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## CONTENTS:

STRAY THOUGHTS.

BOOKS AND REVIEWS.

CONCENTRATION, THE MASTER KEY (by A. Osborne Eaves).

CURATIVE HYPNOTISM.

MYSTERY OF SLEEP, OR OUR DOUBLE EXISTENCE.

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## Stray Thoughts

"There is among thousands of unthinking people an idea that by taking up New Thought teachings one can, by little or no effort, secure every good and desirable thing, including invincible power. What is New Thought, and what does it really teach? New Thought is simply a re-statement of the oldest of all spiritual thoughts and ideas in a manner to make those thoughts and ideas stand out clearly and unmistakably as that which they really are; real declarations regarding real power and powers, real force and forces, which may be used and utilized in everything which concerns real life and every life. Nowhere does the New Thought, any more than the Old, teach that power can be grown from any other soil than that of fixed principles; that real happiness, which is the mother of real wholeness and real success can be the result of anything but the determined and persistent life lived after the God-plan, shaped by the God-model."

This extract from the writing of Lida D. Churchill, may possibly bring home to some readers a point they are apt to forget sometimes. There is no something for nothing in Nature, bountiful though she is. But there is a receiving of tenfold, if the service man renders is willingly and gladly given. We English have not yet got rid of the dour attitude bequeathed to us by our forbears, and the idea of doing things joyfully, as a child would takes up its games does not often appeal to us.

Possibly it is more alternistic to work without seeking to reap the fruit of one's labour, as the Bhagavad Gita teaches, but one need not adopt so high a standard at first. It is sufficient to get rid of the idea that we are to get something for nothing on which our author rightfully lays stress. I am reminded of the existence of this spirit from time to time by odd letters I receive from readers complaining that they do not see much in New Thought. Yet I know of no instance where a student has worked conscientiously who has not reaped results. It is difficult to believe in the Law when for the great part of our life we have not recognised its existence. Though you see no immediate results work on in the full assurance that they must come, and do not forget that trite saying that many a man has failed because he stopped at the very moment success rewarded his efforts.

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## *Useful Memos. from the Magazines.*

"Affirmations and falsehood may at times seem close to the synonymous. For this reason persons over conscientious have been slow to engage in the practice. The claim is made that one is lying who affirms: 'I am health,' when one knows that conditions with him are otherwise,.....but affirming 'I am health' in full confidence that the desired condition will be realised, the subconscious mind will gradually harmonise with the intelligent utterances of the conscious mind, and its creative forces will begin to build according to the plan of the perfected mental image."—"Man's Friend," 50 cents a year, Clinton, New Jersey, U.S.A.

"The secret of symmetry lies in health; to attain perfect physical proportions see that your lungs, heart, liver, kidneys, 'dear friend, stomach,' bowels, nerves and the carriage of your body are as near perfect as you can make them. First develop all the physical efficiency possible by standing correctly—nose, chest and toes, held in a straight line, chest up and front, abdomen repressed. Crowd fresh air into all air cells of both lungs, and with the same breath exhale vast quantities of deadly gases, poisons, toxins, or filth."—Prof. Geo. Keene, in "Health," 10 cents per issue, Health Magazine Co., Holyoke, Mass. U.S.A.

Continuations of Max Heindel's Rosicrucian writings and translations of C. W. Leadbeater's articles on nature spirits occupy a fair amount of space in "La Estrella de Occidente," 3d. per copy, Suipacha 732, Buenos Aires.

"It is the never ending wonder and the increasing glory of being that *we are never irrevocably bound to anything unlovely* nor to any place or condition, because within our own hearts are limitless freedom and perfect peace. We can never sufficiently impress upon ourselves the power of Self and the right to *choose upon what plane we shall live.*"—National New Thought Monthly, 39-45, Winder Street, Detroit, Mich., U.S.A., 6d. free.

"Remember that whatever things you desire are yours NOW, even though you cannot fill them, see them, hear them,

*(Continued on page 3 of cover.)*

## CONCENTRATION, THE MASTER KEY.

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Tiredness, in many cases, is simply fatigue poisons generated in the body and has not the slightest reference to the amount of labour performed.

### LESSON V.

The picture-making faculty which most minds possess should always be pressed into service where it is desired to either create any new faculty in the mind or to strengthen a weak one. Direction is the one thing that is lacking in regard to our forces. Our heart beats "of its own accord," we say; the lungs act similarly, and we suppose that thought processes can initiate themselves and do their work without our interfering with them, but this is not so. Where energies are vigorously functioning every moment of the twenty-four hours they need direction, otherwise being highly imitative they copy whatever actions they may have just performed. That is what constitutes worry. It is going round and round in the vicious circle, coming to the same spot each time, so that no problem is ever solved by worry, because the solution lies outside the circle. We do not come across anything new, and it is the new we want when endeavouring to get out of a difficulty, or to solve a perplexing problem. Life seems largely made up of these problems, and it is because of our want of success in removing them from our path that so many of us stay where we are. We pursue the same course year after year, following in the same old groove. We are conscious of not making headway; we feel that we are only marking time, yet however much we may desire to strike out we are thwarted by these problems, and we move once more in the circumscribed orbit.

The picture making faculty must be set to work. We want to learn how to concentrate; we must get hold of the tools needed in preparing the way for it. If a man does not know that he possesses a thing he cannot expect to achieve something only to be accomplished by the aid of that something. Thus we have men and women who could be brilliant, if they would, who could be clever if they wished, who could be much more than they are, but if they think that all they are is present in their consciousness now they cannot use the auxiliary which would help them so wonderfully. A man who wanted to be wealthy might, by working long hours, existing on the barest necessities of life, wearing his clothes to rags, never having a holiday, never helping anyone or anything, content to live in a garret, being miserly in the extreme, amass, after many years, a big sum of money. He could accomplish the same thing, with infinitely less labour, no privation, enjoy himself thoroughly, widen out his character instead of cramping it, and give pleasure and profit to many. The strenuous and toiling path always has its counterpart.

We have seen the need for a wholesome state of mind before we can do much. The abolition of worry, the acquisition of serenity, the lessening of the number of activities, the tendency to the simple life, has severally been brought under notice, and as one wheel cogs into another so this practice of sketching out the mentality as we should like it will help us considerably. By seeing it as we should like it we give less attention to the actual state of the mind, so that whatever weaknesses there may be by not being emphasised, as they are in the daily life, will

## CONCENTRATION, THE MASTER KEY.

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gradually pass from the consciousness. As this takes place, the conditions which we should like to see in our minds will slowly become established, and here one mental law will be of service to us. Mental matter is always in the state of building: something is always being constructed, and it is invariably modelled on the pattern set it by the image-making proclivities of the mind. As the mind dwells on one set of images by another great psychological law the energies surge to the centre thus created for the moment. Thinking always sets up increased activity in the consciousness, and as the mind pictures what it needs, what it would like, more and more energising factors come along. These energies seek to build up the pictures furnished, and provided those pictures are not altered and modified repeatedly they will become concrete: that is to say, they will set in motion those forces which will externalise the ideas contained in the mind, for as so frequently pointed out the outcome of all thought is action, the bringing to the surface what has previously gone on underneath it. It is the result of the thought. Just as all we see around us in the universe is the effect of a cause, and not that cause, so all actions are the effects of causes set up in the mental worlds. Seeing that it takes little more labour to image the mentality as we should like it we might as well idealise our images, however far short of such ideals our minds may be at the present moment. Let us see ourselves performing those things we habitually do in the most perfect manner possible; if we are not able to concentrate let us see ourselves keeping our mind uninterruptedly on the point we wish to consider. There is a difference in seeing ourselves do this and actually doing it, and this will be understood later, but this preliminary practice will contribute its quota to the success we seek. The mind can only work to patterns; it cannot produce something on which the thought has not been working, so that the more clearly and more frequently the mind can be impressed with pictures the more certain the outcome, the more sure that we shall realise what we set out to realise.

And here it would be well to decide what is best for the time being. So many want this and that and the other, and think about each in succession that one set of pictures neutralises the other. The habit of having a lot of unfinished work about is common on the physical plane, and the muddle it causes to all around is obvious; in the mind it is even more fatal, for it destroys the efficiency of the mechanism of the mind. No two people may feel the same need, so each should decide for himself as to what will most help him at the particular point of his evolution. Generally speaking, it is wisest to take the weakest trait and strengthen that by the laws enunciated so far.

A common fault with the beginner in applied metaphysics is the desire to accomplish too much. When he learns the possibilities of mind, what he can become, what he can do, he wants to be everything all at once, and the forces of the mind tumble over each other in their eagerness to obey his desires. He rouses things up within the circumference of his mental powers, and great activity is manifest for some time. Often as a result a new idea crops up unexpectedly, and if he is wise he will act on it, but this should only be done when he sees clearly

ahead the legitimate result of the action. This the habit of making images will do, and though he may make mistakes in his deductions at first he will mature his judgment, and later will rarely need advice from others as to the best course to pursue under given circumstances. The encumbering mental material must be got out of the way, a definite plan must be sketched, and then adhered to. By taking the weakest trait, refusing to see it as at all weak, but rather the highest state of efficiency you can conceive you begin a policy of constructive thought, and therefore strengthen it at the outset. Of course, if action is part of plan you must see that it is not lacking, otherwise you become a mere theorist, a dreamer. Action is nearly always concerned, it will be found, and however unpleasant it may be—and it nearly always is in these cases, because that is why it was not performed before, it must be resolutely carried out. The other faculties of the mind must co-operate with the desire to amend the weakness. If the action has an unpleasant aspect or character it must be looked at from quite another standpoint and thus rendered innocuous. It has this side, be sure, and it is for you to find it out. We give life to errors and then take the errors for truth itself, and therefore think we cannot get away from the result.

Forces frittered away in a hundred different directions accomplish nothing, any more than the sun's rays do, but focus them, and we know how intensified is the power that is expressed thus. If there is a weakness in the character and the mind pictures the opposite virtue, strong and radiant, the gaps between where you now stand and the place you aim to be at will the sooner be filled up. Having materially strengthened the weakness, so much so that scarcely a trace of it remains one can then turn one's attention to other sides of the character which need development, or the building in any side that will help us to secure this wider power of Concentration. Till we have that we shall content ourselves with repairing breaches, with strengthening our ordinary mentality, and leave the creative aspect of the new psychology for future experiments.

Knowing what you want will indeed be a great gain, as it will conserve force, and that force can be turned into channels where it will accomplish our purpose more effectively than it would if diverted into first one channel and then into another.

This knowing what you want is one of the most tantalising things in the world. Man being so much a creature of moods, unlike a rock or animal whose wants are few and therefore no ambition, he has a thousand and one activities, all of which call for expression at some point, and he spends most of his time in gratifying them. All the five senses demand gratification, and there are other physical activities which do not come in the five-fold division which quite as urgently seek gratification. Add to these the energies of the mind which are so much more numerous, though in the early stages of the life are not so articulate and insistent, and one begins to understand how complex and marvellous is man's composition.

The greater part of the lives of many is spent in a more or less aimless manner. There is no plan laid down at the commencement, except in a very general way. Possibly the first thing that occurs to a youth after leaving school is that he must be successful in whatever calling he is to follow. Then later he

may marry and assume family responsibilities, when a broad division occurs in the plan, and those dependent upon him claim his care. These two divisions, however, make up the ideal of his life, a hobby coming in as an additional energy of the man.

But apart from these natural "wants" numerous others arise from time to time. These are largely due to impressions from the without, what we call "circumstances." Hopes, fears, desires, chase each other in quick succession, and all these alternatives although giving rise to a certain amount of activity do not educe a definite plan.

Nearly all these of mind, or moods, are of the surface of the mind, and it is one reason why one so seldom knows what one wants. This is not an enviable condition, and so long as mental action is confined to the surface so long will there be a blankness as to definite plans. The true mind can never work thus; there must be depth, and to secure depth one must try to feel the finer side of the mind. All thought must have an objective, and it is not by passing from one thing to another that this is gained. What might be called the metaphysical attitude must be adopted, because in that attitude do we perceive what we really want.

This attitude is concerned only with those actions which take place in the depths of mind, which are detached from the outer, from the everyday side of existence, and as those states of the mind are contacted the man comes to know what is the real mind. He learns to know what he really wants, what it is he is capable of enjoying, of understanding, but so long as he lives and thinks like the majority so long is he shut out from those depths of finer mentality. As soon as they are contacted thoughts and action become complementary in the true sense, and the thinker is enabled to secure what he really wants.

Even the student of metaphysics is not exempt from the weakness of not knowing what he wants. He sees, perhaps twenty things he believes he wants, and works ardently at one - then another for a time, but through misapplied energy and want of knowledge he does not secure definite results. He does not perceive that only by knowing how the mind works, the order in which the various faculties of the mind are to be evoked and developed can he realise what he seeks. Trying to stimulate first this, then that faculty, with spasmodic prods here and there may result in increased activity of the faculties involved, but this is not what we seek, for as soon as the result of the prod or stimulus has been exhausted they sink back to their normal level. By co-ordinating the forces and activities powers are awakened that are practically self-acting, and once worked they continue the work begun.

#### LESSON VI.

It is true that what each seeks will differ, but it is possible that one might plunge about for years before finding out just what he did really want, and under such circumstances there is one course which is safe. It is more than this: it is wise, but it may not appeal so strongly to the reader because it may seem to aim too high or to be somewhat different. It is this: practise turning the mind several times a day to that realm of the consciousness which is associated with reality.

*To be continued*



results, but I think it best to devote the first sitting to the passes alone, without any special treatment, and this will establish harmony between yourself and patient. In the second sitting use the same formula and passes for treatment whether sleep has been induced or not.

Of course, there are cases where it is not necessary to endeavour to bring about sleep, but passes are all that is required in such cases as cuts, burns, bruises, headaches, and other minor complaints.

#### LESSON V.

It will be well to mention here that Hypnotic Sleep is not ordinary sleep. In the former the subject will only hear the voice of the operator and may be shaken from side to side without being awakened, while in ordinary sleep a noise or sudden touch will awaken. It has been mentioned that good work and results may be brought about in a waking condition, but where disease is deep rooted or where affirmations or suggestions are to have their greatest power then the sleep state is desirable. If the first sitting is not devoted to passes alone, but you wish to commence the special treatment then it is a good plan to always give what is called general treatment, and this can be done with great advantage at the commencement of all sittings, whether it is only one treatment, or daily for a week or a month. It is given by means of the long passes from the front of the patient, then pass round to the back and make them down the spine. Each pass should take from twenty to thirty seconds, or, as before stated the length of time it takes to exhale while deep breathing is being practised. Continue this general treatment for about five minutes, making half of the number of passes at front, the other half at the back. It will often be found that the subject will enter the sleep state during these passes, but whether this is so or not, after making them go on with the special treatment for the ailment you are seeking to cure.

Previous to the general treatment you should ask the patient where the pain is located, or the symptoms of his ailment.

*To Treat Headache* Stand behind the patient and let his head rest against your body or the back of the chair. Make passes with both hands, starting at the centre of his forehead and passing around the head just above the ears. The first ten passes may be made in contact, then make passes over the top of the head to the shoulders. Remember to make the "throw off" at the end of each pass. Pay special attention to the part where the pain is, and make passes from above this point to the shoulders. Do this for five or six minutes then place the right hand on the forehead and the left at the back of patient's head, exerting a slight pressure, then exert the same pressure on the sides of the head. Step to the front of the patient and make passes down the face from forehead across the temples to the chin, where throw off. Tell him to breathe deeply. and as he completes this you may wave a fan or anything to create a draught before his face saying, "Open your eyes." As he does this say positively, "Your head does not ache now."

Wherever a patient passes into the sleep state, you should, before awakening him, say: "When you awake you will be completely free from pain. Your head (or what you are treating him for) will be perfectly well, you will be clear of all pain." Then

awaken in the usual way.

*Neuralgia or Toothache.* Treatment similar to that for headache, paying chief attention to seat of pain, and making passes in contact along the jaw and cheek. The hot breath can be used here and should be directed into both ears.

*Ear Troubles.* Similar treatment. After the hot breath you should place the second finger into each ear, direct your magnetism through these for half a minute, then draw them straight from the ears and throw away; repeat this for at least a dozen times. Imagine to yourself that you are drawing the pain from the ears and shaking it from your hands. After the patient has taken a long breath, tell him to open his eyes, and as he does this suggest as in the first treatment.

*Rheumatism.* If for the arm, hand or wrist, the patient may be seated, but if for the legs or general rheumatism he may lie down. If seated you may be in a chair opposite him, and where treating the arm you can rest his hand on your knee, or you may stand and rest his limb on the arm of the chair. Let the passes be made from above the seat of pain, for the arm commence at the shoulder and work down to the hand, where you make the throw off. Your right hand should pass downward along the under part of his arm, and your left hand along the upper part. After making the passes, which should be made at a distance of five or six inches from the arm, you can blow the hot breath from his shoulder to hand. Treat about half an hour, including the general treatment. Then bid him take a deep breath, open his eyes, and as he does this you should suggest:

"You are better, all the pain has gone, you are positively better."

If you are treating a patient for rheumatism in the entire system he can lie full length on a couch, or bed. Give the general treatment, front and back, then take each limb and treat in the same way as the arm. Remember to always make the throw off at the end of each pass.

*Backache, Lumbago, &c.* The patient may either stand, sit, or lie face down. Make the passes about six inches above the seat of pain, and pass down over it, taking them across the hips, then throw away. After making these passes for about twelve minutes, use the hot breath on the affected parts for three or four times. Bid patient open his eyes, give suggestion, the whole sitting taking about half an hour, including general treatment.

*Paralysis.* Give general treatment, paying particular attention to the spine. If the right arm is affected, you should work on the left arm and try to stiffen this, or put it into the cataleptic condition, and vice versa, the same with the legs, work on the opposite, or the healthy one. Place both hands around the affected limb and knead the muscles. If it is a bad case you will find it best to have the patient undressed and covered with a sheet. Work on the spine, making passes from the top downward to the end. Then slightly slap the spine, starting at the top and along the entire length. Next treat the limbs, then use the hot breath over the base of brain, small of back, and heart. Make him take a long breath and exhale it, then tell him he can now use the limb, and assist him to do so if he fancies he cannot do it. If the legs are paralysed you must get him to stand, and after each treatment he must attempt to walk a little, extending this each day. If the arms, he may be asked to move these and

try to swing them in a circle, so that day by day and little by little he will gain more confidence. Do not use force, but let the movements be brought about gradually.

LESSON VI.

*Eye Troubles, Blindness, &c.* Have the patient sitting, or to lie on his back with eyes closed. Use light passes over the eyes, staring at the eyebrows, and downward over the cheek bones, then make the throw off. Do this for about ten minutes. Use the hot breath on both eyes for five times, then hold the palms of your hands over the eyes. Keep them in this position and say: "When you open your eyes you will find all this trouble gone from you, you will be able to see much better, your eyes will be restored to their nominal condition, each day you will be able to see much better, your eyes will be restored to their normal condition, each day you will see better and better." Remove your hands and tell the patient to open his eyes. As he opens them you should point your finger at him and say—"You feel better, don't you?"

*Diseases of the throat.* The patient should lie on his back and close his eyes. Make passes with both hands over the throat, beginning at the lobe of the ear and making passes down to the chest, where the throw off can be made. Make the passes for about ten minutes. Then blow the hot breath over the tonsils and finish by making a few more passes. Place both hands on the throat, keep them there a few seconds, telling the patient to take a deep breath. Then place the right hand on the forehead and say: "When I bid you open your eyes all the trouble will be gone, your throat will be perfectly well, there will be no disease." Then say, "Open your eyes." As he does this, point your finger at him and say "You feel better, your throat is well."

*Lung Troubles.* All forms of lung troubles are better treated in the sleep condition, but you can do much good in the waking state. Have the patient lie on his back and close his eyes. Make passes with both hands, commencing at the upper part of the chest and continuing to the lower part, then draw them off at the sides of the body. Let the passes be used for ten minutes. The hot breath should then be used over each lung, five breaths to each lung. Then use the focussed magnetism over the lungs for three minutes. The mind must be concentrated on the cure during the whole time. Then place your right hand on the patient's forehead and say: "When you open your eyes you will feel better. After each treatment you will get stronger and stronger. The lungs are being built up and are becoming perfectly strong." Point the fingers in the usual way when you bid him open his eyes.

It is well not to treat advanced stages of consumption unless you can work with a physician.

*Liver and Kidney Troubles.* Both these organs are treated in the same way. Patient can lie face downward, or sit upright on a stool, or facing the back of a chair. Make passes downward over the liver and kidneys. Commence at shoulder blades and continue down the back and off at hips, where the throw off can be made. Make the passes for ten minutes, then blow the hot breath, first over the liver, then over the kidneys. Continue the passes for five minutes. Ask patient before you commence

where he feels pain, then give him suggestions to counteract these pains during the treatment. If the pain is in the side, you must tell him he will have no more pain there, at the same time placing your hand on the spot. Place your hands over the small of the patient's back, telling him to take long deep breaths. Say to him: "All pain is leaving you, when you open your eyes you will feel strong and well in these parts, &c."

*Stomach Troubles.* The patient should lie on his back with the eyes closed. Make passes with both hands from the upper part of the chest down over the stomach, then across to the hips, where throw off. The passes can be made for ten minutes. Use the hot breath at the pit of the stomach. Then rub your hands briskly together and rub or massage the patient's stomach with your right hand; repeat the passes. Tell him to take a long breath and exhale it quickly. Use similar suggestions as given for other ailments.

*Tumours and Growths.* In treating these the patient should lie or sit in such a position that the growth may be easily reached. Make passes over it with both hands downward. Start a few inches about the diseased part and come down about the same distance, where you should make the throw-off. Do this for fifteen to twenty minutes, then blow the hot breath upon it for at least a dozen times. Then give focussed magnetism for five minutes. Tell him to take a long breath as you rest your hand on the part; as he exhales you should use slight pressure. Finish off in the usual way, giving suggestions suitable to the treatment and disease.

With cancer it is well to work with a physician.

*St. Vitus' Dance.* Let the patient lie face downward with eyes closed. Commence the passes at the back of the head and over the entire body, making the throw off at the feet. Make these passes for fifteen minutes, then turn patient upon his back and start at the head and the whole body to feet. Do this for ten or fifteen minutes. Use the hot breath over the heart and solar plexus, which is seated between the navel and pit of the stomach, also use it at the base of the brain and small of the back. Make a few more passes back and front. Suggest, &c.

## LESSON VII.

*Heart Troubles.* Place the palms of your hands upon the left breast over the heart, hold them there for about five minutes, then make passes with both hands in a half circle on the body, over the heart. Make these passes for about ten minutes, starting at the shoulder, and leaving off at the pit of the stomach. Use the hot breath over the heart, and repeat the passes, finishing with pointing the fingers at the heart for two minutes. Tell the patient to take a long deep breath and exhale it quickly. Let him do this three times. You may suggest strength and health while making the passes.

*Constipation and Bowel Troubles.* Have the patient lie down on his back. Make passes with both hands from the side of the body, over abdomen, down lower regions of the body, passing the hands over the hips and throwing away. Rub the abdomen with the right hand in the direction of the hands of a watch. Make the passes fifteen or twenty times, then place the right hand on the abdomen and then on the back opposite the abdomen. Hold them there a few minutes, and then repeat the

passes and rubbing of the abdomen again. Blow the hot breath upon the part where any pain is felt. In bad cases this treatment can be given twice a day. Suggestions may be given.

*General Debility.* Have the patient lie on his back. Make passes with both hands from the forehead over the face to the chest. Do this for ten or fifteen minutes, then make passes for ten minutes down the spine, turning the patient over for this purpose. The hot breath can be applied to the heart, the base of the brain and small of the back. Finish by making the passes over the whole body, back, front and sides. Suggest strength and complete cure to patient.

*To Stop Hemorrhage.* To stop the flow of blood, passes should be made upwards. For a cut on the hand either across the back or palm you should ask the patient to be seated. Make passes with both hands upwards, letting the right hand pass over the upper part of the arm and the left hand pass up the under side of the arm. Start the passes about an inch above the cut, passing over it and continuing the passes as far as the shoulder where the throw off should be made; then close the hands, and bring them back and repeat. Make these fifteen to twenty times. Use the cool breath, blowing this from just above the cut and upwards along the whole arm. All the time you are making these passes, say: "This blood will stop. You are feeling better. The wound will contract, it is healing rapidly. The blood flows less and less." When the patient is on the point of opening his eyes at your command, say: "It has ceased to flow." If it has not, you can try again. If the cut is in the stomach make the passes upward to the chest, if in the back, make them from above the wound upward to the shoulders. If in the leg, upward to the hips. In very bad cases where the flow of blood is very great, it is advisable to call in a surgeon.

*Contracted Muscles.* The patient should lie down. Make passes over the contracted parts for ten minutes, starting three or four inches above the affected part and continuing down over it to several inches below. Make passes in contact along the muscles and cords, massage these by rubbing them with the right hand and keeping them straightened with the left hand. Use the hot breath over the parts five or six times. Let the patient exercise the muscles as much as possible and try to straighten them several times during the day. Use the suggestions while making the passes.

*Burns.* The patient should be in as comfortable position as possible, but so resting that you may reach the affected parts. If the hand is burned make passes with both hands without contact, starting about four inches above the burn and continuing down the hand over the burn to the finger tips where the throw-off should be made. Do this for ten or fifteen minutes. The cool breath should be used over the burn and to the finger tips for five or six times. Similar suggestions may be used as for "Cuts." All burns can be treated in this fashion, always making the passes toward some extremity.

*Nervousness* The treatment for this will be similar to that for General Debility. The patient should lie down. General passes are made over the entire body, giving special attention to the spine and nervous centres. The hot breath may also be used.

*Dangerous Cases and Contagious Diseases.* Without working under a doctor, in no case is it wise to treat a patient who is dangerously ill. for though you could certainly benefit such a one, yet if he should die you would be severely criticised. Neither should you treat contagious diseases, for there is the danger of contracting the disease yourself, also of communicating it to other patients

LESSON VIII.

For the curing of habits through suggestion it is necessary that the operator should constantly keep in his mind the importance of any suggestions being positive, and of a specific character. Always localize your suggestions by placing your hands on that part of the body you desire the suggestion to act upon. Unless you are able to give good, strong, positive suggestions you cannot expect to meet with much success.

*Insomnia.* To treat this, you must endeavour to induce sleep in your patient, but even if sleep is not entered into, you may go on with the suggestions all the same. Say to the patient: "You will find you will not be nervous at night, you will be able to sleep well. You will go to bed at ten-thirty, and sleep soundly till six or seven the following morning; the nerves will be at rest and you will feel strong and full of health and vigour during the day." Repeat these suggestions four or five times after you have tried to induce sleep. In any case the patient should be sat in a comfortable position with the eyes closed. The suggestions can be made while you are making the passes, but it is best to commence the passes at least ten minutes before you start with the suggestions. With some subjects you may find that when you commence to speak it as a tendency to rouse them, with such after the first sitting you should commence passes and suggestions together.

*Dipsomaniac.* Your suggestions to a patient who desires to be cured of the alcohol habit should be very emphatic. You should make suggestions to him in the following manner: -- "You have a power within you which is now being brought into activity. This power will enable you to keep off drink. When I awaken you your desire for liquor will be entirely gone. You will hate beer, wine or spirits, or any harmful liquor. You will despise it. The very idea of using it as a drink will make you very ill. Should you attempt to drink it you will vomit. Each day you will detest it more and more, each day your will becomes stronger and stronger. You will never again crave it, never again. You will feel perfectly well without it.

*Cigarette Habit, or excessive smoking.* Similar treatment to that given for Dipsomania, using appropriate suggestions.

*Morphine or Drug Habit.* Put the patient into a deep sleep, or into a suitable condition for treatment. Then says: "When I awaken you, your desire for morphine will be entirely gone. You will find it impossible to use it. There will be no craving for it. You will not feel nervous or restless. You will feel well, much better than with it. You will hate the sight of it, it will give a feeling of disgust, so much so that if you try to use it you will be very, very sick; you loathe and despise it."

Go over these suggestions five or six times. With very bad cases, and this may be applied to drink, &c. it is often well to suggest that the patient will care less and less for the

## CURATIVE HYPNOTISM.

drug, &c., and in this way you do not stop the use of the drug at once, but gradually.

*Stammering.* When you have placed the patient in the proper condition suggest as follows: "You will be able to talk just as well as anybody when I awaken you. You will now talk fluently and without the slightest trace of stammering." If the patient is asleep or in a very slight degree of hypnosis you can ask him to repeat a verse or a few lines after you, if asleep open his eyes and give him a book to read. Treat him every day for about half an hour each time.

The examples given here will enable the reader to treat any habits, for in all cases the treatment is very similar, the only alteration being in the suggestions used which must of course be suited for the habit you are desirous of ridding the patient of.

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### HYPNOTISM FOR SELF-DEVELOPMENT, BY A. OSBORNE EAVES.

From any standpoint the chief value of Hypnotism is that which it gives in the process of self-development. The relationship between suggestion and Hypnotism is, as has been seen, very close, and we all know how some people stir us up, make us feel that we are capable of doing far more than we do. It is the suggestion of others which has often been instrumental in bringing about reforms and movements for the amelioration of humanity's troubles. Occasionally it is a coincidence or chain of circumstances that supplies the suggestion, and this leads to big changes in one's life. We are not all fortunate enough to have inspiring, energetic, and helpful friends to push us on when we need it, and this knowledge makes some people sad, makes them lose heart, take little interest in life, have few aims or ambitions.

But each one of us possesses a mentor, a "guide, philosopher, and friend," one as faithful as a dog, as sympathetic as a mother, as protective as a father—the subconsciousness. It is accessible at all times, ever ready to help, to carry out our wishes in every problem, and there are several ways by which it can be reached. Dr. Hollander, among others, to-day (1913) agrees that self-hypnotisation is possible. Everyone sometime has got into a "brown study," has had his thoughts withdrawn for the moment from his immediate surroundings, and suddenly "woke up," or regained his normal consciousness. Now this vacant state can be induced at will, and prior to inducing it we can give to the subconsciousness whatever task we wish. The education of oneself should be of sufficient importance to every man to persuade him to take a little trouble in the matter. What trait do you desire to build up? What are you weak in? Each one, if he is honest with himself, will find some quality lacking; he can certainly never possess too much tone, unselfishness, manliness, moral fibre, mental brilliance, courage. All those can be intensified a hundredfold by proper training.

To begin in this work make yourself thoroughly comfortable, warm, cosy, away from noise. - I give the ideal conditions as a preliminary, because the beginner finds even in such circumstances sufficient difficulties to tax him. Picture yourself as possessing in full the characteristics desired, and do not be afraid

*To be continued.*

# *Mystery of Sleep, or Our Double Existence.*

We live, move, act, enjoy, or suffer as much during the state called sleep as when awake. We live then through and by those finer spiritual senses possessed by all of us in embryo, and of which the sight, hearing, touch, and taste of the physical body, are rougher correspondences.

But this portion of our lives is a blank to us when the physical senses resume their sway on awakening, because the physical memory is not capable of receiving and holding any but the merest fragments of the senses, events, and occurrences of our lives while the body is unconscious. Such fragments often incoherent, inconsistent and jumbled, we call dreams.

Our dreams are the dim tracings of a real life. The life realised through these other senses dimly and fragmentarily marked on the physical memory, or memory of what is realised through the physical senses.

In sleep, a chord of thought (the silver link) connects body and spirit, though the spirit may then go far from the body. By that chord your spirit, while your body sleeps, sends that body a current of life, of life, of good or evil quality, according to the world of thought we live in.

The death or loss of the body comes when this cord is broken. When the mind grows into that condition in which it which is always receiving new ideas and truth, that chord becomes stronger and stronger and cannot be broken. We shall then become "as wells of water springing into everlasting life."

We live there for two lives quite distinct and separate from each other. The remembrance of each is blotted from the other. The spirit's life during sleep is quite forgotten when awake. On the other hand, our every day's life and existence are unknown to our every night's sleep existence. We are in substance two individuals every twenty-four hours, and having but the vaguest knowledge or acquaintance with the other. We live daily in two worlds, close together as regards space but widely separated by the gulf of unconsciousness.

We have a material memory which will not write down our spiritual existence. We have also a spiritual memory which will not write down our physical or day's existence. One of our lives is a life in physical things with the physical body. The other is a life of spiritual things with the spiritual body and senses.

For as Paul says: "There is a natural body and there is a spiritual body."

This spiritual body co-exists with the physical body. It existed before the birth of our present physical body. It existed before the birth of our present physical body.

You are by day and night, sleeping and waking, as two persons who are strangers to each other, yet each having the same spirit. You are as one person having two distinct lives and two distinct sets of senses for each of those lives. Your spirit by day uses its body as a person who puts on a rough garment to go down in a mine. It does not use this body in the other existence, and yet it thinks that it does, for in that existence the spiritual being, through ignorance, thinks itself a

## MYSTERY OF SLEEP, OR OUR DOUBLE EXISTENCE.

physical being, and therefore judges and reasons entirely from its physical senses. But in the higher developments of our beings we shall also judge and reason through the finer and far more powerful and spiritual senses, whose action is very different, from that of the inferior senses, confined to the limitations of the physical body, and has far greater range than have these.

Columbus discovered a new physical world. But within and belonging to everyone of us there lies a world, half a life, half an existence, first to be discovered, next cultivated, improved and literally brought out of darkness.

As our minds or spirits grow in this or some other physical existence, these two worlds or existences for each and all of us are to be united, so that we shall live in and be conscious of both.

Demand or prayer is certain to bring more knowledge to us of life's mysteries, and knowledge will give our spirits more power. "Prayer without ceasing" (that is, a persistent desire to know the truth) will show by degrees these great powers lying in us in embryo and what a different thing is life from that which we hold it at present.

Then we shall be conscious of both lives, and also happily conscious. But such consciousness at present would result in little or no happiness, because the tendency now is through ignorance, to stray during sleep into a world similar in care, worry, and uncontrolled mind, to that which many live in during physical consciousness. Happily for us, we bring back to the waking or physical memory little remembrance of it. If we did, life might be double in misery.

But we do often bring back to the physical world the injurious results of our straying into a lower spiritual world during sleep. Two hours of sleep when your spirit goes to the pure domain of spiritual life will refresh the body far more than ten hours passed in the lower.

Sleep is a condition of unconscious rest and recuperation for the physical senses, but not for our other, the spiritual senses and being. The eye that sees in dreams is not the physical but the spiritual eye—an eye which can see as far as a thought can go; an eye, so to speak, at the end of a thought. The ear which hears in dreams is the spiritual ear, an ear whose power is not confined to a certain limited space.

The physical senses of touch, taste, sight, and hearing can only maintain their highest vigour for say ten or twelve hours out of the twenty-four. Keep the body awake for two or three days and all physical sense becomes impaired and blunted.

Our physical senses, during the condition called sleep, are fed and recuperated from what world or realm of spirit to which we may belong. Our minds or spirits during sleep go into and live in our respective worlds of spirit.

From such realms they gather and return to the body with the quality of that world's thought or element.

Such thought may give the body strength or weakness, health or disease. In proportion as our minds are elevated and pure, full of desire to do right and justice; of desire for more and more power to do good to ourselves and all others; of desire for more and more faith in the grand possibilities of existence; faith also in the possibility of a physical life not only

## MYSTERY OF SLEEP, OR OUR DOUBLE EXISTENCE.

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free from pain and disease, but one increasing ever in strength, vigour, and rejuvenation ; will the spirit bring to its body more and more vigour, health, and rejuvenation.

But if the mind is low and narrow, full of jealous and envious thought, believing only in the material world which its body sees and feels, and therefore believing that its whole being must decay and die, then such a spirit brings back from its peculiar world, during its body's sleep, only the elements of decay, death, and weakness.

Sleep is not always rest. The disturbed, anxious, fretting, or angry mind, on the body's losing its consciousness, goes (if no prayer or demand for peace and power intervene) to a realm of disturbance. It brings to the body on waking the element of disturbance. Hence, during the waking hours, disturbance and anxiety predominate

Similarly, the mind dwelling on disease goes in sleep to the lower realm of disease. It brings only the thought and element of disease to the body.

Let your mind, then, before going to sleep, be on the thought of health. If the body is in any way ailing, say in thought: "It is only the instrument which I use that is ailing. What I think, I am. My spirit and spiritual body are well. Therefore they must, during sleep, send this physical body health."

Say this to yourself every night, and if immediate relief does not come, remember that you may have a lifetime of error in thought to contend with ; that your growth out of this must be gradual ; and that the good results from such growth, though gradual, must be sure and lasting.

Our unknown life during sleep is of more importance than our known, waking, physical life. For it is the life of the spirit and of the spiritual senses, so far as they are developed.

Your real self is not your body but that invisible force whose only evidence is your daily, hourly thought. Your body is relatively but a thing of yesterday. Your thoughts are your body's foundations. What you think is as the spring which feeds your well of life.

Your spirit feeds your body during sleep with its peculiar beliefs or opinions. If you believe firmly, and without a doubt or question, that your body must in time weaken, decay, and show all the signs of old age, your spirit will surely bring the body the thought-elements of weakness and decay. If you will in your waking hours even but entertain the idea that the decay of the body after a certain time of the physical life is *not* an absolute necessity—that because this decay always has been (so far as you are aware), is no proof that it always must be for the race—that a demand on retiring for increase of health, of increasing vigour of mind and body, will bring in time such results to you—that a demand or prayer for faith to believe this will in time bring proofs to increase such faith—then such order of thought, if persisted in, will gradually turn your spirit during the body's unconsciousness from groping about in that lower spiritual realm of positive belief in decay, weakness, disease, and death where our race is now wandering. Such thought will gradually turn your mind into the spiritual realm of strength, vigour, and youth eternal, and spirit's effect on the body will in time be not a transient but a permanent good—one which comes

to stay.

Your body is always changing its physical elements. It is not the same body which you had ten, twenty, thirty, or more years ago, because yours is not the same mind which you had ten, twenty, thirty, or more years ago. As your mind changes, so your body changes. As you grow continually into new truths, new elements from the spiritual will come to renew the body.

Your belief, be what it may, materialises itself in your body. Believe implicitly in the absolute necessity of disease or decay, and your blood and flesh will become a material expression of disease and decay. Do but entertain the idea that disease and decay are not absolute necessities, and in a relatively little time your flesh and blood will have changed to an extent for the better, and as your belief grows (which it must) it will ever be changing for the better.

You do literally wear your predominant order of thought in your flesh. As your spirit acts on your body it sends the elements which it has absorbed from its peculiar sphere all over your body, and these elements materialise or crystallise themselves out of unseen into seen elements of flesh in a manner analogous to that in which metal dissolved and invisible in a clear solution is attracted and becomes visible on a slip of copper, lead, or zinc placed in such solution, or as a tree materialises leaf and fruit from unseen elements in the air about it.

But if from year to year you live in any rut of error, you add to the body an element or materialisation of error in the physical. That, in other words, is sin. The profits of sin are always decay, disease, death, and physical or mental pain.

Be the spirit as crude or on as low a realm of thought as it may, yet its tendency is always upward. It brings to the body in its sleep-existence a little of the more refined and powerful thought-element, mixed often with a great deal of the relatively lower element of weakness. The person whose body lives till the age of eighty or ninety has a stronger spirit than the person whose body dies, say at thirty. The stronger spirit is ever demanding strength, though, perhaps, hardly conscious that it does so. That demand is in its mind when the body goes to sleep. That demand works while the body is asleep. It brings a certain amount of life to the body, but life which, thus far in the history of our race, has been largely adulterated with error and false belief.

But as the strong spirit does so prolong its physical life, or, in other words, holds its body, so with more knowledge the spirit will grow stronger and hold a vigorous physical life much longer.

The principal error and eventual destroyer of the body's life in the case of the person aged eighty or ninety has been that such person thought that the body **MUST** die at or near that age. The thought and opinion of all about that person seconds such idea and pushes the force of "must" in the wrong direction. "Must" is most powerful, either as a destroyer or builder.

After entertaining for a time the idea that decay is not an absolute necessity, proofs will come to you of its truth. True, you may have periods of prostration and weakness. Those are

touch them, smell them, taste them. They are yours whether you recognise them or not. *The proof that they are within you is the fact that you desire them.*"—Nautilus, Holyoke, Mass. 15 cents.

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