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THE SECRET OF LIFE OR HARMONIC VIBRATION

CONTAINING
THREE STUDIES
AND
TWELVE LESSONS
VII PARTS EACH
OVER
TWO HUNDRED EXERCISES.

IT
Deals with Man—Physiologically, Mentally, Morally and Psychologi-
cally—For the Development of the Five Mediums of
Expression in the Objective World.

BY
FRANCIS KING.

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DEDICATED TO
THE STUDENTS OF THE SECRETS OF LIFE.
TO THOSE
WHO WILL TO KNOW, TO BE, TO DO.

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CONTENTS.

	PAGES.
Preface.	
Introduction by Prof. Philip Aklis Hubert.	

FIRST STUDY.

Introduction—The Secret of Life—Harmonic Vibration—The Great Forces of Life—Electricity, Principles—Magnetism, Principles—The Principle of Life, Principles—Resumè—Possibilities of the Study—End of our First Study.....	8-29
---	------

SECOND STUDY.

Classifications of The Study—Man—Your Inheritance	30-44
The Two Great Works—What is Ours—The Law of Creation—The Golden Key—The Five Avenues of Influence—Vibrations—How the Five Mediums Influence—The Touch—The Voice—The Movements—The Eye—The Thoughts—Two or More Mediums Used at the Same Time.	
The Twelve Lessons, VII Parts Each.....	45-125
Introduction—Arrangement of Lessons.	

Part I—Breathing.

Mechanical Breathing — In-Breathing — Soul Illumination Breathing—Creative Breathing—Breath Packing—Blood Control in Breathing — Concentration in Breathing — Rhythmic Breathing—33 Exercises.

Part II—Movements of the Body.

Movements in Poise—Elementary Movements—Movements in Opposition—Electric Movements—Magnetic Movements—Electro-Magnetic Movements—Movements in Touch—77 Exercises.

Part III—The Voice.

Exercises for Acquiring Correct Position of the Vocal Organs—And The Open Throat—For Enriching—Giving Strength—Giving Range—Coloring—Making Flexible—Developing Qualities—34 Exercises, embracing numerous others.

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Part IV—The Eye.

Exercises for Developing, Calmness — Steady Movement — Power—Penetration—Concentration and Energy—20 Exercises.

Part V—The Mentality.

Exercises in Concentration—Cultivation of Memory—Vocabulary—Imagination—Calmness, Passivity—Language—Meditation — Concentration in Hearing — Concentration in Touch—39 Exercises.

Part VI—Regimen.

Regulation of Food—Drink—Bathing—Clothing—Sleep—Personal Habits—Care of Eyes and Ears—Study—Anti-Dyspeptic Treatment—Anti-Fat Cure—Miscellaneous.

Part VII—Moral Regime.

Sarcasm — Gossip—Criticism—Quarrels—Discretion—Honor—Earnestness — Self-Poise—Reliability—Dignity—Ambition — Politeness—Grace—Activity—Eternal Vigilance—Love.

FINAL STUDY.

Directions for Healing Diseases.....	126-134
Directions for Thought Transmission.....	126
Retaining the Vital Forces by Retreat..	127
Utilization of the Vital Forces.....	129
The Law of Prosperity.....	130
Divine Marriage.....	132
The Golden Key.....	134

The Twelve Formulas.

For the Liver—Kidneys—Bowel Disorders—Cold on the Lungs — La Grippe—Prevention of Colds—Blood Diseases—Asthma, Bronchial and Lung Troubles—Affections of the Eyes—The Face, to Keep Skin Soft—Insomnia—Brain and Muscle Elixir.....	135
Extension of the School of Health and Culture.....	138

PREFACE.

It is the desire of the author of this little book to impart, by a simple yet comprehensive system, a knowledge of the laws and principles, as he understands them, governing life in the body. You who study this book, and carefully practice its lessons, will in a very short time find a new life, and a new world opening up to you ;—a world so full of new things, so replete with treasures, so boundless in hitherto unthought of creations. It will place in your hands the key, that will open up every avenue of knowledge. It will teach you how to be successful in life, whether in the business, social or professional world. It will give you an understanding of the secret forces of life and an ability to use them in accordance with natural laws. It will solve the problem for you, of perfect health, continued health and long life. It will enable you to overcome your weaknesses, moral, mental and physical. It will cultivate within you a power little dreamed of. It will make life bright and joyous, because you have a definite object to live for. It will develop you a character, refined, strong and exalted.

The reader or student may not agree with the Author in all that is set forth in the theory ; but that will not prevent his or her sympathies and support in the one great purpose of the work—and that is, a contribution of the Author's best to the highest good of man, individual and universal.

While the arrangement and construction of the system is new, it is but a different application of the same laws and principles, ever new as they are newly applied. Although many of the exercises are new, many of them have been embodied in other systems long since used, and have more or less been utilized by every great and successful person in all periods.

The geniuses of early and late systems of training have scarcely left a stone unturned in the discovery of principles. The present work claims as a distinctive feature—the adaptation of the best in old and new methods to the present advanced demands of a progressive age.

The system as set forth is based upon the law of vibration. This law as studied and applied constitutes a rational and thorough process of culture and unfoldment of the human organism in all its parts.

The author believes that an unfoldment or development on but one plane of life falls far short of what is possible for the human being to attain by a symmetrical unfoldment on all planes. For this reason the system deals with man Physically, Mentally, Morally and Psychically.

The plan of the work recognizes the necessity of knowing somewhat of the great forces operating in the external world, and so gives a brief explanation of those two potent factors in physical life. It then proceeds by demonstration to show the operation of these forces in the human body, and the relations of man in the internal world to man in the external world. The principles involved constitute the underlying causes for the numerous phenomena of Personal Magnetism manifested and influencing individuals, classes and masses of peoples in all periods of human history. The system is arranged in lessons, made simple, and easily understood and practiced by old or young.

The work is commended to teachers as offering a simple and concise text book adapted to students of all ages. It embodies the essentials of a liberal ground work in preparation for advanced training along the many lines of study it anticipates. *To teachers and professional people a knowledge of the principles as applied is indispensable.*

As the book will fall into the hands of many already afflicted with diseases affecting the functions of certain organs of the body, a number of most valuable formulas are embodied.

The book is valuable for its brevity. The student's time is not taken up with lengthy dissertations, but the grand principles and truths are presented in condensed form, clear and positive. The principles are deduced, and their application made by exercises, which will bring speedy and wondrous results to the student. Those who apply themselves diligently and perseveringly will reach great ends. A knowledge and application of the laws and principles herein set forth has done much for the writer, and it is possible for others to reap still greater blessings.

The author here begs to give a word of caution. The person who follows the directions of this book will be able to acquire a great power, which might be used over others for selfish ends. Let no one so misuse such acquired powers, for soon or late it will react with destructive effect upon the one who violates the sacred trust of the rights and weaknesses of another.

The work is humbly commended to the candid and generous, the truth seeker and the nobly ambitious.

THE AUTHOR.

INTRODUCTION

BY

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In this, the most wonderful and remarkable age of human development, it is in no wise surprising to find a panacea of marked magnitude projected by a master mind. Considering the unwavering tendency of the physicality of mankind towards devitalization, it is purely Samaritanic to contribute any antidote which may protect and preserve.

"The Secret of Life, or Harmonic Vibration" is destined to do for humanity what no previous work ever did. After a critical survey of the production, I have come to the conclusion that it is nothing short of a blessing to mankind. From a scientific and philosophical point of view, the reading public will ever be grateful to the author for the lore of information which it contains.

The perfect system observable all through the work cannot help carrying immense weight with the student. Contrary to the frequent complicatedness of some books, the simplicity of the "Secret of Life, or Harmonic Vibration" is pronounced, and the reader will have no difficulty whatever in solving and digesting its contents from beginning to end; and withal a most practical work.

As a scientific addenda of no mean merit, its terseness, brevity and epitome shine forth brilliantly. Old and young alike will gather at the fountain of the "Secret of Life" to quaff and live with renewed vigor. A new generation will emerge from the class room and the home by its careful study and digestion. Its thorough groundwork is all that a liberal architect could desire.

Knowing Prof. Francis King as I do, his extensive familiarity with the subject in question and his place among the sound thinkers of to-day, I make no hesitancy in commending him and his inestimable boon—"The Secret of Life, or Harmonic Vibration"—to all those who believe in the utilization of all life's mortal forces for individual benefit, as also for the good of those with whom we have a common lot.

The subject is not a new one, but its *modus operandi* is perfect novelty and will work with charming effect. May God speed the work to dying mortals is all I ask.

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THE SECRET OF LIFE;

OR, HARMONIC VIBRATION.

OUR FIRST STUDY.

All secrets are revealed to the one who wills to know them.

INTRODUCTION.

Many new things are being discovered in these days of rapid advancement. Things which a few years ago would be called marvelous now excite but little wonder. Solomon was not far wrong when he said : " The thing which hath been, it is that which shall be ; and that which is done, is that which shall be done ; and there is no new thing under the sun." Principles and laws are eternal, unchangeable, but the results of these laws are of infinite variety. Like the ever changing views of the kaleidoscope, new and significant combinations are being constantly produced, with the ceaseless onward spiral move of life. Man is slowly evolving out of the obscurities of the past. Each revolution of the spiral of life seems to bring him near to where he stood years or centuries before, but in reality he is far beyond, for the experiences of the past he can never lose. Every effort upward places him a little higher in the scale of life. Thus it is, that the operation of laws and principles unknown to him at one age, but dimly understood in another, may be well known at a later period. As a result of applied laws and principles, man speedily passes through marvelous changes, working out for himself great and rich bless-

ings by his applied knowledge. It was only in 1773 Watt perfected the steam engine, and Fulton the steamboat in 1806. The French telegraphed in 1794. A little over a century, but what a change in civilization? In 1878 the streets of Paris were first lighted with electricity. Only nineteen years ago, but what phenomenal progress since? What the results will be a century hence, who dare prophesy?

We have just entered the domain of a new era. Electricity, that subtle force of life, which permeates all things, has at last been called upon in earnest, after the long weary centuries of the past, to perform its wondrous transforming work. Under its reign the glories of the by-gone ages will pale into obscurity before the still greater triumphs of its light and power. There will be a new gospel, a new dispensation, a new civilization.

Man has by laborious ways ascended, successively, heights of progress, only to be thrust down, again and again, to make more perfect his works and greater his attainments. His long experiences of the past have taught him to look within, and there he has discovered the secret of his being. He finds himself face to face with his soul, and within that soul or inner life, or God manifest to him, he perceives the creative forces of life. He is learning to let that soul dominate him, and lo and behold! for himself a new world he creates. He now comes to know the meaning of "and God created man in his own image," and again, "and God said let there be light, and there was light."* Man in these latter days, rising up in the majesty of his glory, walking in the footsteps of his Creator, sends forth the edict, "let there be light," and behold there is light. By what authority doth man thus speak and act, building up or tearing down, gathering or scattering, binding or loosing, so to speak, with the keys of Peter, in earth, heaven and hell? Aye—by that power and authority which cometh

*Gen. 1.

from knowledge. Where got he his knowledge? By subduing himself. By conquering and subduing himself, he has learned to "have dominion over all things upon the earth" and is fast bringing the elements into subjection, finally fulfilling his destiny as the arbiter of his own being, and all life and conditions in the objective world—Man the Creator,—the supreme one in the world of his own creation.

The individual man who learns first himself to conquer, may in time, another conquer. Pliny said in the middle of the first century of this age, "that there is surely a power within man of attracting, changing, binding, or impeding whatsoever he wills to attract, change, bind or impede." It is the search for, the cultivation and the development of this power to which we direct your energies in the study of Harmonic Vibration. This study will open up to you the *Secret of Life*.

SEC. I.—THE SECRET OF LIFE.

To most of us, life is a mystery. How little we know of our origin, the object of our being and end. We do not know how to account for the strange lot that has fallen to our inheritance. We wonder at the singular experiences of life. We try in our ignorant way to make the best of things. We have been taught that God sends suffering, disease, sorrow, bereavement and affliction to chasten and make us better. We endeavor patiently to bear our ills, scarcely questioning that there are natural causes for everything which befalls us.

Tremblingly we stand upon the threshold of the mysterious. We are urged on by some irresistible longing to know the secrets of life. We hesitatingly draw apart the curtains which hide the unknowable, to us long forbidden. We have been afraid that God would be displeased if we should pry into these secrets. We felt we must be resigned to God's will and take life as he sends it, rather than *make* life for ourselves and others.

But the dawn of a new age has come—"the second coming of the Lord from Heaven." The eyes of men are opened to behold the indwelling God, who liveth and moveth in every soul to perform his perfect will. No longer fearfully we halt, peering wistfully into the forbidden. The *Spirit of Light*, in this new dispensation, stands ready, at the portals of every soul, to reveal all mysteries to the one who *wills* to know. Not without, not without, shall you find this knowledge, but by the Spirit within ; "for the Spirit searcheth all things, yea the deep things of God."*

It is possible for us to know ourselves ; to know why we are here and our end in life ; to know how to make the best use of our powers ; to learn how to develop new powers ; to understand why and how things take place, and to prevent undesirable conditions. Step by step we may grow into conscious power, by a knowledge of the laws and principles underlying all results or conditions. Such a knowledge is gained only by a life tuned to harmonise with these laws, and governed by these principles. As gold is found by the one who searches and digs for it, so life yields up its golden secrets to the one who *wills* to have them. The road may be long ; the task may be hard ; the struggle may be fierce ; but the glorious end will bring a reward of which the heart little dreams. Think not that Heaven pours her rich blessings into the lap of the idler, or the coward, or the selfish. It will be a struggle with *eternal vigilance* as the watchword, for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."† It is indeed not flesh and blood with which we have to contend. It is the psychic forces, or the soul world or life, sending out continuously those vibra-

*1st Cor. 2-10.

†Eph. 6-12.

tions which produce all conditions in the objective world, or the world of flesh and blood. These vibrations produce life or death. They are harmonious or discordant. They are constructive or destructive. This is the road we now travel ; the work we take up. We must learn the law of vibration, if we would know how to protect, how to defend ourselves from the evil, from the undesirable. We must learn *harmonic* vibration, if we would reach the goal, eternal happiness, and find the *secret of life*.

SEC. 2.—HARMONIC VIBRATION.

What is harmonic vibration? Vibration means, "Rapid motion back and forth ; especially the repeated motion of the parts of an elastic body or medium." "One complete movement of this kind from the time when the vibrating particle leaves its equilibrium position, to the time when it again passes through that position in the same direction, is a complete vibration." Such is the scientific definition. (Vibrations treated in Section 9, Second Study.) All things are the result of, all phenomena are due to, vibrations. These vibrations then, are produced in a medium and proceed from a cause. It may be a first cause or secondary cause. Our senses may or may not detect these vibrations. The most subtle vibrations may be lost to the outward sense, but detected by the inward trained or cultivated sense.

Harmony means, "agreement in relation ; order ;" "that which is pleasing to the sense." It may be to the ear, as sounds ; to the eye, as objects ; to the touch, taste or smell, as sensations.

Harmony is agreement. Agreement is order. Order is life. Order produces *cosmos*. Cosmos is a harmonious and complete system. Inharmony is disagreement. Disagreement is disorder. Disorder is death. Disorder is *chaos*. Chaos is confusion. On the one hand we have cosmos—life ; on the other,

chaos—death. Every impulse sends forth vibrations which tend to life or death, cosmos or chaos.

Harmonic Vibration, then, is—*vibrations, harmonious with or correspondent to the impulse sent out, for the purpose of giving life or producing cosmic conditions.* Now, as our every act, word or thought tends to either life or death, it is a matter of the most vital importance that we should learn the law of vibrations. As every vibration we set up tends to the life or death of another, so, by the reflex law, it acts in a like manner upon ourselves.

We will now proceed to the examination of the great forces in the objective world, through which and by which all things are produced and exist on the physical plane.

SEC. 3.—THE GREAT FORCES OF LIFE.

As we hinted in our introduction, man has learned somewhat of the correspondence between himself and external things, or the relations between the world within and the world without. He has become aware of the operation of the forces in the external world, by a conscious or unconscious knowledge of the operation of those same forces in his own world, the internal world or the microcosm. These great forces are given as Gravity, Electricity, Magnetism, Light, Heat, Actinism or Chemic Action, and the Vital Principle of Life. We are satisfied to consider these seven forces as but really three, Electricity, Magnetism and the Principle of Life. For a discharge of Electricity produces light, heat and actinism. We cannot distinguish between gravity and magnetism, as gravity is the principle of attraction. All bodies attract to their centers, and again each to the other, at a rate and force corresponding to their mass and inversely as the square of their distances. Magnetism is attracting force. Again, the three forces, Electricity, Magnetism, and the Principle of Life, are a trinity, the three inseparable in one. Electricity produces Magnetism, and

Magnetism produces Electricity, and the Principle of Life is not manifested independently of these two forces in the objective world. Here is the subtle mystery, the wide field for future investigation and possibilities, the borders of which we have but just touched in our upward move.

SEC. 4.—ELECTRICITY CONSIDERED.

1. Let us consider more carefully the forces, Electricity and Magnetism, as we now understand them. Six hundred and fifty years before the Christian era, Thales, a Greek philosopher and mathematician, said, "Electricity is the soul residing in electron." We say electricity is life. Strange that man should have slept all these past centuries, unconscious of this mighty moving force of life, until within about a century, when such men as Cavallo, Galvani, Aldini, Franklin, Symmer, Morse, Oerstead, Faraday, Wheatstone, Lodguin, Kosloff, Bell, Edison, Tesla, and a host of others, unlocked the doors and led us out into a new world. And shall we say these men were or are but pioneers in the new age? What geniuses may arise after Edison and Tesla have passed? What inspiration may yet flow from the vernal heights of eternal light, to guide man's mind and footsteps into still profounder mysteries?

Electricity Everywhere.—2. It is a universally accepted demonstration that electricity is found everywhere,—in every body—fluid, gas or solid.

Faraday.—3. The great Faraday said, "That a drop of water placed upon three or four grains of zinc would evolve electricity equal in quantity to a thunderstorm."

How Discerned.—4. This latent electricity is discovered under proper conditions, for instance, take two different metals, a piece of lead and a like piece of silver, place one above and the other beneath the tongue; now touch the ends, and a taste is discovered by the sensitive papillae of the tongue, like vitriol of iron. This is nothing more nor less than an electric current,

formerly thought to be due to vibrations of the metals. In this simple experiment the principle of electrical generation is discovered and explained.

Equalization.—5. In the two metals were different degrees of electricity. Upon their contact the electricity equalized itself over the two bodies. This set up a motion or electrical current. Again, the saliva forms a weak acid which induces electrical motion by means of the chemical action which takes place.

Volta.—6. According to this principle Volta constructed the voltaic pile, consisting of layers of silver and zinc and cloth, wet, alternately laid perpendicularly, and the ends connected with wires complete the circuit.

Galvanic Battery.—7. The galvanic battery is an improvement on the pile and consists of series of plates dipped in vessels, horizontally placed, containing strong acid.

Distribution.—8. Electricity distributes itself over the surface of bodies. It was formerly supposed to be a fluid ; but it can readily be perceived that by the process of equalization a motion of the minute, subtle particles is set up, increased or intensified by chemic action.

Registration.—9. Intensifying the electricity in a given body, a wire for instance, makes it possible to register almost instantly any disturbance in the charged wire, registering under proper conditions the degree, extent, and character of such disturbance. Hence the system of telegraphy and telephoning. Again, all substances are conductors or non-conductors of electricity, with varying degrees of resistance. This makes some bodies good conductors and others good insulators. Wires are insulated to prevent the electricity being conducted off.

Static and Dynamic Elect.—10. Electricity held in check by insulators is called static. When discharged or a current set up, it is called dynamic. If you have ever witnessed a

thunderstorm you will have a good idea of static and dynamic electricity.

Density.—11. The term density signifies the amount of electricity on a given surface. This density varies according to the outlines of that surface. On round surfaces it is equal, on angles it accumulates densely, while in grooves or depressions but little exists. The sensitive electroscope discovers no electricity on the inside of tubes or cylinders.

Dual Force.—12. Electricity is a dual force. It both attracts and repels. Let amber be rubbed, and it attracts; let glass be rubbed with silk, and it repels. These two natures were called by Symmer, resinous and vitreous; Franklin styled them negative and positive. Franklin thought that these two manifestations were the results of the same electricity.

Used Independently.—13. Later study has revealed the fact that, while they are necessary accompaniments, yet they can be made use of independently.

Electrical Tension.—14. As soon as these electricities are separated, in the least degree, there is an immediate effort to unite and equalize themselves in perfect union. This suspension of the two electricities is called electrical tension. For further study see *

Induction.—15. Another peculiar quality of electricity is found in the process of induction. A heated metal may be brought close to a cold metal and impart its heat, losing in proportion as the other receives, minus radiation. It is different with an electrified body. It may be brought near to a non-electrified body and disturb its quiescence, the electroscope registering even great degrees, while at the same time the electrified body has lost none of its power by such transmission. This is called induction or induced electricity.

15. But you ask what has all this to do with the study of

* Cyclopedia of Science Simplified.

Harmonic Vibration? We answer, much, very much. If we would understand another, we must first understand ourselves. If we would place ourselves in harmonious relations with the laws of the universe, we must first understand the operations of those laws within ourselves. And this we may know, by a knowledge of the corresponding functions of those laws in the objective or external world. So the old adage comes forcibly home again, "Man, know thyself."

SEC. 5.—PRINCIPLES.

What principles do we evolve from our study thus far?

- 1st. Every body—whether solid, gas or fluid—contains electricity.
- 2nd. Every fibre and drop of fluid of our bodies contain electricity.
- 3rd. Electricity in check is static, in motion is dynamic.
- 4th. Density means the degree of electrical density.
- 5th. Bodies may be electrified by the approach of other bodies highly charged, at the same time the charged body loses none of its energy.
- 6th. Electricity is of two kinds, positive and negative. Similar electricities repel, dissimilar attract.
- 7th. Electricity is not a fluid nor substance, but an unknown force transmitting power by vibration. Keeping these principles in mind, we will observe later, their application to life, movements and conditions of the human body.

SEC. 6.—MAGNETISM.

We will now turn our attention to the second member of the trinity, Magnetism. The definition of magnetism is, "That quality or agency by virtue of which certain bodies are productive of magnetic force, or susceptible to its action; that unknown cause to which magnetic force is due."

Name.—1. The magnetic black oxide of iron was called by

the English "loadstone or leadstone," because it would carry a load or cause iron to follow it. By the French it was termed "the affectionate," because it had an affection for iron. This loadstone is said to have been first discovered by a shepherd on Mount Ida in Asia Minor, who noticed that the iron in his staff was attracted towards it.

Magnetic Properties.—2. It is needless to go over the history of its use in navigation, as it would have no special bearing upon our subject. The magnetic properties of the loadstone are easily communicated to, and retained by hardened steel. The loadstone is rubbed or dragged around the steel in one direction, and when thus magnetized we have the north and south poles respectively. Like electricity, magnetism has its two natures, attracting its opposite and repelling its similar.

Electro-Magnetism.—3. In the early part of this century an attempt was made to magnetize steel by electricity, this in imitation of nature, for it had been discovered that a box of knives had been magnetized by receiving a discharge of lightning. The effort was at last successful by Oersted in 1820, a Danish scientist, who employed dynamic instead of static electricity. Ampère, following Oersted, laid the foundation for the science of electro-dynamics.

Dynamo.—4. We said electricity produced magnetism and *vice versa*. To illustrate—we will take the ordinary dynamo. A shaft turns between two heavy irons. These irons have been previously magnetized so that a current of magnetism flows from one pole to the other. The shaft has been wound by wire in a special manner. It is now called the armature. The current of magnetism is not strong, but sufficient to start the electrical current. As the armature rapidly revolves and cuts the magnetic current, the generated electricity is taken off the end of the armature by brushes, and is transmitted by wires through the fields on either side the armature. This intensifies the magnetic current, which becomes exceedingly great, and

so in turn generates more electricity, and the process continues *ad infinitum*. Thus it is seen, the principle of electrical generation is motion, and this is true whether it be motion in the liberation of gases in chemical action or mechanical action.

Messmer's Hypnotism.—5. We now touch upon the theory of Messmer, who lived from 1773 to 1815. He revived the practice of what he styled "Animal Magnetism," in its application to the cure of diseases.* This method of cure however, had been practiced centuries before by the Gauls, Romans, Greeks and Egyptians. Van Helmot and William Maxwell, Leverett and Greatreakes, in the seventeenth century, practiced and taught similarly to Messmer. Messmer claimed to have first produced by magnets what was later on called hypnotism by Braid in 1842. It is a singular fact that persons in the hypnotic state are attracted to magnets ; they will endeavor to pass by all objects and reach the magnet, if a good sized one be brought into the room during the state, and, having reached it, they will gaze upon it, or place their hands to it with great satisfaction. Formerly, and even at present, many persons make passes, stroking and otherwise in inducing hypnotic sleep, all of which Fahrenstock rejects as entirely unnecessary.† We are in no way teaching nor dealing with hypnotism—only noticing it as one of the phenomena of the subjective powers of the human mind. Our study leads us along the broad road of human possibilities. And we do not stop to deal definitely with one phase of the possible powers we are cultivating. Each one must decide for himself or herself what he or she will do with their God-given powers—all entrusted to their care, so to speak, to be used for the highest good of their fellows.

Galvani.—6. Contemporary with Messmer was Galvani of Bologna, who instituted his theory of animal electricity. The

* See Quarterly Review, July, 1890, page 236.

† Staturism by Fahrenstock, and Psychic Phenomena by Hudson.

story is told that as he was preparing some frogs for his sick wife, he accidentally discovered that the limbs of the frog were affected by the point of a scalpel held near the prime conductor of an electrical machine in action. In his demonstrations he would touch the lower part of the spine with a copper wire and the muscles of the leg with a zinc wire, and bringing the wires together a circuit was formed which immediately made the legs of the frog convulse in a curious manner.

Aldini.—7. After the death of Galvani, who like many another noble person suffered indignities because of his progressive views, and died in poverty and neglect, Aldini took up his work, traveling through Europe demonstrating the physiological experiments of his uncle. His theory formulated was—"Muscular contractions are excited by the development of electric fluid in the animal machine, which is conducted from the nerves to the muscles. All animals are endowed with an inherent electricity appropriate to their economy, which electricity, secreted by the brain, resides especially in the nerves, by which it is communicated to every part of the body. The principle reservoirs are the muscles. When a limb is willed to move, the nerves, aided by the brain, draw from the interior of the muscles some electricity; discharging it upon their surface, they are thus contracted and produce the required change of position." Similar is the view expressed by Mueller, when he says: "The primitive fibres of all the voluntary nerves being at their central extremity all spread out in the brain to receive the influence of the will, we may compare them to the keys of a piano, on which our thoughts play or strike, and this gives rise to currents or vibrations of the nervous principle in a certain number of primitive fibres, and consequently to motions."

Messmer's Theory.—8. Messmer's theory of animal magnetism was nicely put; he said: "A needle is placed in harmonious relations with the system of the universe by being magnetized, for then it fulfills an orderly function, and always

points in one direction. By an analogous function the human body is placed in harmonious relation with the universe around it, and this property is called animal magnetism." To demonstrate the presence and action of this electro-magnetic power, Aldini would form a battery of the heads of oxen recently killed. They were placed upon a bench side by side. A silver wire was thrust into the ear of one head. The tongue of the same head was connected with a wire to the ear of the next head, and so to the next. A wire then was inserted in the tongue of the last head. Now the two wires were made to touch the limbs of a frog prepared, and at once the limbs would perform strange contortions.

It is a remarkable fact that a current of electricity can be evolved from alkaline and acid solutions through an animal membrane or porous diaphragm.

Human Battery.—9. Now, nearly the whole extent of the mucous membrane of the human body is bathed with an alkaline mucous fluid, while the external covering, the skin, constantly exudes an acid fluid. The mass of flesh being between these coverings, meeting at the external outlets, thus forms a powerful battery, and was shown by Donnè to send forth currents, producing deflection of the magnetic needle. Again, the magnetic needle can be deflected by an effort of the will, and that at a considerable distance, by making the muscles tense.

Torpedo Fish.—10. We have read of the torpedo fish which has two large batteries, one on each side the head, filled with a great number of cells, connected with large nerves from the brain and spine. At will, it can send forth shocks sufficient to stun or kill its victim or enemy.

Illustrations could be multiplied indefinitely to show the electro-magnetic power in the animal and human body. For epitome of organic electricity read*

* "Elements of Natural Philosophy," by Golding Bird.

SEC. 7.—PRINCIPLES.

Let us turn now to the principles evolved.

1st. As all bodies contain latent electricity, so all bodies contain latent magnetism.

2nd. As electricity has two natures, so also has magnetism.

3rd. Electricity generates magnetism, and magnetism generates electricity.

4th. The human body is a most skillfully constructed dynamo.

5th. Electricity and magnetism are the two great potent forces in the objective world.

6th. Motion intelligently directed will produce both electricity and magnetism.

7th. The person in whose body these forces exist in density, that person thrills with a great degree of energy and power.

8th. The one who understands how, is able to generate at will, vast and unfailing stores of these vital forces.

SEC. 8.—THE PRINCIPLE OF LIFE.

1. We deal now with the third member of the trinity, the Principle of Life. Here we approach a domain as yet forbidden, for who can know the Principle of Life, its origin, its nature, its end? This Principle of Life moves and manifests itself. It lays hold upon the two great secret forces, electricity and magnetism, in the objective world, and becomes hidden in their operation; and they in turn are lost to their identity in the manifestation of itself. It would be exceedingly interesting to pursue the study more deeply, as to the manifestation of the Principle of Life. It is dual in its character, being positive and negative, or, in other words, possessing potentialities capable of manifesting itself in the highest heaven or lowest hell. It goes on forever building or destroying. It manifests itself now in one, and now in the other, of its characters, according to the domination of the one or the other of its natures.

We perceive that the three forces, each with its two-fold nature, forms a six-fold entity, and the union of the six completes the perfect number seven. This is the mysterious life, the unknowable, the eternal.

2. The Principle of Life manifests itself in its creations ; in the external world of matter ; in the mental world of thought ; and in the psychic world of character. First—In the external world, by moulding matter, shaping forms, and constructing objects ; Second—In the mental world, by creating thought forms, mental pictures and thought transference ; Third—In the psychic world, by building character and destroying character.

3. The Principle of Life operates through electricity and magnetism as mediums for conveying its motives and desires. If these mediums are dense or supercharged, then the efforts meet with greater and speedier results in the objective world.

4. There is a medium of communication for electricity, viz : solids, gases and fluids ; and there is a universal medium for magnetic force. In ancient cosmology a fifth element was supposed to exist above the moon and far beyond, filling all space, and of which the sun and stars were composed, and which the gods breathed as air. About two hundred years ago, three celebrated mathematicians, Descartes, Hook and Huygens, held the theory that light was propagated by the vibration and undulations of a subtle and elastic fluid called *ether* ; and that this filled infinite space, and permeated all bodies, solid, gaseous and fluid. This theory, which is now universally accepted, maintains that *ether* is exceedingly more elastic and active, as well as more subtle than air. It readily penetrates all bodies, and by its elastic force expands itself through the heavens. Its density is considered to be greater in open space than in compact bodies, and increases as it recedes from them. It is supposed, by its growing density as it recedes from the celestial bodies, to cause the gravity of those bodies

towards one another, and of their parts toward the bodies. Through vibrations of this medium, hearing, seeing, and all animal motions are made possible. William Crookes has done much to demonstrate the existence of this medium by his long continued and exhaustive vacuum experiments, resulting at last in the perfection of the Radiometer and Otheoscope.* With regard to ether he says : " It has been computed that in a single cubic foot of the ether that fills all space there are locked up 10,000 foot tons of energy, which have hitherto escaped our notice."

SEC. 9.—PRINCIPLES.

Let us again resolve these thoughts into principles :

1st. There is one universal medium in which and through which all bodies are united, great and small ; in which all beings exist and exert influence, be they mortal or spirit.

2nd. The will, through the human body, can generate great quantities of electro-magnetic force, by electrical motion and attraction from magnetic sources.

3rd. Through this universal medium of *ether*, by electro-magnetic force, according to the law of vibration, the Principle of Life transmits its will.

SEC. 10.—RESUMÉ.

1. Briefly let us review the study thus far. We dealt with the three great forces, the " trinity," Electricity, Magnetism and the Principle of Life ; the interblending of these forces ; their united action as one force, manifesting itself in all of the varied phenomena of the universe. We said, according to demonstration, electricity and magnetism were inherent in all bodies, whether solids, gases or liquids. We found electricity is generated in density by either chemical or mechanical processes. We understand the cause is action or motion directed intelligently.

* For account see " Ency. Science Simplified." Article on Light.

2. We explained Magnetism, the second member of the trinity, whose peculiar property is to draw or attract, thus accumulating magnetic force. It was demonstrated that electricity generates magnetism and magnetism generates electricity, and without magnetism no electricity can be produced. Magnetism is thus the great center of conservation. It continually attracts, so multiplies its force or density, intensifies its energy, while in the act of transmitting that energy by electric force. Electricity in density is thus made possible by this magnetic center. Through the law of motion, electricity draws its energy from the ever increasing fountain. So the law of supply and demand goes on forever adjusting.

3. We called attention to man's knowledge of the existence and operation of these great forces in the external world. That the laws which govern the operation and phenomena of these forces in the external world or macrocosm prevail in man himself, the internal world, or microcosm. And that man arrives at a knowledge of the functions of these great forces in the world without, by a conscious or unconscious knowledge of analogous functions of these same forces within himself, as all things proceed from the center to the external, or from within, out. Knowledge or cognizance is within, and its manifestation, outward. We cannot be impressed or affected by any objective condition or thing without a like correspondence of that condition or thing within. Man is thus in himself the theater of all activity. Within his being, body, mind and soul, all the forces of the universe surge.

4. The Principle of Life is the Omnipresent, Omnipotent, the Unknowable, the I Am, moving and manifesting its will and end through these two all-potent mediums, in the objective world. We saw that these three forces each had two natures, making six in all. In perfect manifestation we behold the seventh, the perfection of union, the completeness of life. Here we stand face to face with the mystery of life. Each one must

solve it for himself or herself; or, in other words, simple and comprehensive, each must *know* himself or herself. So all hold in their hands their own destinies. As the Father liveth and moveth in perfection of life in his creation, so man in the image of the Father liveth and moveth only in his own creation, and attaineth perfection of existence only as he perfectly knoweth himself. It is well put in the Scripture: "All things are possible to him that believeth," and again: "All things are yours, whether of *this world, or life, or death, or things present, or things to come, all* are yours." Here is to the one who has *wisdom* or who *wills* to have it. This is the grand, inspiring and exalted study which we have entered upon,—the study which contains in itself all other studies.

SEC. II.—POSSIBILITIES OF THE STUDY.

By the practice of the exercises set forth in the lessons, one is able to develop a remarkable degree of physical health, strength and energy. The process of cultivating and bringing into active use every part of the body, as well as developing electro-magnetic energy, is understood and acquired. Bodily weaknesses and infirmities are removed, and all this without the use of any mechanical contrivance.

Persons with excessive amount of fatty matter are enabled to dispense with all of the undesirable flesh of the body without the aid of patent nostrums or vigorous dieting.

It is equally efficacious for developing roundness and fullness of form and much increased weight to spare persons.

It gives grace, beauty and symmetry to body and movements.

It comes as near being the panacea for all ills as anything can be, and is truly the elixir of life, the golden end, the fascinating dream of Alchemists. It is the spring that Ponce de Leon sought.

By it one is enabled to maintain an equilibrium of their forces.

By cultivation and development of one's powers through the various exercises and studies of the system, one will be able to accomplish all that is claimed by the student of occultism ; and by this knowledge and power the person can protect himself or herself against all adverse or opposing forces on the physical or psychic planes.

Through this knowledge one will be able to transmit his or her thoughts or purposes at will, even to great distances.

By a knowledge of the laws and principles involved in the study, one may develop a healthfulness and vigor of body and mind that will prolong his days and enable him to die in a green old age.

By the powers acquired through the diligent practice of the lessons in concentration and generation of electro-magnetic force, one will be able to cure diseases.

Lastly, for all duration one can wisely build up the enduring things of the universe, forming and building sublime characters in himself and others, counteracting and destroying evil, and finally reach the pinnacle of existence, oneness with the Creator—the *Secret of Life*.

SEC. 12.—END OF OUR FIRST STUDY.

Read well, ponder deeply, study carefully all that has been written in our first study. Bring corresponding readings to bear. Nothing has been lightly given. Long and deep thought and experience have prompted the formulation of the theories set forth. Look within. Your own soul will give the best reflection. Have faith in yourself, in your own powers. They may be latent, but you possess them. You may never have known how to cultivate them, how to use them. Make up your mind the time has come in the history of your life, if never before, when you are going to *will* to *do*, to *be*, to *KNOW*. For you never will *be* what you *ought* to be, what you *want* to be, and what you *can* be, until you *do* what you *ought* to do,

what you *want* to do and what you *can* do ; and you never can *know* until you *be*, for knowledge is the thing worked out, and it has got to be worked out in your *own* life and not another's. The knowledge of the world is not yours, it may be another's, but it is only yours experimentally.

Before you lies the study, 'tis deep, 'tis subtle, 'tis Divine. You may not see but little as you take it up ; the way may not seem to promise much ; the end may be obscure. But who is he who comes to the end of the way save he who travels over the road ? You may indeed read to the close of the system, but it is only when you have traveled carefully each step of the way that you will have amassed an experimental knowledge which you will be able to gather up as many richly colored threads and weave into a beautiful garment for yourself ; and clad in such a garment of strength, purity and integrity of character, you will walk before your fellows a veritable god in the flesh.

(End of First Study.)

SECOND STUDY.

I can be what I will to be.

SEC. I.—CLASSIFICATIONS OF THE STUDY.

1. Any system of study or practice which has for its end the betterment of an individual is valuable. The more it recognizes the complex character of man and is adapted in its studies to develop all sides, faculties and powers of the student, the more valuable it becomes, providing its system is not too complicated. Many systems of culture are complex and cumbersome, and so defeat their ends. Others are simple enough, but not sufficiently comprehensive in their objects to lead the student into a knowledge and cultivation of his innate powers. They develop the student partially, but leave the rest uncultivated, and do not even put him in possession of the knowledge whereby he can go on and develop himself. Some systems deal entirely with man on the physical plane, regardless of his other powers and life. Others train the mind, developing the mental powers at the expense of body and soul, and finally to the expense of the mind. Still others deal with the spiritual nature of man, ignoring either the body or mentality, or both. The tendency now is to train the body and mind, forgetting the psychic life and powers from which all bodies and minds and conditions of bodies and minds emanate.

2. The purpose of our studies is to place the student on an independent basis ; to awaken and unfold the powers of his body, mind and soul, and to put into his hands the golden key that will unlock all avenues of knowledge and power.

3. Inasmuch as man manifests himself on the three planes of life, viz : the physical plane, the mind plane, and the soul plane, our studies will deal with him physiologically, mentally, morally and psychologically.

Physiologically.—4. It will deal with advice as to personal habits, food, clothing and care of body, and will aim to cultivate daily habits as to exercises and practices for the development and maintenance of vigorous health of body.

Mentally.—5. It will deal with the control, discipline and direction of the mental powers, by simple exercises through easy and gradual stages—first by mastering single elements, then by synthetic grouping in perfect parts.

Morally.—6. It will deal with those vices and virtues which go to make up the moral character, which constitute the foundation for all that is possible in the physical, mental and psychic life of the individual.

Psychologically.—7. It will deal with the application of the subtle laws of life ; first, to the cultivation of the physical, for the purpose of giving perfect strength, beauty, grace, symmetry and power to physical expression ; and to subdue and utilize the body as a great storehouse of vital energy from which the Principle of Life may draw to construct in the cosmos. Second, to the development and regulation of the mentality, as a perfect instrument for thought creation and thought transference in the soul's world. Third, to control in the moral life, as a basis for the perfect adjustment of all the creating forces, for the growth of the highest possible soul attainment, and the construction of the enduring things of the universe.

SEC. 2.—MAN.

In order to enter intelligently upon our study we must know somewhat of the nature and parts of ourselves—ourselves as a whole. The Principle of Life is individualized as it manifests itself in each separate human being. This Principle of Life is without beginning, without end, proceeding from the Creator. It comes into an individualized existence as it manifests itself in a separate organism. That organism, according to the eternal laws of design, is most perfectly adapted to its

end. The organism is moulded by the express requirements of the Principle of Life. Those requirements are for its individualized life on all planes of existence, present and future. It begins its individualized career shrouded in darkness on the lowest plane. This low plane is the objective world of matter. It is cradled in matter, but it has other coverings. There is not only a physical body, but an animal soul, a human soul and a spiritual soul life. Through these and in these the Principle of Life lives and has its being. The Principle of Life, though possessing all the attributes of the Father, the Creator, in its individualized state, has no choice in its body, neither the texture of the mentality through which it will manifest itself. Here we may understand the doctrine of Brotherhood and the essence of all religious teaching. "For as much as we *all* are the offspring of God," as Paul put it. And again, in that sublime prayer of Jesus, our true relation to God the Father is most vividly set forth in the language, "I pray that they all may be one ; as thou, Father, art in me and I in thee, that they may be one in us."* We perceive the meaning of the saying, "Christ our elder brother," and "God giveth not the spirit by measure unto him."† Jesus, in obedience to the high demands of the Principle of Life, made it possible for the Father to manifest mightily through him. Hence he says, "My Father worketh hitherto and I work." "And greater works than these shall *ye* do." The Principle of Life is alike in all, necessarily, but having different grades of mentality and physical through which to manifest, it therefore manifests itself differently necessarily. Thus the multitudinous personalities of individuals are accounted for.

* John 17-21.

† John 3-34.

SEC. 3.—YOUR INHERITANCE.

You may have inherited a body weak, delicate or unhealthy, or with a tendency to excessive fat or excessive leanness. You may not be gifted with much physical beauty. You may have inherited a brain deficient in development in many faculties. And all this has made you discouraged at times, because you could not excel as others. You have said, "There is not much use of me trying. Life does not contain much for me. Others have been blessed, but I have been unfortunate. The fates are against me." You have complained much. Your ills and troubles may have embittered your heart and life. You may have made your own life a burden and been a source of care, sorrow and burden to others. You may have even cursed Heaven for having no face of pity for you. Or, you may have borne your evils patiently as sent from Heaven. Heaven sends no ills, but only goods; has no hate, but only love. Therefore if you have been that unfortunate one, as most people think, of all others, listen! look! a good angel comes to you, the fairy of fable, and says, "What will you?" Did you ever think ministering angels are for all, not for the few? They are ready to bring you what you want. They will put into your hands Aladdin's lamp. You can rub it, and lo! you will be transported into a new condition, such as you desire. It is true. You may call a good angel or a bad angel, and they will do your bidding. You say, "Why, then, have I not had what I wanted long ago?" Because you have not wanted it strong enough and long enough. No one has said, you can not have, or be, or not be. If so, who is it you have let control you, or dominate you, or cheat you out of your rights? No! no! "As a man thinketh, so is he." If you think you can't, you cannot. If you will to do, you can do. If you will to be, you can be. If you do not will to be any different than you are, you will not be any different.

SEC. 4.—THE TWO GREAT WORKS.

There are then two great works before us. The first is—To bring the body and mind into subjection, control and discipline, that they may be made the most perfect mediums possible for the Principle of Life. The second is—To direct or be instrumental in the creation, or subjection, control and discipline of the bodies and minds of others. The first refers to ourselves, the second to our children and what influence we can exert directly or otherwise upon others. Is it then any light responsibility which rests upon us? We think not, since we hold our destinies in our own control, and can shape the destinies of others.

SEC. 5.—WHAT IS OURS.

We live only in our own world, that is, the world of our own creation. We cannot live in the world of another's creation, save as we are conscious in our own world of what the other has created. To illustrate: The child or the savage does not perceive the beauties of an exquisite work of art. They must first be trained to know every color, every shade, line and form. Or, in other words, they must first be tuned to respond to the vibrations of the whole. Then it becomes a part of their world, since they have learned to absorb and re-create it. We may think many things belong to us in the objective world which are not of our own creation. Not so. They are ours only in part, and that part only as we have approached, absorbed and reflected it. All things objectified by the Creator and all other creators are for us, to approach, absorb and reflect, or to re-create, and then enjoy the works of our hands—our own creation.

SEC. 6.—THE LAW OF CREATION.

The Law of Creation is motion. Motion produces influence. Influence is of two kinds. It is constructive and destructive. From the constructive proceeds the cosmos, or orderly creation.

From the destructive proceeds chaos, or confusion and scattering. This same law prevails in the human being whose parts we have considered. Motion is set up by the Principle of Life within the body and mind, for the purpose of working out to the highest and best end. The state of the body and mind not being perfect, the highest end is not reached. Sin or ignorance as darkness, exist in the body and mind which must be overcome or scattered. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters, and God said let there be light: and there was light." This record of Genesis portrays precisely the condition in our world. The Principle of Life speaks, "let there be light," and that light flooding our being, illuminating our lives, will guide us into a knowledge of the hitherto mysteries of life and unfold to us the glories of a full creation. What we now propose is, to hear the voice of our own spirit and the Spirit of God within and obey its impulses. The watchword is *Forward!* forward to the end.

SEC. 7.—THE GOLDEN KEY.

Take in your hand the golden key and it will unlock every door. The key has three parts. They are *Knowledge*, *Power*, and *Obedience*. The bit, or part which turns in the lock, is knowledge, the stem is power, and the bow or handle is obedience. How shall you use it? *Listen, and daily forget it not.* Commune with the indwelling spirit, in secret and silence, for your spirit is in touch with the Creator and soul of the universe, and so all knowledge will come to you from within. This knowledge will give you power in all action as you go forth in the world of activity. And obedience to the light from within is the handle which you hold and must *ever* turn, no matter what seeming impossibilities stand in your way. "If ye have faith as a grain of mustard seed, ye shall say unto this

mountain, remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you."

SEC. 8.—THE FIVE AVENUES OF INFLUENCE.

Once more we repeat, " the Principle of Life sets up motion." That motion is communicated by the electro-magnetic force in the body and under certain control by the mind. The intent of the motion is to build up or construct that which is good, or to destroy or remove that which is not good. The condition or character of the body and mind, through which the influence of the motion passes, determines the character of the influence.

This influence is communicated by means of vibrations. The magnetic force in the body holds all the sub-forces (see First Study, Sec. 10, par. 2) and makes possible the transmission of influence by electric force. These vibrations are carried by the electric force and impress or affect all objects, animal or human life, which receive these vibrations. The impressions or influence upon the person or object correspond to the degree, intensity or nature of the impulse given by the mind or body. The avenues through which this vibrating influence passes are the Thoughts, the Eye, the Voice and the Touch and the Movements of the body.

SEC. 9.—VIBRATIONS.

1. Vibrations are undulations or waves of influence proceeding from a source of power or cause. The impulse or radiant energy affects the body, through which it is carried, producing waves on which or by which it is carried along until it reaches its end. These undulations or waves are of many characters, corresponding to the impulse given and the body in which they are produced. The waves of the water of the sea roll on slowly and mightily until they break upon the distant shore, each succeeding wave being produced by the weight of the water of the preceding one.

2. Sound waves travel at the rate of 1090 feet a second in air. These waves or vibrations are alternate condensation and rarefaction of the solid, gas, liquid or atmosphere in which they are produced. The ear discovers vibrations to the number of forty-one thousand (41,000) per second in the highest note and sixteen (16) per second in the lowest note.

3. The old corpuscular, emission or Newtonian theory of light is abandoned for the universally accepted theory of vibration. The old theory supposed actual transmission of particles of matter. To show the change and growth of theory we quote : "Recent experiments show that electro-magnetic induction is propagated in waves which have all the properties of light except that of affecting the retina, and it is thought by many that the vibrations of light are electric oscillations, not mechanical motions."* Some idea of the rapidity of vibratory travel may be had when we reflect that one hundred and eighty-six thousand (186,000) miles are traversed in a single second. White light is produced by five hundred million of millions ($1,000,000,000,000 \times 500$) of vibrations of ether in a single second. The solar spectrum registers four hundred and fifty-eight million of millions ($1,000,000,000,000 \times 458$) vibrations in a second necessary to produce a red color, and six hundred and ninety-nine million of millions ($1,000,000,000,000 \times 699$) per second to produce a violet color.†

The length of the waves then determines color. Vibrations produce tones either audible or inaudible to the ear ; and every tone has a color, and not only color but a geometrical figure. Combinations of tones produce combinations of colors and figures. These colors and forms or figures, like the tones to the ear, may be seen or not seen by the external eye. The clairvoyant eye and the clairaudient ear take up the vision and hear-

*Article on Light, Standard Dict.

†Ency.—Science—Light.

ing where the external organs leave off. This is to some not a fact, never having thus seen nor heard. To others it is a positive knowledge.

4. The lowest manifestation of influence is by means of vibrations of matter through the touch, which appeals to the outward sense of touch or feeling. This corresponds to the vibrations of solids and liquids in the physical world. The next higher manifestation is by vibrations of the atmosphere caused by the voice and appealing to the external sense of hearing. This has its correspondence in vibrations of the air produced by any physical cause. A still higher manifestation is brought about by vibrations of the ether, produced by the agency of the eye, and affecting the interior senses through the eye. A like manifestation to the influence produced by the eye is that which is caused by movements of the body. And the most subtle manifestations of influence now having conscious effect is caused by vibrations of ether produced by thought transference, appealing to the internal sense of sight or hearing. These latter three manifestations correspond to all the phenomena caused by vibrations of the universal ether, which vibrations are produced by physical causes.

SEC. 10.—HOW THE FIVE MEDIUMS INFLUENCE.

1. The five mediums of influence are, as we said, the thoughts, the eye, the movements, the voice, the touch. Now, as all mediums affect the character of that which passes through them, so the influence is affected by the condition or nature of the movements, the thoughts,* the eye, the voice and the touch. To illustrate : water passes through a filter and it is cleansed. Again, it may pass through a foul pipe and it is fouled. An axe with nicks in, will leave the marks of the nicks in the wood it chops. A broad pen will leave wide marks, a pointed pen

*We speak of thoughts in the singular and refer to it as if it might be an organ having functions.

light marks. Green goggles before the eyes will make things appear green.

The Touch.

2. A diseased body will prevent a healthy touch. The touch of the hand or any part of the body will create vibrations of the flesh of the person touched, exactly corresponding to the state of the body of the one who touches ; and if the contact be long continued or frequent, the same condition of body will prevail in both. Hence the communication of disease. If the touch be that of a nervous or devitalized person, similar influences will follow. If, on the other hand, the person who touches another possesses health, vigor, vitality, and a great degree of electro-magnetic power, the touch will thrill with life and impart its energy and character to the one receiving. Upon this principle has been built up the systems of magnetic treatment, massage, etc. In these systems of practice there has been much ignorant use and abuse of the principles involved, let alone all the charlatanish and unprincipled use of it. We knew a delicate and pure souled little lady some years ago who was advised by some of her friends, because of her delicate health, to take magnetic treatment from one of these magnetic healers, a man, full of animal life. In doing so she violated a higher law, the psychic law. The man living on the animal soul plane transmitted his psychic influence, and the woman became as she thought possessed of evil spirits which disturbed her rest by raps and annoyances. And at the time we speak of she said she would rise in the morning from sheets almost dripping wet with her fearful sweats produced by terror. The foul influence, to her foul, was removed by one who understood the laws.

The Voice.

3. The vibrations produced by a squeaky, constrained, cracked, high pitched, thin or harsh voice, will have a most distressing effect upon the hearer if he be sensitive. And the

long continued hearing and use of such a voice will have a most demoralizing and disastrous effect upon both hearer and user. This kind of a voice has destroyed the usefulness of many a noble person otherwise, and oftentimes sent them into untimely graves. Such a voice is like the poisonous touch. It is destructive, not constructive. (See Section 6, Second Study.) How different is the deep, rich, full, flexible, easy, resonant voice, melodious in its intonations, trained in its modulations. How effective in its efforts, how magnetic in its appeals. How potent in its electric force, as it penetrates to your very being and searches your thoughts and purposes. Such a voice is *constructive*.

The Movements.

4. The movements and attitudes of the body are potent factors of influence. We are more affected than we are indeed conscious of, by the movements and attitudes of another. And we are more influenced ourselves by our own attitudes and movements than we dream of. Every movement or attitude of body, out of harmony with the constructive law of motion, has an injurious effect upon another and reacts upon ourselves injuriously. Upon this principle, proceeding from the fundamental law of creative motion, is built up the system of grace, which has for its object the cultivation of graceful movements and carriage of the body. A movement of the body or any member of the body may be graceful or awkward. It produces vibrations of the ether and is communicated to the mind through the eye. It is perceived or understood by the conscious intelligence, or, if not, by the conscious mind ; it never escapes the subjective mind. Now, such movements or gestures may be in harmony with the words or sentiments uttered or occasion involved. If so, they fit into the picture or building in process of construction ; and in that way become parts of the orderly creation, strengthening or increasing the weight or force of what is said or done. If they are out of harmony with the occasion,

then they detract from or destroy what is said or done. To illustrate : the person who stands with both legs or feet parallel, bends his knees when he wishes to emphasize, shakes his head as if he were using it as a hammer to beat his words into dull brains, saws the air aimlessly with his hands, hops about like a frog, paces back and forth like a caged animal, rises up and down on the toes as if churning the thoughts into butter shape, wriggles the body as if forcing the ideas through a spiral hole, and other absurd movements, certainly destroys the force of what he is trying to do, as well as making himself ridiculous. On the other hand, the person who sustains dignity of sentiment by dignity of tone, strengthened by dignity of carriage of body and gesture, commands respect, if not acceptance of and obedience to that sentiment. Such an one becomes strong and rises high in the scale of creative or constructive power, especially if a corresponding knowledge and use be made of the eye and thoughts.

The Eye.

5. We now touch upon the eye, the most powerful medium of physical influence,—this most delicately constructed instrument, receiving and transmitting impressions like the electric flash. The subtle forces of the body play through the eye. The desires, intents and purposes of the mind leap out through the pupil of the eye as a terrible engine to accomplish its ends. The trained eye becomes an irresistible instrument of communicating will, at the same time reading and discovering the secret thoughts and intents and character of the soul of another, all portrayed in its liquid depths. The strong unquailing eye, backed by a resolute will, can command and subdue the fiercest animal. A look of the eye can calm the disturbed mind and quiet all its fears. What sweet, magnetic vibrations flow as a gentle stream from the eye of one to another, attracting with irresistible fascination, soul to soul. Or again, what fierce passions, what wild tempests of emotions, what terrible fears, what

overwhelming distraction, can be caused through the poisonous vibrations which are set in motion through the eye by the cruel, vindictive, lecherous, unprincipled soul, destroying with deadly effects.

The Thoughts.

6. Vibrations are produced in ether. They reach and influence where the touch cannot be felt, where the movements cannot be seen, where the voice cannot reach, and where the eye cannot penetrate. Where the external organs would fail to give conscious recognition to such vibrations, the soul receives and the mind is affected by them, and responds to the impulse. We here account for the many impressions which we receive from independent sources. The degree of the impression is determined by the condition of our mind and body at the time the vibrations were passing. The impulse or energy may have been directed towards us intentionally, or it may have been directed to another by an entire stranger, and we, being at the time in a negative state, caught the vibrations and responded by thinking or feeling in a certain way. How often have you suddenly thought of a friend, or had a yearning desire to see some one, or felt almost their very presence? How you have felt some sudden sense of fear, or danger, or levity, or depression, melancholy, and many other sensations you were unable to account for. How you have had strange, unaccountable thoughts in dreams. All these phenomena and many others, such as mind reading, practiced by the renowned Bishop and others of our day, and similar phases practiced by oriental sorcerers and magicians, can be explained on this basis. This is proved most conclusively by the demonstrations of Fahnestock and many others. The person put into the artificial somnambulistic state, having certain of the faculties suspended, is able to read most accurately the thoughts of another. These thoughts assume definite pictures or forms. We said before that tones produced certain geometrical figures by vibration.

Quite a common demonstration is made, by placing fine sand on a glass plate and touching the plate with a tuning fork. Again, vibrations produce colors. (See Section 9, Par. 3, Second Study.) These figures and colors are invariably the same when the same degree of energy is employed. Impulse through thought creates vibrations of ether, producing definite figures and colors. These figures, forms and colors are readily seen by the person in an artificial somnambulistic state. A common practice of oriental magicians is to direct the mind of the reader to a little pool of ink, or earth glass of various characters. Here the picture reflected or produced by the thoughts is perceived by the clairvoyant reader, and he reads precisely as he sees. He may see the figures of persons long since dead, landscapes, vessels, objects, or anything that is created by the mind of another.

SEC. II—TWO OR MORE MEDIUMS USED AT THE SAME TIME.

1. Two or more mediums of influence may be employed at the same time. For instance, a speaker uses the thoughts, the eye, the voice, and movements of the body simultaneously. It can readily be seen, if the speaker has trained these mediums to become perfect instruments for communicating the will, what a powerful effect may be had upon an individual or body of people. The vibrations from the movements of the body are in perfect consonance with the vibrations produced by the voice, and these are in perfect accord with the vibrations of the full and vivid expressions of the eye, working in response to the vibrations caused by the systematic and keen thoughts of the mind. Such a combination was found in the mighty Demosthenes, which caused Philip of Macedon to say, that he feared Demosthenes more than all of the fleets and armies of the Athenians. One man may set up vibrations which may thrill a nation or nations. Peter the Hermit set all Europe ablaze by

his zeal. 6,000,000 of people gathered from all parts and went on a crusade against the infidel Turk.

We have now got before our minds the nature, object and ends of our study. We have considered the laws and principles underlying the phenomena in the physical world. We have seen conclusively that the same laws and principles apply to human life, and we have caught a glimpse of what is possible by observing these principles and putting ourselves into harmony with these laws. We now proceed to build systematically upon this foundation. That which follows is scientific, and *you* who observe and practice the instructions laid down, will reap rich fruits for your labors, fruits which thousands before you have gathered.

(End of Second Study.)

"Words are signs of ideas"

OR, HARMONIC VIBRATION.

45

FIRST LESSON.

"I can, I must, I will."

INTRODUCTION.

The fundamental law of creation is *motion*. Motion is begun primarily for the purpose of constructing in the cosmos. The effect of every motion is to produce vibrations. These vibrations are *constructive* and *destructive*. There is no motion without an effect. The Principle of Life sets up motion, for its eternal end is to manifest in the objective world, or the world of effect. The individualized Principle of Life manifests through the organism of a human being. That individual human being is the product of evolution and heredity. It is the purpose of the Principle of Life to exalt that human organism into divinity—body, mind and soul. The operation is slow, the work long continued. Man moves onward in obedience to this impulse as at a snail's pace through ages. Individuals at all periods rise to Divine heights of unfoldment in obedience to this impulse and so solve the *secret of life*. They are the saviors of mankind, "the lights of the world," obeying the same impulse of their being as the great Master.

The Principle of Life within is long diverted from its end by the imperfections of the human organism. Its every impulse is to bring the body and mind into perfect subjection and control. Every action of the human organism is in keeping with its character. It is either more or less imperfect. The impulse given by the Principle of Life for the purpose of constructing, is often diverted by the human organism and becomes destructive.

The great work immediately before us is, to bring the human organism into harmony with the *I Am* of our being, so that

every force of our body and mind shall be used in constructive acts. Bear in memory, that not a thought of the mind, not a glance of the eye, not a sound of the voice, not a movement or touch of the body, or any member of it, but is either constructive or destructive. The one omnipresent ruling effort of life, then, ought to be *construction*. Demosthenes uttered the three great principles as, "Action, action, action." These are moving factors in life. Their echo is, *construct, construct, construct*. With such a burning thought in our minds we will study well every action that our lives may set in *construction*. Every action, then, builds up or tears down. This process goes on eternally. What we build up to-day we may have to tear down to-morrow. What we destroy to-day we shall be obliged to build up some other time. It is a perpetual resurrection from disorder to order, from chaos to cosmos, and *vice versa*. The more we build in harmony with the principles of perpetuity, the more enduring will be our works and the wider our creation, and the greater our exaltation to Divinity. The less we know and observe the laws of construction, the longer we shall dwell in ignorance, darkness and sorrow, both now and hereafter. There is nothing to be gained by waiting for an easier time or more favorable circumstances. They never come. While we wait, our opportunity goes forever, and we are carried a little further down the stream and find greater obstacles when next we try.

Some will read this little book and then lay it down, probably never more to puzzle their brains over it. Others will study it quite well and practice many of the exercises for a time, and then lay it aside. Still others will study it carefully and find out the accuracy of the theory by putting into practice, well and long, its precepts. Will this be you? If so, you will succeed in whatsoever you undertake. You will solve the mystery of your being. You will possess the *Secret of Life*.

THE LESSONS.*

The lessons will be divided into seven parts each. These parts or general divisions will be: 1st—Exercises in Breathing. 2nd—Exercises for the body, including Movements and Touch. 3rd—Exercises for the Voice. 4th—Exercises for the Eye. 5th—Exercises for the Mentality. 6th—Regimen, or care of body and personal habits. 7th—Moral regime.

Each succeeding lesson will review portions of the preceding, each time adding new features. The lessons may be too lengthy to be practiced all at one time. From one hour to five hours a day, five days in the week, can be used profitably in practice. At least an hour a day should be devoted to careful practice. This will ere very long do great things for you.

Remember—let the exercises be practiced carefully and conscientiously, or you will in many cases lose the valuable results. When you become wearied, stop and try something else. Do not make haste, and hope for too much without allowing sufficient time for results. Observe carefully all directions. There is nothing superfluous in the studies. Everything has its part, place and purpose in the great whole.

Calling attention to the maxims for each lesson, we charge you, go forward ! “*I can, I must, I will.*”

Part I—The Breathing.

We begin with the breathing—*for the breath is life*. Very few people understand how to breathe properly. This is an astonishing fact. As a result of our ignorance of correct breathing, many, very many ills in life are due. Proper, full, deep breathing lays the foundation for vigorous health ; a rich, full, strong voice ; a graceful, magnetic and commanding presence ; mental acumen and power ; success in life, and long life. The

*The exercises as given throughout the lessons should be practiced for a week and continually reviewed.

principle is—the oxygen of the air is an absolute essential to animal and plant life as well. The blood and air are brought into such close contact in the lungs as to be separated by only a twenty-fifth hundredth part of an inch. In the close contact, carbonic acid and impurities are thrown into the lungs to be expelled from the body, while large quantities of oxygen are absorbed into the blood. In the process over half a pound of carbon is consumed daily in the body, and more than three-quarters of a pound by hard workers. When it is remembered that nearly twenty-five hundred gallons of blood are purified daily, requiring over eighty barrels of air, it can easily be seen that every possible cubic inch of membrane of lung cell should be brought into full use, instead of being but partially used or allowed to fall into decay or dry up by unwise habits and practices.

The examinations by a medical professor of St. Petersburg of over two hundred professional singers, found that their lungs were better developed than most persons, and they were free from lung diseases. We quote the ill results of corset wearing, whether tight or loose, by Dr. Kellogg : 1. “ By compression the muscles of respiration lose their power to act, and waste away, so that deep, strong respiration becomes impossible. This is the reason why ladies feel, when deprived of their corsets, they would ‘fall all in pieces.’ 2. By confinement in a stiff case, the elastic cartilages which unite the ends of the ribs to the breastbone, so as to give freedom of action, become rigid, and thus prevent full expansion of the chest and filling of the lungs. 3. By compression of the lower part of the lung, the upper part is crowded up against the inner border of the first rib, against which it is continually pressed, so that the constant motion and friction finally excite irritation, which undoubtedly becomes the starting point of many cases of consumption.”*

*Kellogg's Rational Medicine.

In the lessons we will give exercises for the perfect development of the lungs. Under this training many lung difficulties will disappear as by magic.

Ex. 1.—Stand with the weight on the balls of the feet and heels lightly resting on the floor, toes out about forty-five degrees angle. Keep the shoulders down *always*, and well back, not tightly drawn back. Head erect. Direct the mind to the abdomen, and get control of the muscles. Place the hands upon the hips, fingers upon abdomen. Now expel the breath. As you do so draw in the abdomen by contracting the muscles and assisting with the fingers. Now release muscles and pressure of fingers. As you do so, by an effort of the mind throw out the abdomen, at the same time inhale or take in breath through the nostrils. *Note*—Do not in this exercise let the breath expand the chest, but keep the abdomen rising and falling, rising and falling. Let the breaths be short at first, gradually increasing the length. Now you have the beginning of good breathing. Practice this daily for one week, from fifteen minutes to an hour, at intervals.

Part II—Movements of the Body.

All movements are graceful or awkward. A graceful movement is harmonious. An awkward movement is inharmonious. One is constructive, the other destructive.

All movements should be made from centers out, following the laws of construction.

Law—*all things proceed from centers.* Center is poise. We must learn poise under all circumstances. The thought before us is poise and harmony in movement. Harmony of movement is poetry of motion. Harmony creates pleasing, soothing vibrations. Such vibrations are constructive if used aright. All impulses are constructive or destructive according to the intent and use. A motive may be right with wrong methods, or it may be wrong with right methods. A right motive with right

methods will invariably produce right results. A right motive with wrong methods will produce confusion. A wrong motive with right methods will destroy.

Our work in this part of the study is to learn right methods of expressing our thoughts and intents by movements of the body.

These right methods are not natural in any, but acquired. They are cultivated and acquired in obedience to laws and principles governing them.

The fundamental law of harmonious or graceful movement is : *Perfect subjection and control of the body by the mind.* Principle : *The body, or any part of it, cannot be used to correctly portray or intensify the subtle thoughts of the mind unless under perfect control.* Movements or gestures are made for the purpose of intensifying the thought vibrations. If these movements are in harmony with the impulse, they intensify. If out of harmony they detract or destroy. Hence, all movements are constructive or destructive.

Movements will be divided into : 1—Movements of the legs. 2—The arms. 3—The hands. 4—The torso, or trunk. 5—The shoulders. 6—The head.

Ex. 2.—Stand as in Ex. 1, Breathing. Now shift one foot back about four inches, and let the weight of body rest on retired leg. The knee of forward leg is bent slightly, and the heel of that foot is about three or four inches from the instep of retired foot. Hands hanging easily by the side. You have now the correct standing position. Now practice shifting from one leg to the other.

Ex. 3.—Take a step forward. Stop with the weight of body resting on the ball of forward foot and the toe of retired foot just touching the ground. Now another step, another and another. *Note*—See that the body does not move by jerks or straight lines. Let the movements be undulatory, rhythmical. Always

moving from the center. Now move backwards in the same manner.

Ex. 4.—Repeat Ex. 3, moving the right shoulder slightly backward as the right leg advances. The left side in the same way in a gentle, rhythmic move. You have now correct method in walking. *Note*—Observe all the way through the exercises the elementary positions and moves. We must necessarily condense much. Do not forget any part or any direction given. Carry this with you once for all.

Div. 1. The Legs. Ex. 5.—Stand ; weight on ball of foot ; raise one leg, project it forward as far as possible, slowly and steadily, seven times. Reverse feet. Now project backwards, now obliquely, now sideways. Both legs. Now make a complete circle with the leg. Reverse. *Note*—Always keep your poise. Do not move the body nor arms. Let the movements be made slowly, steadily and without jerks.

Div. 2. The Arms. Ex. 6.—Raise the right arm from the side, in front of the body, up to the chest, about two inches from the body. Let the movement begin at the shoulders, raising the arm by the energy flowing gradually from the shoulder to the wrist. Let the hand hang loosely downwards. As the hand reaches the upper part of the chest turn it gently and gracefully outward, at the same time straightening the fingers with a slight impulse. Now drop the arm easily down to the side. Repeat with left. The movements if well made will be very graceful. Repeat with both arms fifteen times for a week.

Div. 3. The Hands. Ex. 7.—Extend the hand in front, elbow by the side. Move the thumb up and down, in and out. Now the first finger, the second, the third, the fourth. Reverse hands. *Note*—Keep all the fingers still save the one moved, the fingers will have to be separated in the side moves. Persistency will be required to get the fingers pliable. Repeat each fifteen times for a week.

Div. 4. The Torso. Ex. 8.—Stand as in Ex. 1. Bend the body at the hips forward and downward as far as possible. Now backward. Now to the right. Now to the left. Now make a rotary movement, carrying the head in as wide a circle as possible. *Note*—Make the movements slowly and steadily throughout. It may be hard at first, but it will grow easier. Repeat seven times for a week.

Div. 5. The Shoulders. Ex. 9.—Move the right shoulder up ten times. Now down. Now forward. Now backward. Now in a circle. Repeat with the left. Repeat with both. *Note*—Keep the rest of the body still.

Div. 6. The Head. Ex. 10.—Project the head forward as far as possible. Now backward. Now right. Now left sideways. Now move in a circle. *Note*—Do not move the rest of the body. Do all slowly, without jerks, each seven times. Devote a definite time each day to practice, until all the parts are pliable.

Part III—The Voice.

As long as we live in the body we are obliged to use the ear to hear and the voice to convey our thoughts. Not always, however, for there are times when soul answers to soul and mind to mind without words ; but universally this is the mode at present of conveying thoughts and sentiments, saving where resort is had to mechanical means. The ear is delicately constructed to hear any kind of a tone, and the organs of speech as wonderfully constructed to produce any kind of a tone. As matter is to spirit, so words are to thoughts. Thoughts the internal life ; words or sounds the external, the covering, the body. As every part of the human body is essential to perfect life, and every part in perfect health and use, so every part of a word, phrase or sentence is essential to make a perfect body for the material sense to discern. It can thus readily be seen how every slightest sound or utterance should be perfect-

ly formed and enunciated. How every tone, intonation and modulation, whether in speech or song, should be in perfect harmony with the thought or sentiment, in order to produce a complete body for the material sense to behold and understand. If the voice be defective or inadequate to produce vibrations in accord with the impulse, then the impulse will be diverted, perverted or destroyed correspondingly to such defect. (See Second Study, Sec. 10, Par. 3.)

The work in this part of the study will be to get control of the vocal organs and develop a clear, rich, strong and flexible voice, capable of expressing the sentiment of the heart, the pictures of the mind and soul utterances. Necessarily this will require months of practice of the exercises here given. Remember, habits of use have been formed and the organs have become set, especially if you are mature in life. All the muscles and parts concerned have to be loosened and made pliable to make a perfect instrument, a fit medium of expression of the thoughts of the mind. Other works may be studied in connection with this. In our study the true method of voice culture will be followed as best we can in our limited space and time.

Correct Position of Vocal Organs. Ex. 11.—Stand as in Ex. 1, or sit, leaning slightly forward, back unsupported, and here we might say it is well never to support the back. Direct the mind to the throat, throw out the corners by an effort of the will. Now draw in the corners. Next, lower the larynx or Adam's apple by the will. The act of yawning deeply will lower it to the utmost degree. Now raise the larynx. The act of swallowing raises it to the greatest degree. When you have learned the movements raise and lower the larynx by muscular effort. *Note*—The throat may become sore at first, rest, and repeat often, but not long at a time.

Part IV—The Eye.

The eye, like any other part of the body, can be strengthened by intelligent exercise and use. Many affections of the eye can be removed and the powers of this organ greatly augmented. Much use of the eye never hurts it, but abuse will destroy it. Our study has in view the wise care of the eye, its revitalization, and its development into a powerful medium of vibratory transmission.

Ex. 12.—Stand or sit; fix the eyes on a spot across the room on a level with the eyes. Keep the eyes fixed while you slowly move the head to the right, then to the left. Now move the head downward as far as you can without removing the eyes, now upward. *Note*—Be careful not to strain the eyes, so do not move the head too far at first. Practice these moves seven times each way, increasing every day, for a week.

Part V—The Mentality.

The term mentality signifies the sum of the mental faculties,—that part of the human being in which the Principle of Life enthrones itself, so to speak, and by which and through which it manifests individualized existence,—that part of the human being which lives on in enthroned life after the body is no longer needed to give it earthly dwelling,—which possesses new or unseen forms of habitation in wider spheres of unfoldment.

It would be impossible in a work of this kind to deal in explanation satisfactorily with the faculties of the mind, giving to each faculty the place and consideration due it. Whether we consider with Dr. Gall, the founder of phrenology, that "each fundamental faculty is possessed of four degrees or quantities of activity, viz : perception, memory, judgment and imagination," or whether we accept a later analysis of Fahnestock, who considers every faculty possessing the functions of

consciousness, attention, perception, memory, association, likes, dislikes, judgment, imagination and will, it is immaterial. These functions belong to the Mentality. It is the work before us in this part of the study to call into active operation and power all the functions of the various faculties.

A prevailing disposition is to cultivate some faculty or faculties to the neglect of others. Such persons become very proficient in given lines of thought, study or practice. They live and grow in certain directions, but do not round out all sides of their nature and being. Like a tree that has the sunshine or moisture all on one side, it is one-sided in its beauty. They having cultivated but one side in life, become unsightly when viewed on their other sides. They are undesirable as companions. They go through life unconscious of the beauty and blessings which abound everywhere, and when they pass out of this world they keep on in straight lines, in beaten paths, finding even no harmonious association with those like themselves, for the others, like themselves, have one-sided lives. These lives may be called selfish, for it is an excessive indulgence in that which pleases most.

The thought before us is, *cultivate that faculty which seems to be deficient*. This does not mean to neglect your prominent faculties. They will be strengthened by developing others. For instance, if you are deficient in the faculty of Time, begin to measure intervals, first with the eye and then with the mind. If deficient in Ideality, study the beautiful and sublime and cultivate those feelings. If deficient in Comparison, compare objects and then ideas. If lacking in Form, study outlines, shapes and distances. If Memory is poor, then begin to remember events, and so on.

We now enter upon the practical part of our study, the object of which is (See Second Study, Section 1, Pars. 5 and 7). In the process of the studies the functions of each faculty or the mentality, viz: Consciousness, Attention, Perception,

Memory, Association, Likes, Dislikes, Judgment, Imagination and Will are brought into full play.

Ex. 13. Concentration.—Sit in a darkened or dark room, with eyes closed or covered if not dark. Open if dark. Let there be no noise to distract. Have a ring or circle drawn previously and placed a little distance from the eyes. Now concentrate for about fifteen minutes and endeavor to see the circle, not with the external eye but the internal sight, or in the mind, or from the center of the forehead, or from the solar plexus. The solar plexus is the collection or centralization of the nerves found in the abdomen just back of the stomach. *Note*—Let no other thought enter the mind during the concentration. Do this for three days in the week at the same hour, either day or night.

Ex. 14. To Acquire a Vocabulary.—Commit to memory two words a day and their synonyms. A convenient and most valuable book is Soulé's. *Note*—Use the words at every opportunity in conversation. Commit five days in the week and review the sixth. Keep this up for three years and you will have a fine command of words. *Little by little we gather volume and power.*

Ex. 15. To Cultivate Memory.—Remember each evening the events of the day in the order of occurrence. At the end of a week sum up the important.

Ex. 16. To Cultivate Imagination.—Sit down in quietude. Close the eyes. Create a scene in the mind, a mental picture. It may be to paint a picture. Go through all the process of preparing canvass, brushes, paints, etc. Then make the groundwork and build up, supplying the scene from memory, or create it. Or view a house being built. See the material brought and prepared. Observe the workmen in their various parts. Hear the sound of the hammering and sawing, etc. If this be too difficult, bring before the mind a single object. Many persons are deficient in imaginative powers. It may

take a little time to start the process, but after a while the pictures will stand out vividly. *Note*—Do this three days in a week, continuing where you left off last, or make new scenes.

Part VI—Regimen.

Regimen means a systematized order or course of living, with reference to food, clothing and personal habits. A locomotive receives strict care and attention from the engineer. Its very habits and nature are studied. Can it be possible that we should expect our bodies, so varied and complicated in their parts, to run without proper care and attention? How few of us understand anything about our bodies and the proper care of them. Before we get through with our studies we will know so much about our bodies, if we profit by the lessons, as to be able to keep them intelligently regulated and in perfect health. Our method is common sense care. It is not necessary to write lengthy directions, explanations or theories. The pith of all that could be said or written will be given. Experience has demonstrated the value and accuracy of the advice.

Food.—There are many extreme views as to dieting. What is highly proper for one, may be highly improper for another. Each individual case must be considered by the individual himself. One may not eat nor prescribe what to eat for another. There is such a thing as giving too much thought to what we should eat and what we should not eat. Killing ourselves and wasting our precious time with continual thought of our stomachs. First find out what agrees with you. What does not agree with you let alone until the time comes when it will agree with you. Acids or sweets may agree at one time and disagree at another, etc.

If you are dyspeptic see Tenth Lesson.

If your stomach is in a normal condition, eat anything that

is not poisonous. One thing, however, must be observed if you would keep your stomach so. *Always stop eating before you are satisfied.*

Pork should not be eaten at all if you would keep your blood pure. The hog and the chicken are scavengers. They are both sweet meats, but our chief danger lies in indulging in that which is sweet to the taste or soul.

Only inspected meats should be eaten, and then but once a day. There are those who advocate no meat. Some constitutions are ready for total abstinence by living spiritual lives. To come up out of the influence of the habits of past generations and heredity, is a growth. To abstain from meats suddenly is dangerous to the health of some. It is a desirable life, but grow into it, do not force yourself into it. Those who live on the higher planes of spiritual thought and life will find a growing distaste for meat. This is in the natural order. In your diet let there be a judicious mingling of vegetables, fruits and cereals. Do not eat over and over again the same thing.

Cooking is a great art. A good sensible cook is a gift from heaven. Live well. Enjoy all the fruits of the earth. Mother nature intended you should eat plentifully of all her lavish gifts. Do not make yourself ridiculous by imagining you are called upon to renounce the things of earth so long as you are in the body. But be not like a hog, nor descend to the folly of a fool in your indulgences. Remember—the wise one knoweth the place and use of the body as a perfect medium of expression for the Principle of Life through the Mentality. Surfeited or gorged appetites of the body drown the soul in material grossness and delay the day of perfect freedom and happiness.

Part VII—Moral Regime.

By moral regime is meant rules governing our conduct towards God, ourselves and our fellowmen, with reference to right and wrong. The manner in which we thus conduct our-

selves determines our moral character. And that moral character, be it high or low, good, bad or indifferent, determines the possibilities of our lives here and hereafter. (See Second Study, Sec. 1, Par. 6.)

The cultivation of all virtues is a daily and perpetual task. But how beautiful the life and character when such virtues grace it! Eternal vigilance is the watchword. Forward to the death of all vices.

Sarcasm.—"From the abundance of the heart the mouth speaketh." "Like produces like." Sarcastic, ironical, envious, scornful, taunting words are like so many poisoned shafts aimed at their victim or object. These shafts are first dipped in the poison of the heart and life of the user and then shot at the life of another. It may be an innocent person, and oh, how the poison rankles and blights if the person has not learned to ward off those cruel vibrations. They are destructive to the one they reach if unprotected, and destructive to the one who uses, for they react upon the person producing them, according to the law that every act, effort or habit confirms one in those acts, efforts and habits. And again, like attracts like, and so the life, heart and thoughts of the person become more and more bitter. The tender, the compassionate, the charitable, are crushed out, and finally the person sees no good, beauty nor redeeming trait in anybody. Such a character is truly pitiable.

Gossip.—The gossip is a moral scavenger. The one who descends to gossip descends from the noble to the ignoble, from the worthy, helpful and honorable to the unworthy, little, trifling, mean and base. Nine times out of ten the person talked about is no worse than the one who does the talking. "Let him who is without sin cast the first stone." Moral scavengers may be necessary to keep society healthy and regulated, but it does not seem to regulate, and besides who wants to be a scavenger of moral filth? Who wants to waste

their valuable time and energies in dealing with the faults and errors and weaknesses of others? Better send out strong, helpful, inspiring vibrations from a well poised mind and life that finds plenty to do in looking after its own affairs.

Criticism.—Criticism is generally blind. When used in a spirit of fault-finding it is harsh and does not tend to remove, correct or destroy the errors or seeming evils which call it forth. A person sets up a standard, and believing that standard to be correct, proceeds to criticise another by their own ideas. These may be right or they may be wrong. Be not unkind nor harsh in your opinions. Many a hesitating soul has been discouraged for lack of kindly criticism. If it is your province to point out error, do not forget the virtues which all possess. Kindly criticism is gentle, suggestive and is to be prized. It never assumes. The vibrations from cold criticism are sharp, lacerating and destructive. From kindly criticism they may wound at first, but afterwards are precious, for they correct, build up and strengthen.

(End of First Lesson.)

SECOND LESSON.

"No man having put his hand to the plow and looking back is fit for the Kingdom of God"—*Luke 9-62.*

Part I—Breathing.

Ex. 17.—Position as in Ex. 1. Breathe as before. Now take a deep breath and let the air fill and expand the chest after having completely filled all the lower lungs. Now exhale, letting the chest fall first and then abdomen. Repeat full respiration seven times. Be careful the shoulders do not rise and fall.

Ex. 18.—Repeat Ex. 17. Letting the air gently force its way into the lungs, not drawn in, until the lungs are extended to the fullest capacity. Now gently, slowly, steadily and evenly let the breath escape. Continue a week.

Part II—Movements of the Body.

Div. 1. Ex. 19.—Rise on toes seven times. Now bend knees until you sit on heels seven times. Now raise on toe of one foot. Now drop on one foot. Reverse feet.

Div. 2. Ex. 20.—Repeat Ex. 6. This time extending the arm, full length, front down, front horizontal, front up. Now oblique, the three altitudes. Now sideways or laterally the three altitudes. Now reverse arms. Now both arms. *Note*—Down means half way between horizontal and directly beneath. Up means half way between horizontal and directly overhead. The signification of down in gesture means that which is beneath us, or that which we can control. Horizontal altitude means that which is on a level with us. Up means that which is above us, or that which controls us.

Div. 3. Ex. 21.—Repeat Ex. 7. Now move each finger separately in as large circles as possible. Keep the other fingers still.

Div. 4. Ex. 22.—Repeat Ex. 8. Now bend at the waist instead of hips. Continue as before.

Div. 5. Ex. 9.—Can be practiced for some time and then dropped, except where used in connection with certain exercises in breathing.

Div. 6. Ex. 23.—Repeat Exercise 10. Now move the head obliquely in all directions. Oblique means half way between front and lateral. Now turn the head slowly and smoothly to the right, now to the left, ten times.

Part III—The Voice.

Ex. 24.—Repeat Ex. 11. Now open the mouth widely. By an effort of the mind raise the soft palate until the uvula or little tongue in the throat is quite drawn up. Pull down the root of the tongue and let the tongue lie in the bottom of the mouth with a deep groove in it. Now with the mouth thus and the larynx deep down, as in yawning, you have the correct position, the full, open throat. Now produce the sound, *awe*. See that it is not caught or made in the throat. Let it come up as through a deep open tube, round, rich and full.

Note—Keep the position, observe by hand mirror, and keep the mind upon the tone, and with plenty of practice you will acquire it. The mind in all the physical exercises does the work.

Part IV—The Eye.

Ex. 25.—Repeat Ex. 12. Now move the head obliquely forward and back. Now move the eyes to the left, the right, up and down. Now obliquely up and down, while the *head* remains still. Practice a week as before.

Part V—The Mentality.

Ex. 26. Concentration.—Continue Ex. 13, with cross lines drawn in the circle. Follow in the mind the circle and then the lines, then try to grasp the figure at once. Continue a week longer.

Ex. 27. Memory.—Repeat Ex. 15 each week. Now, to commit to memory. Take a simple selection. Divide it into word groups. A word group represents a complete mental picture. (See First Lesson, Article on Voice.) A group may consist of a word, a phrase or a sentence. Each group will have a new thought, unless it be a repetition of a previous thought, and each new thought will contain a leading idea. And a word will bear the idea. These words which sustain the idea will be the most emphatic words in the group. Now mark them. This constitutes your skeleton key of the selection. Now commit to memory the skeleton and remember the other words by association.

Take the following as a model :

“For every *evil* under the sun, |
There is a *remedy*, | or there is *none*; |
If there be one, | try and *find* it,
If there be *none*, | never *mind* it.” | —*Pope*.

The words in italics give the leading ideas in each group. Commit these to memory in their order, and you have the skeleton. Now, begin again. Remember the other words in each group by association. What evil? *every evil*; where? *under the sun*. What about remedy? *There is a* remedy. What about none? *or there is none*. If, if what? *if there be one*. What does it say about finding it? *try and find it*, etc. By taking simple selections at first you will grow in power quite rapidly. Commit something each day.

Ex. 28. Imagination.—Second week's study. Take the selection given. Commit. Group and find the leading idea before

you look at the analysis. Get the idea of secondary importance. This usually depends upon the first, or arises out of the leading idea. If you get the word of the leading idea, you will generally have no trouble in getting the word for secondary emphasis, and more emphatic words are scarcely necessary in emphasis ordinarily. Now proceed to call before your mind a physical picture suggested by each group and the emphatic words. The physical picture readily grasped by the mind gives the body to the thought, lesson or condition desired to be conveyed. It is a beautiful study and practice to call forth the pictures which suggested to the mind of the writer or speaker, it may be long ago, the sentiment, thought or lesson contained in the words, and which is the soul embodied. Everything said, written or done has a form, and that form is preserved in impressions or results. They never die. The strongest or most forcible stand uppermost and are the most impressive. This because they were better constructed in keeping with the laws of fitness.

SELECTION.

“ Our acts our angels are, or good or ill,
 Our fatal shadows that walk by us still,
 All are architects of fate,
 Working in these walls of time ;
 Some with massive deeds and great,
 Some with ornaments and rhyme ;
 For the structure that we raise,
 Time is with materials filled ;
 Our to-days and yesterdays
 Are the blocks with which we build.”—*Longfellow*.

Mental Pictures.—1st—“ Our acts our *angels* are.” Imagine an angel from best paintings you have seen, or a human angelic face. The white robe of purity ; the peaceful countenance ; the gentle, sweet, kindly look ; the watchful, thoughtful mien. You can imagine different types of good angels. *Acts* would be secondary idea. Now remember some or different

good acts you have done, similar to which an angel might do. The term angel expresses to the mind a being possessed with Divine qualities. Your good acts are personified into angels. 2nd—"Or *good*." 3rd—"Or *ill*." You have imagined a good angel, now imagine an angel or being having the opposite qualities. You thus personify your bad acts. 4th—"Our *fatal* shadows that walk by us still." Beings or objects cast shadows. Now see shadows of these personified beings by your side. See them light or dark, threatening or friendly. See them ever present, hovering, going or coming. The shadows foretell your fate. 5th—"All are *architects* of fate." See men drawing plans; study them, their drawings; see their instruments, their surroundings. 6th—"Working in these walls of time." Now see the men at work, their implements of labor, the walls, the size of foundation, height, thickness, etc. 7th—"Some with *massive* deeds." See massive bases for pillars, massive stones, massive projections, etc. 8th—"And *great*." Now see great timbers, great frames, great pillars, etc. 9th—"Some with *ornaments* of rhyme." Now see the beautiful architrave, frieze, cornice and filigree; inside and outside decorations from foundation to roof. All this is compared by the writer to our work, lives, time and characters. He shows the spiritual significance of these physical pictures, making one grand, complete whole.

"For the *structure* that we raise, |
 Time is with *materials* filled; |
 Our *to-days* | and *yesterdays* |
 Are the *blocks* with which we build." |

The words or ideas of secondary importance and which complete the figures are: *acts*, *still* (meaning ever), *fate*, *time*, *some*, *rhyme*, *raise*, *time*, *our*, *build*. Go over this carefully again and again, until you understand the analysis. Supply detail after detail. Write it out. Try another simple selection, then another.

Part VI—Regimen.

Drink.—As with food, so with drink. Good sense ought to direct. In hot weather when thirsty drink hot water. In cold weather drink cold water. Do not drink spirits to make you warm or cold. The system requires little or no alcoholic drinks, save as stimulants in illness, and then seldom. An occasional glass of beer or porter is good as an appetizer when taken with meals, but should be used only as medicine or food, when the system requires it. New wines are poisonous. Old wines and pure whiskies are good and powerful stimulants. All liquors may be pleasant to the taste, but it is fearfully dangerous to form a habit of drinking. The healthy body with normal appetite does not require stimulants. It may be well to say, I can drink or let it alone. Let alone that which will injure you. Coffee and tea are poisonous and are needed, like alcohol, only as stimulants. A cup of coffee at the mid-day meal does not hurt much, the same with light wines, but do not drink coffee in the morning. Many persons suffer from heart disease produced by coffee drinking. Eat light breakfasts. Never drink ice water; it paralyzes the nerve force of the stomach and throat, and is most dangerous while the body is in a heated state. Ice cream should be melted before eating. Drink but little or none at meals. It delays the action of the gastric juice and overtaxes the absorbents. Drink before meals, or an hour or two after. Upon the state of the digestive organs depends the condition of the electro-magnetic forces of the body. You may eat or drink that which is good for you. Learn this by studying the effects.

Part VII—Moral Regime.

Quarrels.—Have quarrels with none. "Whosoever shall smite thee on thy right cheek, turn to him the other also." "Whosoever shall compel thee to go a mile, go with him

twain." The principle is, do not disturb the peace of your mind and harmonic poise by setting up destructive vibrations in your own body and mind, as well as confirming or intensifying them in another. When one seeks to quarrel with you, collect your forces, hold your center. This will begin counter vibrations, and they will in a short time destroy the adverse. If you lose your equipoise, you, by the destructive vibrations you set up while in intense activity, will tear down what may have taken months to build up, or which may take you months or even years to undo.

Discretion.—To be prudent and circumspect in one's ways lends dignity to the character. It instinctively inspires the respect and confidence of another. Cultivate continually a perceptive instinct of what is right and proper to say and do. Do not be hasty in forming opinions and giving them forth. Be guarded and cautious in your statements. The wise one thinks much but says little. Much thought tends to give correctness of judgment and sagacious habits. Guard well the confidence of another. Discretion will manifest itself in the choice of worthy companions. It teaches one to indulge in nothing that reacts harmfully, to avoid all habits that demoralize the forces of life, either physically, mentally, morally or spiritually. Discretion is the judicious administration of one's knowledge, powers and energies in wise, constructive acts.

(End of Second Lesson.)

THIRD LESSON.

" There is nothing impossible to him who will try."—*Alexander*.

" Every noble work is at first impossible."—*Carlyle*.

Part I—Breathing.

Ex. 29.—Repeat Ex. 17. Now direct the breath to the abdomen, keeping the chest from rising. Next to the chest, keep abdomen still. Now direct the breath to the sides, keeping both chest and abdomen from rising. Next to the back, keep the abdomen, chest and sides from expanding. Repeat each seven times daily for a week.

Part II—Movements of the Body.

Div. 1. Ex. 30.—Take a long stride in front, forward knee bent, weight resting on ball of front foot and toe of rear foot. Now obliquely. Now sideways. Reverse feet and repeat each seven times. *Note*—Always come to position given in Ex. 2, by bringing up rear foot.

Div. 2. Ex. 31.—Place the arm at the side. Raise the forearm by bending at the elbow ; let the hand point straight out, back up. The arm and hand will now be in the shape of the letter V. Now keep the hand perfectly still and raise the elbow high up ; now drop it. The arm works between two hinges, one at the shoulder and the other at the wrist. Now return to first position ; this time the back of the hand faces out. Move the elbow as before. Repeat with other arm. Repeat with both arms twenty times.

Ex. 32.—Extend the arm straight out, back of hand up. Now pull it in by bending at the elbow. Keep the hand and fingers straight. Now shove the arm out. Repeat ten times.

Repeat with other arm. Repeat with both arms. *Note*—The shoulders, elbows and wrists are the hinges.

Div. 3. Ex. 33.—Repeat Ex. 21. Now extend arm full length. Keeping arm still and straight, move the hand at the wrist up and down. Let the hand and fingers be straight. Now sideways. Now in a circle large as possible. Now reverse hands. Now both hands. Repeat twenty times.

Div. 4. Ex. 34.—Stand, face front. Bend the body forward. Now backward. Now left. Now right. Now obliquely in all directions. *Note*—Carefully observe your movements in a mirror. See that the head remains in the one position. The hinging movements will be at the neck and small of the back. This is a very important movement for breaking up stiffness of the body. Repeat each seven times. Now make the circle, keeping the head in the one position. Daily practice this as one of the permanent exercises.

Divs. 5 and 6. Ex. 35. Repeat Ex. 9, 10, and 23.

Part III—The Voice.

Ex. 36.—Repeat Ex. 24. Now divide the compass of your voice into nine pitches. The three upper will be what is termed the head register, the three middle the throat register, and the three lower the chest register. The lowest pitch will be number 1, the highest number 9. Now with the throat in correct position produce the sound *awe*, in the 5th or middle pitch. Again, take breath and use it as in Ex. 17. Now produce the sound *awe*, prolong the tone fifteen seconds, let it be full, open, smooth and free from breaks, with the same pitch and force. Now take breath as before, and produce the tone on the 4th pitch. Now on the 3d. Now on the 2d. Now on the 1st. Now on the 5th. Now on the 6th. Now on the 7th. Now on the 8th. Now on the 9th. Now begin on the middle and run down. Now begin on the 1st and run up. Practice

fifteen minutes at a time. *Note*—Do not make haste. Practice carefully for a week. Never forget the throat position.

Part IV—The Eye.

Ex. 37.—Stand or sit. Hold the head still. Let the eyes follow a line on the wall moulding, or imaginary line. Turn the eyes in the head to the right ; now to the left ; following every portion of the line. Do not let the eye-ball jerk nor miss a spot. The eyes will move smoothly, and the line will seem to flow like a gentle stream steadily on. Repeat twenty-five times.

Ex. 38.—Sit or stand still. Fix the eyes upon a spot across the room or a few feet distant. Do not wink for ten seconds. You may count mentally or look at the second hand of a watch. Increase ten seconds a day for a week. Repeat several times a day, and keep the mind on the lids. See that they do not move.

Part V—The Mentality.

Ex. 39. Concentration.—Continue Ex. 13 with two triangles drawn in the circle, one with the base down, the other with the base up. Now follow as in Ex. 26 for a week, increasing the time to thirty seconds.

Ex. 40. Memory.—Practice as in Ex. 27 five days in the week. Make your own selections, increasing from simple to difficult. Keep this and Ex. 15 up as long as you wish to keep your memory in good working order.

Ex. 41.—As you go by a window, see what you can, and remember the articles and their positions. You can develop this power to a wonderful degree through the eye. You are developing not only memory but recollection. Recollection is the faculty of placing events or objects in their proper relation or order in which they occurred. Begin to associate numbers,

names and dates with something, it may be quite dissimilar. For instance, America discovered 1492; gas was used for lighting in Cornwall, England, 1792; ruling machines invented by the Dutch 1792; in 1776 American Independence; in 1876 telephone invented by Graham, etc. Again: What is your name? "John Short." John Short, John Short; short John, not long John, but short John. John Short. Now I've got it. Or again, Cyrus Temple. Associate Cyrus the Great and Solomon's Temple. The thing associated may come to the mind and that will suggest the thing itself.

Ex. 42. Imagination.—Imagine yourself in a storm at sea. Describe the scene and effects upon you. Imagine yourself on a mountain top. Describe the landscape and sights. Take a picture. Go to the scene, describe it in exact keeping with the picture. In imagination go down in a mine. Describe your sensations and the mine. Go down in the sea. Describe everything. Imagine yourself in mid-air. Describe your sensations and scene. Continue several times a week Ex. 28. Make your own selections.

Part VI—Regimen.

Bathing.—Do not take hot baths. Hot baths are good in special cases. A hot bath will break up night sweats when medicine will fail, but do not use hot baths except as above, as the system is weakened thereby. Vast quantities of vital force is lost through the relaxation of the nerve fibres. The water may be the temperature of the blood. Cool off with the spray or plunge. *Do not* wipe perfectly dry. This is contrary to a common idea. Clothe yourself at once to avoid chilling. If you have not a robust constitution do not take the sponge bath in the morning. The sudden shock in the morning is too much for many. (Observe directions in formula 6.) "Cleanliness is next to Godliness." Keep your body clean if you would not offend by sending out poisonous vibrations

through offensive odors. Keep the teeth clean. Wash the mouth out every night with salt, and do not rinse all out. This will preserve the teeth. Use the teeth vigorously in chewing, press them tightly together. This will keep them healthy. Gently dry the face by pressing, not by rubbing, if you would avoid irritating the skin, and so preserve its velvety smoothness. Dash cold water on the throat in the morning, and beat the throat with the hand. This hardens it. Beating the entire body with the hand or strap is excellent. Brush the body vigorously daily with a coarse brush. The California Indian who lived to be about one hundred and thirty years old scraped his body daily with a stick. Avoid cooling off by sitting in drafts after perspiring.

Part VII—Moral Regime.

Honor.—Be honorable in your life and dealings. Let your word be as good as your bond. Be above suspicion, and be not suspicious. Be worthy of the confidence of the most innocent or weak. Betray no trust. Give everyone a fair chance with yourself in competition. Cultivate a sense of what is right as a high standard of conduct. Protect the weak and the virtuous, and inspire virtue where it is not. Such a character will radiate vibrations which will grow more and more intense as life continues, building life for others and perpetuating its own. A dishonorable act destroys rapidly both another and one's self by reflex action. Intense vibrations proceed from strong characters. An honorable person is a strong person. Dishonorable, dishonest, unworthy persons may be strong to destroy, but soon or late they will become victims to the vicious creations of their own lives, and absorbed by them in eternal death.

(End of Third Lesson.)

FOURTH LESSON.

"The truest wisdom is a resolute determination."—*Napoleon*.

"Nothing is impossible to the man who can will."—*Mirabeau*.

Part I—Breathing.

Ex. 43.—Exhale all the breath. Now by an effort of the mind drop out the abdomen. *Note*—Do not take in any breath as you do this. Repeat seven times.

Ex. 44.—Take a full breath. Hold it for five seconds. Repeat ; hold ten seconds. Hold fifteen seconds. Add five seconds a day for a week.

Ex. 45.—Exhale completely, and continue as in Ex. 44.

Ex. 46.—Exhale to utmost. Now contract the chest by depression. Now expand chest to the fullest.

Ex. 47.—By a sudden movement force all the breath out of the lungs through the mouth. Now suddenly fill the lungs through the mouth. Repeat through the nostrils.

Part II—Movements of the Body.

Div. 1. Ex. 48.—Stand. Take a step in front with right leg. Now sway the body back and forth on the toes. Now obliquely. Now laterally. Now back. Repeat with left. Seven times each position.

Ex. 49.—Stand. Cross the feet. Raise on toes. Now begin slowly to turn around as on a pivot. As you make the complete revolution your feet will be crossed the other way. Now return slowly to original position.

Ex. 50.—Repeat Divisions 1, 2, 3, 4, 5 and 6 until you have acquired freedom and suppleness of parts.

Part III—The Voice.

Ex. 51.—Repeat Ex. 36 with the vowel sound *Ah*, then *Oh*, then *Aa*, then *Ee*, then *Oo*. Note directions. Then in this order, *Ee*, *Aa*, *Ah*, *Awe*, *Oh*, *Oo*. Next in this order, *Oo*, *Oh*, *Awe*, *Ah*, *Aa*, *Ee*. Now repeat the vowel sounds *Ih*, *Eh*, *I*, *Er*, *Uh*, *Oi*, *Ow*. Now repeat with the consonants in this order, *L*, *M*, *N*, *R*, *W*, *Y*. Next, *B*, *D*, *G*, *J*, *V*, *Z*. Next *H*, *F*, *K*, *P*, *S*, *T*. Join them with all the vowels in succession.

Part IV—The Eye.

Ex. 52.—Stand or sit. Let the eye follow obliquely an imaginary line, as would be made with a large *V*. *Note*—Previous directions, and keep head still. Repeat twenty times.

Ex. 53.—Repeat Ex. 38. Increase ten seconds a day up to 120.

Part V—The Mentality.

Ex. 54. Concentration.—Continue Ex. 39. Now draft five points on the outside of the circle. This will make a five-pointed star, with the circle and two triangles inside. Color the points red, yellow, green, blue and violet. You have now a more complex figure to concentrate on. Now for thirty minutes three times a week concentrate until the figure in all its lines and colors stands out clearly.

Ex. 55. Memory.—Continue as in Ex. 41. Have some one place opposite your closed eyes several objects, or drawings, or colors. Now open the eyes. Take one keen, rapid glance and close the eyes. Now recall all that you saw, the positions, shapes, etc. With some one to assist you this can be made intensely interesting.

Ex. 56. Imagination.—Continue Ex. 42 and 28, until the mind becomes very fertile in picturing scenes.

Ex. 57. Meditation.—The habit of meditating will not only

do much for strengthening the memory and imagination, but cultivates greatly the perceptive and reflective faculties. In meditation your mind goes back to events in earlier life. You naturally trace the causes for such happenings. You follow the results. You compare conditions and discover ends. As you ponder over scenes and conditions you are led to perceive the internal significance of things and doings. You are forced to take a broader, more intelligent view of life. You forget yourself and your selfishness in the great world about you. Go out, view the heavens, the mountains, the ocean, the flowers, the passing streams of people. Let it be an object or condition or an event, be it small or great—dwell upon it, and you will understand it as never before. Your soul will unfold and you will come in touch with the universe.

Part VI—Regimen.

Clothing.—Is it necessary to say anything about what one should or should not wear? Common sense would say, wear nothing that is at all injurious to the body, whether it be the wearing of too much or too little. Nothing should be worn in any way to restrict the free circulation or respiration. The clothing should be such as secures an equal temperature of the body. It should be as light as possible, and sufficiently heavy to protect. It should be adjusted so as not to interfere with ease and carriage of body, suspended from the shoulders or by waists. Soft flannel should worn next the skin the year round. Thick soles, broad heels and wide, comfortable shoes. Plenty of room at the waist. The lungs should be protected before and behind. Clothing should not be so lengthy as to gather up the dust and filth of the streets. Good taste selects modest and unobtrusive colors, and avoids the extremes of fashion or eccentricities. The throat should *never* be muffled up. Warm head gear should not be worn. Keep the head cool and the feet warm. Good taste, neatness and cleanli-

ness should characterize all attire and appearance. To be careless, slovenly and filthy in clothing or body is a crime against society and one's self. To be neat and clean and modest in attire, though the material be inexpensive is a great virtue.

Part VII—Moral Regime.

Earnestness.—Be earnest in all you undertake. If you go about a thing with a half heart you will be sure to fail. Earnestness accompanies sincerity. Sincerity inspires confidence. You may go about a thing in the wrong manner, but if you are in earnest it often times makes amends for error. Earnestness develops determination and persistence. Is there not something you have in view that is honorable and good, some end you desire, some work you wish done? Then dwell and dwell upon it until you are filled with an intense, enthusiastic, earnest desire to accomplish it. That is the spirit which will give you success. That is the spirit which will inspire others with a like purpose. The earnest soul is a stanch, resolute character. The vibrations sent out from such a center are like the oft-repeated blows upon the rock, they gradually force their way and accomplish the final end—success.

Self-Poise.—Be self-poised, centered in yourself. Lean not upon another for strength, for the time *will* come when you will be compelled to depend upon your *own* self. You have all resources at your own command. Utilize your own powers and abilities to work out the problems of life, and not depend on another. If you are a parent, teach your child responsibility as early as possible. If a teacher, develop the innate powers of the child in independency. Do not be easily affected by little things. Remember it is the little things which try us. If we cannot bear the small trials how will we endure the greater? Never sulk. Never fret. Never be irritable. Adapt yourself to all circumstances, and make the best of what befalls you. As you rise in the morning consider

your mood. Resolve to make the very best use of what the day brings. The small experiences are as valuable as the great. They are the colored threads. If you pick them up carefully and weave them successfully, with good effect, in their proper place, they will show out later on as necessary parts of the beautiful patterns in your richly colored garment of character. . The vibrations from these colors will radiate with glowing power in your world of creation and exalt you as its diety.

(End of Fourth Lesson.)

FIFTH LESSON.

" The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown."—*Whittier.*

Part I—Breathing.

Ex. 58.—Inhale to the fullest extent. Now exhale just a little breath, keeping the rest in the lungs. Now inhale again. Repeat seven or ten times. This is breathing on full lungs.

Ex. 59.—Exhale completely. Inhale a short breath. Now exhale, emptying the lungs completely. Repeat seven to ten times. This is breathing on empty lungs.

Ex. 60.—While walking inhale breath seven steps, hold three steps, exhale seven and hold empty three. Repeat frequently.

Ex. 61.—Inhale deeply. See that the shoulders never rise when you take deep breaths, well down, chest always full and out. Now, as you slowly emit the breath, count aloud up to 100.

Part II—Movements of the Body.

We will now cease to deal with the movements of the body in divisions. We have learned the elementary positions and movements, and now proceed to the combinations of these elementary movements in exercises for grace and physical culture, and new movements for cultivating electro-magnetic power.

Movements in Oppositions.* Ex. 62. — Repeat Ex. 48, com-

*Oppositions mean the harmonious adjustment or balance of one part of the body with another, either in attitude or action. In action they are movements of two parts of the body towards or away from one another.

binning with it the arm movements of Ex. 6. As the body sways back the arms come down and in to the body. As the body sways out the arms come up and extend out at full length. This will produce a very pretty swinging, rhythmic move. *Note*—Observe the movement and positions of arms given in Ex. 6.

Ex. 63.—Stand. Right foot front. Now raise right arm as in Ex. 6. As the hand begins to turn at the chest to extend the arm, slowly at the same time turn the head in an opposite direction. Do this with the hand extended first in one direction, then in another, until you make the movements in all the attitudes. (See Ex. 20.) Now reverse feet and hands, repeat each move ten times. The oblique position will be one of haughtiness.

Electric Movements.—We now introduce a series of exercises for intensifying the electric force of the body. Electricity is there in normal degree. (See Secs. 4 and 5, First Study.) By direct effort the body may be charged. It then contains electricity in great degree or density. After learning the exercises, one will be able in a few seconds to generate much power, sensible to one's self by heat and to others by currents or heat. Be careful not to overdo, for it is very easy to generate more electricity than you can conduct off. It is like overcharging the dynamo, the wires would be burnt out.* After generating electric force it would rapidly be lost or scattered without understanding how to conserve and utilize it. Hence the series of magnetic exercises accompanying, the purpose of which is to form a center of conservation. (See Sec. 10, Par. 2, First Study.) The electrical phenomena in the human body are analogous to that alluded to in Sec. 4, Pars. 8 to 15. To trace the correspondence would occupy too much space in a work of this character.

*See case of Dr. Hubert's eyes, Part III, Twelfth Study.

Ex. 64.—Stand. Direct the mind to the right arm extended. Begin to energize it until the arm is rigid. *Note*—Let the hand hang loosely, stopping the flow of energy at the wrist. *Caution*, see that the energy is given, slowly increasing tighter and tighter until the greatest degree is reached, then slowly relax. Let this caution hold good in all energizing exercises. Impulsive or spasmodic movements create destructive or inharmonious vibrations. Let the energy come and go in long waves.

Ex. 65.—Repeat Ex. 64, tightening the fist alone.

Ex. 66.—Combine arm and fist tension until the greatest degree possible is reached.

Ex. 67.—Repeat with left hand and arm.

Ex. 68.—Energize right leg. Now the foot. Now the leg and foot until perfectly rigid. Now repeat with the left.

Magnetic Movements.—The series of exercises in Magnetic Movements are most valuable. They conserve the electric force and make it possible to use it aright without loss or injury. By the practice of these exercises the body is brought completely under the domination of the mind. *All erratic and unnecessary movements of the body and members must be prevented, for they are all destructive.*

All movements should be made with steady and definite progress, slow and smooth, and mostly in curves. The energy always proceeds from the center. Vital force is thrown off by jerks, sudden starts and sudden stops. All unnecessary movements consume vitality, which should be retained and used according to Sec. 4, Second Study.

Ex. 69.—Stand. Slowly raise the right arm extended, with index finger leading. Bring it up to the horizontal front position. *Note*—See that the movement and progress is slow and steady, without jerks, shaking, wavering or halts. Follow the finger with the eye.

This is the first lesson in direct mind control of the move-

ments. You have now started two processes. One is to quiet and subdue the nerves, and the other is to subject the body movements to the will, in addition to increasing and strengthening your powers of concentration.

Ex. 70.—Repeat Ex. 69 and slowly return arm to the side.

Ex. 71.—Repeat Ex. 70 in oblique and lateral positions. Now repeat with left hand. Do each move fifteen times.

Ex. 72.—Repeat Ex. 71 with both hands. Do not make haste.

Part III—The Voice.

It has been said, "Out of the abundance of the heart the mouth speaketh," and "As a man thinketh, so is he."* The law is *reflex action*. All through our study the desire is that the mind shall control all that is below it, and that in turn the mind shall be controlled by the Principle of Life, in order that man, the lower, shall die to the false and low and be exalted and live to the true and high—gods in the flesh. The mind must dominate and produce in the voice, by control of the organs of speech, just such properties and qualities necessary to form harmonious vibrations. Holding this thought in the mind during practice and constantly, the desired change and conformation of the muscles will take place. To assist in this thought, words embodying the idea will be used in the valuable exercise now given.

Ex. 73.—We will begin with the middle pitch as in Ex. 36, and continue the practice in the order there given.

- | | | |
|----------|---|--|
| Pitch 9. | { | I am speaking in an extremely high, clear, penetrating tone of voice in the ninth pitch. |
| 8. | | I am speaking in a very high, clear, ringing tone of voice in the eighth pitch. |
| 7. | { | I am speaking in a high, clear, round, rich and full tone of voice in the seventh pitch. |
| | | |

* Matt. 12-34 ; Prov. 23-7.

6. { I am speaking in quite a high, clear, round, rich
and full tone of voice in the sixth pitch.
5. { I am speaking in a mellow, rich, round, subdued
and full tone of voice in the middle pitch.
4. { I am speaking in quite a low, mellow, rich, round,
subdued and full tone of voice in the fourth pitch.
3. { I am speaking in a low, deep, rich, round, sub-
dued and full tone of voice in the third pitch.
2. { I am speaking in a very low, deep, rich, round,
resonant and full tone of voice in the second pitch.
1. { I am speaking in an extremely low, deep, rich,
round, full, sonorous and reverberating tone of
voice in the first pitch.

An extra high pitch. I am high up and clear in tone.
—Boat ahoy !

An extra low pitch. I am very low down and deep in tone.
—Swear !

Let these be practiced in one breath each. Put your acquired deep breathing now into practice. Speak each one loudly, prolonging the tone of the last word until it dies away. Then repeat very softly. Let the words be pronounced in the pitch in which they belong. Keep the thought embodied in the words directed to the throat, with full position of organs according to directions. Listen carefully to your tones. Practice daily.

Part IV—The Eye.

Ex. 74.—Fix the eyes upon a spot. Keep them there while you slowly turn the head in a circle, first one way, now the other, ten times.

Ex. 75.—Keeping the head still, turn the eyes slowly, smoothly and steadily, following a large imaginary circle, fifteen times.

Ex. 76.—Repeat Ex. 53. Increase ten seconds a day up to 180.

Part V—The Mentality.

Ex. 77. Concentration.—Continue sitting thirty minutes for three days in the week. This week take the photograph of some one, yourself or friend, some one you know or knew.

Memory, Imagination and Meditation.—Continue according to directions. After the habit has once been formed, the faculties been stimulated, the work of unfolding will go on unconsciously.

Ex. 78. Language.—In your exercises in vocabulary, memory and imagination speak aloud, that you may get the benefit of hearing the thoughts as well as forming them. Always when practicable clothe your thoughts with bodily form. Exercises in English translation or substitution will do very much in cultivating language. The great value in the study of foreign language is in the exercise of translating. We will pursue the same plan in English. Take the following: "Truth crushed to earth shall rise again." The idea is to change every word possible by substituting a word meaning nearly or quite the same, yet not altering the sense. The skeleton would be: Truth — to — shall — —. The change would be: Truth trampled to the ground shall ascend once more. Of course the exact sense or beauty of the form may not be preserved. That is not the idea. The idea before us is to cultivate language. Once more:

" 'Tis the divinity that stirs within us ;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity ! thou pleasing, dreadful thought."

Translated :

It is the divine life which moves in us ;
It is God alone who indicates a life to come,
And suggests unending age to mortals.
Everlasting life ! thou delightful, fearful conception !

Note—At first write out your skeletons from selections. Take your book of synonyms and fill in. Next read your selections, and with the synonyms change as you go. Re-

peat this exercise with good and lengthy selections five days in the week.

Part VI—Regimen.

Sleep.—Sleep, “that knits up the ravelled sleeve of care,” should be well guarded. Between nine and twelve at night are the hours for magnetic sleep. Retire early and rise early if you would accomplish great work in life. This will also overcome insomnia. An hour in the afternoon is most valuable for preserving your freshness and youthfulness and endurance. Do not oversleep. This is bad, as it stupifies the senses and deadens the vital forces. Some can do with four hours sleep, others require eight. Study your needs and do not violate nature’s laws, or soon or late you will pay the penalty with wrinkles, haggard face and premature old age. During sleep the body is passive and likewise the mind. The psychic intelligences have power to influence you while in that passive state. If you would protect yourself from evil thoughts, dreams or influences, let the last thoughts before falling to sleep be a withdrawal into the “holy of holies” within your own being, in conscious touch with the Father, the secret source of power, life, strength and intelligence, the Principle of Life, God within. Hold the idea of rejecting all that is harmful or unworthy. Call to your side the highest and loftiest being, your ideal. This will make your sleep sweet and refreshing, your soul purposes strong and exalted, and your life beautiful and pure and useful.

Part VII—Moral Regime.

Reliability.—To be reliable is a great virtue. Weigh well your actions. Make no hasty promises. If you make a promise keep it as you would your life. Be thorough in your work. Remember your honor is at stake when you make a promise or undertake an obligation. Be prompt in your en-

gagements. Be conscientious in all your duties, and let true nobility of soul characterize your life. Such a life will be truly constructive and leave a powerful influence for good.

Dignity.—Be dignified in your conduct. Not austere, nor gloomy, but serious enough to let people know you are living for a purpose. Do not follow fads in dress, amusements or diversions. The masses go down, the few go up. The great public rushes hither and thither, seeking in every shallow way to satisfy the great unrest of the soul. The wise, dignified one estimates well the value of that which engages the passing fancy, and so satisfies the craving of the heart with more enduring things. Avoid practical joking. The victim is never benefited by it, and great evils sometimes result from such practice. Never descend to low humor. It is vulgar and base. There is no excuse for profanity, and slang is an abomination to the refined taste. Never be flippant, trifling, thoughtless or frivolous in your speech and actions, if you would save yourself many vain regrets.

(End of Fifth Lesson.)

SIXTH LESSON.

" There is not an hour of youth but that is trembling with destinies."—*Ruskin*.

Part I—Breathing.

Ex. 79.—Take a full breath, count aloud rapidly up to 300.

Ex. 80.—Repeat Ex. 79, but this time whisper distinctly up to 30.

Ex. 81.—Inhale deeply. Now hold the breath while you tap the body and chest lightly with the ends of the fingers as hammers.

Ex. 82.—Inhale deeply. Hold the breath while you stretch the chest in all directions.

Ex. 83.—Repeat Ex. 29. Repeat Ex. 18.

Part II—Movements of the Body.

Ex. 84. Opp. Mov.—Stand as in Ex. 63. Let the hand turn until the palm faces outward in the move. The head turns away. This indicates repulsion.

Ex. 85.—Raise both hands as in Ex. 6. Now as the hands begin to turn outward, palms up, the head goes back. The movements are simultaneous. The position is that of entreaty, with the head thrown back and the arms fully extended. Repeat often.

Ex. 86.—Extend the arm in front, now let it rise and fall like the graceful, sweeping movement of a bird's wing. Repeat with both arms in all positions. This is called the feather movement. Practice daily.

Ex. 87. Elect. Mov.—Stand. Direct the mind to the abdomen, make rigid by contracting the muscles.

Ex. 88.—Direct the mind to the back. Make rigid.

Ex. 89.—Direct the mind to the inner walls of the chest and make tense. This is the great center of electric energy.

Ex. 90.—Direct the mind to the outer chest and make the muscles rigid.

Ex. 91.—Drop the head. Raise it ; as you do so make the muscles of the throat very rigid.

Ex. 92.—Make the muscles of the head rigid without twisting the face.

Ex. 93.—Repeat Ex. 64, 65, 66, 67, with both hands.

Ex. 94. Mag. Mov.—Repeat Ex. 69, 70, 71, 72. Now raise the arm from the side to above the head. *Follow directions.* Repeat obliquely and laterally. Now with other arm.

Ex. 95.—Repeat Ex. 94 with both arms.

Part III—The Voice.

Ex. 96.—Repeat each day Ex. 73 and Ex. 51.

Ex. 97.—Repeat the vowel *awe* with the glottis stroke. The glottis stroke is a sharp, quick, short tone produced in the throat by a sudden movement of the glottis lips or vocal cords of the larynx, and by a sudden contraction of the abdomen. Repeat fifty times. *Note*—See that the tone is *clear, sharp* and *short*.

Ex. 98.—Repeat the glottis stroke with all the vowels given in Ex. 51.

Part IV—The Eye.

Ex. 99.—Repeat Ex. 12, 25, 37, 52, 74 and 75.

Ex. 100.—Repeat Ex. 76. Increase ten seconds a day up to 240.

Ex. 101.—Fix the eyes upon an object and frown. Hold for one minute.

Ex. 102.—Open the eyelids wide, with eyes fixed on a spot for one minute.

Ex. 103.—Raise the arm with finger pointed to a spot for one minute, eyelids and finger dead still as well as the body.

Part V—The Mentality.

Ex. 104. Concentration.—Sit thirty minutes as before. This week with good drawings of the eye, the ear and the brain, complete and sectional, devote one sitting of fifteen minutes to each for three days. *Note*—Study well the construction and functions of each organ before concentration.

Ex. 105. Language.—In the last lesson we studied translation to assist in the cultivation of language. In this lesson we have a still more difficult exercise, viz : Paraphrasing. This means the setting forth in your own words the thought of the original, be it word, text, passage or selection. To illustrate :

“ The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice bless'd ;
It blesseth him that gives, and him that takes.
'Tis mightiest in the mightiest ; it becomes
The throned monarch better than his crown.
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the fear and dread of kings.
But mercy is above this sceptred sway.”

Paraphrase :

There is nothing constrained in mercy,
It cometh down like the soft falling rain from the sky,
Dropping upon the earth below. It gives two blessings ;
It blesses the one who bestows, and the one who receives,
It is greatest in the noblest, and adorns
The king much more than his diadem.
The monarch's sceptre symbolizes earthly power,
The quality which doth pertain to majesty,
And inspires in the subjects of the king fear and terror.
But mercy is greater than sceptred rule.

The one illustration will suffice. Preserve the sense and give it in your choicest language. If you are acquiring a vo-

cabulary you will soon be able to paraphrase freely. Keep it up until you can paraphrase at sight. The practice will give you versatility of thought and expression.

Part VI—Regimen.

Habits.—First let it be said, the true gentleman or lady will never acquire a habit that is distasteful or offensive to another. And if such habit be already acquired, he or she will break it. The wise one will indulge in no habit injurious to self. No one should continue in a given course long enough to form any habit unless that habit be productive of good. Habits formed are the results of continued vibrations. This is the secret of creation. The most enduring things are the products of long continued effort. *Let nothing enslave you.* Be master of all desire. The liquor, tobacco or sensual habits will absolutely shut the door to all possible hope of the full power or attainment of that which is set forth in this system. Keep the body pure, for it too is Divine. Be regular in your habits of sleeping and eating. Diversify your life as much as possible. Routine work stagnates the forces. The fullness of life is diversity. The more diverse your powers, the wider your creation. Cultivate all sides of your being. The exercises given are for the purpose of forming correct habits, to enlarge the soul, life and powers and extend your creation.

Part VII—Moral Regime.

Ambition.—Be ambitious. Eternal unrest is the law of nature. The satisfied one draws the limit to his creation and sits down to enjoy it. He closes the door to the great possibilities before him. He stifles the voice of God within, urging him on to unending conquests. He limits his happiness, which, when he attempts to grasp, it vanishes and leaves him in discontent, for his creations or attainments become insipid.

Progression is the law of life. When progress ceases, disintegration sets in, and death follows. There is no place to sit down in the wide universe. Be wise in your ambitions. Napoleon sought to conquer the world and died in desolation and disappointment on a lonely isle. Alexander thought to establish the capital of the world and he its monarch, but died like a fool. Do not be dazzled by visions of wealth, fame or position. These belong to the physical plane of life and must be left behind—the spirit lives on. The enduring things are spirit. Be ambitious for a knowledge of these, and happiness and contentment will be yours. This is laying up “treasure in heaven.” Do not be bigoted, narrow and superstitious or too credulous. Think for yourself. Do not let another do your thinking. “All things are yours” if you will to have them.

(End of Sixth Lesson.)

SEVENTH LESSON.

"Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its recks, at last
To something nobler we attain."—*Longfellow.*

Part I—Breathing.

Ex. 106.—Take a full breath. Hold it. Now raise the chest by drawing in the abdomen. Repeat seven times.

Ex. 107.—Take a full breath. Now rise up and down on the toes, each time taking in more breath until packed. Repeat seven times.

Ex. 108.—Full breath. Hold. Now raise the arms up and down in all directions, still taking in more breath. Repeat.

Ex. 109.—Full breath. Hold. Now swing the arms in all directions. Do not strain.

Part II—Movements of the Body.

Ex. 110. Opp. Mov. *Mohammedan Prayer.*—Kneel, elevate the head and hands as in aspirational prayer. Place the hands together in front. Now separate them backward gracefully as the head bows to the floor. Return head and hands. Again repeat several times.

Ex. 111.—Stand. Raise right arm straight up. Now throw head back, at the same time let the forearm fall lightly upon the head. Repeat with left.

Ex. 112.—Repeat **Ex. 111.** Now bend the body over to the left. Repeat with left arm. Stretch the sides well.

Ex. 113. Elec. Mov.—Repeat the tension exercises of the parts of the body. Now make tense the entire body.

Ex. 114.—Stand. Raise the arm. As you do so make it tense. Let the tension be the greatest as it ceases movement. Release as it comes to position. Repeat in all directions, from down to zenith.

Ex. 115.—Repeat Ex. 114 with other arm. Now with both arms.

Ex. 116. Mag. Mov.—Repeat Exs. 94 and 95. Now extend the right arm laterally, and slowly bring it in a circle until the finger comes to a point near the left shoulder. Now move out again. Repeat ten times. Repeat with left arm.

Ex. 117.—Repeat Ex. 116, with both arms in all the altitudes.

Part III—The Voice.

Ex. 118.—Repeat Ex. 98 thousands of times until you have acquired a perfect glottis stroke. It is a magnificent exercise for clearing the throat and voice.

Ex. 119.—Count in a clear, sharp whisper up to twenty.

Ex. 120.—Count aloud in a clear voice up to 100. Place the back of the hand near the mouth and see that no breath escapes. *Vocalize it all.* This is important if you would not waste your energy.

Ex. 121.—Read, and watch the breath as in Ex. 120. See that every syllable is clearly *formed and enunciated*.

Part IV—The Eye.

Ex. 122.—Direct the energy to the eyes. See that the muscles of the face do not move. Let the energy come and go in waves according to previous directions. If properly done the pupil will dilate and contract.

Ex. 123.—Take a long step front, as you do so raise the arm and with finger point to a spot one minute. Repeat with other arm. Body and eyes dead still.

Part V—The Mentality.

Ex. 124. Concentration.—Sit this week with drawings of the lungs, liver and heart. Observe directions in Ex. 104.

Ex. 125. Calmness, Passivity.—Sit in a quiet place. Thoroughly relax every muscle and fibre of the body. Compose the mind and let it play idly with any object near and then allow it to fall into vacancy. Do this fifteen minutes or longer each day. It will have a wonderful quieting and recuperative effect upon both body and mind.* This is in contrast to the energizing, concentration and activity. This habit well formed will enable you at any time to calm yourself when disturbed from any cause, and by the gentle, quieting vibrations to throw oil upon the troubled waters of another's passions or troubles.

Part VI—Regimen.

The Eyes.—Never strain the eyes. The eyes will endure a great deal of abuse, but there is a limit to all endurance. Do not read while lying down, or in trains or boats, except by glimpses, as in committing to memory. Do not read facing the light. Read little by gas or electric light. Lamp light is better. Do not read in the twilight. Do not strain the eyes by looking long and fixedly at an object far or very near. Preserve the convex shape of the eyes by pinching them out. To do this place the thumb and finger at the outside corners of both eyes and press the eyes in. Do this daily. Do not flatten the eyes by pressing upon the balls. Gentle massage around the eyes will do very much to preserve their healthfulness and strength.

The Ears.—Let the ears alone. Keep them clean, but do not be digging into them. The accumulations of wax can be

* Read the caution in "Retaining the Vital Forces by Retreat."

removed by softening with a little oil and afterwards washed out by suds. Do not put plugs in the ears. The ear is a very delicate organ, the less you meddle with it the better. Keep the system in excellent tone and the ears will give no trouble.

Part VII---Moral Regime.

Politeness.—No one is insensible to politeness. A potent example to the young. Attractive to old and young. Politeness will win you friends. Be ever gracious, affable and courteous to the beggar as well as to the exalted in station. You can never afford to be impolite in speech or action on any occasion. No matter how pressed your business or duties, you ought to be sufficiently poised to greet or dismiss with a smile, a nod or a pleasant word. A smile costs nothing. It may deepen a wrinkle, but what of that, if you have sent a ray of sunshine into some heart? Life is full of sorrow. Carry in your face, brightness. Be considerate of the poor, the suffering, the unfortunate. True politeness is unselfish. It considers the feelings of others. It says, acts and does to please another.

(End of Seventh Lesson.)

EIGHTH LESSON.

"It is defeat that turns bone to flint and makes men invincible."—*Beecher*.

Part I—Breathing.

Ex. 126.—Take a full breath. Hold. Now repeat Ex. 9, taking in more breath constantly.

Ex. 127.—Take full breath. Hold. Repeat Ex. 8. Repeat with Ex. 22 and 34.

Ex. 128.—Full breath. Hold. Now twist the body around.

Ex. 129.—**Creative Breathing.**—Stand. Inhale slowly seven seconds, at the same time raise the arms to the zenith, as in aspiration. Now hold four seconds. Now exhale seven, slowly dropping the arms. Hold empty four, arms down. Repeat. Hold in your mind the thought of the indrawing of energy, power and life from the Creator and sending it out in your world of creation. Repeat daily. Count slowly for seconds.

Part II—Movements of the Body.

Ex. 130. Opp. Mov.—Advance quickly the left leg and right arm. Repeat with the right leg and left arm. Repeat.

Ex. 131.—Kneel gracefully as you raise both arms above the head, as in Ex. 110. Now rise and let the arms sink upon the breast as the head drops. Repeat several times. Reverse knees.

Ex. 132.—Kneel; as you do so raise both hands to cover the face as it is lowered. Now rise; as you do so let the hands drop to the side and raise the head. Repeat with other knee.

Ex. 133. Elec. Mov.—Repeat movements of Ex. 5 with tense legs.

Ex. 134.—Repeat movement of Ex. 114, stopping the energy at the wrists.

Ex. 135.—Repeat Ex. 134 with both arms in all directions.

Ex. 136. Mag. Mov.—Stand. Raise right arm. Start slowly, increase in speed until half way up, then decrease in speed until the horizontal front is reached. Return arm to place. Repeat fifteen times. Repeat with left arm. The movement is a swell and diminish in speed. *Note*—Do this carefully, with perfect control and regulation.

Ex. 137.—Repeat Ex. 136, with each arm in the oblique. Now lateral. Repeat with both arms.

Ex. 138.—Repeat Ex. 136 and 137, raising the arm from down to zenith.

Part III—The Voice.

Ex. 139.—Practice with the vowel *awe*, sliding upward from pitch 1 to pitch 2. Then from 1 to 3. Now from 1 to 4. From 1 to 5. From 1 to 6. From 1 to 7. From 1 to 8. From 1 to 9. Now reverse, from 9 to 8, etc. Now ascend again from 1 to 2 and back, rising and falling up and down. Again reverse, beginning with 9 to 8 and continue down and up. Do not forget the daily practice of Ex. 73 and Ex. 121. *Note*—Let there be no breaks in the slides. Do all evenly and smoothly. See Chart II, long and short slides.

Ex. 140.—Practice Ex. 139 in all the vowels.

Part IV—The Eye.

Ex. 141.—Repeat daily from now on, Ex. 122. Repeat Ex. 100. Increase ten seconds a day up to 300. Repeat this daily from now on.

Ex. 142.—Repeat Ex. 85. Now keep the position with eyes fixed and body dead still for one minute.

Ex. 143.—Repeat Ex. 142 with a long stride in front. Now oblique.

Ex. 144.—Kneel, and position as in Ex. 110. Now fix eyes upon a spot for one minute, dead still.

We will offer no more exercises for the eye. Many combinations will suggest themselves to the student. The habits now formed will develop very speedily a powerful and magnetic eye. Practice daily, Exs. 141 and 142.

Part V—The Mentality.

Ex. 145. Concentration.—Concentrate this week upon the stomach, kidneys and viscera of the abdomen. Observe previous directions.

Ex. 146. Concentration in Breathing.—Sit for fifteen minutes with the mind concentrated on the solar plexus. Hold this thought—*perfect illumination of the body*. Breathe deeply, slowly and quietly. As the sun illumines every corner of the earth, so every part of the physical body is illumined by the corresponding sun within. The body is dense and dark as the earth, to the physical eye. Like the earth, it is filled with organic life. As the planetary system has its sun center, so the microcosm has its sun center. To every part of the throbbing world of life without, there is a corresponding part in the surging life within. The illumination of the lower—the physical life of man, makes possible the inflow of the spiritual—the divine life. Unfolding the potentialities of the spiritual soul, exalts the entire being into the inner life, and ushers it into harmonious relations with and a conscious part and place in the activities of the spiritual universe—the real world—the true existence. If you cannot grasp this now, *some day you will*, Have faith.

Part VI—Regimen.

Study.—Certain foods are necessary to supply the required elements for the body. As with the bodily process of absorption and assimilation, so with the mental. Read judiciously. Read sparingly. It is not what we cram into the brain, but what we absorb and assimilate that goes to make up the blood and sinew of brain power. The books required are suggestive works, works of reference. Do your own thinking. Knowledge comes from within, not from without. External helps can be only helps. Take the *golden key* and the wisdom of the Orient and Occident is yours. This is the "sesame" that opens all avenues. Read sparingly of light works for diversion. Let them be such books as deal with the hidden things of life and history. Study may be "a weariness to the flesh," but remember it is impossible to grow into roundness and fullness of life or attain to true happiness or soul growth without development of the mentality. Do not study in one direction alone, but study to know all sides. Be open to conviction. Do not be positive that somebody else does not know more than yourself. Have plenty fresh air while confined in study. Do not study too long at a time. Avoid heat. If necessary to have fire in the room have water on the stove. Dry heat debilitates. Keep the head cool for the best brain work. Every once and a while relax the entire body and mind. Again, take deep respirations and energize parts. Fullness of physical life depends upon abundance of oxygen in large lungs. Power and endurance of brain depends upon the vitality of the body as fuel. Do not exercise vigorously while mentally weary. Rest, relax. Observe Ex. 125. Do not ever violently exercise. The exercises in movements of the body and electric generation will develop a magnificent physique.

Part VII—Moral Regime.

Grace.—Study grace if you would develop an external evidence of culture. The refined soul should not be awkward in the movements of the body. Innate refinement is modest in its expression. If grace and freedom of body have not been cultivated the soul is shy and diffident before others. It is always fearful of making mistakes. It shuts itself up within itself and does not let its powers go out. Lack of culture in movements always makes it uncertain how one should conduct himself or herself, and so the life becomes cramped and narrow, and the soul longs to be free. Acquire grace by the diligent practice of the exercises in Part II. The law of reflex action will soon open up a new world of power to you. By this study the uncultured will become refined in taste ; the unlettered will acquire a thirst for knowledge ; and the refined in soul and spirit will find a new avenue of expression. Without physical grace it is impossible to produce harmonic vibrations through movements, and therefore you are dead to that extent or destructive in your actions.

(End of Eighth Lesson.)

NINTH LESSON.

"Victory belongs to the most persevering."—*Napoleon*.
"Failures are but the pillars of success."—*Byron*.

Part I—Breathing.

Ex. 147. Rhythmic Breathing.—Count mentally four (as four seconds) as you inhale. Now hold two, exhale four, hold empty two. Resume, this time inhale five, hold two, exhale five, empty two. Continue. Inhale as you count six, hold three, exhale six, empty three. Now inhale seven, hold three, exhale seven, empty three. Now inhale eight, hold four, exhale eight, empty four. Now nine and four. Now ten and five. Repeat daily.

Ex. 148. Soul Illumination Breathing.—Stand. Raise the arms from the sides over the head in a circle as you inhale seven seconds, hold three, exhale seven as you bring the hands down before the face. Hold empty three. Repeat. Keep in your mind the prayer and realization of divine illumination of soul and life.

Part II—Movements of the Body.

Ex. 149.—Bend body at the waist (as in Ex. 34) to the right, at the same time extend the arms to the left. Let the head be turned in the direction of the hands. Now bend to the left, arms to the right.

Ex. 150. Elec. Move.—Repeat Ex. 130, making tense the arms and legs.

Ex. 151.—Extend the right arm in front. Draw it in to the chest. As you do so, begin to tighten the fingers and muscles slowly until when drawn up tightly to the chest the arm is almost bursting with energy. Repeat three times.

Ex. 152.—Repeat Ex. 151 with the left arm. Now both arms.

Ex. 153.—Repeat Ex. 151, arm extended obliquely, now laterally. Repeat with both arms.

Ex. 154. Mag. Move.—Extend the right arm laterally. Repeat Ex. 116. Now repeat movement with the swell and diminish in speed. Reverse.

Ex. 155.—Repeat Ex. 154 with left arm. Now both arms.

Ex. 156.—Describe a circle in front of the body, as large as possible. Let the movement be slow and steady, flowing smoothly on as in Ex. 69. Reverse hands. Now both hands.

Ex. 157.—Describe a circle as large as possible at the side as in Ex. 156. First one hand, then the other. Now both hands. Reverse. Now opposite movements with both hands.

Part III—The Voice.

Ex. 158.—Produce the tremulo. This is a rapid succession of the glottis stroke. Repeat all the vowels in the tremulo in the nine pitches.

Ex. 159.—Repeat Ex. 139 in the tremulo. Now Ex. 140.

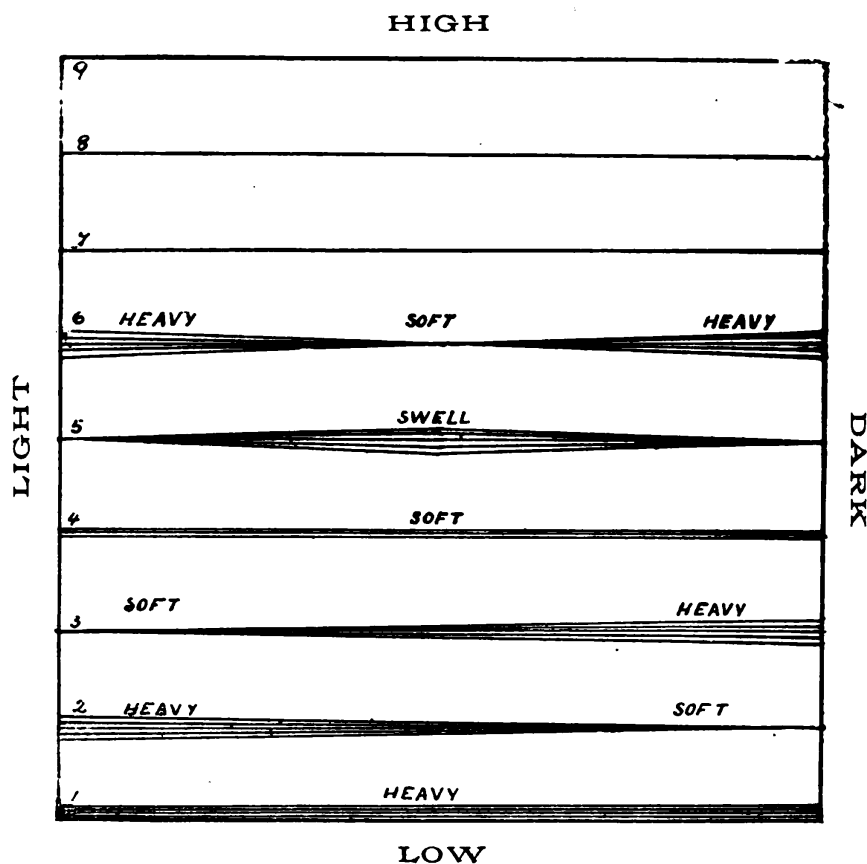
Ex. 160.—Repeat all the vowels, prolonging the tone forty-five seconds.

Ex. 161.—Repeat Ex. 160 in all the pitches. Without and with the tremulo.

Ex. 162. To Color the Voice.—Produce the vowel *Aa* in the middle pitch. The throat will be partially closed, the larynx raised and the sound thrown to the teeth. The lips will be close together. The tone will be light and bright. Now, gradually open the mouth, widen the throat and lower the larynx. Direct the mind to the deepening and darkening of the tone. The dark tone is the richest. This tone can only be produced by the *correct position* of the vocal organs. (See Ex. 24.) *Note*—Let the ear follow the change. Let the tone

CHART I.

Color and Force in Monotones.



Explanation of Chart I.

The figures and cross lines represent the nine pitches spoken of in Ex. 36. At the left side the tone is lightest or brightest. At the right side it is darkest. To learn the change or coloring of the tone, observe carefully Ex. 162. No. 1 begins with heavy force and continues throughout, heavy; repeat all the vowels sounds in all of the pitches, heavy. No. 2 begins heavy and ends soft; repeat in all the pitches. No. 3 begins soft and ends heavy; repeat in all the pitches. No. 4 is soft throughout; repeat in all the pitches. No. 5 is the swell; repeat in all the pitches. No. 6 begins heavy, grows soft and then increases heavy; repeat in all the pitches. See that the tones are begun and ended in the same pitch and smooth in their progression. Heavy, means great degree of force. Soft, means diminished force.

be smooth and even. Prolong the tone fifteen seconds or more. See Chart I.

Ex. 163.—Repeat Ex. 162 with all the vowels. (Chart I will explain.)

Part V—The Mentality.

Ex. 164. Concentration.—Get good diagrams of the internal organs of the body, their parts, relations and connections. Study well first, and then concentrate.

Ex. 165.—Sit in quietness. Concentrate upon the idea of perfect health, strength and fullness of life, and that you yourself are the embodiment of these. This should be done daily until the thought becomes a conscious realization. Concentrate fifteen to sixty minutes.

Ex. 166. Language.—As you listen to conversation or a speech or discourse, convert the thoughts into your own language. Again, translate into your own words, by changing the words as they are spoken.

Part VI—Regimen.

Anti-fat.—Excessive flesh becomes a burden, and many would be glad to get rid of it. It is an unhealthy condition of nerve and muscle and stagnates the active forces of the body. Dieting often has little effect to reduce the fat. Cultivate a normal appetite and keep it in subjection. Daily practice the breathing exercises, especially Exs. 1, 29, 58, 59, 106 and 185. Also the drop movement, viz: Expel the breath completely. Now, without taking more breath, drop out the abdomen. Repeat frequently (Ex. 43). Now practice all the electric exercises, and we guarantee that in a short time you will get rid of the excessive fat and prevent its return.

Part VII—Moral Regime.

Activity.—If you would live and be happy, *be active*. Each moment is golden and fraught with opportunity. There is a time for everything—a time for rest, for relaxation ; but that is only another form of activity, for the forces are returning, concentrating, accumulating, ready for a new going forth. Every state of the body, mind and soul, whether active or passive, should have a definite end. That end should be—*activity in the wisest creation*. This thought should never be lost sight of for a single moment, whether in work, rest, sleep or diversion. Vibrations constantly come and go. We receive them and send them forth. In rest, sleep and diversion we receive vibrations from the universe. They restore, replace, rebuild what we have given forth. In concentration we intensify the energy, and in positive activity we transmit the impulse on the bosom of the vibrations to the object we create.

The vibrations we receive are the ones we are the most susceptible to. They strengthen in the direction of the character we are building. Our character, then, determines the nature of the activity and its results. Our creations will be in keeping with our characters, be they good or bad, honorable or unworthy, true or false, pure or base, strong or weak. From this law there is no escape forevermore.

(*End of Ninth Lesson.*)

TENTH LESSON.

"Every one is the son of his own works."—*Cervantes*.
"Men are at some time masters of their fate."—*Shakespeare*.

Part I—Breathing.

Ex. 167. Blood Control in Breathing.—Stand. Raise the arms over the head, at the same time inhale, five counts. Hold one. Now let arms fall as you exhale five. Hold empty one. Repeat seven times. Take in and expel the breath vigorously, keeping the mind upon the blood, driving it from the head to the extremities.

Ex. 168. Breath Packing.—Inhale by little sniffs as you raise the arms laterally, very slowly. Pack the lungs to the utmost. Exhale in one long, gentle breath. Hold in the mind the thought of inhaling the rich odors and perfumes of the unseen world.

Part II—Movements of the Body.

Ex. 169. Elec. Move.—Repeat Ex. 151. Now extend the arm overhead and pull down. Now down and pull up. Repeat in oblique and lateral. Repeat with both arms.

Ex. 170.—Stand. Brace yourself. Push out with the right arm, palm out, fingers pointing upward. Push with all the energy of your body. Repeat with the left. Now obliquely. Now laterally. Now down. Now overhead. Repeat with both arms.

Ex. 171.—Repeat Ex. 170 with the fists clenched tightly.

Ex. 172.—Stand. Bend to the right as far as possible. Clench the fists. Raise in imagination a ton of weight with the right hand, at the same time press down a ton with the left as you straighten up and bend over to the left.

Ex. 173.—Stoop down in front. Clench the fists. Grasp a ton weight and raise it up to the chest. Now put it up over the head. Repeat, bending backwards.

Ex. 174. Mag. Move.—Repeat Ex. 156, beginning slowly, increasing with great rapidity in the center and then stopping slowly. Now repeat Ex. 157. Let one circle be begun as quickly as the other is completed, until the arm revolves repeatedly with lightning speed. Reverse arms.

Electro-Magnetic Movements.—These are a combination of the two moves as already practiced. Acquiring skill and accuracy in these movements will enable one to generate rapidly great density of electro-magnetic force in the body. This according to the principle involved, as set forth in Par. 4, Sec. 6, First Study.

Ex. 175.—Raise the arm as in Ex. 69. Make the swell and diminish in tenseness, that is, gradually increase the tension and then diminish as the arm comes to a gentle stop. Repeat the movements as given in Exs. 69, 70, 71, 72, 94 and 95.

The Touch.—Grace in movement will manifest itself in lightness and gentleness of touch. The subtle electro-magnetic movements with the soft, gentle touch are very soothing and quieting to the nerves and soon remove pain and induce sleep. By such touch constructive vibrations are set up. Inharmony in the mind and body is overcome and the rebuilding process begins.

Ex. 176.—Approach a table. Gracefully drop the finger tips upon it. Repeat many times. *Note*—Let there be no trembling or hesitancy as the fingers descend.

Ex. 177.—Place a number of articles upon a table. Cards or anything. Gently touch each one in succession, making a curve with the hand each time. Do this with one finger after another, and with each hand many times.

Ex. 178.—Delicately stroke any object, first with one hand,

then the other, making long, gentle strokes in curves. Let the fingers barely touch. Reverse. Repeat with both hands. Do this repeatedly.

Part III—The Voice.

Ex. 179.—Repeat Ex. 162 with all the vowels and in all the pitches.

Ex. 180.—Repeat Exs. 139 and 140. Now combine Ex. 162 with these, beginning light and ending dark. Now begin dark and end light. Observe well the directions for acquiring this coloring, as given in Ex. 162. It may take a long time to acquire it, but persistence will be rewarded. When you are thus able to modulate and color the voice, you will possess much power in expression of mental pictures through the voice. Full explanation in Chart II. These two charts are very complete. They express every color, pitch, modulation and tone of which the human voice is capable.

Ex. 181.—Repeat the vowel sounds, *Ee*, *Aa*, *Ah*, *Awe*, *Oh*, *Oo*, beginning with the lips nearly closed, widening out until the mouth is wide open at *Awe*, then contracting to a round aperture at *Oo*. Now make one continuous sound, running the vowels together. Now reverse, from *Oo* to *Ee*.

Ex. 182.—Repeat Ex. 181. This time with the mouth wide open. Place your three fingers between the teeth. Do not let the lips move. Make the vowel sounds with the throat. This is a valuable exercise. Practice it long.

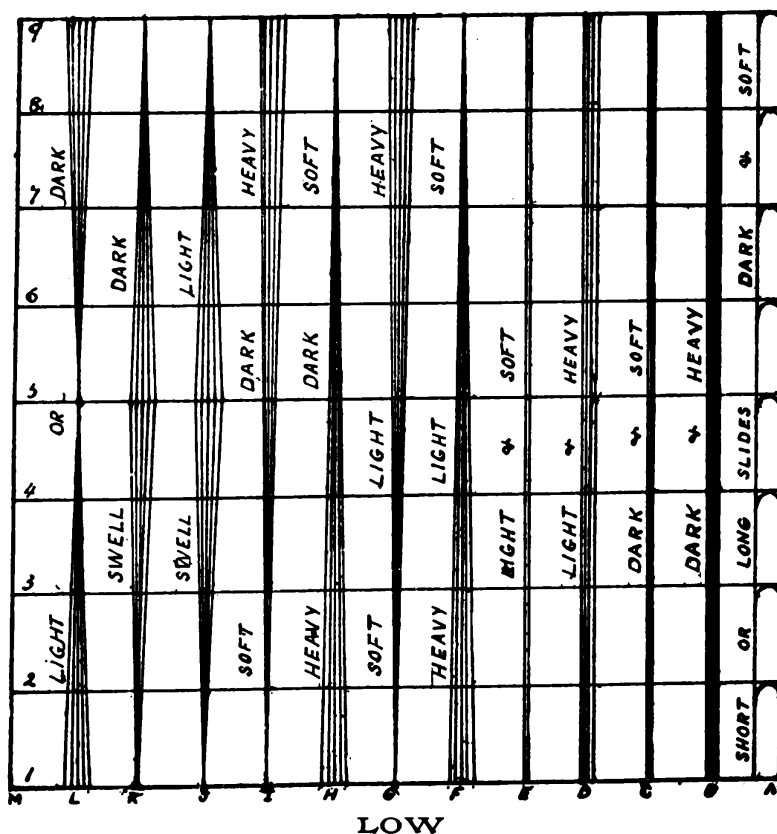
Part V—The Mentality.

Ex. 183. Concentration.—Study the bone structure of the body. Concentrate upon the diagram. Then upon your own structure. Next study the diagram of the arterial system. Concentrate. Next the venous system. Concentrate. The

CHART II.

Color and Force in Slides.

HIGH



Explanation of Chart II.

The figures and cross lines represent the nine pitches.

The letters, the various kinds of tones sliding from pitch 1 to pitch 9 or intermediate pitches. A—is horseshoe or hairpin slides, short or long, in either the dark or light tones. B—is the dark tone, heavy throughout. C—is the dark tone, soft throughout. D—is the light tone, heavy throughout. E—is the light tone, soft throughout. F—is the light tone, beginning heavy and ending soft. G—is the light tone, beginning soft and ending heavy. H—is the dark tone, beginning heavy and ending soft. I—is the dark tone, beginning soft and ending heavy. J—is the light swell. K—is the dark swell. L—begins heavy, grows soft and ends heavy, both dark and light. M—is an exceedingly thin tone light or dark. *Note—Do not aspirate thin or soft tones.* Aspirating means to give forth breath without vocalizing it. All of the slides can be repeated, beginning either dark or light and ending light or dark.

concentration should be from a half to an hour, three to five days in the week.

Ex. 184. Concentration in Hearing.—Strike a key of a piano. Follow the tone with the ear as long as possible, then continue to follow with the mind, awakening in thought the internal hearing. The tones may be followed from the lowest note to the highest. Begin with the eyes closed, for a while at least. Let there be nothing to distract. Keep the mind upon the sound. A good bell or triangle will answer. Keep in mind, as the tone dies away, the thought of retreating within, forgetting the body and using the sense of hearing in the soul world, the internal world.

Part VI—Regimen.

Dyspepsia.—Who is free from this wicked disturber of health and peace? Yet he has been invited to come in and dwell; by opening wide the door, *transgression* of the laws of health. The digestive organs have been abused in countless ways until all manner of evils have resulted. Now to correct—Observe well, Regimen, First Lesson. Practice daily the exercises in concentration, 145, 164 and 165. “As a man thinketh so is he.” Practice daily the anti-dyspeptic exercise given here.

For external aids use: 1st—The wet girdle worn around the body all night. This is arranged by wringing out, in either hot or cold water, a large cloth. Fold it and cover with heavy dry folds. This is often of great value in internal pains or disorders.

2nd—A teaspoonful of dry mustard seed swallowed whole before meals. It acts as a stimulant and cleanses. We knew a gentleman some years ago who cured himself, when everything else failed, by taking a teaspoonful of dry sand for three mornings, omitting three, and repeating until nine doses had been taken.

3rd—Drink a half glass of bran mixed with milk or water, in the morning.

4th—Make bran cakes or gems mixed with some flour, for breakfast. They are very sweet and tasty.

5th—Mushes are not good for some. Use solid foods and chew well. Boiled whole wheat with cream and sugar is delicious. Chew long.

6th—Hot water half an hour before breakfast, and no drinks at meals.

7th—Avoid foods cooked in grease or with grease. If you must eat grease, take it cold.

Any one of the above will cure ordinary cases, but will lose its effect if the causes are continued. Remove the cause of the ill and you will soon be able to get rid of the ill itself.

Ex. 185. Anti-Dyspeptic Exercise.—Inhale deeply.. Extend abdomen to the fullest. Now, holding the breath, draw it in, at the same time slap it vigorously. Slap over the liver and other organs. Also repeat daily Exs. 58, 59, 106 and 127.

Part VII—Moral Regime.

Vigilance.—*Eternal vigilance* should be your watchword. Unless you watch, a thousand and one things will come up to turn you from your great purpose in life. Did you say, I have no great purpose? Then at once form a purpose, for what is the object of life without a purpose? Complete what you undertake if worth completing. Be vigilant in observing the rules for living. Give attention to the details of duty and work, for this is what tells in the great sum. Watch the spare moments, make them count. Be careful to do yourself no harm in any practices, habits or relations in life, and be just as thoughtful for another. Rise above temptation to do that which is beneath you. Exercise *self-control*. Be not helplessly in the control of another. Cultivate decisiveness in action and char-

acter. Let not *failure* be your master, but be unceasing in your effort to *conquer* failure. Use tact in all your undertakings. Be prompt in your execution. Do not for a moment give away to envy, excesses or undue excitement. "Under all circumstances keep an even mind." Preserve your equilibrium, your poise, your center and your independence forever. Upon *eternal vigilance* hangs your destiny.

(*End of Tenth Lesson.*)

ELEVENTH LESSON.

" A great career balked of its end is still a landmark of human energy."—*Smiles.*

Part I—Breathing.

Ex. 186. In-breathing.—Stand. Imagine the body and limbs hollow. Direct the mind to the toes, right foot. Take the breath in through the toes up to the lungs, while you count seven. Hold three. Expel through the toes seven. Hold empty three. The mind follows the progress of the breath until it reaches the lungs, and then follows the outgoing breath. Repeat left side. Take in at the toes of right foot. Expel, left foot. Now at the ankles and repeat. Now at the knees. Repeat. Now the hips. Now the fingers. Now elbows. Now shoulders. Now top of the head. Now through the pores of the skin. Hold the idea of in-breathing of great strength, until the body becomes the conscious center of mighty power.

Ex. 187. Mechanical Breathing.—Inhale. Hold the breath. Now contract and expand abdomen, raise and lower chest in imitation of breathing. This can be practiced standing or lying.

Part II—Movements of the Body.

Ex. 188. Elec. Mag. Move.—Raise the right arm as in Ex. 175. Now make the swell and diminish in speed, at the same time tenseness according to Ex. 175. Repeat all the movements there indicated and as previously practiced.

Ex. 189. The Touch.—Place twelve collar buttons or other objects in a row near the edge of a table. Move the buttons along by lifting between the finger and thumb from one end and placing at the other end. First with the right hand and then with the left. All the fingers in succession. First one

direction and then the other. Now use both hands. First simultaneously, and then in succession. See that the hand moves in curves. *Never straight lines.* If well done this will be a pretty movement and will give great lightness, precision of touch and grace in motion.

Ex. 190.—Place a number of glasses or goblets on the table. Move them all around in curves, keeping one constantly in the air. The movement, if well done, will give the appearance of the objects dropping down quietly upon the table in a steady stream.

Part III—The Voice.

Ex. 191.—Produce the vowel *Awe* in the middle pitch. Prolong the tone fifteen seconds. Begin softly and increase the volume until you end with the greatest volume and force of tone. Keep the same pitch throughout. Now repeat with all the vowels. Now with all the vowels in all the pitches.

Ex. 192.—Repeat **Ex. 191**, this time beginning with the greatest volume and gradually thinning the tone and force.

Ex. 193.—Repeat **Exs. 191** and **192** in both the light and dark colors.

Ex. 194.—Repeat **Exs. 191, 192** and **193**, combined with **Ex. 139**.

Ex. 195.—Repeat **Ex. 191** with the swell and diminish. Begin softly and increase in the middle of the tone to the greatest volume and force, then diminish.

Ex. 196.—Repeat **Ex. 191**, beginning with an explosive, diminishing to soft in the middle and then increasing, ending with the greatest force.

Ex. 197.—Repeat **Ex. 193**. Now **Ex. 194**, with the swell and diminish.

Ex. 198.—Produce an explosive tone with *B* before all the vowels, as *Bawe, Bee*, etc.

Ex. 199.—Repeat **Ex. 197** with all the vowels, in all the

pitches and in all the colors. The charts will aid you. Follow them. *Note*—In the above and all exercises *vocalize* all the breath. *Explosive tones are produced by contracting the abdomen, and continued tones by deep breathing.* Practice long and well.

Ex. 200. Qualities of Voice.—Thorough practice in all the foregoing exercises will have developed much power and ability to use the voice in portraying any sentiment. Now take your selections. Study them well. The words will convey accurately the thought. Let the voice preserve the thought as it gives it forth in the words. It will rise or fall, sink or swell, round out or close up. It will be clear and penetrating or dull and labored ; it will roll out in grand, majestic tones or be suppressed and stifled ; it will be strong or weak ; it will be bright or dark.

We will not stop to consider the technical divisions given by systems of voice culture. The true speaker or reader will project the thought or sentiment by accurately clothing it with bodily form. Each word and part of a word will have its distinct place, and uttered according to its meaning. As the words flow forth the voice will be as changeable as the varied face of nature. It will be musical, attractive and fascinating in its changeability. Its skilled vibrations will create picture after picture, passing in panoramic vision before the rapt listener. Those pictures, gorgeous in their many colored hues, painted by a fertile brain, will stand forth, arrayed by the voice, in living, bodily form.

Part V—The Mentality.

Ex. 201. Concentration.—Concentrate this week upon the lymphatic, nervous and muscular systems. Observe all previous directions. Concentration upon these various systems of the human body will be more or less valueless without a pre-

vious study and knowledge of their construction and functions. Where close study is given, and knowledge obtained, and powerful concentration developed, the results are of incalculable value, not only to physicians but to any one who would cure themselves or heal others. At the same time the mind is cultivating an analytical power, a keen and penetrating insight and comprehension and grasp of complex conditions, and an interior perception of things.

It is not to be supposed that one can acquire a sufficient mastery in concentration in a few weeks' time. To cover the ground we have laid out, it may require many months of persistence. The human organism is the most difficult and complex subject. If we have hurried along too rapidly, take up part by part, and continue on each part long and well until mastered, and then take the more difficult. Get in conscious touch with the functional workings of the various organs and systems, and then connect them little by little until you have the great whole before you, watching the process of physical life in the mind and with the interior eye.

It is a long study, a deep study, a *great* study. This method of study is the true one. The object is photographed on the mind through vibratory influence by concentration. If this be well done, it then becomes a conscious part and can be reproduced in every detail.

Ex. 202. Concentration in Touch.—Sit in silence. Take on the ends of your fingers a weight of two or three ounces. Do not lose the weight in feeling. Try one hand and then the other.

Ex. 203.—Again, hold a heavy weight. Now lift the weight by concentrated effort of the mind until the sense cannot feel it. Begin with light weights and increase.

Part VI—Regimen.

Miscellaneous.—A word to the wise is sufficient. It will be only necessary to call attention to a few things not embodied directly hitherto. Indigestion is caused by eating uncooked foods. Heat liberates the starch and makes it more digestible. Have plenty and pure ventilation night and day. Keep your thoughts clean. *Promiscuous relations* should be avoided as the leprosy. *Excessive or unnatural indulgence* saps the vital life. Let your example in all things before children be most exemplary. Teach boys and girls in your charge about themselves and what to avoid, and their responsibilities in life. Do not place money in the mouth, it is poisonous. Keep yourself and clothes sweet and clean that others be not offended.

Never slam doors. Make no disagreeable noises to afflict others. Keep yourself and your effects orderly that you be not an eyesore to any one. Avoid loud talking. It is unnecessary except to the deaf and the distant. Train children by example, patience, love, firmness and good sense. Avoid rocking and all nervous movements. Do not cram yourselves or children with anything, physically or mentally. Take plenty of exercise and all the change you can avail yourself of. Never eat between meals ; you do not need it. Eat when hungry, be it day or night. A bowl of good bread and milk is fine before retiring. Never eat when not hungry. Eat slowly and chew your food well. Cultivate a natural appetite.

Take plenty of rest at the proper time and much recreation. Live all you can in the sunshine, within and without. Do not wipe on everybody's towel. Keep your scalp and hair clean, and always dry after washing. Brushing the scalp vigorously every day will make hair to grow on bald heads. Use no hair dyes, as all are poisonous. Wash your hands, before retiring, in cold water. This removes the magnetic influences of others by touch. Sleep alone. Do not wrinkle up your forehead and

cheeks by squinting the eyes and curling up the face. Your body will grow old fast enough. If you would avoid undesirable conditions and influences (psychic), keep away from their neighborhood.

Enjoy life. Be bright and happy. Laugh much. "A merry countenance maketh the heart glad." Never fret nor worry. It only makes matters harder to bear. The inharmonic vibrations you set up drive the object of your desire further away. Carry sunshine in your face. The reflex law will make sunshine in the heart, and everybody will feel better and *be* better for having known you.

Part VII—Moral Regime.

Love.—The sweetest word in all the vocabulary next to mother. Motherhood is next to Godhood. It has been well said, "God is love." The true mother is *love*. Her love is the highest type of love. It is the Father's love, unselfish, eternal, unchangeable in its devotion. The true mother ever forgets herself for the object of her affection. This is the kind of love that should fill each soul. A love that forgets itself in the needs of others. A love that links the heart with the lowliest and the needy; that manifests itself in kindness, sympathy and gentleness. A soul filled with such a spirit is not glad at the misfortunes of others, no matter how seemingly well deserved. It never revenges itself. It patiently endures reproaches, unkindness and insult, for it has a grander and nobler work in life than to nurse its pride.

The work of such a soul is to bless mankind with its purity, sweetness and divinity; to convert the passions of men; to uncover the eyes of the ignorant, and bring the world from darkness into light. Dwell upon such a love until the warm glow of its divine fire illumines your soul and suffuses your life and being with a halo of glory.

(End of Eleventh Lesson.)

TWELFTH LESSON.

"In the lexicon of youth, which fate reserves for a bright manhood, there is no such word as fail."—*Bulwer*.

Part I—Breathing.

In breathing many more exercises might be given. New ones will suggest themselves to the student. If you have practiced faithfully you will very soon, if not already, develop a magnificent pair of lungs, which will throw off and resist consumptive tendencies, colds and all weaknesses the lungs are subject to. You will have laid the foundation for vigorous health, physical endurance, long life and a green old age. With such a foundation it will be possible to go forward and build upon it a physique full of strength, grace, beauty, symmetry and magnetic attraction ; an intellect developed, rounded and keen, freed from the depressing, destructive and gloomy influence of a weak, delicate and unhealthy body ; a soul alive to its possibilities and filled with aspiration for the exalted things in life.

The purpose of exercises is to cultivate full habit. When the habit of breathing deeply is formed a few of the exercises may be selected for daily practice to keep the lungs well expanded and in constant, active, full use. It is so easy to retrograde. Do not weaken your foundation by neglect.

For many weeks practice the mechanical, Exs. 18, 58, 59, 60, 81, 82, 106, 108, 127 and 187. Also the full breath with the electric, Exs. 151, 152, 153, 169, 170, 171, 172, 173 and 174. And the breathing with concentration, Exs. 129, 147, 148, 167, 168 and 186. Make your selections for daily practice. All are good.

Part II—Movements of the Body.

As in the breathing, the exercises in movements might be multiplied. Other systems in grace and gesture will teach the student many more and their applications. Intelligent study and thought will direct in the use of what we have gone over. Our main work has been to make pliable the body and its members and bring all under the domination of the mind. The body being thus pliable and subjective, will respond readily in grace and harmony of movement and attitude. So harmonic vibrations must necessarily proceed from such movements or attitudes.

Exercises for daily practice may be selected from the ones given on Poise, Oppositions, Electro-Magnetic and Touch, and should be continued.

Movements with electro-magnetic touch or passes, combined with concentration, are employed with much power in the curing of ills of the body. By developing this power you will grow into a knowledge of how to use it. Each one will acquire his or her own special ways of exercising it. All ills cannot be treated alike. Neither all persons. A few suggestions will be offered later.

Lastly, with reference to movements of the body, it may be said—*when such movements are made in obedience to the impulse given by the Principle of Life, they must of necessity be constructive in the objective world, and constructive in the greatest degree, both as to speed and energy.* On the other hand, *if movements of the body are spasmodic, undisciplined and uncontrolled by the Principle of Life, they must of necessity be useless or destructive, and that corresponding to the degree of such misdirection or uncontrol.* Hence, discipline and training of the body are absolutely necessary.

Part III—The Voice.

We have given exercises for the voice which will cover a training of two years. Persist in the drill. It may be drudgery and uninspiring both to yourself and others, but you can not afford to neglect the culture of the voice, for so much depends upon it. You are continually using your voice. The expression with the vocal organs is the bodily form of the mental picture or thought. If the bodily form be well made, it will have a powerful effect upon the one who hears and takes it into the mind, and so reconverts it into a picture and then a creation in his own world. *According to the construction of this bodily form, be it good or ill, will depend its effect, both upon yourself by reflex action and upon the one who hears, by direct vibration.*

The character of the tones—their modulation, fullness, richness, roundness and coloring—*depend upon the conception and realization in the mind or soul world, of that which inspires such quality.*

This thought will mould the vocal organs to vibrate in harmony. The organs having been made pliable before by long exercise, will readily conform to the requirements of the sentiment. The tones of the voice falling in harmonious vibrations upon the ear, will quiet, soothe, fascinate, stir, arouse, inspire, thrill or captivate according to the impulse given.

The Parent, the Teacher, the Singer, the Actor, the Orator, can use their voice mightily in building up or tearing down, in constructing or destroying. This mighty medium for construction should be as pliable and sensitive as the keys of an instrument over which the soul might sweep, in response to its Divine impulse. Such touch would send forth harmonic vibrations, trembling with constructive energy and fitting in with enduring life in the cosmic structure.

Part IV—The Eye.

Continue daily for a time Ex. 141, with the body dead still. When you have acquired perfect control of the eyes and body, you may cease the practice and continue Ex. 122. One can scarcely estimate the results of a calm, steady gaze. It gives you a wonderful mastery over situations. To a public speaker, teacher or lawyer it is invaluable. The steady gaze of the eye sends forth a continuous stream of vibrations, unbroken by winking or weakness. If the eye is thoroughly energized, the effect of these vibrations is overwhelming, not only upon a single individual but over a large body of people.

One who has cultivated this highly magnetic eye, at the same time having developed and brought into subjection the other four mediums, possesses unlimited power. We will cite one or two cases as illustrations among thousands. Bernard of Clairvaux (1150 A. D.): "He swept every opposition before him. His presence was more effective than armies. His dominion over the minds of men was complete. High and low followed him into the rigorous life of the monastery. Scarcely any could resist his influence. Henry, son of Louis VI, visited him and soon after declared his intention of becoming a monk. Andrew of Paris, enraged at his folly, left Clairvaux with curses, but before dawn returned and followed his master's example. Mothers hid their sons, wives their husbands, companions their friends, lest they should be led captive by his persuasive powers. His eloquence sent the warriors of France and Germany on their second crusade."*

Dr. Philip Hubert, Financial Secretary of Livingstone College, one of the most remarkable institutions of the age, and who so kindly offered a commendatory introduction to this little book, is a striking illustration of the magnetic power of the

* Fisher's Church History and Life of Bernard.

eye, voice, body and mentality combined. In the earlier part of his public career his eyes possessed intense penetrating power. The strongest eyes were unable to gaze into his for more than ten seconds without shifting. There seemed to dart from them brilliant tongues of light. Not understanding how to check the intense nervous energy generated by an intense brain, the intensity almost burned out the vitality and nearly destroyed the eyesight. It has been partially restored by arsenic. Yet with only one-fourth the original power of the eye, they still possess much brilliancy. And when he draws from the magnetic forces and sends out a stream of electric energy, gathered from the reserve, intensified by a sonorous voice and a developed, rounded brain of intense concentrative power, the effect upon his hearers is simply irresistible. He carries everything before him.

When he pleads for money for his great college no one can resist. Meeting upon one occasion with the Lord Chief Justice of England, he asked him for a gift. He was refused. Fixing his eyes upon the Chief Justice he said : "You must." It is needless to say he got his gift. Dr. Hubert said, "That the only way for people to avoid giving when he wills it, is for them to keep out of his way."

The law is this—*The powerful, active brain creates by intense vibrations a mental picture, and projects that picture upon the mind of another.* The demand is positive. The attitude is intense. No one not understanding the law can fortify themselves against this vibratory influence. No matter what the object or desire would be, the results are the same.

The magnetic eye will subdue the passions of men and animals. It will draw to you whatsoever and whomsoever you will. The teacher or parent has a most potent means for subduing the refractory child. Through it the actor can charm his audience, the lawyer win his case, the clergyman convert his hearers, the leader command his followers, the physician

control his patients, and the orator sway the multitude. It is a wonderful instrument for good or ill, but *woe unto the person who uses this divine instrument for selfish, wrong or evil purposes*. There is a reflex action which rebounds with tenfold force upon the person who uses any high gift or power for unworthy ends. "Whatsoever a man soweth, that shall he also reap."

Part V—The Mentality.

The mentality is the pivotal point, upon which should be balanced the lower and the higher being of man. The physical body with its animal soul of desire, if allowed to get the ascendancy will drag down the higher man and "drown it in perdition." The great struggle in life is to subjugate the lower man, utilize his forces and transmute them into Divine energy, for creation in the soul's world. It is not renouncing the desires of the lower or crushing them out, but elevating those desires, so that they become spiritual, pure, right, and serve the highest and wisest ends. To preserve a balance of the lower and higher is impossible without an unfolded mentality. A developed mentality will make utterly impossible all species of criminality, insanity, extremism or fanaticism.*

The balanced, centered, poised or equilibrated human being then is one whose every body sense and desire is keen and alive, whose every faculty of mentality stirs with active life, and whose soul forces operate with conscious existence in the interior world. This triune being is as the magnetized needle, which, being perfectly centered, invariably points to the mount of divinity, the summit of existence, the goal of upward life, *eternal happiness*.

The directions given in the exercises indicate the easiest, the most natural and best methods for developing every faculty of

* Read "Art of Mind Building," by Prof. Elmer Gates, Director of the Laboratory of Psychology and Psychurgy, Wash., D. C.

the mentality. It is not a laborious course, but a royal road to knowledge and power. Every part of the way presents new, beautiful and inspiring things, which open up into avenues, gorgeous with living realities in the interior world—the real world.

Part VI—Regimen.

While there are many, many things necessarily passed by in this work, yet is it entirely necessary to point out things which a little study and forethought would suggest as rational to observe or avoid? The body must be cared for. Ever study it and its needs. Experience will teach what to observe. The few suggestions if followed will bring the most gratifying results.

It is not necessary by any means to become a slave to the physical and its demands, but rather that the body and its requirements be tempered by the law of expediency and made to serve in the best possible manner the high ends of life.

One thing well observed will lead to another necessary. If the suggestions given are not followed, scarcely more are needed. The body furnishes the conditions which make it possible for the soul to learn its first lessons in the laws of life on the lowest objective plane. How necessary, then, that every possible advantage be given it in its wise care.

Part VII—Moral Regime.

As we already said, "The moral life furnishes the basis for all that is possible in the physical, mental and psychic being of the individual." Develop the highest standard of moral character, for thereby is made possible the greatest degree of culture and refinement of the body, the most brilliant achievements of the intellect, and the most intense powers and exalted purpose of soul life. Upon this basis alone can you at-

tain to the greatest measure of success and power. Follow the course we have laid out.

The greatest degree of power is *the power for good*. The one who turns aside to use his acquired powers for selfish or evil ends, turns from the greater to the lesser. The law of retrogression takes effect in the life and being of such an one. Doing the unworthy or the lesser of that which he is capable of doing, he thus loses sight of the worthy and greater and becomes involved in the conditions which he has made for himself, so his light goes out in darkness. But the one whose life and powers are spent in doing good for humanity, intensifies those powers until such an one becomes, indeed, *a savior of mankind*.

(End of Twelfth Lesson.)

FINAL STUDY.

By knowledge there is liberty and mystery ceases to be.

Healing Disease.—Having learned somewhat of anatomy and power of concentration and attained some skill in diagnosis, you will be able to locate the ill. Now concentrate upon the organic disarrangement, at the same time awakening the subconsciousness of the individual and inspire faith and resolution in the patient to throw off the condition. You may or may not employ electro-magnetic touch or passes, according to the nature of the complaint and conditions. By this process you set up constructive or corrective vibrations, which change the local condition and also the whole mental attitude of the patient. The disease yields in somewhat the same manner as it would by corrective medicine. Medicine would set up similar vibrations if the diagnosis and prescription were correct. But these often fail if the mental attitude of the patient be opposed.

The limit of one's power depends upon the knowledge of the case, the power of concentration, the harmonious adjustment between operator and patient, the excitation of faith and co-operation in the patient and faith of the operator. At the same time all dependent upon the unfolded spiritual power of the one who undertakes to cure. There is positively *no limit* as to what one may accomplish if the laws are complied with. The most stubborn cases will yield as if by magic. Neither is one always limited by space, for, understanding transmission of thought and energy, distance need not prevent successful results.

The principles involved are these : 1st—*Psychic and physical influences and surroundings acting directly upon the conscious and subconscious mind ; or objective and subjective states.*

2nd—*The action of the conscious mind directly upon the sub-consciousness in awakening faith in one's own powers.*

3rd—*The conscious and subconscious mind acted upon by direct effort of the conscious will, in arousing resolution to throw off the ill, weakness, pain or disease.*

The law of induction as alluded to in Sec. 4, Par. 15, First Study, is powerfully felt in healing. The person who has learned how to develop or intensify their electrical energy and conserve their powers by magnetic force, will be able to transmit that electric force by powerful vibrations through passes, stroking or touch. This involves the principles of Sec. 5, First Study. Furthermore, the student who has well studied and practiced the lessons of this book may be able to give forth vital, life giving, electro-magnetic powers and yet not be depleted. (See Principles, First and Second Study.)

By applying the principles set forth in the theory, we may be quite able to understand why it is that we are affected in peculiar ways by the contact or near approach of certain persons to ourselves. The mind radiates the impulse and the forces transmit the thought, desire or will.

Thought Transmission.—Metapsychosis, Telepathy. Henry Drummond said: "Speech, whether by written or by spoken word, is too crude and slow to keep pace with the needs of the now swiftly ascending mind. The mind is feeling about already for more perfect forms of human intercourse than telegraphed or telephoned words. However little we know of it, however little we believe it, telepathy, theoretically, is the next stage in the evolution of language."

Telepathy is not all to be learned yet. It is practiced by many: But few understand the laws. In our exercises under Mentality we have laid the foundation for practical telepathy or thought transmission. All based upon the law of vibrations. Our whole study thus far has been, to master the principles underlying this power and life. The principles are :

1st—*A knowledge of the forces of life exteriorly and interiorly.* This we have presented in theory, which can only become knowledge by putting into practice the exercises which will develop that knowledge. *Knowledge is the fruit of experiment.*

2nd—*Ability to create powerful mental pictures.* This we have sought to accomplish by exercises in imagination, thought creation, memory, language and meditation.

3rd—*Ability to give perfect bodily form to these mental creations.* Thorough cultivation of the mediums of expression, by the long series of exercises set forth, makes this possible.

4th—*Ability to project these living creations to any local point.* This transmission of the thought or picture is accomplished by harmonic vibrations of the ether, and becomes a living creation before the mind of the one who receives. The harmonic vibrations are produced only by the power of concentration. The series of exercises in Concentration will develop this power.

5th—*Ability to receive and recognize the transmission.* This means, of course, a receptivity, which is possible by passivity. Repeated practice of Ex. 125 will develop this receptive and impressional state.

6th—*Perfect harmony between the operators.* This harmony makes it possible for reciprocal vibrations. Of course, possessing a knowledge of the foregoing principles and a development of the powers requisite, both persons are able to free themselves from all disturbing elements, anxiety and lack of faith, and so may be able to give and receive communications with perfect ease.

By these principles one may possess great power in curing diseases at a distance. With Henry Drummond we say, It is the life, in the unfoldment of the human race to which we are fast hastening. It is this psychic power which pervades all life, seen or unseen. A lack of knowledge of which surrounds us in mystery. When we arouse ourselves and consult and

hearken to the oracle, the voice of God within, we will know the *Secret of Life*.

Retaining the Vital Forces by Retreat.—Here we have the most necessary of all acquirements—to be able to hold yourself so that another does not draw upon you and exhaust your forces. The vital forces are given out and absorbed by close contact and in conversation with persons, or by psychic influence while you are in passive conditions, also during activity.

It is necessary to become passive at times in order to conserve and accumulate the vital forces and receive interiorly. This is provided for in Ex. 125, but while in such passive conditions and during sleep the mind ought to be polarized previous to entering the state, to the very best, the highest, the true, and the embodiment of strength and wisdom. While you are giving out energetically you are liable to become soon depleted. Stop at times, gather your forces, centralize them within yourself and draw upon the forces of others. This can be accomplished by direct effort. When you are being drawn upon too much, arouse, gather yourself together and retreat within your own being, fixing the mind upon the *pineal gland* in the interior of the brain.

Of course such information is not given you to use for selfish purposes, but in order that you may know how to protect yourself. If you are the object of abuse, or anger, or hatred, retreat within yourself. Close all entrances by direct effort, and the malicious weapons will fall harmlessly, and, what is more, will rebound with dreadful effect upon the one using them.

Utilization of the Vital Forces.—There is one thing which must not be forgotten in these studies, and that is—by the law of generation and economy of forces you may be able to accumulate more vital energy than you can ordinarily work off. This will either stagnate and breed physical and mental evils or drive you into questionable practices which will react

against you physically, mentally and morally, and destroy the poise of your character. You must employ your energies wisely in constructive acts. Find your place in the world of activity. There is a work for you, either with your hands or brains, or both. Idleness breeds disease of body or mind. The law of disintegration take effect, and death of virtue, usefulness and powers follow.

The law of vibration prevails ever. "As a man thinketh, so is he," for he immediately or continuously sets up vibrations which confirm or objectify the thought. The thought is worked out in the life and becomes the life or character. If a man repent of what he has done, the act of repentance sets up vibrations in opposition to the past habit, and so gradually or suddenly changes his character according to the intensity of the vibrations set up.

Life is made up of "*to be or not to be, it is or it is not, I can or I can't, I must or I must not, I will or I will not.*"

Vibrations are the subtle, potent factors of the universe of existence. By them all things are formed and conform to the impulse which produces them. By what varying influences is poor man beset from within and without ! Truly, *eternal vigilance is the price of life.*

The Law of Prosperity.—If you would be prosperous in life, consider this—the condition in which you are is the very best for you. You are there to learn a lesson. When you have gotten out of those conditions all there is in them for you, then you are ready to occupy new conditions. It may be you got into those conditions through violating some law or laws, or through a combination of circumstances by which you might learn a valuable lesson in life for your soul's progress. When you have learned the lesson you are ready to go on. You would not wish to go on before you learned the lesson, because you would be obliged to go back again and again. If you are not out of those conditions, nor seem to be able to get

out, study the reason. *There is a reason.* Power follows knowledge, and knowledge is the fruit of experience. Knowledge teaches you all things. Therefore, knowledge teaches you how to prosper in life.

Life is for us to enjoy and be happy. If you are not happy it is because you have not learned life's lessons aright. The favored ones in life are not those born with an inheritance, no more than those born in poverty. Riches do not give wisdom, neither happiness. Wealth is an illusion. Happiness consisteth in *knowing* things and the true value of money. A knowledge of the true value of money teaches one how to use it. Why should you have money before you know how to use it? When you know how to use money aright you will have it. *Because all things come to the one who is ready.* When you are ready to make the right use of money you will be strong. You will be able to hold yourself, a calm, receptive center. You will be able to send forth strong vibrations of desire, in harmony with the laws of plenty and utility. The reflex influence of those vibrations will carry upon their bosom nature's lavish gifts, for the ministering Angels of Light slumber not, nor ever forget their charge. The Golden Key will also unlock the doors of plenty.

Do you not see that the possessions of those who have much money, and are foolish in the use of it, are but snares that bring them into sorrowful conditions, out of which they will have to struggle hard and long? Better then to be poor until you are ready to become rich. For it is easier for most people to learn life's lesson in poverty than in riches, else then, why so many poor, for life is a school. Ignorance of Divine laws dwells with the masses, and the masses are poor. When the masses become wise in Divine things, no one will be wealthy nor poor. Because no one would seek to overburden himself with riches, nor yet be content to dwell in ignorance and poverty. That is the time "when every man shall sit down un-

der his own vine and fig tree." If you are in poverty to-day, it is because you *will* not profit by what is past.

If you are ready to use money aright, observe these directions. Never say, "I am poor, I can't afford it, I wish I were rich, It is so hard to get along, Oh, my, I have got to economize so, Times are fearfully hard," and all such expressions or thoughts. If times are hard, never let on. If you are poor or short of money, do not publish it abroad. If you have to economize, do so and say nothing about it.

The principles involved are these : 1st—*The world has no use for an unsuccessful person or one who is down.* Never let the world get an idea you are down. Keep up a good front by rigid economy. *There is always some way to do this*, and that without borrowing. *Never borrow money.* 2nd—*By constantly talking or dwelling upon your imaginary hardships, you create by continuous vibrations strong mental pictures.* These mental pictures or psychic conditions you project upon all with whom you come in contact. People instinctively recognize your condition and avoid you. Unconsciously they obey the psychic law, for you are a menace to success, because the vibrations you set up are inharmonious or destructive. It is for this reason so many find it hard to get a foothold after once losing it.

If you perceive the truth of the above, you are now ready to set up the opposite vibrations. To do this be hopeful, be cheerful, be prudent, be thoughtful. Be ready to take advantage of opportunities—*they always come.* Fix your mind and purpose upon some definite, rational end, and never lose faith for a single moment. The intense vibrations will bring to you your desire or a similar one. *The law of vibration never fails.*

Divine Marriage.—While custom and social laws may sanction the union of one man and one woman, it cannot make divine nor holy, such marriage. *Divine marriage is a perfect union in body, mentality and soul.* As the three are perfectly

poised in the truly unfolded person, centering in the mentality, so the two persons, male and female, alike unfolded on the three planes, are joined together in divine marriage. A perfect blending and interblending of the natures, positive and negative. Making in the union of the six, a seventh. A complete expression as man and wife. "And the twain shall be *one* flesh." "What therefore God hath joined together let not man put asunder." And, indeed, such two would never seek to go asunder. For such there would need be no divorce court. Such marriage would be productive of the highest felicity. Its fruit would be sons and daughters in the image of God.

Many persons are attracted together on the animal plane—the sense plane. This is animal magnetism. Often times people imagine they are in love because strongly drawn towards each other. They hasten to the marriage altar only to find in a short time there was no equality on the mental plane or none on the soul plane. Physical attraction can not bridge over the gulf between mentalities or souls. Physical attraction is superficial. It passes quickly away. The mind and spirit journey on and on. If the two minds or souls be not on the same plane, one is left behind in the eternal march, and so a great gulf yawns betwixt, and not all the bonds forged by man can make those twain one.

Here is the law. The cause of unending complications in social life. None so little understood. None more violated. The study of *Harmonic Vibration*, as has been set forth, teaches a knowledge of the subtle attractions on the three planes. Its great aim and end is a cultured and unfolded future generation of men and women. A generation whose strongly sexed life in the physical shall be under the domination of the equally strong intellect, which mentality in turn shall be illumined by the spiritual soul. All exalted to conscious knowledge, freedom and fullness of Divine life. Thus would the law of

fitness prevail, and weakness, deformity, unhappiness and folly vanish with the ignorance and unfitness of the past and universal man finally reach the goal, his high ideal.

The Golden Key.—One more parting thought. If you would grow into the realization of all that is indicated in this system, you must use constantly the *Golden Key*.^{*} Without it you cannot possibly hope to know what we have attempted to set before you. Again we say, *all knowledge proceeds from within*.

This is the meaning of those words, "The Lord is with you while ye be with him ; and if ye seek him, he will be found of you ; but if ye forsake him, he will forsake you." This is "the still, small voice." This is the "Spirit that is given to every man to profit withal." This is the signification of the High Priest's entrance into the "Holy of Holies." In the establishment of the new age, the age of light, the veil was rent in twain. Every man may enter into the holiest place.

Within the secret chambers of your own being, face to face with the Spirit of Life, the eternal Father, all knowledge will be revealed to you. Listen to what is told you (your impressions), follow them, obey them, and the secret of the universe is yours.

Not in one life nor in one age will you possess the secret, but through growing ages you will pass on and in to still deeper recesses, where one eternal day succeeds the other, unfolding new intensities of powers and creations in still widening realms of existence. Farewell, student—faith, courage and persistence, and yours shall be *the Secret of Life*.

(*End of Final Study.*)

^{*} (See Sec. 7, Second Study.) Retire in your chamber in silence or in the fields or woods, away from the sound of human voice or disturbances. Alone with nature and nature's God (Ex. 125) and listen to the voices of the silence.

TWELVE FORMULAS.

We could furnish some brilliant testimonials as to remarkable results following the use of these specifics. For these we have neither time nor space, nor is it necessary. If you are at present suffering with any of the ails alluded to, use the remedies and you will be delighted at the results.

I. **Kidney Troubles.**—Get Lithiated Hydrangea. It is a specific and is put up in 8 oz. bottles. Take a teaspoonful three times a day, before meals, in hot water. It is mild and effective.

II. **Bowel Disorders.**—Use two or three times a week, or once a week, *hot enemas*. Use as hot as bearable and inject from a quart to half a gallon. It is not only a relief and cure for constipation, but for diarrhoea and piles. It is most valuable in dyspepsia and many internal disarrangements. For the kidneys retain a second injection of a pint or more at night. Take no pills. If any other assistance is required kneed the stomach and bowels. Regularity will do much to counteract constipation. There are no ill results from *enemas*. Use of bran and wheat, already spoken of, will regulate. This remedy is valuable in many ways.

III. **Liver Complaints.**—Take *six tablespoonsful pure Olive Oil* before retiring. In the morning citrate of magnesia, one or two doses. The most astonishing results will follow. One dose is sufficient to work wonders in the most aggravated case. Repeat in two or three weeks if necessary.

IV. **Cold on The Lungs.**—Make a large pancake of oat meal, stirred with a cup or more of vinegar. Apply hot over the lungs. Repeat. Retain until relieved, or all night. In very severe cases apply before and behind. This has saved life when all other remedies failed.

V. **La Grippe.**—Take asafoetida, 4 grain pills, four times a day. Take as soon as the *grip* is felt and continue until cured.

VI. **Prevention of Colds.**—Wear silk next the lungs before and behind constantly. On rising in the morning, *open the windows wide*, remove all clothing and rub yourself vigorously with a coarse brush, at

the same time take deep breaths and hold. This is an air bath and most valuable. Do not be afraid of taking cold, begin with exposure for a minute or two. The most delicate constitution can endure this, while cold water would be too great a shock to the system. The sponge or plunge bath may be taken later in the day or before retiring. With this precaution and other directions given, you will not be afflicted with colds.*

VII. **Blood Diseases**—Take of Yellow Dock, Dandelion, Sarsaparilla, Mandrake, Burdock roots, Wild Cherry and Cascara barks to the value of ten cents each. Put in a pan, cover with water and let *simmer* until strength is well out. Strain. When cold add one pint alcohol. The whole will make two quarts and a half. Sweeten to desire. Dose from teaspoonful to small wine glass, three times before meals, daily.

VIII. **Asthma, Catarrh and Lung Troubles.**—Take Oil of Tar, five drops in a teaspoonful honey, gradually increase to ten drops, three or four times a day. Keep up until cured. Also inhale the fumes of a few drops of burning tar daily. Asthmatics will obtain almost entire relief if they will live out of the fog belt and where they can breathe the fumes of bilge water.

IX. **Affections of the Eyes.**—Bind over the eyes one or two thicknesses of white cloth saturated with witch hazel, diluted at first one half. Let a few drops into the eyes. Keep on all night. Wet frequently. Keep up for months if needed. It is simple but most effective in removing inflammation and strengthening. Still better, bathe the eyes before retiring with *hot* water, having the cloth well saturated with the witch hazel. Bathe for half an hour.

X. **For the Face.**—Take tincture Benzoin (Balsam Peru), mix a small quantity with equal parts extract Witch Hazel and Rosewater. Add desired perfume. A rich, milky lotion is the result. Experience will determine the amount of benzoin. Rub on the face once or twice a day. It keeps the skin soft and healthy and prevents roughness, wrinkles, chaps and black heads. Valuable after shaving. If ladies desire to use any powder, rub on the face evenly while still damp, not wet, then well remove with a soft cloth. It will leave a beautiful, delicate complexion. The practice of using cosmetics indiscriminately is to be condemned, but this is a simple preparation perfectly harmless and yield-

* Soda is given as a valuable cure for cold in the head. Take 20 to 30 grains in half a glass of water every half hour for three doses, a fourth dose an hour after. Begin as soon as the cold is felt.

ing the best of results. Flattering testimonials of those who have used this for years could be given. The preparation is sold at a high figure.

XI. Insomnia.—As you lie down compose yourself. Perfectly relax every part of the body. Close the eyes. Turn the eyeballs upwards as in sleep. Now persistently refuse to entertain any thought. Breathe very softly and deep. Before you know it you will be asleep. It is unfailing. If troubled with heat in the head or feet, bathe the feet for half an hour before retiring in hot water and then splash cold water upon them. Also take, to cool the blood, from a teaspoon to a tablespoon full of cream tartar for a few evenings or mornings. Or take several times a week fine sulphur, as much as will lie on the point of a pen knife. If you would insure a full night's sleep, rise early.

XII. Brain and Muscle Elixir.—Get an ounce of Fluid Extract of Kola. Put it in a quart of good port wine. Take a small wine glass full three times a day. It may not be generally known, but this is the cheapest and most effective way of taking this most valuable of nature's gifts. It gives very beneficial results for brain and muscle work. *No ill effects.* This is used extensively in many forms.

All of the above have been most thoroughly tested by very many persons. They are of great value. These prescriptions are not given to take the place of the higher law of dealing with the physical, but simply as aids to those who must needs have external helps. A cripple may use a crutch, but when well throws it away. You who have unfolded and come into possession of your secret powers will have little need for the above.

Extension of the School of Health and Culture.

Knowing the great benefits and possibilities of this system of study, the author desires to extend the School of Health and Culture beyond the limits of San Francisco. This can be done by establishing branch schools in other towns and cities. These schools may be in the character of clubs which meet for practice, encouragement and study, or classes under the direction of competent teachers. As to the stimulus and benefit of class study above solitary study, there can be no question, even if there be but two or three.

It is a wise thing to establish a center of vibratory radiation and to keep in touch with that center, and then again, lesser centers, they in touch with the large center. This is in harmony with the great law of the universe and universal life and attraction. Upon this law is based the saying, "No man liveth to himself and no man dieth to himself." Every student of this system will be enrolled in the general roll at San Francisco (name and address), and will be informed from time to time as to advantages. Communications are solicited from students, giving experiences along these lines of study. Valuable experiences will be published. Students desiring will be placed in correspondence with other students. This will furnish an opportunity for practice and unfoldment in telepathy.

Whenever classes can be organized to warrant, the author will visit and give a thorough course of lessons which will be of incalculable value to the student or teacher. Let any one feel at liberty to organize such a school or class and communicate the same. Such schools can radiate inestimable good to communities. Truly, as Prof. Hubert says in his introduc-

tion, "*A new generation will emerge from the class room and home by a careful study and digestion of the system.*"

In these public lesson courses much, very much, is given which can not be incorporated in this little work. The method of instruction is so entirely original as to surprise and delight by its simplicity and naturalness. In the opening of the public lesson courses the public is invited to open halls. Send ten cents for registration fee, with your name, address and number to headquarters.

Address all communications to

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