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# THE New Thought Journal.

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Conducted by A. Osborne Eaves.

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## Stray Thoughts.

Here is a verse from the Tirumantrum which may appeal to some of my readers:

Know thyself. Then, no fear of death;  
Not knowing thyself, thou succumbest to death;  
Know the Knower that knows thyself!  
Then thou wilt worship *Thyself* alone.

—o—

And here is a description of imagination which may be of service to students: "It is that which gives us our connection with the ordinarily "invisible workers" more than anything else. It is the medium through which visions of all degrees are reflected into the brain. But this is merely its *secondary* action so to speak. It means primarily the illumination of the inner eyes, whereby the seer looks directly into higher planes, examining the akashic records for traces and complete representations of past, present and future events. It is the organ which enables him to recognise his occult teachers, and to receive from them the teaching that he applies to earth's uses; the link by which he realises his union with other personalities and egos, and his enabled to feel with them in their joys, sorrows and difficulties. Further it is the talisman which puts a man in direct touch with human genius in all ages, when reading a book, hearing music, on seeing a painting, where these speak to some itself."

The editor of the *New Thought Monthly*, puts *reason* as the "master faculty," and goes on to enumerate the seven aims of the New Thought Church (the first) in Detroit. Man being an embodiment of the divine energy becomes a spiritual operator that governs all things by the force of his awakened spirituality. Thirdly, clean thoughts are necessary to a clean body, and the two being essential to the formation of a strong mind, the outward life must not only be beyond reproach but the inner one must be full of strength. Fourthly, "all life being an expression of intelligence in various



stages of manifestation, and reason being the faculty which gives to man his divine heritage, divine will being the basis principle upon which the universe rests, and man being a vessel through which these divine qualities demonstrate, it is within his province to make his life spiritually, mentally and physically that which he wills it to be; thus we are no longer fated but are free through truth to fulfil our destiny—that is, to be like gods.”

Fifthly, “truth is a principle inseparable from life; thus through all life’s manifestations is truth disseminated. Where’er is life, there, too, is truth. Man needs but to seek and he will find.”

Sixthly, “that life has ever been and ever will be, a recognised law of nature. We, however, are most interested in that part of eternity represented by the precious ‘Now’—to build each day that there shall be no regret, to make each day a page upon which we may write with the ink of love our holiest thoughts and our noblest desires, is the laudable ambition of all.”

Seventhly, “religion is the principle of government that man sets up by which he may live in closest touch with goodness. We, knowing nothing higher than truth gleaned from the book of life, do hereby declare to do good and to be good according to the light of truth. This is our religion.”

This presentation will be welcomed by many readers, for a number of people are always seeking the religious basis of ordinary movements, be they political, economic, social, artistic, ethical, or what not. The most anarchial movements have sought to tack on religion by hook or by crook; possibly because it lends an air of respectability which will gain adherents more easily. There are, on the other hand, organisations which throw overboard any semblance to religion, holding that in the past it has been the greatest stumbling-block to the forward movement of mankind. It must be confessed that latterly the religious side has not been so pronounced by the young school of writers in New Thought. There is the feeling of the fateful power of suggestion. Religion has usually stood for limitation, inferiority, a bowing of the knee, and bending of the head, a servility and a general abasement, or grovelling attitude, which is utterly repulsive and derogatory to one’s highest ideal of manhood, because it places man in the position of a beggar, and there is nothing much more contemptible than the beggar, cadger, the whining supplicant for “favours”; the feeling that man has no right to anything at all, that he exists merely on sufferance. This train of thought rises by association of ideas, and tends to plunge man back into his begging servile condition.

“When you can forgive yourself,” says Mrs. Towne in the current *Nautilus*, “you will find God forgives you and absolves you and takes away your punishment. You can forgive yourself only after you have made all the amendments possible for your misdeeds and resolved very firmly for right doing hereafter. Then you can forgive yourself and forget the thing entirely, but so long as you think upon the misdeed and fear its consequences you are feeding the energies that bring you the evil consequences. Good overcomes evil by displacing it. Fill your mind with good and evil will be displaced, and good established and attracted.”





## CONCENTRATION, THE MASTER KEY.

follow that we are overworked mentally, even if our work may be mental. There is a great fear of overtaxing the brain, and suffering from nervous breakdown, but none need overwork, provided he obtain sufficient sleep. A break in work is decidedly desirable, and those whose work is purely sedentary may obtain relaxation, even by taking up the study of another subject, because another portion of the brain will be employed thereby. Remember that just as water continually trickling down a hillside makes a channel for itself before long, so repeating certain trains of thought, or doing the same thing with the brains repeatedly, like a bookkeeper adding up columns of figures, makes a channel in the brain. If the convolutions of the brain were spread out they would be found to make a good sized area, and would satisfy the most ardent devotee of knowledge.

Mental discipline must be begun now, and to do this light, scrappy reading should be lessened almost to the point of extinction, because reading three lines on one subject is to commence a definite train of thought, which is broken the next minute, or often less than half a minute, by the intrusion of another subject. This diffuses or scatters the thought, and if those of us who are guilty of the habit only knew the amount of harm we did to our mental mechanism I feel sure we should abandon the habit at once. The custom of seeking to extract the pith from everything may be commendable in itself, but it works out with disastrous effects to the average mind, just as efforts to subsist on essences and concentrated foods in tabloid form do with regard to the body. The desire to get at the pith of a thing at the very commencement arises from a wish to avoid trouble, and this is not the right attitude of those who seek to acquire the faculty of concentration. In conversation, too, a thought should be kept to until all concerning it of an interesting nature has been extracted, which does not mean wearing it threadbare. Diffusion essentially means surfacing things only, and Concentration means getting into the depths, a going to the centre of a thing.

By mental discipline is meant the assertion of the "I" over the mind, which may strike some readers as odd, because they have generally associated themselves with their mind. They unthinkingly say "my mind," showing that the mind is not themselves but something possessed by the real man, and that is really the fact. This course of lessons will not venture to define what the real man is, as it would take us too far out of our way, but it is as well for the student to get it well into his thinking that the mind is only an instrument, just as the body is. We all know from experience—often painful—that we do things at times that we really do not wish to do, possibly partaking of something which has up to now acted injuriously to us, or followed some course that we did not approve, yet felt we had to follow. Begin to regard this mind, then, as something amenable to the will, to the true self, and being amenable it must of necessity be lower. Being lower it is the servant, and not the master as it really seems to be to most people. There is in reality not the slightest excuse for our shortcomings, our "little weaknesses," though we like to think there is, because it seems to exculpate us, and make us greater than we are. In truth, it only lowers us, weakens us, makes us less capable of bringing out the powers and principles within us, and the object of this course, like everything else I have written, is to strengthen, to evolve.

It will be well to remind ourselves daily that we are not our minds, that we are something infinitely far higher, and that in proportion as we recognise this truth we shall be able to subjugate the mind, and learn to concentrate, because if we are obsessed with the idea that we are at



the mercy of our minds we shall accomplish nothing. I happened to state at a lecture I gave recently that anyone could control his thought if he wished, and in the discussion which followed a gentleman challenged the statement because he had been trying for thirty years to do so and had not succeeded. On such a principle if a man who had been trying to learn to play the piano and had not succeeded it might be laid down that no one could learn to play the instrument. The absurdity is apparent, yet almost as absurd objections are brought against the New Psychology. Because one man has not contacted his higher self he denies the existence of it. I grant the idea may be strange; there may be more evidence to support the popular theory that a man is his mind, or that he is "mind, body and spirit," which is a half truth. The fact is, we are all so strongly under the domination of the everyday mind that the illusion seems quite natural, and we are all pretty much alike. It has taken some people twenty years to realise it, but they have done so eventually, and possibly some people have been even longer than this.

## LESSON II.

If we would get the mind under control we shall see to it that we cultivate the habit of avoiding hurry, which is one of the first things to undermine the growth and expansion of its powers. Some people do not come under the category of hurry, but they worry, which is almost as bad. Where Concentration is aimed at the mind should be like the surface of a lake, which permits reflection, but both worry and hurry ruffle its surface, so that it can no longer fulfil its proper function, which is to hold and meditate upon. Hurry and worry cause a ceaseless agitation, a turning back of the mind upon itself, a going over the same chain of thought in the endeavour to find a solution to some pressing question. It is well known that in such cases the solution is rarely forthcoming by such a method, any more than a name or a fact which escapes the memory for the moment is recalled by intense thing. It is when the mind is relaxed, when it has gone along another line that the missing information is ushered into the consciousness, or brought forth from the inner recesses of the mind to the objective portion of it.

Different temperaments find different methods appeal to them for the stilling of the mind. The phlegmatic, slow-moving mind is not touched by a devotional attitude, nor is the devotional temperament attracted by the purely intellectual, whilst the active type does not find comfort in either intellectual or devotional ways.

How can the hurry habit be most effectively checked? Not always by trying to induce a state of peace within the mind, but by the removal of one of the potent causes of it—the attempt at doing too much and the undue or exaggerated importance we attach to things. It has been noted that when even a great man passed away the world did not come to a standstill, but went on its way as before. The work was not interrupted, but proceeded again. The man might be missed, but not for long, so that the average man need not fear that if he omits to do this or that dire consequences will result. He will know by experience what he can accomplish, and he will be unwise if he set himself more to do than that. It may be that he has duties set for him which have to be got through. Much of this could be avoided by refusing to undertake more responsibilities than he knew he could fulfil. Many wish to be helpful, to give no offence, to be willing to give a fellow being a lift—excellent intentions, but there are limits to everything, and a line has to be drawn. Better decline things than have to leave unfinished or badly done tasks. We see on every hand the botched, slipshod work,



and not only does it make trouble for others, but it makes the creator of it slipshod in character: it prevents his rising, prevents his bringing forth and giving, as he should do, his very best to the world. The world is always looking for the best, and will pay the highest price for it, but the markets are glutted with the second-rate things, which no one wants but those who cannot afford to buy better. On them it has a demoralising effect, as well as their makers, and therefore the habit is bad all round.

By attempting less whatever is taken up will be done more thoroughly, and this thoroughness will re-act on the mind, and the thinking will be more thorough. When there is no need to hurry, the thought can act more effectively, more clearly, and it will, as a matter of fact, act more rapidly as time goes on, so that the fancied giving up of things it was deemed to be our duty to perform will be seen to have resulted in adding to our efficiency. Method and system will be inculcated, and these in themselves will be invaluable adjuncts to the gaining of Concentration. By system we shall learn that priceless art of economising time, because the stilling of the mind will result in our seeing more clearing where we can save time, and how things may be more effectively performed and fit in with other things. Thus we shall eventually be in a position to take up things which we had laid aside, thinking we could not squeeze in the necessary time for their accomplishment. Merely reading these will do little unless it be followed up by actually into practice the advice.

It is evident that once the mind is stilled it is more easy to turn that one subject and keep it there, and when this can be accomplished we may be said to have reached the consummation of our desires.

There are few more inspiring ideas to a man than that "he can who thinks he can." Is this really true, it may well be asked? Does the mere fact of thinking we can accomplish a certain thing, attain a cherished goal really enable us to do it? The simplicity of it seems alluring, but at the same moment so repellent, because so improbable. It is one of the twentieth century aphorisms of New Thought, a statement that even a Smiles might question, or the most bigoted optimist entertain a doubt about, yet it is thoroughly scientific. Let us examine the assertion a little. A man would prove it just as he would a theorem in Euclid. He would have to admit what all living psychologists now admit, i.e., that the mind does not express a quarter of what it might do; that beneath the threshold of consciousness there reside extensions of the powers exhibited in part; that consciousness as we know it is a very complex thing, and not the simple phase of mental activity it once was supposed to be. Experimental psychology has disclosed the fact that "There are a million energies in man. What may we not become when we learn to use them all?" This is the work which lies before us at the present time, and which the coming ages will see immensely advanced. The merest tyro knows that if a man thinks he cannot do a thing he rarely does it, or if he does it is not done brilliantly. It is obvious that when a man doubts his own powers he does not make the fullest use of them. Confidence in oneself has always been considered indispensable for success in whatever direction a man might seek it, for the diffident man does not really put forth his abilities, therefore he naturally only evokes part of his abilities.

The first idea arising from the statement is that if a man can only think in a certain manner he will be able to do more, and this is because thoughts running in a particular direction endow one with more force, just as the studying of a difficult problem causes a rush of more blood to the brain than when conversation or light reading is being engaged



iii. It is a law of nature that where there is the demand there is the supply. By the entertaining the idea that we can we direct the attention into a particular channel, the conception of possibility arises, and with this the power that is coiled up in everyone is stirred up. It is the call of the mind for something, and an immediate response is made to the demand.

If there is more power, then more ability must be the result, and with ability it is possible to double one's usefulness. Concentration demands ability to keep the mind one-pointed, and by a study of the laws of mind we are able to focus the mind on to whatever we desire. Seeing that the mind is made up of innumerable mental actions, for any change of a decided nature to take place there must be a predominant tendency of the mind, so that this belief in ourselves can only become really alive by its over-riding all other thoughts in the mind.

Now this is the attitude that must be taken up by the man who would concentrate successfully. He must believe that he can, and by so doing he will impregnate his mentality with the force of the idea until becomes a fixed thought. Then it is that he will awaken the power that will render it possible for him to do what he has set his mind upon. Remember, that it is the power you are to evoke that will enable you to do, not the mere thinking that you can, and this is a point which needs bearing in mind. Too many people imagine they have only to think and their work is finished.

With the power which belief brings to one a re-arrangement of mental atoms takes place and the efforts to control the mind gain perceptible strength from day to day. It is only he who think he can concentrate who can feel that he can concentrate; there must be feeling and thought brought into line before much will be accomplished, and this emphasises the necessity of preliminary training: it is a course of preparation which the mind undergoes, quite prior to the actual practice of Concentration. Why should belief bring power? For one thing it has supplanted Doubt, and a whole volume might be written on the part which this mental nightmare has played in the evolution of man, casting him back into darkness every time he has endeavoured to step towards the light. In the first series of the "Home Course of Lessons in Mental Science" I have placed before the reader the evil it has wrought in man. It is so subtle, so insidious in its workings that its presence is frequently not suspected. We all know what glamour means, but it is one of the most difficult things conceivable to find it in ourselves; it is like turning the mind upon itself. One has read of persons trying to record the impressions made upon them after having used opium; a study in madness, in which the victim portrays the changes in consciousness as he began to pass out of the realm of sanity, illustrates this difficulty. Edgar Allan Poe pictures the same idea in a wonderful manner. It is so different to set to work on a material which is outside the worker to working on the worker himself. We use our eyes to see what is round about us, what is really outside them; if we could conceive turning the eye on itself—not another person's eye—and subjecting it to a minute anatomical dissection we should get some notion of the task. Yet we sharpen a knife by bringing it in contact with another, so that though both blades were blunt before being brought together they are so no longer.

### LESSON III.

This glamour of the mind is regarded by some as a wise provision of Nature to hide from us our deficiencies and shortcomings from



The body is an organisation distinct and apart from the spirit. It is simply the instrument used by the spirit in the earthly state of existence. Being in an earth life, the spirit needs an instrument of earth in order to adapt itself to the requirements of the earth life; as when you go down in a coal mine, you need a miner's coarse suit of clothes for use in the mine, rather than satin or broadcloth. In this sense the body is a protection to the spirit in its earth life; and spirits who lose their bodies before reaching a certain stage of knowledge and consequent power feel and suffer much from such loss, because the spiritual body or spirit, obliged by reason of its immaturity to remain on the earth (as very many are obliged to remain), may feel and suffer intensely from the thought of the mortals about it. It is "sensitive" to a degree which can hardly be realised here. Any person exceedingly impressionable, and so made to feel pleasant or unpleasant by the presence of others according to their nature or disposition, may comprehend to some extent how weak spirits, drawn by an attraction which they cannot resist towards certain people, may be made to suffer. The body with all its ailments, resulting through ignorance of spiritual law, is still a protection to our immature spirit against the power of evil thought.

It is simply, then, a new body for the spirit's use that is furnished by the mother. Yet this body has a certain life of its own. It is analogous to the life of a plant. Like a tree, it has its youth, its maturity, and its decay. Were the spirit possessed of sufficient knowledge it could arrest this decay and keep its instrument so long as it desired, not only in a condition of maturity, but of ever increasing vigour. It would do this by sending itself (that is, its thought) into the higher spirit life, and, through such line or ray of thought as a connecting link draw to itself supplies of the life-giving element belonging to that region of spirit. One name for this process is "aspiration." In other words, it is the desire or prayer, or demand for the highest and best. This mental action is as much based on a scientific law as is the attraction of gravitation. It is the actual sending of a part of our real being (the spirit) to a place whence it draws fresh supplies of life. The thought which we so send upward is as much a real thing, though invisible as a telegraph wire, and like a telegraph wire it is an actual conductor of life to us. It is also the wire sending us messages and knowledge of methods for increasing such life and power.

The spirit so linked to a new body is not a "new being." It is the same spirit having a new instrument that work through, but it is still a spirit in a sense, asleep. The thought power of the mother still remains upon it after the new body comes into the world, for it is influenced by all the mother's thought and her errors in thought, and by the errors and ignorance in thought of all about it. It is still a spirit under the mesmeric influence of the operator or operators, these being the mother and those in close association with her. The mesmeric or thought power of several, focussed on one person, is proportionately greater than that of one mind. All this is brought to bear on the spirit. It may, in its last body, have been a Catholic, a Jew, a Mohammedan. But if the mother and those about it be Protestant, it may now be Protestant, simply because the thought of all about it influences it to such belief.

While the body is very young the spirit can make but little use of it. In the year-old babe, it is in effect but a fragment of the old spirit that animates the new body. When it cries for food, or is annoyed by reason of any discomfort, it is as if you pinched or pricked the body



of a full grown person during sleep. There is just enough animation or spirit left in the sleeper's body to protest with a cry or a movement akin to that of the child. Because, in reality, during sound health, your spirit, your real self, is not with your body. It is abroad, roaming about, seeing other spirits in other places and only connected with the body by a link.

The spirit linked to the new body during the period called childhood is still mesmerised. It is not its real self. It cannot, to any extent, take advantage of its past experience; that is, eclipsed by the wills of the operator. If it be a strongly marked spirit, and one having passed through many previous re-embodiments, it will, as it grows up, and comes more and more under the influence of other minds, begin gradually to show something of its real self. It will internally protest and antagonise against much of the opinion about it. It will have a thousand thoughts which it soon learns not to express to others because they will be termed "wild and visionary." They are indeed visionary, but they are real visions. They are the promptings of the soul. They are the reachings out of the real self, the spirit, towards what is indeed true, despite the hamperings of the thought-influence about it.

The new body given it may be an imperfect one. As the seeds of stunted plants produce plants inferior in quality, so are bodies brought forth imperfect. The thought-influence of those about it may aggravate such physical imperfection; that is if the parents are always thinking disease, they show disease in the child. A mother dwelling on her complaint bequeathes those ailments to her child. The spirit is often actually mesmerised into the belief that it has a weak stomach or weak lungs. The parent who dwells ever in the centre for alcohol will, in this way, bequeath the appetite for liquor to the child, though he may not drink a drop. This is the real cause of what are termed "inherited diseases." They are not inheritances of the body. They are inheritances of the predominant thought of those most about while young. Did the parents, though afflicted themselves with diseases, think health and combat the tendencies to think of their ailments, they would gradually improve themselves, and bequeath health to their children despite the infants physical imperfection at birth, which is also a result thrown on it by the mother's or the thought, or the thought of those about it.

So the spirit, thus furnished with a new body, may come again into the world to run its race, weighed down from the start with a new load of error. Not in a sense its real self; asleep and insensible of the powers which it may have used and proven for itself in a recent past existence; doomed to an enslavement of surrounding thought-influence; habituated for years to such influence, till such habit chains it to a rut of thought; taught that it is nothing but the body which it uses; educated to deride nearly all spiritual power, and spirit itself, as nonsense; cursed with appetites, possibly thrown upon it by the minds of other, in the manner stated above; the spirit and genius of a Napoleon, a Byron, or a Shakespeare, may be dragged about by a wretched body, diseased and dissipated; a vagabond, living in what is literally a wretched dream. This dream may continue through successive re-embodiments, unless it can be brought under the influence of some thought which knows the truth. Even then the awakening to know and realise that truth may be difficult, so vast and complicated is the process of education to be undergone; so many are the false ideas which it holds; so great is the tendency, in all it thinks, to think from the truth; so strong is the power of all the



thought about it to put in the wrong current of thought ; so little does it know of the real laws and forces in Nature ; so incredulous must it naturally be of the truths which we here attempt to tell ; so absolutely fabulous to it must seem the fact, that what it has deemed its real self, any more than your amputated arm would be yourself.

—o—

## *The Church of Silent Demand.*

There will be built in time an edifice partaking of the nature of a church, where all persons, of whatever condition, age, nationality, or creed, may come to lay their needs before the Great Supreme Power, and demand of that Power help to supply those needs. It should be a church without sect or creed. It should be open every day during the week and every evening until a reasonable hour. It should be attended to materially and kept from disturbance or disrespectful intrusion by some person or persons who are in sympathy with this order of thought, who would accept the office as a sacred and loving trust and for which they should receive proper compensation. It should be a place of silence for the purpose of silent demand or prayer. All who enter it for any purpose should be asked to refrain from loud talking or irreverent whispering. All who enter it should be counselled not to bring with them any frivolous mind or thought. It should be a place of earnest demand for permanent good, yet not a place of gloom or sadness.

A church should be held as a sanctuary for the concentration of the strongest thought-power. The strongest thought-power is that where the motive is the highest. The highest motive comes of the desire to benefit first ourselves in order to benefit others. You must have power yourself before you can help others. You can get such power by unceasing silent demand of the Supreme Power of which you are a part. You may get it the quicker through an occasional resort to a place like this chapel, which will be devoted wholly to silent demand or prayer to the Supreme Power.

Beyond the highest "ministering spirit" beyond all personal intelligence of the greatest conceivable intellect, there is a Power which pervades the endless Universe. It cannot be held as within the limitations of a personality, for personality must have metes and bounds. It moves the planets in their orbits. It impels suns to give forth light and heat. It is as mysterious, incomprehensible, and unexplainable in bring the material expression of life from the tiniest seed placed in the ground, as it is in regulating the intricate movements of the innumerable planetary systems. Men sometimes call it the "First Great Cause," which they have never been able to discover. It works in silence. It is the Great Supreme Power, the Spirit of Infinite Good. It is impossible, and probably ever will be, to explain its workings, for so soon as one mystery is made clear a deeper one appears behind it.

But one thing we do know. This Power will respond to every demand we make upon it. For as are parts of it, parts of an Infinite life, and as you, a part, recognise this your relationship to the Supreme Power, you will come to know that yours is the right to demand as much as possible of this Supreme or Divine Power, to be expressed through you.

You are a part of God "made manifest in the flesh," and it is your business to draw to you every attribute and quality that you can conceive of Deity. You want to be fearless. You may want to be



## THE CHURCH OF SILENT DEMAND.

eloquent. You may want power to be pleasing to others. You may want power to do business on a just, righteous, and, therefore, successful basis. You may want power to cease from ugly thoughts. You may want power to rid yourself of a mind which sees only the discouraging and gloomy side of everything. You need many other qualities of character, and to gain, improve, and increase these you have but to ask persistently of the Supreme Power, and it shall be given you—to knock imperiously at its door and it shall be opened unto you in time.

The victim of alcoholic excess could here have the immoderate appetite put under more control. So could the victim of hasty temper. So could the victim of a hurried mind. God is repose. Repose is power. A place dedicated to repose will give you repose, and nothing is more needed in this age of hurry and frantic effort.

The woman ostracised by society and the man not ostracised, but but both an equality in the committal of the same sin, and guilty of the same injury to their spirits, could here make silent demand to be led into purer lives.

Everyone who enters the chapel dedicated to this Power should carry this thought with them and leave it there:—"I demand of the Supreme Power good for myself. I demand of it greater health of body. I demand more clearness of mind. I demand power to rid myself of hatred, envy, jealousy, and ill-will toward others, for I know that such thoughts or forces hurt me. I demand wisdom so that ways and means may come to me to get health of body, clearness of mind, and freedom from the bondage of evil thought toward others. Lastly, I wish to leave here a thought which may benefit others who come here. If they are in physical pain, let it cease. If they are weak and lame or sick, or in any way afflicted, I demand that I draw from the highest and leave here my quota of power to help them and cure them. If any come here in trouble of mind, let me leave my little to relieve that, for I know that if I leave here some force so to help others, that force will come back to me tenfold in time. It is as bread which I cast upon the waters to return after many days."

If all who enter or use a room unite in putting out the same kind of thought while there, they charge or fill that room with that order of thought. If it is the thought of power and help, it will leave in that room the spirit and force of power and help. If hundreds or thousands come *in such spirit* to that place or church, each will leave his or her quota of power and help there. The result will be the storing, and constant accumulation, of an immense force for good in that chapel, presuming it to be never used for other purposes, and that lower, worldly, sordid, and selfish thought be kept out of it.

The force so left will assist greatly in healing those sick in body who come and demand in faith; it will strengthen the weak spirit; it will give comfort and cheer to those in affliction. Five minutes spent in this chapel of Silent Demand may do you great good.

Some of our churches are to-day unconsciously desecrated. People enter, bringing all their worldly thought with them. They may not have, on entering, a silent wish that such thought be left behind. They whisper to each other fragments of social and worldly matters; they look over the congregation with the mind of curiosity, or the mind centered on the apparel and ornamentation of others. Long conversations some times occur before service near the doors. At the service there is sometimes lingering in the body of the church, and light conversation on subjects entirely foreign to the nature and real use of that place. There is too often no reverence whatever for the

*To be continued.*



## THE TALISMAN HYPNOTIC AND MESMERIC COURSE.

then suddenly the head will be turned and look in your direction. When this is done you will know you have scored a victory.

Another experiment in the same direction is to stand at the window and watch passers by. Of course, you should be in such a position that you are not easily seen. Fix on someone who may be approaching and will that they shall look in your direction, and the success you meet with will soon convince you there is something in it.

The student should remember that to "will" anything there is no need to frown or clench the fists or anything of that sort. The force is attained by a calm, undisturbed attitude, the "willing being done in the form of a calm earnest demand, and the thought that you expect to succeed. The earnest expectation is the secret.

Having found out a sensitive subject through testing by the foregoing experiments you should now set about placing him under the hypnotic condition. This may be brought about by the use of any bright object, a revolving mirror, &c. As a mirror is rather expensive the student may take any bright object, such as a glass ball, or a piece of polished metal.

Have your subject seated in a comfortable position and hold the object five or six inches from his eyes, asking him to keep his gaze fixed upon it, then slowly elevate it till he has to strain the eyes in an upward direction to follow it. Tell him not to bend the head back, but simply follow the object with the eyes. When you have carried it back so far that he has some slight difficulty in seeing it arrest your hand and bid him keep his eyes fixed on the object without winking. When you observe, for you should keep your eyes on his all the time, that he becomes a bit fatigued with staring at the object raise your disengaged hand, which should be the right one, to the object and fingers extended and slightly separated carry the hand from the object to his eyes which will have the effect of making him close his eyes. As you take the hand to the eyes say in a low, monotonous, but positive voice: "Your eyelids feel heavy—your eyes are getting tired—they are tired—tired—tired." The above may be repeated a number of times if necessary, then say "now go sound asleep." Now place the fingers on the side of the patient's head and your thumbs on his forehead just above the eyes, so that the ends of your thumbs nearly touch. Next move the thumbs slowly from centre of forehead outward over the temples and repeat the process for two or three minutes. Keep the fingers still. While moving the thumbs say, "Sleep—sleep—leepy—sleepy—sleep—sound asleep—sleep—sleep—sleep." Speak in slow, positive, monotonous tones.

Now place the fingers of the left hand on the top of the head, with the thumb of the left hand on patient's temple. Next place fingers of right hand on patient's other temple, and have thumb resting in centre of forehead just below the hair. Now move thumb of right hand down centre of forehead slowly until a little below the bridge of nose, or to the end of nose if preferred. Keep left hand and fingers of right hand still. Repeat the process of moving thumb down centre of forehead for three or four minutes—and during the entire process keep giving suggestions of "sleep—s'leep—sleepy—sound asleep, &c.," as explained previously.

Next place thumb of left hand at root of patient's nose with fingers resting on top of head. Now make downward passes from back part of patient's head to the extreme limit of the base of brain, using the fingers of the right hand. Make the pass slowly, using a firm pressure, and give suggestions of sleep as previously explained. Continue this three or four minutes.



## THE TALISMAN HYPNOTIC AND MESMERIC COURSE.

Stand on the right side of subject, place the thumb of the left hand on the root of his nose, and the fingers of your left hand on the top of his head. Your right hand may hang at your side. Repeat the following sleep formula in a low, positive, monotonous tone, let the monotony be like the ticking of a clock:—"Your eyes are closed tightly—you cannot open them—your arms feel heavy—your hands are motionless—you cannot move—you cannot feel anything—everything is dark to you—you are sound asleep—asleep—sleep—sleepy—sleep—sound asleep—your head feels heavy—your limbs feel like lead—you are so sleepy—when I count three you will be in a deep sleep—one—two—three—your are sound asleep—asleep—sleepy—sleepy, you hear nothing but my voice—your head feels numb—you are sound asleep—sleep." You can continue this formula with advantage for ten or fifteen minutes. At the end of this time if the patient is not asleep the work should be discontinued till the next day when the patient should be tried for another thirty minutes, commencing at the same time as on the previous day.

### LESSON VI.

As the student may induce hypnosis very quickly in some cases it will be as well to give here the best methods for removing this. There is seldom any difficulty in doing this, and the usual method is to make the "reverse long pass," and say very positively, "Wake up! Wake up! Wide awake! All right!" Strike the hands together several times and blow into the patient's face, or fanning is often useful. This upward pass should never be neglected, even when the subject has not gone into the sleep. Always watch a few moments after the subject is awakened and see he does not relapse into the hypnotic sleep. There need be no anxiety if a subject should prove difficult to awaken, for the effects of hypnotism will wear off in time, and a spontaneous awakening occur without any bad effects, but, of course, it is well that the operator should know how to bring the subject out of this state. It is a good plan to tell the subject before waking or trying to awaken him that when he wakes up he will feel all right, his head will be clear, he will feel well, etc. Make these suggestions several times. Suppose you should come across a subject who does not readily awaken by the process just explained, then try this method. Say, "Now, I want you to wake up. When will you be ready to awaken? Will you awaken when I count ten?" If he does not answer, persevere till he does, then count ten. Strike your hands together and say positively, "Wake! Wake up! All right! Wide awake!" Keep making upward passes till the subject is quite awake. It is seldom that a subject will cause any bother in this way, but if it should happen to do so then remember to keep cool, and do not get at all nervous or excited, or this will impress itself upon the subject and destroy the force of the your suggestions. In a case of this sort it is well to permit those only to remain in the room who can keep quiet and self-possessed.

While on the subject of awaking subjects it may be as well to mention the procedure to adopt if called in to awaken anyone who may have been hypnotised accidentally or by others who cannot bring him back to the waking state. It is the same process as that just described but if difficult, then go through the same process that you would if you were hypnotising him. Put your hand on his head, and repeat sleep formulas to him, etc. Then see if he will obey your suggestions readily; have him open his eyes and close them. Work upon him till he answers to these suggestions, then say decidedly: "Now, when I tell you to do anything you will do it at once," then have him move



## THE TALISMAN HYPNOTIC AND MESMERIC COURSE.

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and walk. This is to get full control of him. After apply the process for awakening a difficult subject and you will soon bring him out of the sleep state.

If you should ever have for a subject a hysterical person, or one with heart trouble he must never be awakened suddenly; indeed, unless treating him for this complaint you should not experiment with such people.

If a person you wish to treat is at all timid about hypnotism it is well to establish confidence by letting him see another person hypnotised. Take a good subject and show that there is no harm or danger in it.

Always keep your promises; never under any circumstances be so unscrupulous as to try and make your subjects do anything you have led them to believe you would not do, or anything you know they would not willingly do in the waking state.

To use mesmerism instead of hypnotism is to rely on the passes and will chiefly. Have your patient seated comfortably with knees and feet together. Take your stand opposite or at one side of the patient. Ask him to look you in the eyes while you take hold of his hands; of course, the left one with your right and the right one with your left. Let your thumbs slightly press the palms of his hands and your fingers the backs. Hold the hands thus till the temperature of his hands and yours appears about the same. Release his left hand but retain his right then with your right hand, still keeping your eyes on his you must make a few short passes over his face commencing at the crown and taking over face to the shoulders. Tell him to close his eyes when they become wearied by looking at you. When he closes them lay his right hand on his knee, his left should be placed there previously when you have released it. Now with both hands at liberty commence the long passes from head to feet. Make ten or a dozen of these, then alternate them with the relief passes, standing in front of the subject the whole time. After these you can make short passes over the face to chin, from crown down the sides of head and off at shoulders; reach forward or step round so as to make passes down back of head, better to go to the back and charge the spine with magnetism by making passes down this, starting at crown of head. The signs of sleep are usually a nodding of the head, and when this is observed it should encourage you to greater efforts of will until you to greater efforts of will until you have induced deep sleep. When this state has been reached the subject may be shaken by the shoulders and he will not awaken, or you may raise the arm slightly and when released it will drop like a dead weight. Of course, it is seldom that deep sleep can be induced at the first sitting, but remember each successive sitting will bring about a deeper sleep and require less time to induce it at each sitting.

You should discontinue at the end of thirty minutes whether sleep has resulted or not. It is the correct thing to finish off by making the upward passes so as to remove any influence. Do this in all cases whether sleep is induced or not.

Be content in the first sitting to bring about sleep and do not seek to experiment, these will come on later and will be dealt with in a future lesson.

### LESSON VII. SYSTEM OF DELEUZE,

Manage so as to have neither too much heat nor cold, so that nothing may constrain the freedom of your movements, and take every precaution not to be interrupted during the sitting. Then make your



## THE TALISMAN HYPNOTIC AND MESMERIC COURSE.

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patient sit in the most convenient manner possible, and place yourself opposite to him, or her, on a seat somewhat higher, so that his knees may be between yours. First require him to resign himself, to think of nothing, not to distract his mind in order to examine the effects he will experience, to banish every fear, to indulge in hope, and not to be uneasy or discouraged if the action of magnetism produce in him momentary pain.

After matters are well adjusted, take his thumbs between your two fingers, so that the interior of your thumb may touch the interior of his, and fix your eyes on him.

You will remain from two to three or even five minutes in this position until you feel that an equal heat is established between his thumbs and yours.

This being done you will draw back your hands, separating them to the right and left, and turning them so that the inner surface may be on the outside, and you will raise them a little higher than the head.

Then you will place them on the two shoulders, and you will leave them there for about a minute, and you will bring them down the arms as far as the ends of the fingers, slightly touching them.

You will re-commence the pass five or six times, turning away your hands, separating them a little from the body, so as to re-ascend.

You will then place your hands above the head: you will keep them there for a moment, and you will bring them down passing in front of the face at the distance of one or two inches, as far as the pit of the stomach. There you will stop for about two minutes, placing your thumbs on the pit of the stomach and the other fingers below the ribs.

Then you will descend slowly along the body as far as the knees, or better, if you can without incommoding yourself, to the extremity of the feet.

You will repeat the same process during the greater part of the sitting: you will also approach the patient sometimes so as to place your hands behind his shoulders, and then let them descend slowly along the spine to the back, and thence on to the haunches, and along the thighs so far as the knees, or even to the feet. After the first pass you may dispense with placing the hands on the head, and make the subsequent passes on the arm. If no results are produced in the half hour, the sitting terminates. The desired results will take place at the end of the second or some subsequent sitting.

### MR. COLQUHOUN'S MODE OF PROCEDURE.

He says:—"The usual method is to stroke repeatedly with the palms of the hands and fingers in one direction, downwards from the head to the feet: and in returning, to throw the hands round in a semi-circle, turning the hands or palms outside in order not to disturb the effects of the direct stroke. If in the course of this process the hands or fingers of the operator are made actually to touch the body of the patient, it is called manipulation with contact; if, on the contrary, the operation is conducted at some distance, it is called manipulation in distance. The manipulation with contact is of two kinds, it is accompanied either with considerable pressure or with light touching—manipulation with strong or with light contact. The manipulation with strong contact is certainly the most ancient and the most universally prevalent mode of operating.



CAPT. JAMES'S MODE OF PROCEDURE.

He writes :—" It is recommended that the mesmerist should direct his patient either to place himself in an easy-chair, or lie down on a couch, so that he may be perfectly at ease. The mesmeriser then, either standing or seated opposite to his patient, should place his hand with extended fingers, over the head, and make passes slowly down to the extremities, as near as possible to the face and the body without touching the patient, taking care at the end of each pass to close his hand until he returns to the head, when he should extend the fingers and proceed as before. It is also useful after making several of these passes to point the fingers close to the patient's eyes, which procedure, in many cases has more effect than the passes. This simple process should be continued for about twenty minutes at the first sitting, and may be expected to produce more or less effect according to the susceptibility of the patient. Should the operator see any signs of approaching sleep, he should persevere with the passes till the eyes close, and should he then observe a quivering of the eyelids, he may be pretty certain that his efforts will be successful."

LESSON VIII.  
LA MOTTE SAGE.

The method given here is a combination of mesmerism and hypnotism. He says :—" In hypnotising, when the patient is in a lying position, the operator may have the patient look at any bright object the same as in the sitting posture, or he may dispense with this process and commence with his passes and suggestions.

" Place the fingers of the left hand on the top of the head, let the thumb rest near the centre of the forehead above the eyebrows, now place fingers of the right hand on the temple and thumb of the right at the centre of the forehead. Now move thumb of the left hand from the forehead out over patient's temple, keeping just above the eyebrow. While the thumb of the left hand is thus moving, the thumb of the right hand should be brought down the patient's forehead, and down the nose to the bridge of the nose or a little further; then repeat process, always moving the two thumbs at the same time giving them suggestions of 'sleep, sleepy—sound asleep,' &c. After this has been continued for some time the operator may hold his hand and repeat sleep formula already explained; also the operator may rise and make passes over the subject without contact."

DR FLOWER'S METHOD.

He teaches that after the patient has been made comfortable you must ask him to look you straight in the face, whilst you begin to count very slowly, in a monotonous voice, 1, 2, 3, 4, 5, 6, 7, 8, etc., and at each count make him shut his eyes, and open them between the counts. When he commences to get sleepy, the usual means can be followed up.

DR. BRAUN.

Let the patient be seated comfortably, then give him some bright object before his eyes in such a manner that the object is a little above his eyes. Tell him to look at it steadily while you talk to him. He must himself desire to be hypnotised or mesmerised. After he has looked for some moments you may suggest that his eyes are growing tired and that he will soon go to sleep. Talk in a monotone to him at first, but make your assertions positively and firmly. Say "Your eyes look tired; the lids are beginning to close. They feel constantly heavier, heavier, heavier. You cannot keep awake. You are tired,



therefore rest. You want to sleep, sleep!" Say the last word in an impressive tone. While speaking to the patient you should always will him to obey you.

#### LESSON IX.

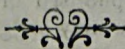
Another experiment. This is with a boy of sixteen whom I have hypnotized several times. I request him to look me straight in the eyes. After he has done this for some time I take him by the hand and draw him along with me. Then, I let go but our eyes remain fixed on each others. Then I lift up my right arm. (The boy does the same). I raise my left arm. (He does the same). I make him understand by a gesture that he must kneel down. (He does so). He tries to rise, but does not succeed so long as I look at him, and fix him to the floor by a movement of the hand. Finally I cease to look at him; the charm is at once broken.

We here see a young man whose movements take the character of imitation, and whose eyes at the same time are wide open and fixed upon mine."

A further experiment. "Mr. X., forty one years old, seats himself on a chair. I tell him he must try to sleep. 'Think of nothing but that you are to go to sleep.' After some seconds I continue:—"Now your eyelids are beginning to close: your eyes are growing more and more fatigued: the lids quiver more and more. You feel tired all over: your arms go to sleep: your legs grow tired: a feeling of heaviness and the desire for sleep take possession of your whole body. Your eyes close: your head feels duller: your thoughts grow more and more confused. Now you can no longer resist, now your eyelids are closed. Sleep!" After the eyelids have closed I ask him if he can open them. (He tries to do so, but they are too heavy.) I raise his left arm high in the air. It remains there in spite of all his efforts to bring it down. I ask him if he is asleep. 'Yes.' 'Fast asleep?' 'Yes.' 'Do you hear the canary singing?' 'Yes.' 'Now you hear the concert?' 'Certainly.' Upon this I take a black cloth and put it into his hand. 'You feel this dog quite plainly?' 'Quite plainly, 'Now you can open your eyes. You will see the dog clearly. Then you will go to sleep again and not waken till I tell you.' (He opens his eyes, looks at the imaginary dog and strokes it). I take the cloth out of his hand and lay it on the floor. (He stands up and reaches out for it.) Although he is in my room, when I tell him that he is in the Zoological Gardens he believes it and sees trees and so on.

In this way X. is thrown into the hypnotic state by my arousing in his mind an image of the sleep. This manner of hypnotizing is used by the Nancy investigators, and may be called the method of Nancy."

The foregoing experiments are given and will be found of value to the student as they explain what any beginner is likely to come across in his subjects. The fourth experiment is one I myself have had a lot of success with and is really a quick method.





# Curative Hypnotism.

BY GEO. H. BRATLEY.

## LESSON. I.

It is only a few years ago that to apply the word Hypnotist to anyone was to stamp that individual as an agent of Satan or one who dealt in the "black arts," and even to-day we find that there is a cloak of mystery and romance attached to one who is known to have made a study of this science.

Many persons will no doubt have received circulars from those who advertise expensive courses of lessons on Hypnotism, Telegraphy, &c., in which they have held out to them for so many dollars the opportunity of attaining a wonderful power through which they may influence others silently and without their knowledge to act as they suggest, no matter whether the suggestion be for evil or good. Such circulars as these, imaginative scribblers in the Press, and writers of romance are greatly to blame for the general public's opinion on this subject. If we take those who are entitled to an opinion through long years of investigation we find them unanimous in the belief that no evils result from it, and that a subject cannot be made to perform an act or do that which he will not do in a normal state.

Now we are well aware that there is such a thing as evil in the world and that most of us have a few seeds which may probably be lying latent. If through Hypnotism we can bring suggestion to play on these seeds they can either be killed or fructified so that any possible danger through Hypnotism must come through stimulating an evil which already exists. Here we see the wisdom of only placing ourselves in the hands of a high-minded Hypnotist. His work should be to kill out what is evil and to stimulate the good; to develop those latent qualities which are desirable; to transmute the Universal Life Force into healthy magnetism and focus or impinge this into the diseased parts of his patient, or replace the vitiated magnetism of his subject with his own. For this reason a Hypnotist should be one who lives a healthy, moral and clean life.

It is not the writer's intention to claim originality for these lessons, yet the reader will have hints given here and there which are the outcome of his own experience.

There is a conception that Mesmerism and Hypnotism are one and the same, but there is a difference, though they are closely related. Mesmerism is the name given to an art which long antedates the days of Anton Mesmer, for it was known and practised long before his time, and though Mesmer met with little but scoffs and jeers we find him spoken of as a man who was undoubtedly a mystic, and who was honest in the belief that the phenomena produced was real. (Oxford Encyclopedia 9th edition). It was in 1787 that Mesmer went to Paris and met with much success in curing disease. When treated with contempt by the leaders of science he departed, but he left behind a disciple, the Marquis de Puysegur, whose theories were tested and examined, mainly through the instigation of Duopotet, by Dr. John Elliotson, who was consulting physician to St. Thomas's Hospital, and later on physician and clinical lecturer. In 1838 the Council of University College where he was then senior physician, ordered him to cease his experiments. Elliotson resigned his appointments and pursued his work elsewhere. We next find James Esdaile pioneering the cause and doing good work in India. He made a convert of Dr. Fraser Thompson, surgeon to the Perth Infirmary, but after performing several successful operations on patients in the mesmeric trance his colleagues promptly promised to resign if the practice were continued,



It was not until about 1840 in the time of Braid that such practice came to be regarded as in any degree reputable. Probably this was owing to the fact that he altered the method of inducing sleep and called his discovery Hypnotism. In 1843 he published a volume in which he says:—"I have now entirely separated hypnotism from animal magnetism, I consider it to be merely a simple, speedy mode of throwing the nervous system into a new condition which may be rendered eminently available in the cure of certain disorders." This appears to have mollified the medical world somewhat, who now admitted Braid's phenomena, and Chamber's Encyclopædia takes Braid as having settled the character of the mesmeric phenomena all round. After this we find Baron von Reichenbach, who experimented with magnets, and who discovered through his subjects that the human fingers projected little flame-like emanations from the tips which science has rediscovered and christened the N rays, after ridiculing the idea. After this we get a long list of names including those of Dr. Rudolph Heidenhain, Dr. W. Carpenter, M. L'èbeault, Charcot, Albert Moll, Binet, Fèdè, &c.

The result of all these years of experimenting has resulted in three systems:—First, that of Mesmer, whose disciples teach that a subtle fluid emanates from the body of man; that this fluid can be projected by the will through the hands and eyes of the operator. Second, we have the followers of the Nancy system or M. L'èbeault's teaching, that Suggestion is the basis of phenomena and that it can be made a healing agency, mental, moral and physical. Third, the Paris system for that carried on at the Salpêtrière, whose head was Charcot, who taught that the hypnotic condition is the result of hysteria, really a form of disease.

With Charcot, Hypnotism was a method of inquiry, with L'èbeault of cure. It is with the first and second we shall concern ourselves.

## LESSON II.

The difference between the Mesmerists and the Hypnotists is that the former believe in a vital fluid which proceeds from the operator and acts upon the patient. The latter believe that the subject just goes to sleep himself in consequence of the affirmations made to him or through a tiring of the optic nerves and exhaustion of the muscles of the eyes.

That there is a subtle life force in mankind and in animals was known by the old magnetisers centuries ago and to-day our scientists can no longer deny such; they have to now recognise that which for years they repudiated. Mesmerists owe much to the observations of M. Blondlot, also to Dr. Charpentier, whose re-discovery of human rays goes to prove that Mesmer, Reichenbach and their followers were not charlatans, but only men who sensed the truth and dared to assert it.

This subtle force has been known to the world for years by the name of Zoo, Organic or Animal Magnetism, Od, the Aura, &c; to-day it is the N-rays.

Modern scientists say these rays escape from the angles and sharp points of bodies; they can be transmitted to a distance by means of a wire, they can also be photographed.

Mesmer used "passes" to perform his cures, the magnetism flowing from his fingers; Reichenbach's subjects described it as a blue flame emanating from the fingers; Mesmerists say it can be transmitted by the human will through hand, feet and eyes, and directed to any part of a subjects body; occultists assert that it exists as a luminous envelope round human beings, animals, minerals, plants, &c., while artists of all times have pictured it as a halo over the heads of saints and holy men.

*To be continued.*



## STRAY THOUGHTS.

The story of "Trilby" has often been supposed to be purely imaginary, but the papers have been recording a case of Miss Graham (normally cannot sing) singing whilst in hypnotic trance, several hundred members of the New York States Music Teachers' Association and groups of physicists and physicians, larynologists listening to her in the Auditorium of the Early Hall, Columbia University, a selection been sung from "Pagliacci." I have given these facts in this form so that should they not have been heard of before it will be possible to verify them. To students of New Thought, there is nothing new about it, but to the average medical man and the general public who only have a smattering of these subjects it will brush their brains up a bit.

"Popular Therapeutics" contains an extract from a novel which I should be glad to reproduce in full if space permitted. Here is one quotation: "The exploiting of the country, the opening of the minds, the building of factories, and railroads, trade and barter, are not in question here as the mere means of livelihood, but as a spontaneous and creative labour, which is undertaken specifically in the interests of progress."

If we are to understand man he must be studied psychically, not physiologically, contends Hy. Harrison Brown in "Now," who, in support of his thesis, quotes an aphorism from Henri Bergson: "The difference between man and animals is no longer one of degree, but one of kind." The editor also has an apt quotation from Prof. N. S. Shaler: "When we come to man it seems as if we find the ancient subjection to body abolished and the intellectual part develops with an extraordinary rapidity the structure of the body remaining identical in essentials. Seeing that evolution tended to perfect the individualization all present sciences, medical and reformatory theories, and especially sex theories, that rest upon any analogy to animal life, based upon any likeness of man to the reproductive and merely physical living instinct of the animal are false. Man is not animal. He has none of the animal tendencies. He is carrying the rags of the journey of evolution from chaos to man not as an individual, from the monad and the jelly-fish up to Individuality, but as Universal Mind. Behind all these is Man."

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