

CULTIVATION OF PERSONAL MAGNETISM

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**Cultivation of
PERSONAL
MAGNETISM**



BERRIER

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CULTIVATION
OF
PERSONAL MAGNETISM

A Treatise on Human Culture,

BY

LEROY BERRIER,

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Founder of the American Institute of Human Culture.

REVISED EDITION.

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THE COMING RACE.

A glory shines across the coming years.

The glory of a race grown great and free.

'Twas seen by poets, sages, saints and seers,

Whose vision glimpsed the dawn that is to be.

A shining shore is in the Future's sea,

Whereon each man shall stand among his peers

As equal; and to none shall bend the knee.

Awake, my soul, shake off your doubts and fears.

Behold the hosts of darkness fade and flee

Before the magic of the morning's face;

And hear the sweet and wondrous melody

That floats to us from far-off, golden days.

It is the choral song of Liberty.

It is the anthem of the coming race.

—By J. A. Edgerton.

PREFACE.

DO NOT READ THIS PREFACE.

The exercises and the results of their practice, which are given in this book, are not theoretical. They have been tested in practice. The author was sentenced to imprisonment for two years for unconsciously and, so-called, "technically" violating a United States statute in the distribution of certain books on human culture through the mails. The year thus spent, before a pardon was secured, was a long, silent, dark and trying period. Shut off from a dearly beloved wife and little boy who mourned his absence and needed his support; shut off from all friends; each day of twelve hours practically under the eyes of a guard with a gun on his shoulder, and for the remaining twelve hours, bolted behind the iron bars of a narrow stone cell; with the consciousness that on his right and left, and above and below were a "half thousand brother men who like himself were coming into the conscious recognition of their real selves; and the consciousness that the very act that resulted in enrolling him as one of their number was an act for so perfecting the human race, that such experiences would

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be forever unknown; and to further the inauguration of a reign of love, truth, beauty and perfection." Imagine, dear reader, if you can, the depressing weight of being thus subjected by your ideal and beloved nation. What a consciousness in this, the consciousness of being so misunderstood! For endeavoring to teach humanity how to live and love; sweet love, the source of all life and bliss, be declared a criminal and sent to prison.

Reader, with the consciousness and magnetism that this book, our first effort after being released, endeavors to inculcate, the writer was enabled to bear that depressing weight and be strengthened both physically and mentally. It is his sincere hope that you will never be thus subjected. There are enough depressing weights in every-day life. Beneath these weights millions are being crushed, both in body and soul. Ah, the cries of mental anguish and physical pain! It is our desire to hush those cries with the soothing sunshine of health, love, good will and cheer, that inspires the production of this book.

This book and the "Institute of Human Culture" are dedicated to humanity. Their prayer is: May the spirit of love, truth, beauty and perfection be the aspiration of all life.

LEROY BERRIER.

INTRODUCTION.

THE PRIMAL LAW OF LIFE.

The larger number of all students and thinkers who have given any attention to the laws of life, and especially to those governing the sexual natures and reproduction, have come to the conclusion that the primal law of life is reproduction. It is held that the sexual impulse or desire is the voice of reproductive impulse, and that the expression of the sexual impulse for any other purpose than reproduction is a perversion, and wrong. This conclusion, according to their premises, is a logical one. We hold, however, that their premises are incorrect. We believe that the primal law of life is not

reproduction, but production; and by this we do not mean production of numbers, but production of quality. Production of numbers through reproduction subserves production of quality.

In order that we might exist, millions of forms of life lower in quality have been produced and reproduced; and the great law of all seems to have been to produce us and our fellow human beings. We believe that the primal law of life, is to produce a god (to use a figurative expression). Therefore, we hold the primal law of life to be the production of greater and more original life for the individual.

The life and organism of every individual human being are conditioned by the amount of creative or life force possessed. Those possessed of an average amount never get higher than the average mass. They adhere strictly to the customs of their progenitors. Conformity reigns supreme. This great mass, however, blends off into a class of individuals who possess more than the average amount of life force; and this class is led by the capitalist of life force. The possession of this greater amount inspires a self-esteem or pride behind which is the feeling of superiority over the average mass. This class gives little attention to conformity save to hold it in contempt if it conflicts with original conclusions. They rise above the mere imitation of their progenitors and

surrounding average mass. They are constantly endeavoring to realize new ideals of life and conditions.

To belong to this class is the desire of all those who have sufficient life force and intelligence to appreciate its superiority. However, before they can belong to this ideal class, they must acquire a larger amount of life force than they have received from their progenitors, or have secured through the ordinary processes of life. To the end that this grand and noble purpose may easily be accomplished, we indite this inspiring book.

PERSONAL MAGNETISM

In the production of our treatise, "Creative Force and Sexual Natures," much time has been spent in the investigation and consideration of the creative force of the universe as it is related to and manifested in human life. This force, considered from a universal point of view, is known by many names; these names differing in correspondence to the different views of the universe. Some of these given names are as follows: God, The Law, Love, Creative Force, Life Principle, Glame and etc. It is not our purpose in this treatise on Personal Magnetism to enter into a consideration of the different views or beliefs of the universe. Our only desire is to designate the universe basis of man's existence; in other words, to designate the great source from which his life emanates and from which he draws the force to sustain it.

Modern scientific thought and investigation has established the fact that underlying and constituting all phenomena, animate or inanimate, is the same force and substances; that this force and these substances are al-

ways associated together ; that one law or order always prevails ; that this force and these substances and the prevailing law constitute the life principle. So far as we can see, this force and these substances are inseparable, they are one, the All. Therefore when we hereafter speak of the life principle, of creative force, of force and substances, and the order or law that prevails, we wish to be understood that we are speaking of characteristics of the one or the All. Man is at one with the All and it is thus we designate man's universe basis, or his place in the universe. He is a part of the All, he is a manifestation of the All, his existence is maintained by draughts on the All. Our object in stating these facts in this treatise, is to show his true relation to the universe, the All, and to destroy the fatal belief in limitations to his possibilities. When we become cognizant of the fact that we are a center of energy or force in an unlimited universe of like energy or force, we must necessarily see that there is no reason why we have not an unlimited opportunity to draw on that great store house to any extent we desire. We have only to learn the law that will enable us to do so. A thorough comprehension of these facts constitutes the basic knowledge necessary for the acquirement of an understanding of rules and regulations for the cultivation and possession of more than the ordinary amount of life force or

personal magnetism. In short, this knowledge constitutes the first acquirement necessary to putting your body in such a condition that it will be positive to the negative conditions or influences that make life a failure. Personal magnetism is but a name given to the universe force manifested in human life. Vital force, brain force, muscular force, life force, and creative force are still other names for the universe force manifested in human life. This force, personal magnetism, is the elixir of life and they who possess a large amount of it are, figuratively speaking, the capitalists in life; they are the kings and queens in mental and physical vigor, in power, and in wealth; good blood circulation, strong brain power, perfect nerves, and optimistic spirits are their priceless Jewels and attributes.

We have shown that the common idea that the possession of a large or small amount of this life force is entirely due to inheritance, is erroneous, and that any person of sufficient intelligence and will to apply certain regulations, given in this book, can develop nerve and brain capacity for a larger amount of it, and acquire the ability to create and maintain the same. Since discovering these facts, we have set to work and formulated a system of training through which to secure the necessary nerve development and capacity for an increased amount and also the means through which this greater

*amount can be secured or created. Our investigations have revealed the fact that most people create enough personal magnetism to make them capitalists in it, but they are not such for the reason that they waste it, or, stating it differently, they have not complete control of it, and it escapes through various sources. The greatest source of waste, although there are many, is through the sexual natures. The cause of this source of waste was not difficult to find; it lies in the fact that through enforced ignorance the human race knows no other method to secure gratification of natural and normal desire than through the waste of the priceless and precious life force. We shall, therefore, accompany the regulations and practices for nerve and brain development with methods through which all sources of waste and escape can be cut off, as previously stated. The breaking down of the imaginary bounds or limits to human possibilities and putting in their place the consciousness that you have back of you and through you, the unlimited force of the universe, suffice to give you a new life and make you realize your possession of strength undreamed of before. If necessary, you must practice, practice, drill, drill, your mind into this way of thinking until there is no questioning of the fact entertained in your mind. In this way you will come into possession of an indomitable will, a will which is as all-powerful as the

will of the universe. This is personal power, strong personality, great magnetism.

Many who have given thought to the possession and application of personal magnetism as an influential power, realize that it is associated with the brain or mind and will. But knowing this fact as they do, they still never succeed in making their personal magnetism an influence or power to mould and control according to the dictates of their mind. This is due to the fact that they have not a definite understanding of the relation between their magnetic force and thought force and the relation of these forces to their bodies and surroundings. It is also due to the fact that their brain is occupied with all sorts of useless roaming thoughts with little strength and less value. Their magnetic power is not only wasted, but it works injury. That power must be guided and used for some purpose. Your mind must recognize the truth before you can possess it or express it. On becoming cognizant of the true relations between the trio, personal magnetism, mind and body, you become possessed of truth that you can utilize in realizing your desire of more and better life.

All forms of life draw on the great universe of force, and through their organisms it is metamorphized into different forms of force, much of it into heat, less into physical force, part into brain force, another part

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into reproductive force. The heat form is a coarser form than brain force. We know this to be a fact through the common senses being able to register it, or sense it, and not able to register the finer forms of magnetism and thought force, which so far as can be judged, are the same. The rapid and refined forms are positive to all lower forms which are their negative. These forces are being constantly radiated or thrown off as a stove does heat. When thus thrown off, they are known as a bodies' magnetic atmosphere. The higher the form of life, the more refined, rapid and powerful is its magnetism. This magnetism attaches itself to any surrounding object in a less positive or negative condition, or it is received by the surrounding object just as we receive the heat from a stove or the sun. Human magnetism or thought force is a very rapid and refined force, therefore we say it is not tangible to the ordinary senses. We may, however, be mistaken in this, for we are well aware that a person with a less positive form, is unconsciously influenced by it, and whether through the ordinary senses or in some other way, is a question. There are persons who are so delicately attuned and yet able to become so passive that they can register and interpret the personal magnetism attached to a letter, and thus tell all about the writer. This ability is termed psychometry. The great law that

governs and is here made known, is that the positive controls a less positive or the negative. There are few, however, who possess a good understanding of the terms "positive" and "negative" and their relation. On foregoing pages we have spoken of the All, and have explained what we mean by the expression. For the purpose of securing a better understanding of positive and negative, let us think of the All in an unexpressed condition. In this condition, life, force and all other characteristics of the All are unexpressed, in a vast general and primordial condition. Now then, this condition is both positive and negative, expression begins in the very lowest form of being, individual life. This expression is less negative and more positive than the unexpressed intelligence. Thus it is that the ascending grade of positiveness begins and each succeeding higher form of being—intelligence—always more positive than all the lower ones, and it ends in the highest and most intelligent human being, the most positive expression in all creation. It can be readily seen that a lower form of being is negative to a higher form, but still positive to lower forms. These terms are therefore relative. The more intelligent, being always positive to the less intelligent. We have already said that the magnetic force of a being is the same as its thought force, it is the thought extended to the whole organism, therefore the magnetic

atmosphere is the radiated or extended thought. It is evident that just in proportion to the power or strength and character of the thought, will the magnetic radiation possess strength and therefore the power to influence. The person who has strong and intelligent thought accompanied by an indomitable will, is the magnetic and influential person.

You will please notice our statement intelligent thought. A thorough understanding of that statement and its application in practice, is absolutely essential to the possession of magnetic power and positiveness. The term "intelligence" as associated with thought, denotes truth in thought or consciousness. Intelligent thought is thought freed from all human created limitations; thought neither created, controlled, or influenced by fear or superstition; is thought that never wavers or falters for the reason that it knows itself to be truth, and that truth is of the great unexhaustible universe of truth. Such thought of necessity constitutes an indomitable will. And let us say that the possessor of such thought is positive and has not only the power to influence, but is freed from poverty, disease and all ills. Thought, not conscious of its power and possibilities, cannot be strong; it makes no attempt to assert itself and be positive; it simply acknowledges its negativeness or the supremacy of the negative.

In coming into possession of a thorough understanding and consciousness of intelligent thought, you have gained a power and positiveness, whether you realize it or not, that you have never and could never possess without. Another power carrying consciousness is the following:

The magnetism of the entire body is the thought force of the being. The brain is the center of this force or thought; it is also the center of consciousness and more positive than its outer portions, the entire body. The entire body is magnetic and positive just in the degree that the brain is positive with intelligent thought, and recognizes the body as its outer portions, as a part of itself. Through non-recognition of the body as a part of the being or personality, of which the brain is the controlling center, the body is left in a negative condition to be assailed and controlled by any influences that are more positive. The recognition of the body as the outer lying portions of the brain and under the control of the brain is equivalent to extending intelligence or magnetic force to every part of the body, to positivizing the outer brain, to fortifying it against many influences that would otherwise be positive to it.

You must keep in mind the fact that when we use the terms body, brain, magnetism, thought, and consciousness, we do so with the understanding that they

are not separate entities, but simply our consciousness of different characteristics of a unity of which mind seems to be the positive and body the negative.

We have already shown that the person who has strong and intelligent thought, accompanied by an indomitable will, is positive and influential. We have also given you an understanding of what is meant by intelligent thought. Indirectly you have undoubtedly secured an understanding of the will, but let us not leave any vagueness in this understanding, for it is very essential that it be clear and definite. Your consciousness of your possession of intelligent thought gives you reliance in your judgments, which are the conclusions of your intelligent thought. Now then, with reliance in your judgments, you will act as they prompt, or you will give your judgments expression in your acts. Right here, the power that puts your judgment into acts or expression is the will. We believe there are very many thinking people who are not able to distinguish definitely between judgment and will. For example, in cases where there is wavering and indecision, and deeds which are known to be wrong are committed, they tell us will power is lacking. Let us see if they are not mistaken in this conclusion; rather are not such deeds due to indefinite and weak judgments? You must keep in mind what constitutes intelligent thought, which is strong and

positive thought. The judgments arrived at through such thought must of necessity be true and strong. The weak judgment is due to vague or unintelligent—erroneous—thought. The motive of every judgment expressed in deeds is the securing of pleasure or good. The deed is performed for the reason that on being weighed in the balance of judgment, it is decided that through its performance the most pleasure or good can be secured. If the judgment had not been weak and erroneous, the decision would have been that in the end the greatest amount of pleasure follows or is consequent to deeds in harmony or at one with moral, social and physical laws. The so-called evil deed was therefore not due to a weak will, but to erroneous and weak judgment. The performer may have known that such a deed was wrong, but his judgment was that he could secure the most pleasure from it. The will is the force that gives expression of the judgment. The weak will is one that more or less fails to express the judgment. In the application of these facts to practical life you can readily comprehend that in order to be powerful and influential, you must possess judgments in which you have absolute reliance, for the reason that they are arrived at through intelligent thought. In possession of such judgments you *will* will to act, if you have the ambition to act at all, so as to express your judgments.

As we have said, there are many who fail to distinguish between absolute reliance in their judgments and their wills. Again, let us take the magnetic person who is about to influence another person in a certain way. His judgment is that he will so effect that other person. He has perfect reliance in his judgment, and his judgment, in the form of magnetism, is emanated and transmitted, therefore the desired effect follows. The will may have had no part in the procedure, but many would say the effects were due to the will of the magnetic person. We make known these facts for the purpose of showing that many fail to accomplish the desired effects for the reason that their procedures are not based upon judgments in which they have perfect reliance, but rather upon a weakly and simple effort to will the expression of no judgment. There is no judgment emanated as magnetism, therefore no influence. The magnetic emanation must be an expression of law or truth in order to secure the desired effect.

We have now shown that the will is that power which expresses or executes the judgment. Phrenologically we say, the will is the movement or activity organ of the brain that imparts movement impulses. This will organ, or movement impulse organ, is the servant of the entire co-ordination of brain organs. A judgment or an impression on one or more of the sense organs often

causes the will to issue a movement without the aid of consciousness. Such a movement is generally known as a reflex and involuntary movement. We should, however, designate it as an unconscious movement, that is, a movement ordered by the will, without the aid of consciousness. The so-called automatic activities of the brain (unconscious brain activities) also impel the will to issue movement impulses. These automatic activities are known as emotional and instinctive activities. They are not prompted by conscious judgments. At this point the mediumistic and telepathic fields are touched. The mere statement of these facts can only be made in this treatise. The strength or weakness of the will depends upon its own condition, and its co-ordination with the other brain centers and the condition of the motor nervous system. If, for example, there is neurasthenia, or nervous prostration, the judgment cannot control the will. Distinct judgments of movements may be formed, but there is not ability to carry them into execution. In such a case the thought centers do their work and the will center does not. The trouble may be due to the will center not co-operating with the other centers, or it may be due to the will center being undeveloped, paralyzed, or prostrated, or to the condition of the nervous system which ramifies the entire body. The entire system or any part of it may be undeveloped, paralyzed or

prostrated. You can readily see that in order to make a strong will it must be in a normal condition, then there must be such exercises as will co-ordinate it with the other brain faculties, and, lastly, there must be such exercises as will develop the entire nervous system and give the will complete control over it. The nervous system must offer no resistance to the will impulses imparted to it; and the will should impart no impulses but those dictated by judgments secured through intelligent thought, which may be conscious or unconscious. In our definition of the will, and in drawing the line between it and judgment, we may have lead you to think that the will has only to do with the commonly observed physical activities; that it has no part in the silent and unobserved phenomena of magnetic thought emanations which are sent out from the brain over the nervous system to the entire body, and from the body to its surroundings, or other bodies and brains. This is not the case. The will can be made to assist in making the personal magnetism strong in either repelling, attracting, or in influencing in other ways than by issuing impulses for muscular action. We shall designate this function of the will as the magnetic willing. It is a more refined or spiritual will, and undoubtedly comes more and more into use as we reach greater heights above the mere animal. For example, compare the display of will and

judgment by Alexander the Great and Napoleon with the display of will and judgment by Jesus. Which of these three great personages possessed the greatest and highest power? They who were able to control nations and vast armies, or he who was able to resurrect the dead and cure the blind? They all possessed wills, judgments and magnetism; they were geniuses. They were examples of judgments and wills developed to a degree far above that of their fellow men. They designated the course of the world.

This treatise is a concentrated effort to inspire self-assertion, and there is a very common idea that self-assertion should be avoided, that it is of necessity repulsive. That idea is erroneous; it is not self-assertion that is so repugnant, but a braggart and offensive display. You can hold your own against the united power of hordes, and do it in a way that will cause them to acknowledge the grandeur of your genius and be soothed by your magnetism.

It lies with you to decide which was the greater genius, that is, which possessed the greater and higher power. The magnetic will is cultivated and secured by constant practice in willing a magnetic judgment emanation or influence, instead of an organic movement.

You are now prepared to take up the motives of life, and the rules and practices that are necessary to the

development of nerve and brain capacity, to the creation of personal magnetism, and to cutting off the sources of waste.

An investigation of the motives of life reveals the fact that there are two sensations that control the motives of all life activities. Those sensations are pleasure and pain. If there is a definite condition the realization of which we are aspiring to obtain, it is of the greatest importance to know which of the two sensations, pleasure or pain, should govern our acts and make them conducive to the desired condition. We shall, therefore, proceed to give an understanding of pleasure and pain and their relation to our existence, welfare and progress.

PLEASURE AND PAIN.

Many references have hitherto been made in other books in regard to the pleasurable sensation resulting from magnetic exchange between the sexes, and an elaboration now seems opportune. In a chapter on the "Gender Sense" this sensation, mild or intense in pleasure, is known as the gender sensation. We have seen that that sensation is the feeling side of physiological processes or nerve cellular movement. This is the case with all sensations, whether they are pleasurable or painful. Now, let us consider the difference between the physiological processes of pleasurable sensations and painful sensations. It has been stated that every sensation or physiological process is due to the presence of life force and impresses on nerves, or ideas of impressions. There are two classes of impressions and physiological processes.* One class is conducive to the welfare and existence of the individual and race; the other menaces existence.

*(Taken from Chap. 3 of "Creative Force and Sexual Natures.")

It is obvious that a being—animal or man—must be provided with the ability to distinguish between these two classes. If such ability were not provided, the class of impressions and physiological processes which menaces and destroys existence would not be avoided, nor would the class which is conducive to existence be desired and courted. Nature has provided that ability through attaching a pleasurable sensation to those impressions and physiological processes which are conducive to the welfare of existence, and pain to those which are injurious. This causes a being to seek impressions which arouse physiological processes that are accompanied with pleasure, and, as we have shown, are beneficial. Those processes that are accompanied with the most intense pleasure are naturally the most desired and the most beneficial.

Let us prove this conclusion from another point of view, and through experiment. Prof. Elmer Gates says: "In 1879 I published a report of experiments showing that, when the breath of a patient was passed through a tube cooled with ice, so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But within five minutes after the patient became angry there appeared a brownish precipitate, which indicates the presence of a chemical

compound produced by the emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse, a pink precipitate, etc. My experiments show that irascible, malevolent and depressing emotions (injurious impresses) generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

Here we have the proof of the foregoing conclusions. Some one may say an emotion and a sensation are not the same. No, but they give rise to each other.

Thus we are enabled to develop ourselves through pleasure—for if pleasure is lacking, there is degeneracy instead of development. The chariot of development is attached to pleasure. To this extent others have gone, but let us go a little further. Pleasure is desirable and pain undesirable, not alone for the reason that they reveal the quality and characteristics of objects that impresses the organism, or because they bring about chemical changes, but for the reason that they bring about conditions of the mental organism which are beneficial or injurious to the mind.

A consideration of the origin and possession of life

force has already been given. The first necessary amount of life force is that required to sustain the movements of organism, such as the heart and lung movements, and that of the secreting glands. This stock cannot be invaded without injury. The entire amount of all life force is thus consumed in two ways; one in the physical exertion, and the other in sensation and mentality; the one in movement of the organism and through the motor system, the other in vibration of the cells of the sensory nerves and brain. This force may pass over the motor system until its capacity for passage is overtaxed, when it requires a new outlet, which is found over the sensory system; and this passage over the sensory system affords pleasure. Here we find the cause why some people have an exhilarated and optimistic disposition and others are always in low spirits and pessimistic. The person who creates an amount of life force and so saves it that there is a good surplus over that necessary to sustain the organic functions, and that necessary to perform the physical and mental labors, will be active, exalted and optimistic. One who has not this surplus will be less active, in low spirits and pessimistic. This surplus life force should be kept constantly in the nerves and brain, which are its store house. Again, this force may be taken from the motor system, before its capacity is overtaxed, and sent over the sensory system, which

includes the brain. If this is done, it either gives sensation, or thought, or both. It is obvious that the same force cannot be consumed or pass off in more than one way. If it causes movement of the organism, it cannot cause sensation or mentality; if it causes sensation or mentality, it cannot cause movement of the organism. Either mental or physical exercise is accompanied with pleasure when it is the result of this surplus of life force. This presents a gauge that will inform us as to the amount of life force on hand. When we feel energetic, and have a superabundance of life force, all mental or physical action is pleasurable. Pleasurable sensation is due to nerve and brain-cell vibration, and so is mentality. Thus the pleasure vibration affects the mentality because associated with the same cells. They are closely related. As a natural sequence an exposition as to the nature of the effects follow:

Every organ of the body has sensory and motor nerve centers in the brain to which they are connected. If these systems of nerves and brain centers are in normal condition, they are co-ordinated, and co-operate together. The great object of training and development is to bring about the most perfect co-ordination and co-operation; that is, to bring about a perfect connection between those different centers, so that they may co-operate together and cause all the organs of the body to

work harmoniously with each other, and thus be of mutual assistance. This perfect connection of centers make it possible for one center, motor or sensory, when in action, to not have to depend upon its own force alone, but draw assistance from all other centers. This process is known as the power of concentration, and amounts to a mind control over the whole so as to concentrate all the forces into one channel and faculty. Such mind control enables the person to co-ordinate all his movements for definite desired ends. What are the operating factors which bring about this mind control and the unifying of all centers, which is so desirable? That potent agency is pleasure. While others will contend that it is a will center, however, it seems more reasonable to believe that they all unite through pleasure centers. Therefore, if those centers are well developed through the experience of much pleasure, there will be a greater unification of all centers and more perfect mind control. Space does not permit of an elaboration of the science and philosophy of this theory here. It is known that the motive of every non-compulsory act is the fact that the performance of that act gives more pleasure than its non-performance or the performance of some other act. Pleasure is the determining factor. Note the pleasures that come through friendly associations. These pleasures are the greatest of all pleasures, and no doubt are

the greatest agents in causing the development of pleasure centers.

This fact cannot be used as a basis for excesses. If it is necessary to draw on the life force held by the motor system, and which is necessary for other purposes, for the sake of enjoyment, the organism will be injured and the enjoyment not what it should be. If this is done, we go through life finding no pleasure in our duties and in a mentally depressed condition. When our physical vigor is gone we are subject to all infectious diseases and disorders. When indulgencies or self-abuse consume the entire life force needed for physical and mental exercise, and then invade the store necessary to sustain the activities of the organic functions, the health is greatly injured.

It, therefore, behooves all to practice temperance in order that they may enjoy, for enjoyment is essential to their well-being. In other chapters is shown what a good supply of life force means to a person in the way of contributing to success in life.

Of course, all true and normal pleasure will have the effect to cause the development of pleasure centers and cause the co-ordination of the faculties. It is, therefore, essential that we enjoy life. We have seen the beneficial effects pleasurable emotions have on the organism, and the beneficial effects they have upon the sensory and

mental systems. These effects make it evident that our physical and mental welfare and development depend upon our enjoyment of life, and show that nature intends that we shall enjoy life. This must not be interpreted to mean that we should live lives of selfishness and sensualism; for, as before stated, such lives defeat their inspiring purpose—the securement of pleasure.

Excesses devour that surplus of life force, and then proceed to consume that which sustains life. A large majority of the human race, as soon as they have secured a surplus of life force sufficient to make them feel exalted, and find pleasure in physical and mental activity, immediately proceed to use up that force in unintelligent and wasteful excesses. It is strange that such exaltation cannot be endured.

It seems, then, that the first essential to happiness is the knowledge that we possess a large number of faculties; second, that those faculties must be educated and used under our control; there also should be an admiration cultivated for all that is good and beautiful; a love of labor and a desire to be useful; a constant desire to drive pain, anger, sorrow and suffering from this world and place in their stead love and pleasure.

MAGNETIC CONTROL.

It must be remembered, as previously stated, that magnetism is radiative. The magnetic condition is a positive condition. The magnetism of a body radiates itself off into surrounding media, or to a contacting body according to its positiveness—intensity—and the negative or receptive condition of the media. The principle exhibited by human beings is as follows: A magnetic person radiates and influences, is positive and active. The person with the greatest amount of magnetism possesses the greatest ability to influence those with whom he comes in contact. Ability to influence is always accompanied by personal magnetism. It is obvious that in order to influence there must be those who will receive magnetism and be influenced. In so far as a person has superior ability to radiate above others, in some faculty, or all faculties, just in that degree will he put or force them into a receptive condition and thus have a chance to radiate himself or herself into their vacancy—

negativeness—in short, give them what they have not. He gets rid of magnetism and they secure magnetism—positiveness in place of their negativeness or vacancy. This is a neutralizing process. During great radiation and great receptivity there is great attraction. Here we have, as before stated, the whole secret of attraction and of agreeableness; in fact, of all pleasure and happiness. If you are a speaker or teacher, you get the greatest pleasure when you can radiate what you have to say or teach, and there are listeners who are ready to hear and learn, or who are in a condition to agreeably receive what you give them. This also gives them great pleasure, and it is often said, "That speaker or teacher has great personal magnetism."

The great man or woman is the man or woman who has something to give all along some one line or more—the more, the greater. Greatness is influence. If a person can be positive to all, that person will attract all, for the negative is attracted and influenced by the positive. If one is a speaker and has not something to give to his auditors which they have not and can receive, he will not influence them pleasantly; he will be uninteresting to them. It will be said that he has no personal magnetism. The ability to influence, as stated in the chapter on "The Primal Law of Life," is eagerly sought by the large class who are possessed with a desire to rise above heredity

and acquire originality. The great question of this class is, how can magnetism and the accompanying positiveness, which gives the ability to influence, be acquired? The answer is, "Through the development of the nerves and brain, which will be accompanied by muscular development." The first great essential in such development, and the acquirement of personal magnetism, is self-control. Alas, how few of us realize this fact! We think that we should be able to control others before we can control ourselves. The great singer magnetizes her audience through the self-control of her vocal organs. Self-control must be purchased with unceasing effort. We do not mean self-control in great matters alone, but in the small matters which, if combined, make up the greater part of life's doings. It is shown in other pages how pleasurable sensations assist in developing and unifying the nerve centers, thus making possible the power of concentration and self-control. Self-control is secured through conscious effort, and in securing it the nerves and their centers are developed. Through self-control the waste of personal magnetism is stopped. Thus with development of the nerves and their centers—the brain—and with no leakage and waste of personal magnetism, which occupies the nerves and brain, a person becomes magnetic.

The majority of men create sufficient personal mag-

netism to make them superior beings did they not waste it. It is agreed by all who have given this matter careful attention that the greatest source of waste is through excessive sexual indulgence.

Personal magnetism is leaked and wasted in sudden starts and stops, sharp turns, shaking, trembling and unsteadiness. Through the brain, it is consumed and wasted in mentation, fear, anger, fright and worry. It must be remembered that personal magnetism is only another name for life force, and its leakage and waste means a loss of life; therefore, it is doubly essential that all these sources of leakage and waste be cut off. There should be no pains spared in securing perfect control of the nerves. This can be accomplished through exercises that will test their steadiness. In order to accumulate personal magnetism there must be proper breathing and tensing of the muscles through the nerves. It is known by experiment that every time a muscle is made rigid, it is charged with magnetism, which is sent over the nerves from the brain. This magnetism is not only created from foods, but in all probability the larger part is carried to the lungs in the air inhaled, and from there is taken by the blood to all parts of the system. It is, therefore, clear that magnetism can be accumulated through the lungs. Long, smooth and deep breathing, accompanied by tensing and relaxing the

muscles, is the proper method. It is no doubt understood that magnetism manifests itself in vibrations, and travels over the nervous system, or from it to others, in vibrations. Through the above mentioned exercises it is sent to the different parts of the system in every tensing of the muscles of those parts. The practitioner of these regulations will be able, in a short time, to feel the magnetic thrill after he has exercised for a few moments. It will end in leaving him in an exhilarated condition. It is now known that the presence of a good supply of personal magnetism is the greatest of all preventatives of disease and ills that flesh of man is heir to. It will ward off colds and contagious diseases. Few people realize that when they are going around half dead with a cold that it is due to the absence of personal magnetism, which perhaps has been wasted through excessive indulgence, or in a fit of anger, a terrible fright, or great worry. The magnetic condition is a warm, active and radiative condition. It carries away, instead of receiving.

So much for the development of nerve capacity and the acquirement of magnetism. Now, let us briefly consider how it can be utilized, or how to get control of it and utilize it. Every voluntary act of our lives should be prompted by definite judgments or purposes, and there should be a determination to accomplish those

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purposes. These qualities should be cultivated. Definite judgments and determination are the great essentials of the power to influence or use our personal magnetism. Definite judgments are the result of concentration, hence the power to concentrate all the life force or magnetism is a requisite.

CULTIVATION.

From the information imparted on the previous pages of this treatise you have secured the power that the mere possession of knowledge, truth, carries with it. It makes no difference whether you consciously make any effort or not to apply it to the affairs or activities that make up your every day life, if your mind has thoroughly grasped it, it will play a part in every single affair or activity. That part will, however, be small compared to the part you can make it take through conscious efforts. Dismiss all previously acquired knowledge or habits that in any way conflict with the knowledge you have acquired from these pages.

This may be a task, but it must be accomplished. "It takes great strength to train to modern service your ancestral brain." When you have dropped or dismissed a thought, of whatever it may be, avoid giving it the least attention. Do not even give it the attention of a regret that you ever embraced it, or a fear that you will ever do so again. If it is poverty you wish to get rid of,

make up your mind that you are going to prosper and think only of prosperity. Do not allow your mind to entertain even a fear or dread of poverty, for it is settled in your mind that you are going to succeed. Practice success in your thoughts and acts. Practice, practice, practice, practice! Both in thinking and acting. We speak of the wonderful genius of a Raphael or a Paderewski! What does that genius consist of largely? First, of ideals that they are able to conceive after years of patient practice in forming ideals, and second, in the execution of those ideals, such ability to execute being acquired through years of the most patient and unceasing practice. It is the same with all human powers and achievements. Only through constant practice can we hope to lay hold of our possibilities along any line of thought or action. If we wish to secure more and better life which carries with it more and better enjoyment, it lies within our power to do so through constant effort. More and better life is no cheap thing. It cannot be secured by the mere asking. It is the priceless possession of Gods! You have purchased this book with the idea that you are going to learn how to cultivate and acquire personal magnetism and thus secure more and better life. Perhaps you will and perhaps not. If you read it once and lay it aside to be scarcely thought of again, your stock of magnetism will undoubtedly remain

the same as it was before reading. If the light does not break in on your mind on the first reading, wait until your mind is in a fresh and vigorous condition and then read it again. This time perhaps it will begin to break in and light up. Read again and again, until that light breaks in and gives you a new and grander view of yourself, of humanity and of the universe.

When you commence the exercises that are given in the following pages, do not go over them a few times and then drop them because you have not become as powerful as Napoleon or Jesus was. Growth and development do not come in jumps. The muscle of your arm is developed by exercise day in and day out for weeks, months and years perhaps. These exercises are intended to develop and train your nerves, and it takes just as much or more practice to develop and train them as it does to develop the muscles of the arm.

LIFE-SUSTAINING SYSTEMS.

There are three systems of organs through which the body is supplied with life force for any and all activities. Those systems are the digestive system, the blood circulatory system, and the respiratory system. These three systems co-operate together, and their normal, healthful and co-operative condition constitutes one of the essentials to the well-being of the organism. Other essentials are that the digestive system should be supplied with a sufficient amount of food of the proper quality and in the right condition; that the lungs should be supplied with a sufficient amount of fresh air; that the blood should take up the supply of nourishment, life force, and carry it to all parts of the organism where it is formed into tissues, heat, brain force, muscular force and magnetism. It is also essential that the organism be kept in such a condition as to be able to dispose of all waste. There are three sources through which the organism disposes of its waste, viz., through the natural outlets of the digestive system, through the exhaled air

from the lungs and through the little pores that cover the entire surface of the body. These three sources should be kept in an unobstructed condition, otherwise accumulated waste and its decomposition will cause diseases and disorders. We cannot impress you too forcibly with the fact that before you can begin to cultivate and acquire a goodly amount of personal magnetism, you must have your organism in a normal condition. However, the same knowledge and set of factors that are necessary to the cultivation of personal magnetism will put the organism in a normal condition; they will cure diseases and disorders. This treatise is therefore of as much value to prevent and cure diseases and disorders as it is to acquire personal magnetism. Before proceeding to give you our hygienic and dietetic rules, we will give a brief consideration of temperaments. This is necessary in order to enable you to adapt your hygiene, exercise, occupation and diet to your constitution, and to arrive at an understanding of organic affinity.

TEMPERAMENTS.

Temperament is the state of the organism expressed in temperature, form, color and proportions. They are classified with reference to magnetic, electric, anatomical and chemical conditions.

ELECTRIC AND MAGNETIC TEMPERAMENTS.

Temperaments can be classified with reference to two general conditions, viz., electric and magnetic. All other organic conditions are based on these two conditions.

The Electric Temperament is distinguished by coldness, by dark, hard, dry skin, by dark, strong hair, by dark, deep eyes, by olive complexion and usually by a long form of the body. Shaftesbury has poetically ex-

pressed the characteristics of this temperament as follows:

The Dangerous.

I know a girl whose eyes are black—
Black as the tempest's midnight track;
Deep as her heart and dangerous as the reef
Where venturesome sailors early come to grief.

Two jeweled stars set in the burning skies,
To lure men ever where the whirlpool lies.
Her glorious orbs like lustrous diamonds fair,
Proclaim to all the wealth of beauty rare.
I love the tempest's gleaming track;
I love the girl whose eyes are black.

Connoisseurs of human nature say that the general characteristics of this temperament are modest circulation and coolness, strong and sudden bursts of passion and affection, and strong gravity. It is the temperament of hot climates. Persons of this temperament are better adapted to hot climates for the reason that their cool and non-magnetic condition is a protection against the heat and magnetism of such climates. They are capable of absorbing and thriving on heat and magnetism. It will be seen that the magnetic temperament is the opposite of this dark, cool temperament, and, therefore, they are affinities to each other. The diet for persons of this temperament should be heat-producing,

especially when they are located in countries of cold climate. Their food and drink will be relished when well warmed. Their bath should be warmed and their occupation should be interspersed with plenty of good warming exercise in open, fresh air.

There are persons who have black hair and olive skin, but who have blue eyes and a warm organism, either fatty or lean and muscular. This is a fine combination of the electric and magnetic temperaments; the blue eyes and warmth denoting magnetism. Persons of this temperament generally crave and need the same diet, bath and exercise as those of the magnetic. This is the Electro-Magnetic Temperament.

The Magnetic Temperament is denoted by vibration, heat and light. The person with this temperament has light colored, warm and moist skin, red or light colored hair, a ruddy and florid complexion, blue or light eyes, large chest, often round, plump and corpulent body, all indicating an active heart and vital organism. Shaftesbury says of this temperament:

The Beautiful.

I know a girl whose eyes are blue—
Blue as the deep sky's richest hue;
Fair as the day, and tempting as the flower
Whose gorgeous petals grace the summer bower.

Her azure orbs, like draperied windows, shine
With outward light, untouched by fire divine.
I love the God who made the violets sweet ;
I love the sod where flowers and sunshine meet ;
'And like all else of beauteous hue,
I love the girl whose eyes are blue.
There are girls with brown and gray eyes, and for

fear they may feel slighted or disparaged, we wish to inform them that the possessors of the blue and black eyes are not the only ones who are loved. A blue eyed man is likely to have a good deal of love for a brown eyed girl and a black eyed man for a gray eyed girl.

Characteristics of persons of this temperament are versatility of character, cheerful disposition, changeableness and activity; their temperature is warm and their circulation strong and copious. This is the temperament of northern and temperate climates. This temperament is not accompanied by the amount of passion that accompanies the electric temperament of the hot climates. Its love is more stable and lasting, and it is expressed in providing the necessities and comforts of life and the bestowal of tokens of regard, rather than by passion. Persons of this temperament crave and need cooling foods, drinks and baths. They are generally better adapted to sedentary occupation.

ANATOMICAL TEMPERAMENT,

The anatomical structure of either a negative or electric organism is either Motive, Vital or Mental.

A motive Anatomy is a body with large bones and a strong muscular development not accompanied by a large mental system. Persons with such an anatomy are adapted to outdoor muscular occupation.

A Vital Anatomy is a body with large lungs, stomach and blood vessels; it is corpulent and plump, generally fatty. Persons with this anatomical constitution are adapted to indoor sedentary occupations. If their brain is large and of the right quality they can perform an immense amount of mental labor.

A Mental Anatomy is a body wherein the brain and nerves are the dominating characteristics. This body is not adapted to a large amount of hard muscular labor, and there is not enough life force to supply the brain with the amount it demands. Such persons naturally incline to mental occupation, and unless great care is taken their vital systems break down. Their diet, exercise, rest and bath must be adapted to the strengthening of their vital or life force producing systems.

CHEMICAL TEMPERAMENT.

We have now learned that the chemistry of the organism of no two individuals is the same. The same fluids and elements are found in every organism, but in different proportions. These are the three fluids that circulate through the body, viz., the arterial blood, heavy laden with nutriment, which leaves the heart through the arteries that ramify the entire organism; the second fluid is the venous blood, which is the blood on its return to the heart and lungs after it has delivered its load of nourishment and magnetism; the third fluid is the lymph and it circulates through the lymphatic vessels.

The arterial blood carries acid and the lymph carries alkali. The predominance of either of these fluids modifies the chemistry of the body and gives rise to the chemical temperaments. Every cell in the body comes in contact with these fluids, and by knowing their relative quantities we are enabled to judge the chemical condition.

If the arterial acid predominates, the character of

the body is not the same as when the lymph alkali predominates; nor is the character of the body when the lymph alkali predominates the same as when the arterial acid does. When the acid predominates we express the fact by the terms Acid Temperament. The coming together of these two fluids causes chemical action and the cell is thus charged with magnetism which, through the nerves, is at the disposal of the brain. It is therefore, essential that each organism be supplied with acid and alkali in proper proportionate quantities. The acid temperament is distinguished by convexity of features and sharpness of angles, a Roman nose and prominent mouth. The Alkali Temperament is distinguished by concavity of features and obliquity of angles. The nose instead of being convex like the Roman nose, is concave. This temperament is usually well stocked with vitality, but it should be actively employed to prevent it from becoming dull and overloaded with corpulency and lymph.

Persons of the acid temperament should live upon food rich in alkali, of course not avoiding acid food entirely. Their diet should consist in sweet fruits, nuts, vegetables and fresh meat.

Persons of the alkali temperament should select an acid diet, sour fruits and acid vegetables. It is our belief that a person with either of these temperaments

will naturally crave the proper food for their system. Such a craving is undoubtedly the voice of the unconscious desires and needs of the organism. Through the conscious understanding we have given, the voice of the unconscious law can be interpreted and its demands properly supplied. The fulfillment of these requirements is essential to the acquirement of magnetism.

The aim of this treatise is to enable you to cultivate personal magnetism so that you may come into possession of a larger amount of it and thus be enabled to more thoroughly control yourself and your surroundings and all that you undertake. If your diet and hygiene is not adapted to your constitution, you will fall short of the desired end. If your occupation is not adapted to your physical and mental constitution, you will fall short of crowning successes. For these reasons you should make a careful study of temperaments, then determine your own temperament and anatomy and adapt your occupation to them.

WASTE OF PERSONAL MAGNETISM

We have already alluded to magnetic leakage and waste, mentioning certain sources. We shall now proceed to consider all sources through which there is such a loss. We have shown that the brain and nervous system is really the magnetic system, therefore it is through that system that the loss takes place. The brain and nerves leak and allow wastes of personal magnetism. Nervousness is but another name for leakage and loss of magnetism. Nervousness is exhibited by sudden starts, sudden stops, angular or sharp turns, shaking or trembling and unsteadiness. Magnetism is as easily shaken off from the body as shot or water is; therefore, weak and unsteady nerves are a great source of leakage. There may, however, be numerous causes of weak and unsteady nerves, and before they can be made strong, those causes must be removed. We shall first designate those causes and the means of their removal, and then give regulations and exercises that will strengthen and

develop the nervous system and put it under perfect control.

We make no hesitation in saying that more nerve troubles are results of sexual intemperance and indiscretion than those resulting from all other causes combined. Enforced ignorance is the cause of this being a fact. The author of this treatise has endured imprisonment for attempting to disseminate in book form knowledge that would prevent sexual debauchery, intemperance and indiscretions; yet such wrongdoings are filling the world with misery and wretchedness, with shattered nerves and deadened brains. If all the force utilized by man in all his various ways was combined with all the force of the mighty Niagara Falls, it would be as a drop in a bucket compared to the human force, life force, or magnetism, that is wasted through the sexual natures. Is this not appalling? Yet ignorance in legal garb says it must continue to be so. I am told that the dissemination of such knowledge in literature of any description would "corrupt the morals of youth" and "have a bad influence on society." To him who knows of the existing sexual debauchery and immorality, due entirely to enforced ignorance, such statements as the foregoing are superficial and without a true foundation.

We cannot miss the opportunity here presented to speak of the perniciousness of the law that makes such

judicial crimes possible. The statute known as the Comstock law is so loose in its construction that it does not define what is "obscene, etc.," and "will corrupt the morals of youth," or what "would have a bad influence on society or government." This looseness of construction allows such an elasticity that it can be stretched to suit the purpose of any fanatic or hypocrite. This statute does not, nor does any other statute, contain a single clear cut statement that the sexual natures are obscene; that knowledge pertaining to them will "corrupt the youth" or "have a bad influence on society or government." If it contained a clear statement that those natures are obscene and therefore any literature pertaining to them is "obscene, etc.," and "will corrupt, etc.," its publication and distribution shall be suppressed, who would miss the first opportunity to cast a vote for its repeal? Only the extremely ignorant and unthinking and a few fanatics and hypocrites! That law would be wiped out in short order. Yet, as it now stands, those fanatics and hypocrites can claim that such knowledge or any knowledge will "corrupt, etc.," and thus suppress its dissemination and enforce ignorance, stultify progress and development. Their claim has no corroboration; in fact, they never endeavor to corroborate it by bringing forth some one who has been harmed.

If we need a statute to suppress the truly harmful,

let it be so constructed as to state clearly and definitely what is "obscene" and "will corrupt and have a bad influence," and is, therefore, to be suppressed. With such a statute we should know whether we are transgressing or not. That law as it now stands is unconstitutional and dangerous for the reason it makes possible an invasion of the right of free speech and free press. It cannot only be applied to sexual science, but also to religious and social literature. Ignorant, intolerant, religious fanatics declare all liberal religious ideas "will corrupt" and "have a bad influence." The only reason they do not now undertake to suppress liberal literature, is that public opinion is too strongly in opposition. They have the law whereby to do so. The main reason why they succeed in applying that law to sexual science is that social opinion is not as broad and far advanced along that line of thought as it is in religious thought, and they are able to make the public believe that ignorance constitutes the basis of purity, and that they are the guardians of sexual purity and social welfare. They hold this as a lash to whip our legal machinery into line for them. Should a district attorney and judge stand out against them, they send forth the cry, "Supporters of immorality, remove them," and the deluded public upholds them in their cry. For these suppressers the word "obscenity" serves a very convenient function. They have suc-

ceeded in securing two interpretations of that word, the one commonly held by society, and one given to it by the judiciary, known as the "technical interpretation" or "within the meaning of the law." This judicial interpretation is for the purpose of suppressing literature averse to their ideas, yet which the public does not consider "obscene" and harmful. Not one person in a hundred, outside of the few suppressers, knows anything of the technical interpretation, and when the suppressers in their attacks send up the cry, "obscenity," the public naturally give the word "obscenity" its common interpretation, and if unacquainted with the treatise attacked, which is often the case, these suppressers are allowed to railroad a person off to prison through the most shameful and unjust procedure on merely a "technical interpretation" of "obscenity." Perhaps the public will become aware of what has taken place, and perhaps not; in most cases it does not, for the reason that the complained of literature is suppressed and there is no chance to learn its character. It is thus that free speech and free press are suppressed and ignorance of the laws of human creation and cultivation is enforced. The statute that makes this possible should be repealed. If it cannot be, let us consign it to eternal slumber in so far as it is applied to the suppression of literature on sexual science and human culture. This can be done by united

effort on the part of all those who have grown out and beyond the narrow mental range that prescribes limits to human research, that designates man a fallen, degraded puppet, that looks upon the human sources and processes of existence as not fit to be taken into his consciousness, or, if taken therein, will make him a beast of uncontrolled passion. The existence of such a union of grand, loving and free souls would constitute a positive power capable of resisting all negative attempts of suppression and restriction. Through the propaganda of such a union, social thought can be so broadened and advanced that the suppressers will be suppressed. We have made this digression from the subject at hand for the reason that not being permitted to give the information that we should like to give on sexual science, we deem that the space that would have been thus occupied could not be used to a next better purpose than in showing up the dangerous and pernicious law that is suppressing free speech and free press.

Our only advice for preventing loss of magnetism through the sexual natures is to secure and maintain complete control of them; allow no waste of your life force; continent association will accomplish this.

Other causes of a disordered nervous system and the consequent loss of magnetism are: Inherited abnormal conditions, use of stimulants, injury, shock, disease,

mental overwork, physical overwork, emotional excitement, long continued and intense mentation in one direction, chronic constipation, indigestion, improper clothing and uncleanness that causes disorders and diseases. It is obvious that nervous disorders caused by injury, shock and disease are cured by the cure of the disease or injury, and recuperation. Nervousness and loss of magnetism resulting from the use of stimulants are cured by avoiding such use and then allowing and assisting nature to recuperate. When overwork, mental or physical, is the cause, rest and recuperation are all that is needed, unless such overwork has been carried so far that there is a complete breaking down. If such is the case, nature needs conscious assistance. The mentality resulting from a thorough understanding of the facts given in this treatise will do much to assist nature in her work of recuperation. Chronic constipation and indigestion are the direct causes of more nervous disorders than all other causes save those due to misuses of the sexual natures. In other treatises we have given a careful and complete consideration of indigestion and constipation and have given dietetic and hygienic cures. That constipation is the common complaint of the larger part of the American people is not denied by any one who has been in a position to pay any attention to the matter. Few realize, however, the evil results of this condition.

Constipation is either due to an abnormal condition of the great colon and the entire intestinal tract, or due to food, habits and sedentary occupation. It makes no difference whether it is caused in one way or another; nevertheless the evil effects exist. The intestines, colon and rectum are the digestive, secreting and eliminating organs. Their power of absorption is wonderful. Their tissues inclose multitudes of blood vessels and nerves, the intestinal nerves being especially complex. These nerves preside over the glands, muscles and blood vessels which control the absorbents and secretions and peristaltic movements. Not alone do these nerves affect the functions of the intestines, but through their centers in the brain they have a direct influence on all other brain centers, and thus affect the entire organism. It is obvious that the retention of waste matter that should be thrown off must have an evil effect upon the intestinal veins and nerves. It becomes packed and lodged in the intestinal canal, and not only is it absorbed, thus poisoning the whole system, but such a constant pressure on the intestinal walls, which inclose the blood vessels and nerves, is sure to cause disorders. Especially does constipation influence the sexual natures. Any influence that causes nervous disorders affects the sexual functions. The sexual functions are also disturbed by constipation in other ways than directly through the nerves.

The male seminal gland lies between the bladder and the rectum, and it is squeezed and irritated if there is constantly a full rectum. This is one of the main causes of youthful self-abuse and involuntary loss of life force. There can be no well balanced sexual functions so long as there is constipation.

The number of women suffering from constipation is proportionately large. It can seldom be cured by drugs, although laxatives and purgatives may sometimes be necessary for immediate relief. Almost, if not all medicines are intestinal stimulants, and the victim of their use should keep in mind that stimulation begets reaction, and increased debility is as certain to result as that night follows day. Patients desire remedies that suit their convenience and inclination, and therefore endeavor to substitute the temporary relief, derived from debilitating drugs, for the absolute benefits secured by proper living, and measures which increase health and vigor.

It is with great pleasure that the Institute of Human Culture offers, for a small amount, dietetic and hygienic instructions that bring permanent relief from the bane of constipation. Such instructions in order to be effectual must be adapted to the constitution and condition of the subject; if such was not the case we should herein include them.

The diet we have given for the cure of constipation is a good one for those troubled with indigestion. We believe that indigestion is more often due to lack of proper physical exercise in the open air than to any other cause. Constant worry will cause indigestion; and there is no question but that mental exertion immediately after meals is another cause. When mental and nervous disorders are due to long continued mentations in one direction, there is little chance for medical cures.

The habitual condition of the mind must be broken, and the thought diverted into other channels. Changes of surroundings through travel are a very effectual means of diversion. Adopt any means that will arouse other faculties and allow no reversion of thought to the habitual line.

Inherited abnormal conditions are in all probability the hardest to overcome. When such conditions are discovered, the patient should be put into the hands of the new school of practitioners along these lines.

Loss of magnetism due to violent emotions is cut off by a constant disciplining that subdues the emotions. Self-control is the great factor employed in the conservation and cultivation of personal magnetism. The exercises that are now given are for the purpose of cultivating self-control.

EXERCISES.

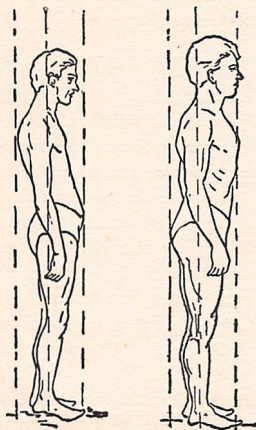
We believe that every form of life, from the lowest to the highest human being, is an expression of the mind of its form. Life is therefore an art. Were it not for our confidence in this fact, we should not be printing these lines of instruction. Mind is the creator and the created. Through the establishment of this fact we have the means to make life lovely and gracious. Picture in your mind the most beautiful, lovely, charming, sweet, healthful and intellectual man and woman that it is possible for you to imagine. Have you the picture? and do you want to know how to become such? or how to guide the present humanity into a humanity made up of such beings? Let us tell you how, through the art of culture or self-control. The rules and regulations we herein prescribe for the cultivation of personal magnetism constitute the greater part of the art of human culture. You are familiar with the arts of painting, of music, of dress, and with mechanical arts; you are now

familiarizing yourself with the art of human culture. You are aware of the unceasing and painstaking practice necessary to make one proficient in the art of painting or music; it takes no less of such practice to make your life an expression of art.

CHEST CULTURE.

We shall not, in this treatise, give a detailed delineation of the ills entailed upon so-called civilized people through improper respiration and respiratory inactivity. Those ills are so numerous as to astonish all who become cognizant of them. Nor shall we enumerate the benefits accruing from proper respiration and respiratory activity. We shall only say that without proper and sufficient respiration there can be no hopes of health and vigor, or of grace and beauty. It is needless to say that without health and vigor there can be no large amount of magnetism, nor can there be development and cultivation of faculties for utilizing magnetism. We have entitled this chapter Chest Culture instead of Lung Culture, for the reason that the lungs are not the only organs, muscles and structure concerned in respiration. The whole chest structure, outside and inside, including the diaphragm which separates the lungs from the stomach, liver and bowels, is a part of the respiratory system. It is obvious, therefore, that in order to secure proper

respiration or increased respiration, the whole chest must be cultivated. A little conscious observation of your muscular activities will suffice to convince you that



Cut No. 1.

I. A flat undeveloped, consumptive chest; denotes small vitality or magnetism.

II. A well developed chest; well rounded: denotes good vitality or magnetism.

the respiratory system is the great force-supplying system. Witness yourself when making any uncommon

muscular effort; note how you inhale all you can and hold your breath until you have completed the effort. There are two great organic functions, upon the continuous activity of which, life depends. Those functions are the respiratory and circulatory. The lungs must constantly inhale and exhale, and the heart must continually contract and relax, else this life becomes extinct. We believe it is now an established fact that the lungs not only supply the system with the necessary amount of oxygen, but also with magnetism or life force. We know that they assist in carrying off the organic waste. Let us see, then, what this means. It means, first, that respiration supplies the oxygen necessary to burn the supplied carbon and furnish organic heat and other forms of energy; it means, second, that respiration carries off the waste accruing from burned and wornout tissues; it means, thirdly, that respiration supplies magnetism or life force.

Through all history we read of the search for the fountain of perpetual life, youth and vigor. The discovery has at last been made, and where do you think it was found? Why, man has always been and always will be encompassed in it; and his ability to drink from that spring in sufficient draughts to entail perpetual life, youth and vigor, depends, first, upon his recognition of the spring, and second, upon his conscious efforts to

increase his capacity to drink and utilize. The spirit of the day pertaining to all matters of maintaining and restoring health is, to ward off and cure all diseases and ills through the possession and utilization of life force from the spring of life that engulfs us. In the acquirement of increased life force no function is of greater importance than that of respiration.

RESPIRATION.

Respiration is an act of inhaling and exhaling. Inhaling is an act of drawing air into the lungs. Exhaling is an act of forcing air from the lungs. Respiration should always be through the nostrils.

RESPIRATORY GYMNASTICS.

Rule 1.—Correct Position: Head up and chin in; chest expanded front and on sides; shoulders thrown back and down; neck well back. This is the correct position, whether standing, walking, sitting or riding. Have your clothes fitted to you while in this position. Practice maintaining this position until it becomes your established attitude. This may require your constant conscious attention for a long time, but never dismiss it from your conscious self-control until your unconscious mind takes it into its realm, and it thus becomes a part of your established self.

Rule 2.—Do not think for one moment that you can accomplish the desired end without maintaining this position.

Rule 3.—Do not allow the conventional driftwood thought of society to prevent your carrying out these instructions.

Reflection: What do you care if that lazy, good-for-nothing Tom Jones does say you are stiff-necked, or that you carry your head high? The world is full of just such Tom Joneses, who are simply nonentities.

Rule 4.—Exhale the air from your lungs until they are empty.

Reflection: The complete exhalation is preparatory to a full draft of fresh air. Never attempt to fill the lungs with fresh air until you have emptied them of all dead air.

Rule 5.—In the correct position, after having emptied the lungs, practice breathing by long continued smooth inspirations; draw in your abdomen, swell out the sides of your chest and protrude your sternum (breast bone).

Rule 6.—Exhale the inspired draught smoothly and steadily; allow no sudden starts or stops; keep the flow smooth and steady and of the same proportions.

Rule 7.—Practice breathing in obedience to the preceding rules until such breathing becomes an established habit.

Reflection: You may think that you will never be able to establish such a habit; however, let us inform you that you can. To the end that you may inform yourself now and then as to your progress and success, observe the following request:

Request: On commencing these respiratory practices make a record of the number of complete respirations per minute during your ordinary breathing; after you have commenced these practices make a similar record now and then, and keep on so doing until you have established the habit of proper breathing. You will find through these observations that at first the only change in your breathing will be during your conscious efforts or practices, but gradually your lungs and diaphragm will take on the new action; that is to say, your unconscious mind that controls your respiration will be gradually changed until finally your cultivated respiratory mind will become the established unconscious respiratory mind.

Rule 8.—Devote a certain length of time every morning and night to these practices. Fifty complete respirations for each period are the least number necessary; a hundred would be none too many. During these respirations while your chest is inflated rub briskly the chest from sternum backward with palms of the hands.

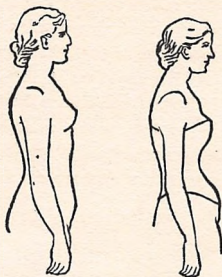
Rule 9.—Do not let your clothes constrict the chest.

Reflections: This advice is more applicable to ladies than gentlemen. Ladies will find that their corsets will not allow them to properly carry out our exercises, and if such is the case during the exercises, it must necessarily be the case when the respiration of these exercises becomes the habitual respiration. We shall devote no space to a sermon on tight lacing. We shall only say that it will have no place in the toilet of perfect womanhood. It detracts from beauty, health and power. It means suffering or death to the would-be mother. It means weak, sickly and deformed offspring. Whether it is man or woman, the clothing covering the trunk should be loose.

MUSCULAR AND RESPIRATORY EXERCISES COMBINED.

These combined exercises serve two purposes—the one to build up and strengthen the chest, the other to charge every muscle and organ of the body with magnetism. It is now an established fact that every muscular or nerve movement is an expression of magnetism. Magnetic power is thus consumed. The act of making a muscle rigid and expanded is a magnetic act. The

muscle in such a state is charged with magnetism. This fact has been established by reliable experiments. It forms the basis of the rules we have given for the purpose of magnetizing every portion of the body. In prac-



Cut No. 2.

1. A well developed chest unrestricted by clothing. The lady with this development will be blessed with health and beauty.

II. A poorly developed, flat chest, largely due to restriction by clothing. The lady in this condition will be blessed neither by health or beauty. It is a consumptive chest.

ticing the combined exercises there must be no deviation from the rules we have given to govern the single respiratory exercises.

Rule 10.—Stand in correct position, commence to inflate the lungs and at the same time slowly raise the arms straight out and up from the sides; continue inhal-

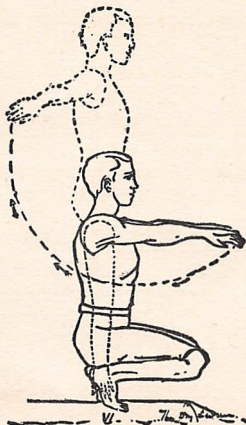
ing and raising the arms until, when you have completely inflated the lungs, the thumbs touch over your head. From this condition and position commence to gradually exhale and descend the arms. Practice this exercise for a period of five to fifteen minutes, four to eight times a day.

Rule 11.—Stand in correct position, extend your arms out in front of you, palms of hands up and on a plane horizontal with the shoulders; commence inhaling and moving the arms back until the elbows are as far back past the sides of your body as possible; exhale as you return them to the first position. Repeat this exercise ten times.

Rule 12.—Stand in correct position, commence inhaling and at the same time raising the arms from sides forward and upward until the palms meet in front of your forehead; when the lungs are fully inflated, hold your breath and swing your arms up, over, backward, downward past sides and up to former position in front of the forehead where a circle is completed by the swing; then exhale smoothly and repeat the exercise ten times.

Rule 13.—“The dry swim”—Stand in correct position, arms straight down at the sides; commence exhaling and lowering the trunk until the lungs are completely empty and you are sitting on your heels, your toes bearing the full weight, at the same time extending

the arms to a front horizontal position; then commence inhaling, slowly rise and throw the arms back as if swimming. Repeat this exercise ten times.

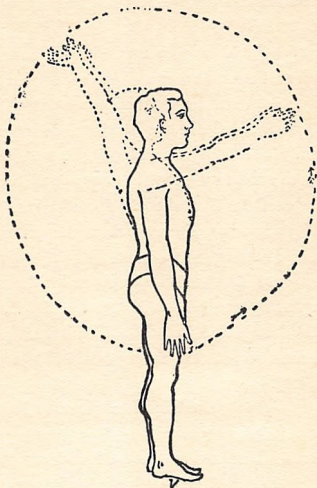


Cut No. 3.
The dry swim.

Rule 14.—Stand in correct position, extend arms to a horizontal straight out from the sides, and walk into a corner of your room; then breathe ten full breaths.

EXERCISES.

Reflection: If you cannot get fully into the corner at first, the ability to do so will come by practice.



Cut No. 4.

The figure represents the correct position, the dotted lines the movements of Rule 12.

Rule 15.—Stand in correct position, raise arms to a horizontal straight out from the sides; commence in-

haling and going over toward the side with one stiff knee until the tips of the fingers touch the floor; exhale as you come back. Reverse position, from side to side, and repeat ten times.

Rule 16.—Stand in correct position, commence to inhale and at the same time commence to tense the muscles of the arms and raise them to an extended front horizontal position; leave the hands to drop limp from the wrists. While doing this, change the weight of the body from the full foot onto the toes; in this position hold the breath and make rigid and extended the muscles of your arms, sides, neck, abdomen and legs. Repeat this ten times.

Reflection: This exercise is given for the purpose of packing away magnetism in the muscles thus subjected. The hands and feet should be left limp during these exercises so that the magnetism will not pass off from the body.

Rule 17.—Apply the exercises given in Rule 16 to every muscle of the body.

Rule 18.—Continue these practices for a period of nine months, and then judge for yourself as to whether it will pay to continue them longer.

Reflection: We prophesy that you will be a new being, and that no power could prevent you from continuing.

Rule 19.—As a person breathes, so he lives.

Rule 20.—To have breath is to have life. So you should carefully cultivate the lungs and chest.

NERVO-MUSCULAR CULTURE.

Few indeed are they who realize the universal need of nervo-muscular culture. There is no question in our mind that the absence of such culture is the direct cause of ninety-five per cent of all insanity. We might go further and truthfully say that the contraction of diseases is largely due to lack of nerve development and control. The possession of a strong and well developed nervous system under perfect control denotes a splendid magnetism which is accompanied by good health, and which wards off disease and disorders. This cultivation should begin at birth, be taken up in the kindergarten and continued throughout the entire school and college courses. With this brief introduction we will proceed to give our Nervo-Muscular Culture Exercises. These exercises consist of two classes as follows: The class for passive training to prevent magnetic leakage, and the class for active training for cultivation.

PREVENTION OF MAGNETIC LEAKAGE.

Magnetic leakage is manifested by the absence of self-control, nervous and muscular movement. The ex-

ercises, therefore, to prevent leakage consist of exercises of nervo-muscular control.

Rule 21.—Avoid drumming or tapping on a table, chair or any object or utensil with the fingers. This may seem a small and trifling matter, but it is not, for it denotes nervousness and a loss of magnetism, and through consciously avoiding it you cut off that loss and secure control of your nerves in one respect. You cannot hope to secure control of them in great matters until you have done so in small matters.

Rule 22.—Avoid drumming or tapping on the floor with the foot. This is a very common habit while reading, studying or thinking, often during conversation.

Rule 23.—Avoid swinging the foot while sitting or riding. This habit is very common, especially while reading, thinking or studying. This habit becomes so fixed with many students that they can scarcely study or think without the rythmical swing of the foot. It denotes nervousness and lack of self-control, and an immense amount of magnetism is thus consumed and leaked.

Rule 24.—Avoid any swaying of the head or body, either rythmically or otherwise.

Rule 25.—Avoid all muscular movements and con-

tortions of the face, lips or tongue during writing, drawing, filing, hammering, sawing, cutting with shears, etc. All such contortions denotes nervousness only a little less advanced than the St. Vitus Dance.

Rule 26.—Avoid all unconscious humming or whistling of tunes.

Rule 27.—Avoid all uncommon winking, twitching and tremor of the eyelids.

Rule 28.—Avoid being frightened by sudden noises, such as that caused by the slamming of a door, a gun shot or the screaming of a person.

Rule 29.—Avoid worry and anxiety. These two mental states are sources of tremendous leakage, and the fact is so generally known that "Don't Worry Clubs" are organized for the promotion of good health and happiness. Worry and anxiety have not one single redeeming feature, no matter what gives them origin. Worry and anxiety denote lack of self-control, lack of a truly philosophical view of life and all its conditions and relations, lack of self-reliance, lack of confidence and lack of patience. "Eternal vigilance is the price of liberty" from these two enslaving and deadening mentations. When they beset you, cut them out of your consciousness; if you cannot in any other way, go off by yourself and shout, "I am free! I am free!"

Rule 30.—Avoid anger, vindictiveness and hatred. The omnipotent and omnipresent law of the universe is love, and anger, vindictiveness and hatred are its negatives. Through Love, the Law, you came into possession of your personality and individuality; in short, through Love you exist—you are. Your existence is a positive expression of Love, the Law, the All; and those negatives, anger, vindictiveness and hatred are negatives of your existence, disintegrators and destroyers.

Rule 31.—Avoid all useless mentations.

Reflection: We shall explain this rule for fear it will be misinterpreted. It is not intended that ideals, imaginations and humorous entertaining and recreating mentality are to be designated as useless mentation. Such mentation has its proper domain in the thought life. In every day life there are thousands of matters coming to our consciousness for intelligent thought or consideration, and after a due amount, judgments or conclusions are formed, or if these matters consist of a statement of facts, they are taken up and mentally grasped or comprehended; in either case, when the judgment is formed, or there has been full consideration of the statement of facts, those matters should be dismissed from conscious thought; if they are not, there is useless, yes harmful, mentation. There are many who will allow matters of little or no importance to occupy the mind constantly.

They go over these matters time after time, and it has the same effect upon the mind that drinking the same water over time after time would have on the body. The mind must be refreshed with fresh draughts from the pure spring of truth.

Rule 32.—Avoid all fear, either of poverty, disease or death. Have no fear that calamity of any kind will come to you, be forced upon you or be self-imposed. "Cross no bridges until you have come to them," is an old maxim equally applicable to worry, fear and anxiety.

DEVELOPMENT AND CONTROL OF NERVES.

Perfect nerve control is manifested by the absence of the nervo-muscular activities enumerated in the preceding class to be avoided. Well developed nerves are manifested by a goodly amount of magnetism and the ability of self-control under exceedingly trying circumstances. It is the man of nerve that meets individual and national emergencies.

Rule 33.—Sit in correct position as given in rules for chest culture; face the window of your room; take a sheet of letter paper by the right hand lower corner between the thumb and the two first fingers of your right

hand; extend it at arm's length on a horizontal plane with your eyes; sight across the upper edge of the sheet and place that edge on an exact horizontal plane with the upper edge of the horizontal cross sash of the window; do not allow the edge of the paper to deviate a hair's breadth from that plane; hold it in this position for five minutes or until the arm becomes tired and the deviations constant.

Rule 34.—Practice the preceding rule until you can hold the edges of the paper on an exact horizontal plane with the sash for half an hour without a quiver or tremor. Keep up this practice until you can extend the length of time.

Rule 35.—Alternate the exercises of the preceding rules back and forth from right hand and arm to left hand and arm.

Rule 36.—Place several small shot on the flat surface of the same sheet of paper, between the same fingers; extend the arm on a horizontal plane with the face; hold it in this position without allowing the shot to roll off.

Rule 37.—Alternate the exercises of the preceding rule back and forth from right arm to left arm.

Rule 38.—Fill a goblet with water, stand or sit in

proper position, take the goblet of water between thumb and first two fingers of the right hand, extend it at full arm's length on a horizontal plane with the eyes, hold it there and sight across its surface; do not allow a single ripple or tremor of its surface.

Rule 39.—Practice the exercises given in preceding rule until you can hold the goblet as required for at least thirty minutes. Alternate the exercise back and forth from one arm to the other.

EYE GYMNASTICS.

In all forms of life no organ of sense gives such an expression of the magnetism, the intelligence and the life within, as the eye does. The connoisseur of human nature can give a complete delineation of character through a careful observation of a subject's eye. It does not, however, come within the scope of this treatise to consider the eye for other purposes than the prevention of magnetic leakage, the cultivation of the nerves, and as contributory to magnetic influencing. On other pages we have given the rules for the prevention of magnetic leakage through the eye and its lids. The rules we now give are for nerve culture and magnetic influencing.

Rule 40.—Stand before a mirror, make a small dot on its center, fix your eyes upon that dot, keep them there and commence moving your head in a widening circle which will necessitate a rolling of the eyes in order to keep them on the designated dot; enlarge the circle around which the head moves to the greatest size you can and still see the dot. Practice this exercise in periods of two or three minutes length for the first ten days or two weeks.

Reflection: This exercise strengthens the muscles of the eye for angular sight. Through the circular movement of your head and the centering of your eyes upon the dot, you sight the dot from every possible angle of the complete circle, by widening the circle you sight the dot from a widening angle. This exercise will also strengthen the muscles of the eyelids.

Rule 41.—For the next ten days keep up the same exercise, widening the circle to the greatest point possible and still sight the dot; gradually increase the speed of your head around the circle; move your head first one way around the circle, and then reverse it. Increase the length of this exercise to ten minutes or longer if there is no strain or aching.

Rule 42.—Stand in the center of one end of your room, designate a point on the center of the wall of the

other end, hold your head in the position to look straight ahead at that point, but shift the focus of your eyes to the upper right hand corner, then to the lower right hand corner, then to the lower left hand corner, then to the upper left hand corner and then back to the upper right hand corner, keep on going from one corner to another in the same order and as swiftly as possible, continue this exercise in periods of five minutes length for ten days.

Reflection—In the previous exercise with the mirror the movement of the head assisted the muscles of the eyes, in this exercise those muscles have no assistance and become strengthened by its continuance.

Rule 43.—Continue the exercises of the preceding rule, first going from the right hand upper corner to the right hand lower corner and thence on around, and then going from the right hand upper to the left hand upper and thence on around. Make the rounds as rapidly as possible. Keep up this exercise for the next ten days, increasing the length of time to fifteen minutes or longer if the eyes do not ache.

Rule 44.—Stand before your mirror, focus your eyes upon the pupil of your eye in the reflection, hold your focus without winking, open your eyes as wide as possible, look as piercingly as possible, continue this for three minutes, then take up one of the exercises given

in the preceding rules, practice these combined exercises for thirty days, increasing the length of time from five to ten minutes for the new exercise given in this rule.

Rule 45.—For the next three months practice the former exercises alternately, and add to them as follows: Designate a line across the end of your room, stand in the middle of the other end, focus your eyes on one end of the line, then smoothly sight along its whole length, not allowing the focus to dwell an instant upon any one point between the two ends.

Rule 46.—Keep up the previous exercises for the next three months and add to them as follows: Take your watch and stand it upon its edge, then move away to the greatest distance from which it is possible for you to distinguish the figures upon its face. Keep up this practice until you have doubled or trebled the distance of your sight of those figures.

Rule 47.—Keep up the preceding practices and add the following to them: Instead of looking into the reflection of your own eye, induce some friend to allow you to look into their eyes.

Rule 48.—Keep up these practices for the next three months.

Rule 49.—After practicing these exercises for the

prescribed time, you should be able to look anyone in the eye without a tremor or flush.

Rule 50.—Hold in your consciousness this mental statement: I am now based upon the solid rock of Truth and Life. I fear nothing; there are no limits to my possibilities and opportunities; I am a free being because I have complete control of myself; my intelligent thought is my guide, not the habits, customs and thoughts of others; I can look the world in its face from this basis.

ETIQUETTE AND ETHICS.

How many are there who realize the power of polite and attractive manners, upright and pure lives, cleanliness and healthfulness? Through your magnetism you wish to attract and influence. In no way can you express more effectually magnetic attracting power than through easy, polite and attractive manners. Such manners should be a spontaneous expression of your etiquette mentality. With such an established mentality your magnetic emanations will have the same effect as your manners. You will silently sooth and attract all who come within your field, and who knows the bounds of that field? Let us repeat again one of the fundamental principles of magnetic influencing, viz.: The brain is the conscious magnetic center; thought and consciousness are accompaniments of brain molecular vibrations; those vibrations are magnetic vibrations, and they radiate out over the nerves of the entire body, which is the outer unconscious portions of the brain; the magnetic

vibrations of the body originate in the brain, they are the established thought vibrations. They are unconscious thought. Let us apply this principle to etiquette and ethics. Your established etiquette and ethical mentation will be radiated to the magnetism of the entire body, and if the thoughts of that mentation are delightful and pure, your etiquette and ethics, both consciously expressed and magnetically emanated, will sooth and attract. If you are in a cleanly and healthful condition, your magnetism will be so refreshing and fragrant that people will desire your association, and your influence will be increased a thousand fold. All the world worships the lovely, refreshing, fragrant and pure maiden.

How can a man be attractive and influential if his body is soaked with liquor and tobacco, or so filthy that it sickens one to look at it or smell the fumes it originates. We often wonder how it is that any woman can endure the embraces of such a man. We want it understood that we do not promise to make any man who is steeped in tobacco, soaked with liquor, and his toilet uncared for, magnetically attractive and influential.

The attractive and influential person never wastes his magnetism and power through gossip. In his social life he is polite and pleasant; cheerful and humorous when occasion allows and demands it; sincere and intelligent when it is expected of him. He never seeks to

elevate himself by pushing his fellow man down; he keeps his business and his secrets and tribulations to himself, or at least limits them to a few near friends; he never exposes his full power; people never know the extent of his reserve stock of knowledge. A prophet is without fame at home, for the reason that those who have known him so long and are so familiar with him think that they know his full power.

MAN, A MAGNET, DESIRES THE ATTRACTING POWER.

We have already on other pages of this book given you what we consider the most advanced ideas on thought, judgment and will; we have shown the characteristic of the genius, and of the great personalities and individualities who have been in the past and who are to-day the leaders of human advancement. Some may say to us that these people inherited their characteristics and qualifications. To this we reply: They have inherited tendencies, both in physical and mental constitution, but they have given to the world that which the world had never known; therefore they could not have inherited it. If their wonderful powers which came through their intellects, their thoughts, judgments and wills, came to them with less conscious effort on their own part than they do to most of us, that fact should not in the least convince us that our powers are limited;

on the contrary, their exhibition of such powers through the same faculties that all of us possess, should constitute an example of what powers we can attain through conscious effort, prompted by our desires. The trouble with most of us is that we desire too little, or desire so weakly that conscious effort is not aroused. The cause of this lies in our judgments and wills. Our judgments accept a blind and negative fatalism prescribed by the world's old ignorant thought. That fatalism consists in beliefs of man's limitations and that he is a mere automaton controlled and run by forces over which he has no control; in short, that he is a "jumping jack," jumping when his string is pulled and standing still when it is not. It is self-evident that with judgments controlled by such fatalism, our wills never issue the motive impulse that would bring the realization of our ideals or desires. It is thus that the race of weaklings are controlled by negatives. The aim of this treatise is to reverse all this. We wish to show that man is not a mere "jumping jack" or a weakling, but a positive, conscious and intelligent center, a magnet whose drawing power is expressed by his desires. And what are his desires? No more than the realization of his ideals. We have already shown that genius consists, first, in the formation of ideals undreamed of by the common mass, and, second, in the realization of those ideals. Genius knows

not of limitations; its constant desire is to go into itself, and in silence interpret the whisperings of the infinite, the storehouse of all ideals of truth, love and bliss. It then reveals its interpretation in art and in life, and the enraptured world Deitizes and worships.

Man is a powerful magnet possessed of consciousness; that is, he knows of his own existence and of his desires. The steel magnet has desires, but it is not conscious of them, therefore it can only attract to itself that which, through chance or the conscious effort of other beings, is brought to it or inside of its limited field. Not so with conscious man; he can, through his judgments, recognize the right of his desires and the possibility to realize their satisfaction; he can, through his will, issue motive impulses that will bring to him that which constitutes satisfaction to his desires. His magnetic field has only the limits of the universe. To him time and space are not, for he neither has to wait, nor is the field of his drawing power limited. He sends out the demands prompted by his desires, and behold they are promptly supplied. He has at last learned that there is an abundant supply to every demand he can possibly make. Man's desires are as infinite as the universe of supplies. His magnetic attraction is unflagging, is continuous; the moment that attraction brings the realization of one ideal, it has another ideal to attract and bring

to realization. This is the process of real human life, truly successful human life. We say again, if you wish to become a powerful magnet, dismiss from your mind all ideas of limitations. Rely upon the fact previously stated, viz.: that man is a center of force in a universe of like force, and that in order to become powerful, he has only to know the law that enables him to draw unlimitedly from the universe of force. This force is thought force, therefore thought is the great power. Through consciously recognizing these facts, you will become aware that you have unlimited power, put perfect reliance in your ideals and the desires of their realization. The opposite of this has long since become the controlling power in your conscious and intelligent mind; therefore you have a mighty task on hand; whether you accomplish the task or not depends upon your unflagging effort. When you shall have thrown off all self-prescribed limitation and have put perfect reliance in the realization of your desired ideals, and consciously recognize that all power is within you, you will have banished fear, poverty and sickness; you will have come into possession of an amount of personal magnetism undreamed of before. Our message to man is: Oh, man, if you want happiness, love, beauty, opulence, power, perfection, truth, knowledge, health and life, you have only to help yourself to them. They are your de-

sired ideals, help yourself to them, for they are yours without robbing any one. You are the magnet, they are things you attract; that attraction is known to you as desire. It may take years of conscious effort to get into this new way of thinking and living, but think of the priceless gifts you will have secured. "Ask and it shall be given unto you; seek and ye shall find," and when you have once found, what calm reliance in your power will have come unto you.

We all recall those heydays of youth when we were inspired with a feeling that in some way we were going to achieve a greatness unknown to the world before. We did not know how we came by that feeling, or in what manner we were going to achieve, nor did we care; it was sufficient to us that we had the feeling. But, alas! the world's prescribed fatalism soon killed it off. We are told we must not lay claim to this or that; that we must not desire this or that, until about the only this or that left for us to desire is existence. and we are told that we must not desire that too strongly, for it may be taken away from us any day. In those youthful days the Great Source of all tries to thrust upon us life, power and greatness, and the world says, "No, have none of it." Many of those who have given to the world new revelations were first killed for so doing, and afterwards Deitized and worshipped.

**MAGNETIC INFLUENCE THROUGH SUGGESTION
AND HYPNOTISM.**

That magnificent genius, Goethe, says: "Millions are busy the race of mankind propagating, but in the minds of a few only it lives." This is equivalent to saying that the thoughts of a few are the thoughts of the race; and as the race thinks, it acts and lives, therefore the lives of the great mass of humanity are little more than imitations of the few great magnetic personalities and individuals. The question naturally arises: Is this fact due to an unconscious desire to imitate, or is it due to the ability of the magnetic few to influence? We believe it is due to both the desire to imitate and the ability and desire to influence. The great flexible and plastic mass is observed by the magnetic few. They see what an immense unguided power the mass constitutes and they, the magnetic few, immediately proceed to designate the lines of action for that power. What is the *modus operandi* of the guidance and control of that power? What is the procedure of magnetic influence? Suggestion! That one word reveals the whole secret. The art of suggestion is the art of influence.

The term suggestion covers a wide range; broadly speaking, the entertainment of a desire which is within constitutes a suggestion to the without; a suggestion that the desire be gratified. The suggestion, or thought state, is conveyed or traverses as a vibrating agent. Suggestions are made through the mind, voice, eye, touch or muscular movement, or by any one or more, or all together. Do you ask how influence through those organs can be termed magnetic influence? Our answer is, the whole procedure of those organs is magnetic. Let us take for illustration the procedure of the mind and voice. Suppose the statement or thought in the mind is, "Come to me!" This statement is held in the mind or stated differently, is a thought concentration, a magnetic center; it sends off impulses or vibrations; these impulses traverse space until finally they vibrate and control the magnetism of another brain, and the mental statement, "Come to me," arises into consciousness. This is the mind or telepathic form of magnetic suggestion. Now let us take the second form. Suppose the thought statement, "Come to me," is to be sent to another's brain by voice. The will issues the magnetic impulse that controls the vocal organs; these organs move and issue the magnetic impulse that will traverse space, to be taken up by the ear of the other person and from thence conveyed to his brain where the thought statement, "Come

to me," is again in consciousness, and the suggestion is given. So you see all the suggestions and influences are, properly speaking, magnetic. We have already enumerated the sources through which magnetism is leaked and wasted; we have also given the information that makes the cultivation and acquirement of magnetism possible, and it is the purpose of this chapter to designate how it should be used in order to secure the greatest power and success. With this end in view, we have just shown that the influencing power's agent is suggestion made through any one or more or all the different faculties; in short, all the faculties that make thought expression and communication possible. You may have stopped all leakage and waste of your magnetism; you may also be able to possess yourself of a large amount and know that the way to use it is by suggestion expressed through the different faculties, yet you may be powerless, unable to influence in any other way than by sheer muscular exertion, and such influence is not held to be magnetic influence. Your faculties must be trained. Your mind must be trained to think intelligently; if not, you will have no suggestion to make. If your thought is the race thought, you cannot suggest or influence, for the race is living that thought already. The musician who plays in no way superior to thousands of others, is common, is unmagnetic, and has no great

influence. So it is in the whole realm of human activity and achievement. A Christ, a Michael Angelo, a Shakespeare, magnetizes humanity for, seemingly, all time. The mind and the faculties to express it must be made talented. The magnetic speaker must first be possessed of a well stored mind of intelligent ideas; he must have trained his vocal organs so as to effectually express those ideas, and if he wishes the aid of muscular gesture he must have made himself proficient through training. It is true some of these qualifications come very easily or naturally, we commonly say, but nevertheless conscious guidance through training will add to their force.

Before closing this chapter, we wish to give some further consideration to suggestion and hypnotism. Briefly stated, then, suggested thought does not proceed from an individual's own brain, but from the brain of another. Grasp this fact; every mental statement, whether it is suggested or self-originated, is a mental concentration. If you are absorbed in the concentrated mental statement, "I love you," all other mental statements are non-existent to you; it is said you are in a state of abstraction, but we should say you are in a state of abstraction and concentration. This abstraction makes the concentration possible. A complete state of abstraction is the state wherein there is no conscious thought or mental statement. The state of sleep is the

best example of complete abstraction. The hypnotic state is a state of partial abstraction similar to, if not sleep. The effects of suggestion are the most pronounced or exaggerated during the hypnotic abstraction, for the reason that all interfering mentality is asleep. While on the other hand, the effects of suggestion are the least during vigorous mental activity. In order to arrive at a fair understanding of suggestion and hypnotism the mental constitution must be analyzed.

A division of mentality into conscious and subconscious states is supported by many observed facts. In our dreams, visions of instances, associations and surroundings of the past arise, and which we have not called up into consciousness for years, or perhaps never since their occurrence. The occasion often arises for us to recall something that has occupied our conscious attention in the past, and we endeavor to do so, but fail for the time being; later on, when our consciousness is occupied with something entirely foreign to the memory we have endeavored to arouse, that memory will flash into our consciousness. Where did it come from? Why at this time and not when we were endeavoring to recall it? R. Meade Bache says in a criticism on Max Dessoir's belief in a dual mind: "No one will at this late day, it is to be presumed, dispute the existence in the same individual of subconsciousness contra distinguished

from the super-consciousness; super-consciousness being that which is more familiarly known as self-consciousness, as that latent consciousness of which we are not at all conscious, and which yet receives impressions which may or may not arise soon, late, or at all into the sphere of self-consciousness; an impress which cannot be summoned into self-consciousness by an effort of the will for the obvious reason that the memory has yet taken no cognizance of them." He then gives his theory of this subconscious function as follows: "That this subconscious function of the brain is simply a phenomenon dependent upon cell-storage of the brain, the product of which may or may not ever reach self-consciousness, is proved by the many circumstances and attested by our memory of collected facts concerned in our waking and dream life." From this we are enabled to obtain a very good idea of the subconscious mental organism. Bache says that this mental organism is the mere tablet upon which impressions are made, thought of which not even the individual himself becomes aware that he is the possessor until it is presented to him as a free gift. This proceeds during sleep as well as during waking, sometimes anticipating, coincidently with waking, the routine subject of thought for the day. It sometimes in sleep, as well as in waking moments, comes in with the startling effect of a revelation.

There are numerous well authenticated cases of persons leading independent thought lives. They would first lead one thought life for a period and then another, not being in either one conscious of the other. There have been those who have lived seven independent thought lives. One thought life passing into subconsciousness to remain dormant for years, and then through unconscious cerebration rise into conscious cerebration to hold sway while the conscious cerebration or thought life that had held sway passes into subconsciousness.

Many times the subconscious mentality reaches so near a point of conscious mentality that the conscious life is effected. We are not able to observe these unconscious workings; therefore, all we can say of them is that they must be in order, and that that order is in harmony with our existence. Such workings must be the result of energy and organism; this is attested by the fact that they arise into conscious mentality, or perhaps it should be said that we are able to get ourselves into a condition wherein we become conscious of them. They seem to be of more delicate nature. It may be that they are the workings of constituent molecules of the cells on which conscious mentality depends. The hypnotic condition is nothing more than an intense degree of abstraction where the common conscious mentality becomes the unconscious, and the whole attention can be

concentrated in a dominant idea so that it has more power for the will to control the direction of thoughts, and allowing no attention to antagonizing and detracting ideas which always tend to reduce its influence. Through this fact the wonderful speeches made by mediums, clairvoyants and hypnotized persons are accounted for. Hypnotic subjects may carry out in the normal condition the suggestion made while hypnotized, but they are not conscious that they are so doing.

The unconscious mental organism is beyond all question of a very delicate make-up, and when we obey its promptings we simply say we had a slight feeling that we should do so and so, or that we felt that such and such was the case. All telepathic phenomena seems to depend upon this delicate organism, as also the sustaining functions of the body.

All functions, either voluntary or involuntary, are operated by centers to which they are connected by nerves, and these brain centers are in their turn all connected with each other. Beyond doubt we have more or less thought of those acts that are performed unconsciously which are termed the result of unconscious cerebration; that is, the result of mentality that we are not conscious of. The performance of these acts takes place before there is consciousness of their stimuli. We dodge from under the falling timber because we cannot help

it. Conscious caution would have been too slow. This unconscious cerebration, under which phenomena we believe all reflex action comes, is an unconscious mentality to which memory is directly allied, for a memory will cause an act which takes place through unconscious cerebration. Alexander says that the medulla oblongata, the base of the brain, is the organ of reflex action, and that the whole brain above it, in the lower animals, can be removed without causing death; and let it be added, on the removal of the medulla oblongata, death must follow, because it controls the vital functions. Consciousness, however, disappears with the removal of the upper brain. An external stimulus of one of the senses well set up a nerve vibration that will end in the medulla oblongata, where it will cause a vibration that would cause a conscious sensation were the seat of consciousness not removed, but which is not so known with that part of the brain gone. We believe that what is known as instinct is no more and no less than unconscious mentality.

All reflex action seems to be directly allied to memory and pre-established habit. A memory may cause an action without first rising into consciousness. This is evidenced in thousands of actions in every day life; we say we do so and so because it has become a second nature, that is, because we have an established uncon-

scious mentality that enables us to do so. The hypnotized subject has his consciousness put to rest and the suggestion takes its place. The suggestion is the direct stimulus of action which takes place without consciousness.

The spiritualist medium trance is first of all self-induced hypnosis, or a condition wherein the consciousness is put to rest, so that the spirit control may control; in short, it is an induced passive condition, or passivity of consciousness, so that promptings from the subconscious realm, and which are received from outside influences, may control the acts. This is also the condition of the clairvoyant, who is probably aided by an exceptionally sensitive mental organism. The ability of a medium must also depend upon the sensitiveness of the organism. This is also applicable to the mind reader. He must first have a sensitive mental organism, and second, he must be able to induce an extreme passiveness of self-consciousness.

This modern analysis of the brain, or the new psychology as it is termed, is reversing many of the world's old and cherished beliefs. It is, first of all, establishing the recognition of the creative power of thought, and following in the train of this fact comes the arts to utilize that creative power. To-day there are well established schools teaching the arts to apply the creative power of

thought. We have the "Christian Scientists," the "Mental Scientists," the "School of Suggestive Therapeutics," the "School of Nervo-Magnetic Healing," the "School of Magnetic Healing" and perhaps others. Their teachings and practices may seem to differ, but they are all based upon the recognition of the creative power of thought. The magnetism utilized by the magnetic healer is the same power used by the mental scientist; the suggestive healer utilizes the same power and means that the mental scientist does, only in a different way. These healers are all positives dealing with negatives. They base their beliefs and practices upon the fundamental law of all organization, which is, that the positive controls the negative. That law is beautifully exhibited in crystallization. There are numerous forms of crystals, and if you wish to start the growth of any one of those forms, drop into an appropriate solution either a whole crystal or a fragment of the form desired and immediately the solution will crystallize into like crystals. The whole crystal, or its fragments, acts as a positive suggestion on the solution. We believe that the objective difference between positive and negative is a difference in crystallization in which the higher form of crystallization is always positive to the lower. Let us liken the subconscious mind, which controls our lives, to an established solution of crystals; all suggestions in more positive form, on being dropped

into it, cause it to take the more positive established form. This is an unconscious procedure that must take place in obedience to law. Now then, it makes no difference from whence comes the positive form, the procedure is the same. The positive form may come through the conscious mind, by suggestion or otherwise, or it may come through suggestion made directly to the subconscious mind. If you will substitute forms of vibration for the crystal forms, you will undoubtedly have a very accurate idea of mental and magnetic procedure. It is now an established fact that the forms of the subconscious mind of one person are changed by more positive forms of another's subconscious mind, which is unconsciously or consciously radiating or emanating. This evidences the fact that influence and control of others can be secured when they are not conscious of the fact.

We have now given you a good idea of the fundamental principles of suggestion and hypnotism; we have also given you a good idea of the art of applying them to practice. It remains largely with you as to whether you will succeed in doing so or not. We shall close these instructions, however, with absolute confidence that if you have read this treatise you are benefited, whether you are conscious of the fact or not. We have changed the crystal forms of your mind on some planes, without the aid of your conscious willing.

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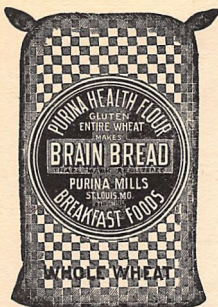
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