

P.P. 1556ae

THE . . .

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, 52.

JANUARY, 1912.

5s. per annum, 6s. abroad.

CONTENTS:

STRAY THOUGHTS.

BOOKS AND REVIEWS.

NEO-ZOETISM (by A. Osborne Eaves) continued.

THE SECRET OF YOGA (by Leonard Treverill) continued.

THE NEW MAGIC (by A. Osborne Eaves) continued.

Stray Thoughts.

With the opening of another year will come to many a one the desire for a clearer understanding of his goal. Some words from Amiel's "Journal Intime" seem appropriate and may prove suggestive to some readers: "The only substance properly so called is the soul. What is all the rest? mere shadow, pretext, figure, symbol, or dream: Consciousness alone is immortal, positive, perfectly real. The world is but a firework, a sublime plantasmagoria, destined to cheer and form the soul. Consciousness is a universe and its sun is love. Reflection solves reverie and burns her delicate wings. That is why science does not make men, but merely entities and abstractions. Ah, let us feel, live and beware of too much analysis! Let us put spontaneity, *naivete* before reflection, experience before study; let us make life itself your study. Do not abandon yourself altogether to instinct or will; instinct is a siren, will a despot. Be neither the slave of your impulses and sensations of the moment, nor an abstract and general plan; be open to what life brings from within and without and welcome the unforeseen; but give to your life unity, and bring the unforeseen within the lines of your plan. Let what is natural in you raise itself to the level of the spiritual, and let the spiritual become once more natural. Thus will your development be harmonious"

Reference was made to Bergson in the last issue of the "Journal," and that writer has since become very popular in the Press of this country. English publishers are issuing his works in our own language, and there is no doubt the dissemination of his ideas, which are in line with many which are sneered at as "cheap sophistries" will reaffirm the fact of the treasures still unmined in the brain of man.

Books and Reviews.

SUCCESS AND HAPPINESS: HOW TO OBTAIN AND RETAIN THEM, is a book 92 pp., by B. F. Austin, B. A., containing 26 lessons on the subject, a lecture on "Happiness as a Fine Art." Commonsense and dignity pervade the book, which will be found a mine of information to

all seeking what everyone clamorously desires, generally with indifferent results. As the writer has been "from Poverty to Plenty twice" he is no mere theorist, and the path is clearly traced for the reader. It is cheap at 2s., free (The Austin Publishing Co., Rochester, New York).

THE MESSAGE OF THE NEW THOUGHT, by William Walker Atkinson, answers the questions as to what New Thought is, how it originated, what it does for one. The author considers it one of the best books he has written, so the reader will not be disappointed with it. (2s. 3d. free, Elizabeth Towne, Holyoke.)

THE MASTERY OF BEING. Under this title Mr. William Walker Atkinson has produced a useful book (4s. 9d., free), of 22 chapters. This is probably the most ambitious work he has attempted, seeing that he has brought logic to his aid in demonstrating, step by step, the inalienable kinship between God and man. The charge sometimes made that the new knowledge lacks proof and rationale can no longer be made. Every student and reader interested in New Thought should add this to his library. (E. Towne, Holyoke, Mass., U.S.A.)

The Lyceum World Xmas number contains a graphic account of a rescue made under the title of *The Horrors of the White Slave Traffic Exposed*. Good work is being done to lessen this great evil, whose ravages are so little suspected in this country. All interested in lecture work of any kind should send for a specimen copy to the Editor, Mr. Arthur E. Gringle Indianapolis, Ind., U.S.A.

The O. E. Library Critic. The last issue to hand of this bi-weekly, 2s. 2d. a year, reviews "Byways of Ghostland," an English work which has received considerable attention in our own country. They recommend the book to those "who want to pry into the astral, as a probable foretaste of what they will get." (The Oriental Esoteric Library, 1443, Q. Street, N. W., Washington, D.C., U.S.A.) There is a useful list of recent editions to occult in psychic books.

Mystic Light Library Bulletin also gives a capital list of useful works along similar lines, and a recent issue has an illuminative diagram on the relative permanency of the visible and invisible world; (illustrated by comparison with a stereopticon). The similarity of the caduceus of Mercury and the spirillae of the atom becomes very marked through the use of another diagram. (3½d. post free, monthly. Mystic Light Library Association, 49, John Street, New York, U.S.A.)

The Nautilus. The Xmas number is as bright and breezy as ever. Apart from the racy "Editorials by Elizabeth," Anne Warner contributes "The True Charity of Purpose Giving," Annie Rix Militz continues her lectures on "The Renewal of the Body"; and Emma Wheeler Wilcox has something to say on "The Law of Karma"; and William Walker Atkinson on "Will Training." Many more pages are filled with thought-provocative matter. (7d. post free, E. Towne, Holyoke, Mass.)

Now, a Journal of Affirmation, continues its optimistic course, radiating brightness and happiness along its path, and the articles on soul culture, psychometry, inspiration, spiritual healing, mental science, and suggestion make it a valuable companion. (6d. post free, Henry Harrison Brown, Glenwood, Santa Cruz Mountains, Mass, U.S.A.)

Health Culture had a thoughtful article I rely on the mental attitude in acquiring health, by Dr. J. Ford Johnston (fully established by psychology now), who emphasises the truth that the subconscious absolutely controls the body, and that the conscious mind commands the subconscious. The reader is advised to pay attention to what some call inspiration, others judgment, as to what one feels, and with this obeying of the instinct evils may be avoided. (7½d. copy, Health Culture Co., 1133, Broadway, New York.)



same space at the same time has been that of a pint of water, which has within it the same quantity of air. Within the pint of air there is a pint of ether, so that we have three pints of matter in varying form, all distinct from each other. The more highly organised, or complex, nearly invariably controls the less complex, so the seat of all feeling—the astral—is a duplicate of the physical, so far as shape is concerned, permeating it and being of finer matter, and it is more easily acted upon, or moved, as it were. It has a consciousness like the cells, and like them it has an evolution of its own. It is subservient to the mind, which is superior to it, except in the case of purely animal man, where it rules the reason. Even in the average man it asserts itself from time to time, and often gains the ascendancy. Many a man will do an action which he feels within himself to be wrong, yet he feels impelled to do it, and the moment afterwards he regrets that he “gave way.” The “giving way” is to this astral, which has its own wants, and these run counter to the man’s, when the man has arisen above the caprice of likes and dislikes.

LESSON XV.

In the East this subtle envelope is known as the *Linga Sharira*, and sometimes translated as the *Desire Elemental*. As has been said its path is not that of man’s. Man is evolving from the material towards a perfection of every vehicle. The evolution of the lower vehicle—lower in the sense of not possessing reasoning and intuitional faculties—is served by its experiencing repeated contacts with the purely physical. It is closely allied to the animal in its tastes, and therefore when a man wallows in bestiality the *Desire Elemental* is delighted. In fact, where there is “feeling” of any kind it is in its element. Excitement, heat, anger, the spirit of strife, gluttony, are all phases it revels in. We often hear a man speak of committing an act “in the heat of the moment,” which he bitterly regrets. Often a man when losing his temper all at once he feels sweep over him of what most folks would call a “wave of passion,” which is merely an activity of the *Desire Elemental*. The day is not far distant when we shall be able to photograph it. So far a few emanations of a slightly less physical character than the purely physical have been photographed. Rays invisible to normal eyesight have been photographed by special apparatus, such as the well-known X and N rays. The next will be astral rays, which many people are familiar with. They flash forth like a flame leaping from living coal, or a flash of lightning.

Everyone who wishes to enjoy perfect health must bear the above in mind, and study some of the laws relating to the *Desire Elemental*, if he would rank among those immune from the attacks of sickness.

Probably the worst cases of ill-health are those which have their origin in nervous or psychic causes. It is those which puzzle and almost defy the most intelligent physician. There is a very large class of people, found chiefly among the middle class and monied persons who are always more or less in ill-health. They travel from one foreign spa to another in search of health, which they never find. They display no marked symptoms of there being anything wrong, yet they are never really healthy.

There is no doubt in these cases that the astral is being acted upon in the manner related in the last part of this Course. The subject was not then exhausted, but a little more attention can be devoted to it now, as we have dealt fully with the purely physical and mental aspects of health. Sufficient was then said to show some of the dangers which surrounded people under certain conditions. In pur-

suance of this subject, then, it should be noted that vitality, which is manufactured by all human beings according to their needs from the Prana, which permeates space, is absorbed by the leakage which occurs when those deficient in vitality are brought into contact with people who have a faculty for parting with it easily. It was not stated at the time that promiscuous mixing with people by those who are at all sensitive should be avoided until they have learned to manufacture their vitality as they require it. The breathing exercises, the tensing exercises, and the other instructions already given should enable more vitality to be obtained from the Prana and stored for future needs. The mental attitude, with the constant affirmations would supplement the above. At the same time no unnecessary risks should be run. Frequently after being run down like an electric battery, for no apparent cause, it will be found that vitality has been withdrawn by some one, and that person should be avoided until the system has been rendered vampire-proof. It is at such moments that the Desire Elemental belonging to a body which has no longer any use for it, i.e. one who has just died, often seeks to prolong its existence by attaching itself to a living being whose magnetism is of a similar character to its late owner's. It has, of course, the legitimate Desire Elemental to deal with, but this vehicle is not always able to cope with the intruder, because there is a remnant of the intelligence left with the discarnate entity, and this takes the place of a brain. Every inch of the Elemental's body is fitted with minute suckers, and these cling round the body of the individual from whom they seek to extract nourishment. Protecting shells may be formed by thought which will frequently repel all attacks, but in many cases, if one feels oneself subject to these onslaughts a small quantity of vitriolic acid should be placed in the room. This substance acts in a very prejudicial manner on the astral entity. It should be done very gradually as it would be just as unwise to try and cast this invisible octopus off as it would be to try and tear a number of leeches off once they had fastened. A few days should rid one of the obnoxious visitor. In some cases there is a liability to damage one's own Desire Elemental, but this is not so material. Of course, it is necessary, as by its means we are enabled to contact impressions. If there were no astral then we should eat food to nourish the body yet derive not the slightest enjoyment or pleasure from the action. There would be thought alone, not feeling, without an astral body, hence it has its use, but in the vast majority of cases it is the master, not the servant. The writer frequently receives letters from those who have fallen victims to astral influences, and those cases are more widespread than it seems.

LESSON XVI.

This system would be incomplete without reference to a method of restoring health which has but one drawback—it requires outside help.

The importance of the nervous system is universally acknowledged, but its connection with disease has not been admitted, as modern research now shows to be the case. Telegraph and telephone wires where laid very close together may in a storm get entangled, and, as a result, the connection is spoilt. In the same way the wires of the body—the nerves, that is,—as they radiate from the spinal column are interfered with by several means. Often the spine itself is not straight—few people have a straight backbone—and as a result the nerve currents cannot pass freely along the nerves. The parts along which the nerves pass are then thrown into disharmony, and disease is the result. Then too, the nerves get into knots at different points, and

wherever this is the case ill-health must follow. These tangled nerves must be straightened somehow. Masseurs understand this, for spinal treatment is a special feature with many. They manipulate close to the spine, each side, with a peculiar twisting movement of the thumb. Thus the pressure on the veins, arteries, nerves or ducts of the body, with which the functions of digestion, respiration, motion, sensation, assimilation are concerned, prevents the proper carrying out of each process.

The chief part with which we are concerned, then, is the spinal cord. We may term it the life centre, because from it is distributed to every part of the system the Prana, which have been specialised for the purpose. Where little knots are found—and the touch will become more sensitive as the operator proceeds—the nerve current has been shut off, and the corresponding part starved, bringing disease to the organ or part, as the case may be. Slight pressure on such knots will sometimes cause pain, showing that the real root of the trouble has been reached.

The following table of nerves should be copied out for reference :

- 1st, 2nd, 3rd, dorsal, heart.
- 1st, 2nd, 3rd, 4th, 5th, dorsal, lungs.
- 6th to 9th dorsal, stomach.
- 9th to 12th dorsal, intestines down to upper portion of the rectum.
- 2nd to 4th sacral, rectum.
- 7th to 10th dorsal, liver and gall, bladder.
- 10th to 12th dorsal, kidney and urcter.
- 2nd to 4th sacral, neck of bladder.
- 11th and 12th dorsal, and first, 2nd, 3rd, and 5th, lumbar, prostrate.
- 10th, dorsal, testes or overy.
- 11th and 12th dorsal, appendages, etc.

Any text book on physiology will show the location of these nerves.

Now supposing there is any trouble in any of the following parts look carefully at the centre corresponding to the part, noting if there is any accumulation, or slight rising, or lesions :

- Pharynx, larynx, and tonsils—Second and third cervical.
- Thyroid gland—Fifth, sixth and seventh cervical and first dorsal.
- Arm—Fifth, sixth, seventh and eighth cervical and first dorsal.
- Lungs and Bronchi—Second to eighth dorsal.
- Heart—Second to fifth dorsal ; also middle of cervical region.
- Stomach—Third to eighth dorsal.
- Liver—Ninth to tenth dorsal.
- Spleen—Eighth to eleventh dorsal.
- Duodenum—Sixth to tenth dorsal.
- Jejunum and Ileum—Lower dorsal and lumbar.
- Colon—Second to fifth lumbar.
- Rectum—Second to 5th lumber; sacral; also third and fourth dorsal.
- Uterus—Second to fifth lumber; ninth and tenth dorsal.
- Genitals, generally—Second to fifth lumbar.
- Bladder—Second, third and fourth sacral.
- Sphincter Ani—Fifth sacral.

There are two classes of movements, active and passive. The former are produced by movements on the part of the operator and resistance on the part of the patient. Passive movements are those

produced by the operator alone.

These movements are known under the names of rotation, flexion and extension, separating and closing, and joint stretching. The rotatory movement is, as its name indicates, a moving round in a circle, or as far as this is practicable of a limb. In the case of the arms, they are moved backwards and forwards from the forearm, below the shoulder, or when necessary, the whole arm from the shoulder may be rotated. The hand may be rotated from side to side, and the leg is rotated by placing the patient on his back, putting one hand on the sole of the foot. The other is placed under the knee, when the leg is raised, and rotate the leg from the hip outwards. To rotate the head take hold of the forehead with one hand and place the other behind, the patient lying in a recumbent position, and turn slowly from side to side. To rotate the body let him sit, then stand behind, place the right hand on the shoulder blade, the left hand on the left side of the chest. Now rotate by pushing the right side forward with the right hand and drawing the left side backward with the left hand. Then reverse the position of the hands and rotate the body in the opposite direction.

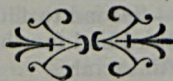
Flexing and extending a limb does not differ much from rotation, only there is a slight stretching.

The leg, arm, toe and fingers may be stretched by an elastic pull, not a jerk. Pull gently, yet firmly. Muscle stretching and mechanical stretching have become very popular since the Neo-Zoetic system was introduced, not only height being increased by their means, but obstructions and congestions being removed thereby.

Compressing and grasping, or pressing the tissues and muscles, called kneading, is also helpful in removing congestions. It is unlike rubbing, inasmuch as the flesh is held and the hand does not pass over the surface as in the other cases. This kneading resembles pinching, but the percussion, or side of the hand is employed together with the cushions of the fingers and ball of the thumb. Vibration, by means of rapid light blows first with one hand and then with the other, are also efficacious where there is pain, and forms a contrast to methods already given.

Colour plays an important part in health, as the author pointed out a few years ago in his book "The Colour Cure." Since then chromopathy has been largely employed at home and on the continent, with marked beneficial effects. People of a melancholy temperament should paper their rooms with warm tints, pink or scarlet, clothing of a similar type being used as much as possible, but under-clothing being sometimes impregnated with poisonous dyes should be avoided. People who have too much blood, or suffer from inflammatory diseases, should, on the contrary, surround themselves with blue, introducing this colour into their garments as much as possible. Tints will differ according to the temperament.

A careful study of the system as it has been laid down will undoubtedly bring health to everyone who intelligently follows it. If at any time the student desires further elucidation the writer will be happy to give it to the best of his ability.



some manner that shall enable it to produce practical results, than to leave it to be inferred that, if not stuffed out like a candle, a "condition of total cessation of changes" will, at some more or less remote period, put an end to the production of effects.

One cannot help thinking that it was part of the intention of Kapila by showing, as he has done in this system, the limits of material speculation, ending in a sort of universal deadlock, to furnish a powerful negative argument in favour of the teachings of the scriptures. He seems to have tried to go to the very end of rational inference, based on observation, to prove that the ultimate truths which are the underlying basis of all things and the real springs of the universe, are only to be reached by ascending to higher grades of consciousness, and unless one can transcend the ordinary modes of thought, and rise into the region of occultism, it is hopeless to try to understand the real nature of things as they are, while at the same time, by the systematic working out of this theory, he provides a valuable means of mental discipline, and to no man is such discipline more necessary than to the genuine occultist.

We now turn to the Yoga system. The word Yoga means either "union" or "concentration." It is used in the latter sense by Patanjali. In his commentary on Bhagavad Gita, Sankaracharya seems to use the word as signifying perfect equal-mindedness, resulting from the realisation of the union of the *jivatma* or individualized *atma* with the supreme *atma*.

The Yoga is sometimes called Sankhya-pravachana, because it forms a sort of supplement to the Sankhya system. There is indeed no contradiction between the two systems. Sankhya may be called the theoretical and Yoga the practical aspect of one and the same school of philosophy.

The manner in which concentration may be effected is laid down in the Yoga philosophy; but unless a man is versed in the knowledge of the true realities, he has nothing on which to focus his concentration. In this way the Sankhya system is a necessary preliminary to the Yoga. Although a man may be able to gain some sort of concentration without true knowledge, he cannot, without true knowledge, so separate himself from the matter as to utterly destroy the miseries of existence. Thus these two are considered to form together one and the same system of philosophy.

In Bhagavad Gita, Ch. v, verses 4 and 5, it is said that the ignorant look upon Sankhya and Yoga as two separate systems, but not so the wise. In the same chapter it is further said that he who looks upon Sankhya and Yoga as identical will be able to perceive everything. Again, in the Swetawatra Upanishad Ch. VI, the knowledge of the Supreme spirit is said to be attainable through Sankhya and Yoga, therefore it is evidently considered that the two systems did not contradict one another.

The original founder of the Yoga system is said to have been Hiranyagarbha, a great Rishi mentioned in the Puranas. In his commentary on Ch. II, V 33, of the Brahma Sutras, Sri Sankaracharya quotes a Yoga aphorism which may have formed part of the original work of Hiranyagarbha—at least it does not appear in Patanjali. It is to the effect that Yoga is the means of true knowledge, whereas Patanjali says that concentration of the mind is Yoga. Again, in the Vishnu Purana, two verses are quoted as being by Hiranyagarbha. The book itself however seems to have been lost. At the present day our only authority is Patanjali's system of Yoga philosophy.

Patanjali's work consist of four chapters. (१) On Samadhi,

(contemplation or concentration of thought). (2) On the means of obtaining the same. (3) On transcendental powers acquired by the same. (4) On Kaivalya or the ecstatic abstraction of the soul.

By the term *Yoganushasam*, applied to his work in the introduction to the same, it is plain that Patanjali only claimed to be the expounder of some previously existing body of doctrine. Vyasadeva, the commentator on Patanjali, makes a statement to the same effect.

The system of Patanjali is theistic. He admits the existence of *Iswara*, though not in the exact sense of the Vedanta. He says that whoever has become free from all grief and sorrow, all actions, all results and all *ashaya* is *Purusha*. *Iswara* was never subject to these pains and limitations. Patanjali relies on the scriptures for proving the existence of *Iswara* or the *Purusha*. He calls *purusha* any being who has freed himself from the bonds of existence, and *Iswara* is the first *Purusha* among many *Purushas*. In this way he tries to reconcile the scriptural doctrines with the teachings of *Kapila*, and, as we have already seen, *Kapila* wholly excluded *Iswara* from his system, though he nowhere actually denies the existence of *Iswara*, but rather takes up an agnostic attitude regarding its existence.

The Yoga system, according to Patanjali's version thereof, is a detailed treatise on concentration and its practical applications.

Although he quotes the scriptures when establishing the existence of *Iswara*, Patanjali condemns sacrifice in spite of the vedic injunctions regarding the offering of sacrifices for the satisfaction of the various deities. He lays great stress on *ahimsa*—the prohibition of life.

Some Europeans think that Patanjali's system was called into influence as a result of the teaching of Buddha. This seems probably because Patanjali seems to have lived after Buddha.

We do not know much about who Patanjali really was. We do not know whether he was the real author of the *Mahabhashya*, though his name is generally connected with that work. Some say he was a native of *Illabhartavarshya*, which may be considered a part of what is now the Gobi desert, or some other region in Central Asia beyond the Himalayas. To this effect a verse is quoted from the *Padmapurana*. According to the commentators of *Mahabhashya*, it would seem that this work was, in their opinion, by the same author as the *Yoga Sutras*. If this is correct Patanjali must have lived about the time of the invasion of India by either the Greeks or the Persians. The *Mahabhashya* gives internal evidence that its writer was an eye-witness of a certain foreign invasion of India, for, in the third chapter, such an event is spoken of in the course of some of his illustrations to the grammatical rules. Unless he had himself been an eye-witness of some such invasion, he could not have used the expressions in which we find the event described.

He only speaks of one *Yavana* invasion, and it is impossible to tell whether Persian or Grecian is meant. The term *Yavana* does not merely mean "Greek," but applies to the Western nations generally. *Goldstucker* thinks the *Yavana* mentioned by Patanjali is Grecian; others think it merely denotes some foreign nation. Supposing, however, that the invasion referred to is the latest which took place, we still cannot fix the date of Patanjali at later than 300 B.C. His aphorisms are not quoted either by *Sankaracharya* or *Ramanujacharya*.

There is a commentary on Patanjali by *Vyasadeva*. Some have thought this *Vyasa* to be the same as *Vedavyasa*, the writer of the *Mahabharata*, but this is impossible, because in all probability, *Vedavyasa* lived long before Patanjali. The style of the commentary shows, however that it cannot be very modern. Another commentary

on the Yoga Sutras was written by Bhojadeva who lived in the tenth or eleventh century. The commentary of Vyasadeva has also been annotated by Vachaspatimisra.

There is another work on Yoga by Yagnavalkhya, called Yagnavalkhya Gita, by the author of the Smriti.

Yagnavalkhya says in the third Adhaya of his Smriti (on which the commentary of Vignaneshwara or Mitakahara is well-known), that the system of Yoga philosophy taught by him should be studied by a student of Yoga, Vachaspatimira, a commentator on the Commentary of Sankharacharya on Brahma Sutras, quotes another Sutras from the Yoga philosophy by a Rishi called Varshaganya, but the latter work is not known to exist at present.

Again, there are numerous works called Hatapradipika by various authors, especially Matsyindrantha, Adhinatha and Gorakshanatha, who are said to have been great adepts. Some Bairagis indeed say that the last named is still alive, and lives in a cave in the Himalayas, where some Bairagis have seen him in the physical body. The followers of these works are called Nathi Sampradayis in the north, where they form peculiar sects.

The work called Yogavasishtis is considered by modern scholars the best work on Yoga philosophy. Some attribute it to Vedavyasa, but evidence is wanting to support this claim. It is used by many Vedantins to reconcile the Vedanta with the Yoga system.

Sankaracharya did not contradict the main tenets of the Yoga system. He even wrote a book called Yogataravalli in verse. His main point of disagreement is that he considers Brahman as the universal first cause, where the Yoga system says the first cause is Prakriti, and in his commentary on the second chapter of Brahma Sutras, he asserts that the knowledge derived from the Yoga independent of that gained from the study of the Vedanta, is not sufficient to attain moksha or release. The Yoga system makes Iswara the instrumental cause. In the second chapter of Brahma Sutras the author only differs from the Yoga system on the point just mentioned, as shown by Commentary of Sankaracharya. He further adds that the system of Yoga philosophy, as taught by philosophers, treats of the means of the true perception of Parabrahm. In the third chapter of Brahma Sutras, Vedavyasa gives several details respecting the Yoga system as a means of means of acquiring *upasana* or branches of knowledge, showing that the Vedanta requires Yoga as an adjunct. Without the application of the Yoga system, the *upasanas* or *vidvas* prescribed in the Vedanta in the Upanishads as well as in the third chapter of Brahma Sutras, could not be practised at all. The knowledge of Yoga is essential for the liberation from bondage—says the Swetaswatara Upanishad.

The Yoga philosophy is not only a system of mental philosophy but it is also a scientific exposition. This system was already known to Vedic sages, for we find that several Upanishads teach it. Manu again speaks highly of the benefits of Yoga as the highest *dharma*, by the practice of which the true knowledge of self may be obtained.

Yagnavalkhya gives details respecting the relations of the true self and the physical body, and explains how one should centre his mind on the former, in the third chapter of his work. He says, whoever wants to practise Yoga should read my work on Yoga. So several authors of Smritis speak of the Yoga system in scattered passages up and down their works.

The Puranas, especially the Vishnupurana, speak of the necessity of Yoga, and the superiority of that system. It is the only means of moksha. The *tantras* or *agamas* of the Vaishnavas and Saivas extended

the Yoga system. Each tantra contains four portions. The first teaches the manner in which temples are to be erected, how the images are to be placed, and so on. The second treats on the knowledge of realities. The third sets forth how the ceremonies laid down in the Vedas are to be observed, and the last part teaches the practice and advantage of concentration on a point.

In the Pancharathagama we have 108 sanhitas, each containing these four portions, the fourth teaching the complete system of Yoga. In the same way the Shaivatantras, twenty-eight in number, treat the same subject, so also the sixty-four Shakti tantras, and in these Yoga is divided into Rāj, Mantra, Laya and Hathayoga. The Bhagavad Gita again divides Yoga into the three, Karmayoga, Gnana-yoga and Bhaktiyoga.

It does not seem necessary to go into an enumeration of the various miraculous powers that may be attained by one who practises Yoga. These are familiar by name to most of us, or at least there are easily to be found in the various books on the subject. What seems much more to our present purpose is to try and discover the principles that underlie the doctrines of Yoga, for to the majority of us, a knowledge of these principles is likely to be far more useful than a description of miraculous powers, which perhaps not one man in ten thousand may be capable of attaining.

The true great meanings of the word Yoga are, as we have seen, concentration and union, and it is from these two points of view that Yoga is most conveniently considered. Concentration in the sense of Yoga, means the bringing all our energies to one common point. The advantage of this is sufficiently obvious. We all know how important it is, when we are engaged in some important action, to give our whole minds to the subject before us. In reading a serious book we must know how to keep our attention fixed, for if the mind is allowed to wander we lose the thread of the argument and are unable to properly understand what we are reading. Thus the Yoga system furnishes us with a number of different exercises which teaches us to fix our minds on any given point. But this concentration implies two things—we must not only positively fix our minds, but at the same time take care that all other disturbing influences shall exercise no action on us. To this end the Yogi is recommended to resort to a quiet place where he is likely to be undisturbed. Again, the natural actions of the body are liable to interfere with the action of the mind; thus it is not good to attempt difficult mental work just after meals when all our energies are employed in digesting our food. Certain bodily positions too are more conducive to meditation than others. One cannot think very deeply on metaphysical problems when one is moving about, and so the first thing is to keep still. The next point is to remain during meditation in such a position that the bodily organs shall have full play and not be impeded in their action, and at the same time we should be in a position in which we feel that the body, by being to some extent braced up, is more or less under command. Hence Yoga prescribes various postures to be used by the disciple, some of which have also as their object the more complete exercise of certain generally unused muscles of the body. Concentration implies command of the mind, and we find that this is assisted by a feeling of command over the body rather than by entirely abandoning the latter to repose, as in sealing ourselves to go to sleep. But there is another and a higher sense in which the word concentration may be used, and that is the concentration of a life's attention on a life's work. The one great characteristic of mundane existence is its changefulness, and the

It is this adaptibility of the subjective which is one of its most valuable features. Nothing is too difficult for it, providing it has time given to accomplish the end in view, and that the end is in accordance with natural law so far as we know. One reason why it will not produce results outside Nature is that it is the expression of Law, and all law is harmony, or evolution; Nature is only another name for law, so that we should not look for a reversal of law by a big factor in Nature. By its very existence the Subconscious must be the embodiment of Law, and thus it works invariably along well recognised and definite lines. Exception may be taken to this when it is said that the ills we suffer from are produced by the Subconscious, but when we say "produced" it must be understood that the ills, and, in fact, *everything* happening from that region an *effect*, not a cause. The causes are in the realm of the conscious, for there lies the power of choice. Besides, these effects we term "ills" are teachers, showing how we have made our mistakes and warning us not to repeat them.

It follows that the currents being stronger in the realm of the Subconscious than in that of the conscious what is placed in it grows at a rate far beyond what it would in the lower aspect of the mind. For one thing a seed so planted is not liable to the distracting elements, which incessantly play upon the everyday mind. While all real growth, all real power, all real progress and advancement is made in the "Silence," it is nurtured, strengthened and perfected before it manifests in the plane of action. It emerges from the depths of mind armoured and rendered impregnable to any assaults it may meet in the world of action. Again, the seed so implanted may belong to that class which is negative, which throws the progress of the man backwards, and that seed will fructify, and have more power than it would possess were its genesis in the outer or lower consciousness. For all the food, all the ideal conditions of growth, of development and perfection are in the Subconscious. Just as the sun shines on good and bad equally so does the Subconscious extend no preference to the class of thought placed in its charge.

Having regard to what has been said above the conclusion is forced upon us that all undesirable conditions in our life have their root in this vast region of the mind. Weakness, disease, poverty, failure, mental incapacity, bad temper, so-called vices, the growing old habit have their origin here. Science recognises this now, and seeks to remedy the state of things by auto-suggestion and other methods connected with experimental psychology. It sees that ideas which come into the mind in a condition like the potter's clay, perfectly plastic, which can be moulded into any shape at the will of the individual is put into the oven (the Subconscious) and there hardened gradually. In course of time it becomes as stone; it cannot be altered easily, and the man recognises readily that he has fashioned himself, just as he is, a bundle of contradictions with the possibilities of a God. Science dimly perceives that he possesses a solvent which can by an alchemical process slowly soften the original vessel, or form, and bring it back into its former plasticity. This mental alchemy is the New Magic, for where the old acted on the object without the attitude of the man remaining as heretofore the new acts on the man himself. Read the previous lesson, and points which may have had little meaning will convey clearer conceptions, and Lessons to follow will further clarify and aid.

LESSON IX.
ITS EDUCATION.

The two-fold nature of everything is now well-known. It is difficult to conceive anything which does not come under this category. Rest—motion, ebb—flow, male—female, spirit—matter, beginning—end, good—bad, hot—cold, light—dark, short—long, thick—thin, day—night, dry—wet. In other words, every form of matter has two aspects, one complementary of the other, starting from the molecule which is positive on one side and negative on the other. The reason of this twofold arrangement is that difference is an integral part of Nature. If we had no difference we should have no manifestation, no life, in fact. Sameness is impossible, therefore the tiniest manifestation of the Universe exhibits this characteristic of a twofold aspect. There is no getting away from it, whatever standpoint is taken, and the practical upshot of it for students is that the subconscious has its complement—the conscious, which means that every thought, every faculty, every feeling, every emotion, has its subjective as well as its objective side.

You may compare your body to an army, an army of little organisms, and these tiny beings (for they each possess a consciousness of their own, biology and microscopy having given us wonderful pictures of the life of these corpuscles), these minute points of consciousness are amenable to a central authority—the Subconscious. They carry on their work under its general supervision, little points being left to themselves.

They are also amenable to thought when it is directed to them and also will, best left alone they simply carry out the commands of the Subconscious. We may consider people are nominally in a negative condition when they respond to the Subconscious, un-influenced by the objective mind.

The aim of the student is to change them into a positive condition, and they may be made thus by the proper means. These means constitute the laws of the Subconscious. One of the most important of these laws is that a proper connection must be made between the two aspects of the mental region. The two aspects do join, as a matter of fact, but somewhat in the manner that water and oil in one vessel do: though physically touching each other they do not blend. There are conditions of mind in which the lower does not affect the higher, and the desideratum to be attained is the conscious union of the two. When such an event takes place any instruction, wish, desire, will be acted upon. By "conscious union" is meant a knowledge in the ordinary everyday consciousness that it is entering a state or realm of mind entirely different from that contacted ordinarily. It is difficult to put the effect of that union into words, but the conditions necessary to bring it about are clear.

First there must exist in the mind a clear picture of what is wanted. The imagination must be invoked, and those who have the manual "Imagination: the Magician" will note what is said there. It would be well, in fact, to peruse it with attention. Early attempts to image are frequently attended by abnormal activity of the mind, and this is quite useless for our purpose. The attempt to reduce the mind to a calm, peaceful state will need some practice, but it can be done, however unruly it may be with some persons. There is nothing remarkable about the difficulty. It has never been trained to do such a thing before, and anything new is always more or less difficult to accomplish.

The union will now take place almost automatically, but it will be hastened by desire for the consummation of the goal. This desire

must have in it the conviction that the end will be achieved, as otherwise it is weakened, once the feeling of hope without expectancy is allowed to enter into the consciousness, a point fully considered in some of my writings, and which therefore need not be enlarged upon here. Its importance, however, needs emphasis.

Press firmly, but gently upon the Subconscious what it is that is needed to be done, and then endeavour to make the mind passive, to switch it off altogether. It may be trusted to make the impression, and this impression will work out in the character. Traits will thus be modified; weak ones will disappear, those which make for the strengthening of character will be augmented, and a new sense will be added. New feelings will be experienced, a feeling of power absent before, a sense of calmness, confidence, a conviction that the future is in our own hands, that all is well with us, that whatever plans we initiate we shall be able to carry through perfectly. We shall never revert to the old states of mind when we know that the Subconscious is waiting like a spider in his lair waiting to seize on the unwary thought and mood; thus will we educate Subconscious. And year by year, as we realise more fully what it is we really desire to enable us to live the life we wish we shall be able to incorporate with the Subconscious, knowing that it will become part of our being.

LESSON X. THE MAGIC MOOD.

It seems strange that the importance of moods should have been so long neglected. Mood's re-act upon ones thoughts, modify or entirely change one's actions, purposes and even goals. Moods are often looked upon as desirable attributes in character, as they leaven and give variety. Many people regard them as quite natural, and even when unlovely as so inherent that they cannot be banished. Neither view is correct. Moods are useless to the man who would advance; if he is at the mercy of moods, which may be compared and the winds that will stir into tempestuous commotion the most placid sea, then he has no stability, and without stability there is no progress. Moods are more closely related to the emotions than the mind, and the emotions are lower in the scale of evolution. Emotions are concerned with the sympathetic system, which reached its highest point in the past, being essentially attributes of the animal Kingdom.

The present evolution is concerned with the cerebro-spinal system, because the possibilities of the mind are only in course of becoming, whereas those of the sympathetic system have been exhausted. The Vedāntin speaks of the "Self working in the manomayakosha, or the sheath composed of the lower mind, emotions and passions." When more is known of the mechanism of consciousness, then the synchronising of man's vehicles will be better understood and appreciated.

Feelings, which in European psychology are classified with emotions and sensations, and considered as one section of the mind, are like all other forms of consciousness, a mass of vibrations. A wireless telegraphic instrument is so constructed that it can be surrounded by innumerable vibrations, and yet remain unaffected by them if none of the instruments emitting them are not "keyed" up to the exact wire-length. A mood, in the same way, will respond readily to any mood which is composed of the same vibration, and while speaking of vibration, it should be noted that those relating to the emotions are coarsest and slowest, whilst the finest and most rapid are concerned with the mind—with thought.

Love, in its purest form, may be regarded as an emotion, but it differs from a mood in the character of its vibrations, and blends with the mind in a different manner. It may therefore be excluded for the moment from the category of moods. That exceedingly rare combination in which one is strong yet tender offers an example of the goal which the man who would be a helper of his fellows must attain to.

Moods, however, are fatal to such a combination. A man may be either at a given moment according to circumstances, but he is then the creature of caprice, in a word, he is the victim of moods. The making of a man aims at the utter exclusion of every trait which is not under entire control, that is not self-initiated. It is not often recognised that we are moved from without, that what we regard as springing from our own volition is in truth but the spur applied from outside.

And it is here that we encounter the secret of the mastery of circumstances, which is a planning of all we will do and proceeding to carry it out. This could always be done were the thinking of a man co-ordinated, that is, if he saw only the nearest thing which lay ahead and did not attempt to carry out schemes which embodied factors as yet beyond his understanding, precluded from his grasp because he has not as yet *grown* up to them. Any problem, no matter what it be, which contains inherent in it steps which have not been trodden, principles or aspects which have not been fully assimilated becomes a governing circumstance in the life; it is a veritable Fate, but note that it is created by the man himself. This was recognised thousands of years ago in the East, and rather than risk creating adverse circumstances men endeavoured to evade the difficulty by withdrawing themselves from all activities. The Lord Buddha reminded them that action was necessary to evolution, however, and the reminder is as essential to-day, though the tendency to seek the shelter of the cloister is not as strong as it was a few centuries ago.

Moods determine destiny without a doubt, and the mind must be made up that it will only tolerate those moods which it initiates itself. Seeing that any state of mind may be called into existence by anyone and occupy the field of consciousness just as long as the one pleases each may construct the Magic Mood.

In this Mood the mind drops all ordinary phases of thought, ignores all those aspects of consciousness which are taken for granted as being real and natural by the bulk of people. The Magic Mood will take no note of the sad, the evil, the critical; it will be positive, constructive; it will determine that what has been regarded as distasteful, that what was avoided as unsuitable, as difficult, as too high, too advanced, shall be the dominating phase of consciousness when and where the will wishes.

To reach this point the mind must be sure that such a mood is desirable; it must realise clearly and thoroughly that it is because of the effect which environment has upon the mind that happiness and unhappiness are caused; that these things are the result of moods, or states of mind.

One of the puzzles which obsess the beginner in the new knowledge is they do not see the connection with things and themselves. They do not understand how concrete objects which they desire should come to them as though these inanimate articles had volition and a power of response. They distrust themselves as possessing any other powers or abilities than their fellows have. The explanation is that immediately they organise their thought so that it can only look at things in a constructive light, only see the possibilities of things and not attributes

which they do not really have, purely imaginary phases given them, then they regard things in quite a new light. It must be said that the mind makes the owner another man utterly. So the old shortcomings of the individual have been extirpated, thoroughly rooted out. The man belongs to the class of those "who can and will." Yesterday they dared hardly raise their eyes to the coveted positions they silently longed to occupy; they saw not the remotest likelihood of ever being able to call their own those things which would minister to their happiness. To-day it is all changed. They are in possession of the secret. They are in the ranks of the successful and feel their kinship with them because they no longer know how to be otherwise. Things seem to gravitate towards them; they claim their own now, because they have become conquerors of all outside themselves. This is truly magic: they have transmuted their Mood—their mind; they have acquired the Magic Mood which is forever filled with a divine ecstasy, with a confidence and faith born of certainty in the Law, that whatever be the goal in view they can possess it.

LESSON XI. GREATNESS.

It has been assumed until recently that greatness was a gift; some thought that it was passed in from one to another through heredity. Genius was explained by ancestral traits, it was hereditary yet it has broken out in most unexpected places. Birth and education have had little to do with it. It has been assumed that whatever brain a man was born with was limited in various ways. Experimental psychology has proved this to be anything but true, and greatness is now seen to be possible to all who care to tread the path.

The elements of Greatness are the prerogative of no one class, no one individual. To be great is the natural evolution of every man, for whether he elects to be great or not Nature will make him so some day. It is the outcome of the scheme of the universe, and reserved for man alone, because no form of life below him contains within itself potentialities. The brain of the minor forms of existence gives no evidence of higher development. All the possibilities belonging to any animal are expressed by its organs; its bodily form defines its limitations. Man marks a radical departure, and only by becoming great does he fulfil the law of his being. He represents the whole of the past ages; he is the epitome of manifestation, but as manifestation never ceases he bodies forth in himself the ever-becoming universe. As George du Maurier says: "The whole cosmos is in a man's brain." Greatness is therefore there, coiled up, as it were, but Nature never provides things for which there is no use, and unless a man clearly understands the use of Greatness, its purpose, the part it plays in life he will not be a participant in it. In other words, unless a man have within himself a desire to be more than he expresses Greatness will only come in the fulness of time, by a long and winding way, often arduous because he fails to read aright the lessons that evolution is essaying to teach him. For what is Greatness but the raising to its highest of every faculty, every power, we possess, the efflorescence of character, the rounding out and perfection of the whole nature.

Man is, as Browning affirmed, for aye removed from the developed brute; a god though in the germ. "Man," says Guizot, is an incomplete and imperfect incarnation of God," and it is this inherent greatness which moves Pythagoras to say: "Man, reverence thyself."

It has been said that Greatness can only be attained by those

who understand Greatness, and no better method to understand it can be conceived than by aiming at harmony. It is of little avail to have a knowledge of mental laws if physical laws are not obeyed. Harmony means adjustment between the two, but if each acts independently of the other there are certain to be points where clashing is inevitable. Throughout Nature everything is geared or keyed; one thing is made to fit in with something else, and what is "right" for the other. The promotion of harmony will gradually obliterate those long-standing differences which exist between physical and mental in the bulk of people, who rarely sense the inharmony in their own vehicles.

For example, cleanliness is sometimes belittled because of the belief that "all is mind," and the legitimate demands of the body are ignored for the same reason. Harmony will ignore nothing that has its place, and as law on all the planes of Nature is obeyed the nobility of life will become apparent the grandeur of existence, the sublimity of life will steal into the consciousness until the whole being is suffused with its radiance.

The mind will now be steadied upon the greater things of life, the worthier things, those things which appeal to the highest part of our nature, and a wider outlook taken.

To fit oneself for Greatness one will do perfectly all that comes into the life, for if the petty things, the numerous duties that compose the daily life are done in a slipshod style we are not in a position to undertake more responsible work. It is the doing of a thing, however unimportant, in the most perfect manner that creates a demand in the finer parts of our being for higher work, for something which will employ to the utmost the powers and faculties we possess. Were this not so then we should continue year in and year out to perform the same things in the same manner, think the same thoughts, come to the same conclusions. If the world were run on these lines we should have no new inventions, no new principles art, literature and architecture would make no headway, for it would be a perpetual repetition, the going in a circle. If evolution be a fact it can only be co-operated with by our learning each lesson perfectly, so that we can pass on to the next.

The path to Greatness, then, can be trodden by the most humble; the performance of the most trivial act can be made a stepping stone to less trivial things, and the thinking of the simplest thoughts may become the pathway to the most sublime meditation.

The quest of Greatness will enable us to live in the world of Ideals, but we shall not regard these Ideals in exactly the same manner as the bulk of people who consider them, for they look at Ideals as merely beautiful dreams, affording an esthetic pastime, delightful day-dreams to vary life's outlook, to bring into contrast the life as it is actually lived and as it might be under very different circumstances.

The realisation of Ideals is Greatness, and were Ideals not intended to be realised they would be useless. The Never-never Land does not come into objectivity to the half-hearted, the people who *wish* they could experience the longings dimly seek expression in their hearts. They regard that Land as a castle in Spain; something beautiful and pleasing to contemplate, but ever a vision, not a state to be brought down to practical life. With the inkling of Greatness the worshipper of the Ideal *knows*, not merely believes, that he can live in the Ideal, just where he is, not by investing everything with glamour, not by attributing to things qualities they do not possess, which would be an alliance with falsehood, the practice of self-delusion, which many

people who *try* to be happy follow, but by looking under the surface, seeing the inherent beauty in everything, the oneness which proclaims that the student is actually contacting Truth. The synonymy of the Good, the Beautiful and the True is full of meaning of the man who has determined to be great.

After all, Greatness can only be the sequence, the natural outcome of our nature; the superman is only the normal, ordinary man somewhat more advanced than his fellows by reason of his having striven along a certain path with a definite goal before him. Cause must be followed by effect, and when a man has obeyed the law he must reap the fruit of that law. There is no need to invest the subject with unnecessary mystery, though, on the other hand, need we seek to bring it down to the utterly commonplace, or endeavour to cheapen it so that it will appeal to the man in the street. It is the goal of the whole of humanity, and he who pushes on will hasten his evolution, and be in a position to point out to his fellow travellers behind him the easiest path to tread.

LESSON XII. THE POWER OF AMBITION.

It follows that where increased activity in a human being is seen that ambition begins to make itself felt, if it has not already done so. The universal urge comes to all men sooner or later; it is part of the scheme of evolution. Men may not heed its promptings for years; they are content to go on in the ordinary way, taking what comes and making the best of it. What was good enough for their fathers is good enough for them. There is thus no impelling force towards improvement, but at last a time comes when the utter unworthiness of having no aim in life rises before them, and refuses to be any longer ignored.

Ambition has usually been regarded as possessing a two-fold character: it arouses the lethargic to action, spurring them on to achieve purposes that would otherwise never have been attempted; but, on the other hand it has made people more selfish by inducing them to walk over their fellow beings in their desire for self. Ambition, however, is very closely allied with divine discontent, and one must say that the man without ambition is usually the man without hope, for Ambition demands a goal, and a goal is variably something which necessitates striking out, struggling after; it is not that which is already possessed, hence we must have movement, initiative. If we accept evolution as an actual force which is making for the betterment of the race, then we are bound to see that sooner or later ambition must form part of the make-up of every human being. Its presence within us will enable us to lay down plans for the furtherance of our objects, for the ways and means which are essential to achieve our end.

With the lower side of ambition we have nothing to do, but even that has its place, for however selfish the ambition may be it does initiate a change of view, the working of desires in the human being. If those desires are for the lower self entirely then the man learns a very useful lesson by the result of his Ambition. If those desires are for the lower self entirely then the man learns a very useful lesson by the result of his Ambition. We will not say punishment, for nature scarcely punishes; she merely gives the result of each action, and if a man makes a mistake the lesson she teaches him is for his own benefit, although the process may sometimes be somewhat painful. We need not, therefore, fear to entertain Ambition because it may lead us to become more selfish. It should, in fact, be regarded as one of the most important tools the mind can possess.

The pace at which the world has gone of late years has been accelerated in every way, with the result that opportunities have occurred to a much greater extent than ever before. The multiplication of industries and callings, the specialising by which it may take twenty men to complete one article, each performing some action or series of actions on the material worked at, has created openings which did not exist before. In spite of the opposition of machinery which has been so universal, more work has been created and greater diversity of workmanship rendered necessary. The perfection with which so many machines do their work has raised the standard of criticism, and the public now demand that a thing shall be done in the best possible manner. On every hand efficiency is the one thing which is imperative. Slipshod work will not be tolerated by any employer, for he knows that he will lose his custom by supplying badly made goods, or goods which are not up to the standard demanded. His competitor will take his trade, and it therefore behoves him to supply the best under all circumstances. It is this 'best' which is responsible for much of the Ambition witnessed to-day, and it is on the recognition of the best that Ambition has become more widespread.

Efficiency will be the watchword of the future, if it is not already at the present. It daily becomes more obvious that unless a man is fitted for whatever task he undertakes his chances of making a position for himself are extremely poor. Apart from this, however, there is mental growth to take into account. It is not altogether a bread and butter question; it is a question of the expansion of the individual, of his being able to make use of the added force which evolution floods the world with. Without Ambition to grasp it, will to direct it, and intelligence to guide it aright he is only using a portion of his forces, and the portion is never equal to the whole, hence he is only partially living his life.

The student of practical magic will endeavour to make his working mind more efficient, more efficient in conception, in the evocation of imagination, in the strengthening of the will, in the one-pointedness of his thought, in the deep and persistent desire to improve the vehicles of consciousness, and in all this he has no better spur than a healthy Ambition. If the race is to produce more and more great men it can only be by this stimulus. The increasing activity on every hand is decidedly levelling up all classes of people, but one cry of the present century is the dearth of really great men. In art, literature, philosophy, poetry, they are few and far between. Science and invention are certainly not so wanting in great men, and the reason we have so comparatively few great men is that men have not realised the greatness latent in them; they have been living on the inferior side of life. They have been content to grope about in the dark, in the dimly lit planes of light were open for them if they cared to turn their steps towards them. The world cannot expect many great men until attention has been paid to the fact of greatness being possible to all who care to concentrate their energies in its direction. Mediocrity has long been a dominating factor in our age, and will continue to be so until men arise to a greater belief in themselves and their possibilities. What passes as Ambition is but a reflection of the true faculty. It is only as the deeper reaches of the mentality are sounded that the true principle is called forth. This is an important fact to bear in mind, for it will have a definite bearing on the goal. It is one of the characteristics, in point of fact, of advanced evolution, and no human being who has gone far along the path of advancement fails to feel the divine spur.

To be continued.

SPECIAL!

Being About to Issue Another Edition of THE TELEO-MECHANICS OF NATURE AND SUBCONSCIOUS MINDS

We will dispose of the remaining few hundred copies of the 1.50 dollar edition (each volume of which containing TEN PARTS with nearly 100 chapters) for 85 cents, postage 10 cents. Or with the following premiums ALL FOR ONE DOLLAR POSTPAID.

1. "EXPOSURE OF THE MATERIALISTIC INQUISITION." Startling Revelations of the infamous vandalisms perpetrated by the leading "Freethought" journals whose suicidal policy has wrecked the chief organs of the cause they espouse and made it the laughing stock of the world.

2. "BUCKING AGAINST FATE." A humorous story, the hero of which, after a fearful encounter with that demon of Superstition called "INEXORABLE FATE," finally drives him from his lair and snugly ensconces the Goddess of Reason upon her throne.

3. "THE HORRORS OF VACCINATION." A compendium of the views of the most eminent physicians who have traced syphilis, cancer, tuberculosis, lock-jaw and other malignant diseases to this foul practice. Also contains the infallible preventive and cure of smallpox which has induced the Emperor of Germany to abolish vaccination in the army and navy. A simple household remedy. Not a patent medicine.

THESE THREE LARGE (6 x 9) BOOKLETS MAILED POSTPAID FOR ONLY TEN CENTS IN STAMPS OR SILVER.

Of the main volume THE NAUTILUS (Holyoke, Mass.) says: "A deeply scientific work which all who are interested in the problems of life should read."

HEALTH CULTURE (New York Magazine): "Seldom has a scientific work met with such unanimous favor as THE TELEO-MECHANICS OF NATURE. See testimonials from prominent scientists, authors, editors, physicians, teachers and others on another page."

Mrs. Velzora P. Andrews, Quincy, Mass.: "It is the most fascinatingly written and profoundly scientific work I have ever read."

Miss Julia R. Lecoq, 910 E. Parkway, Brooklyn, N. Y. "Am reading it the second time. The more I read it the better I like it."

Dr. A. M. Wilton, Alexandria, Minn.: "The chapters pertaining to the prevention and cure of appendicitis, smallpox, tuberculosis, etc.: on the control of sex of offspring; on the cause and prevention of malformations and other matters relating to our profession are of inestimable value to everyone."

Pres. J. F. Rinn of the Brooklyn Philosophical Association: "Never have the great problems of human life been so ably analyzed and elucidated as in THE TELEO-MECHANICS OF NATURE."

Prof. E. L. Larkin, director Mt. Lowe Observatory, California: "An admirable work which PROVES mind as the factor in all processes of Nature from incontestable scientific premises."

The Wettstein Publishing Company,

412-414 Main St.

Fitzgerald, Ga., U.S.A.

A New Four Lesson Course.

FRANCES LARIMER WARNER,

Author of "Our Invisible Supply, How to Obtain" (2 Volumes) has recently published a four lesson course of clear, concise instruction in the demonstrating of the Principle of Supply and other Good. Her NEW permanent and more pretentious home, Port-Ideal-on-the-James, Williamsburg, Va. is the direct fulfillment of desire and demand. It was made deliberately, consciously and with the full assurance that Principle applied through knowledge, will respond, even in detail to the *greatest* demands. These "Lessons" will instruct *you* how to do likewise in bettering your condition in life.

JUDGE T. TROWARD, author of the "Edinburgh Lectures on Mental Science," says: "It is a great thing to have put the whole matter logically and concisely in a small space as you have done. In fact your lessons are just what I have been looking for a long time."

When ordering these lessons address the author and publisher, with remittance, Books \$1.10 each. Lessons \$5.00 a set, including telepathic helps.

FRANCES L. WARNER, Williamsburg, Virginia, U.S.A.

Revelations of the Life Beautiful.

By M. Evalyn Davis.

Elegantly bound. Illustrated with scenic gems from Yosemite.

"The greatest New Thought work of the day." Through the power of mind, individual attainments both in the seen and the unseen, proven absolutely limitless.

"One of the most delightful books ever written"—Bible Review.

"Inspirational as well as practical"—Nautilus. Price, postpaid, \$1.10.

M. EVALYN DAVIS,

249, Wilco Bldg., Los Angeles, Calif., U.S.A.

Andrew Jackson Davis Books.

These marvellously instructive works—known as the Harmonial Philosophy—in 27 cloth-bound volumes—by the great "Poughkeepsie Seer," covering the whole field of the material, intellectual and spiritual Universe, has been recently re-published in America and is meeting with an enormous sale.

Davis is the Father of the Spiritual Philosophy and ranks with the greatest of the world's prophets. Her revelations of the powers of the human soul, the nature of death and the conditions of the After-Life have never been equalled. We send a large 16 page Illustrated pamphlet descriptive of Davis and his works, prices, etc., absolutely free.

THE AUSTIN PUBLISHING COMPANY,
Rochester, N.Y., U.S.A.

"Submerged Atlantis Restored."

A Massive and Marvellous volume; 807 p.p.; (6 by 9 inches), 65 illustrations, giving Maps,

Atlantean Geography, History, Ethnology, Music, Art, Alphabets, Submergencies, Migrations, Religions, Fauna and Flora, and correspondences in other peoples. Represents ten years' labor of one of the greatest Psychics in America. Price, \$4.00, (66c. 80c.)

a Large 16 page Illustrated Circular Free.

THE AUSTIN PUBLISHING COMPANY,

Rochester, N.Y., U.S.A.

WONDERS & SECRETS

Of Human Magnetism, Will Power and Thought Force, is the subject of our free booklet. Facts you ought to know. NEW MAN PUBLISHING CO., DEPT. 9, RAVENNA, NEBR. U.S.A.

BIOCHEMISTRY

The Natural Law of Cure

The Biochemic

System of Medicine.

"The Biochemic System of Medicine" is one of the
"wonderful books of a wonderful age."

Price of Dr. Carey's Book, "The Biochemic
System of Medicine," 444 pages, \$2.50, POSTPAID.

A shadow cannot be removed by chemicals; neither can disease be removed by poisons. There is nothing (no thing) to be removed in either case; but there is a deficiency to be supplied. The shadow may be removed by supplying light to the space covered by the shadow.

So symptoms, called disease, disappear or cease to manifest when the food called for is furnished.

Biochemistry would seek to learn what is lacking, and supply it in the form needed.

Dr. Carey has prepared a combination of the twelve cell-salts of the human organism in the same proportion contained in healthy blood. This blood and nerve food is put up in tablets and are taken in doses of five, four times daily. All diseases of whatever name or nature are caused by a break in the molecular chain of these cell-salts, and healthy human blood is **exactly the same** in all persons.

Bioplasma is a perfect nerve, brain, and blood food, composed of the phosphates, sulphates, and chlorides contained in vegetables, fruit, grains, and nuts.

This combination of the inorganic cell-salts raises the chemical vibration of blood that has become depleted by a deficiency of these necessary workers.

Tablets for one month, \$1.00

Tablets for six months, \$5.50.

Tablets for twelve months, \$10.00. Sent by mail, post-paid.

Address

Dr. GEORGE W. CAREY,
P. O. Box 166, PASADENA, CALIF, U.S.A.

