not readily describe, to be your normal consciousness, because trouble, care, fear and all that makes for the darker side of existence is left behind. Every one has these moments—the joy of living best expresses them—and they can be made the daily companion instead of the fleeting visitor in our consciousness.

The cosmic influx is affecting many people who do not discern the source of their new sensations. It is constantly seeking new channels in which to express itself, and receptive minds give it best expression. The mind that is off at a tangent on the slightest provocation, that is hasty, has dislikes and aversions, is impulsive, capricious, subject to moods, acting on the surface, does not afford any conditions for the outpouring. Receptivity is of the highest importance, and only daily training can mould the thinking mechanism for this purpose. Take your weak points with you into these periods of meditation, and commence to build up their opposites, by dwelling upon the advantages which they would give you. Some students give two periods of twenty minutes each daily for the acquirement of mental power, and it is time well spent: if you cannot give this take at least ten minutes, and although you see no direct result you may take it on the highest authority that growth is taking place, and that it will be made manifest before long. Let the thought stimulate you that *you are harnessing yourself to one of the greatest forces in the universe, and that it may mean later a new life, a new world, here.*

LESSON VII. DIFFERENTIATION.

When a child is born there is one sense alone—what is sometimes termed massive, seen also in the lower animals. In fact, the lower down we go the more common is this mass of sensation. In the mineral kingdom we get the best example. The consciousness there

is dull, inert. There is life, certainly, as in everything else, but less responsive to the various stimuli as in man. In the lowest animal life—the amoeba—the sensation is a great mass: there is a movement outwards for food, a dim perception that food is needed for the continuance of life. In the plant we see a sensation developed for light, as well as for food, and in the higher plants a further sense is noticeable. In the new-born infant one sensation alone dominates the consciousness—that of hunger. For some time there is no Differentiation; then it begins to associate with hunger what it is that satisfies that hunger—the instrument, mother or nurse. So, later, when it begins to take notice, the sense of sight is developed, hearing also opens another channel, smell, touch and taste. Now grown people may be just like a baby: while they have not massive or group sensation, they have little beyond the five ordinary senses, hence they fail to differentiate between different sensations, or rates of vibrations, to be explicit. The more highly keyed we render ourselves, the more vibrations are we able to respond to, and the fuller life becomes. One hears people complain of the dull routine—“the daily round, the common task.” They do not realise they are in the midst of a marvellous, palpitating, vibrating world, pulsing with life in a myriad forms, which their eyes are not opened to see. A world which could not gratify the highest aspirations of its inhabitants would not be a very happy place, but the fact is quite the contrary. It is full of beauties, which are only revealed by the opening of newer senses, or the extension of the normal ones and the refining of the consciousness. We are not concerned for the moment, however, with psychic senses, like clairvoyance or psychometry, but rather with the expansion of the mentality, which will give us a clearer vision of the possibilities of man, and an inkling of his destiny. Too many persons imagine that if they only possess second-sight or one of the allied psychic powers they are on the high road to mastership. Nothing could be farther from the truth.

The obtaining of second-sight does not in the slightest augment mental powers, and it will be found that many clairvoyants are very illiterate, and of no particular width of mind. Every human being possesses the organs of clairvoyance, and he or she can develop these organs if desired, but there is no connection between them (the organs) and other parts of the mental mechanism. Psychic powers are rarely sought by those who wish to grow all round, and in the East where they are known by the name of the siddhis the neophyte is warned against acquiring them until he is morally strong, until, in fact, he is almost perfect in character.

Differentiation is ever an accompaniment of evolution, and as man grows he differentiates more and more. In proportion as he brings to bear more life force on each quality does he quicken and expand it, and the whole being vibrates at a more rapid rate. It is the perfection of the normal qualities or characteristics which permit the birth of new ones, and the regarding of life from an entirely new aspect; not that life itself changes in its facts, but that he is able to see under the surface, to see the motive, to understand the plan underlying it. In the Eastern scriptures, for instance, we are told that life is a song, despite all seeming to the contrary. How many Western writers take such a view? Scarcely one! The same world strikes every man differently because he is built differently, and scarcely one sees it aright, sees it in its true colours, because he is not a sufficiently sensitive instrument to do so. There is distortion somewhere in the images presented to him, and these distortions are not corrected until he has grown, until he has passed under this law of Differentiation.

This law of life, which enables new sensations to be sensed, new values to be appreciated, new beauties which have remained hidden, new vistas opening before one, an expansion of consciousness never dreamed of.

Expect this expansion; do not deem it impossible; do not take the commonplace view that because you may have reached thirty or sixty or more that your work here is over, that no changes can come about. "While I live I grow" must be one's motto; and this idea should be used upon daily, coupled with a strong desire that it shall be true, for a mere passive belief that there *may* be powers latent in man that *may* be aroused are not likely to carry one far in the direction of mental expansion. The belief that one has exhausted all Nature's inventiveness, enjoyed all her gifts, that she has no further pleasures in store for man, and that all one may look forward to is somewhere and some time far, far ahead, he will enjoy an ecstatic bliss in a heaven or paradise is not calculated to lead to the growth and development of the higher part of the nature. Here and now must those opportunities be furnished, but they can only be as a result of having exhausted, or rather, having fulfilled all those possibilities with which we have been endowed or cultivated for ourselves.

LESSON VIII. SUBCONSCIOUSNESS.

What factor is there of vaster importance in man's make up than the Subconsciousness? How much woe, how many sad hours, weary years, periods of storm and stress, sickness, no less than the whole gamut of pleasure and fleeting happiness which owe their existence to it? Unsuspected, unknown it has been the hand which has guided our ship of life, often against our will, at one moment steering us through seas of delicate shades of blue and green and scarcely rippled surface, at others among the breakers, the snarling white teeth that snap viciously as our craft enters their domain; anon our invisible pilot deliberately guides us on the rocks to be wrecked, for there is no morality about the Subconscious. It is blind to the good or bad; it is not concerned with the results of its action, but is mechanical, automatic, without passion or bias. We may consider the Subconscious as the storehouse of all we have ever thought. All that has affected the mental life or the emotions even (which eventually affect the mind in some degree however slight) sink down in the consciousness, the more solid part passing away and the dregs remaining.

Or one might regard the Subconscious as a phonograph record, on which are engraved every thought, every action which has entered the life of the individual, marked there for all time, ready to be reproduced once the necessary conditions have been provided. Away among the innumerable convolutions of the brain are treasured these records, added to every day of our lives piling up materials which should in the future be of immense service in helping us to avoid repeating mistakes, and showing other ways of reaching our goals.

The conservatism of Nature by which every atom must be used to the utmost is seen in heredity, in which our ancestors live again and again through us, automatically, it is true, to a great extent. Imagine, if you can, the long line of human beings of which you are a part, going back into the dim past, and the central motives and characteristics being welded together by you to-day. It has been estimated that if one's ancestors were placed two feet apart they would reach in a row round and round these islands, if all the animal ancestors were included that lived on this planet the millions of years before man appeared. The marvellous nature of man cannot be thoroughly understood, and

probably never will, and despite the desire so often well meant to show how simple everything in Nature really is, new knowledge only serves to show the greater ignorance lying ahead; the explanation of one mystery calls another into existence. What we can do is to add to our store of knowledge, ever advancing with the urge of evolution. The grand unfoldment of consciousness is ever opening new portals to greater power and expanded life.

It goes without saying there can scarcely be a moment of the waking life in which the mind is not acting. In fact, in sleep it is active, but not exactly in the same way that it is during waking hours. Much of this activity, however, is more or less on the surface, when it is not we term it the Subconscious, and the attributes of this subjective thought has one distinguishing quality: whatever belongs to it cannot be changed until it has worked itself out. With the objective thought this is quite different, for it is blown hither and thither, and is subject to the will, and other mental forces. Not so with the subjective.

The Subconscious is like the inevitable: what has taken place cannot be recalled by any power on earth; the past is irrevocable. In other words what passes into the subjective part of the mental cannot be altered. It thus becomes a two-edged tool; it may be our friend, and also our enemy. The Subconscious is blind, not being concerned, as we see, with right or wrong, but merely obeying the law of its being, giving back with the fidelity of a record whatever has been entrusted to it. It controls all the natural functions of the body, such as the beating of the heart, the respiration, circulation, digestion and assimilation, excretion, building up of tissue. All those tricks of body, mannerisms, movements which we make automatically, as walking, moving the arms as we walk, and many other similar motions which we perform involuntarily, that is, without the will coming into play, belong to its realm. It is habit, "second nature," what you will, so long as the will does not come into operation.

Many writers have been inclined to regard man as possessing two minds, the objective and the subjective, but a more rational view to take is to assume one mind with two aspects, just as magnet has two poles, each quite different from the other, but yet one in essence. The two-fold mind was useful in its way as a working hypothesis, and in multiple personality and cognate psychological phenomena this way of regarding it may be helpful, but for our purpose it is not necessary.

As the conscious mind is on the surface it is obvious that like the surface of a broad river it will be affected by every passing breeze, and as this subjective consciousness has behind it the force of millions of years, of tens of thousands of human beings, it is a vast dynamo, teeming with power and energy, vibrating at high rates, capable of great things if only understood and intelligently directed. If left to itself it works out the gist of what it has received in the past. If a man has been absorbed in a subject it will permeate his ordinary consciousness to such an extent that he will be incapable of thinking of anything else for many minutes together, and thus we have the enthusiast, the fanatic, the lop-sided person, who lacks balance. As the first sheep in a flock jumps at a certain place and every one which follows does the same though the obstacle may have been removed after the leader had passed, so men go on repeating the same thought or action through this invisible urge within, which is imperious, though automatic.

And yet it is as docile as a little child! It is just as capable of being trained as it, or as any animal may be trained. It may become our servant instead of our master. It is immaterial what we give it to do; it will be done.

To be continued.

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