Universal Magnetism

AND

PRIVATE LESSONS

IN THE

MAGNETIC CONTROL OF OTHERS

1796
4007

By EDMUND SHAFTESBURY

BEING THE SEVENTH EDITION OF
ADVANCED MAGNETISM

"Magnetism is the power to influence or control mind or matter."

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DEDICATION

TO the fathers of his boyhood, the mind of his throbbing heart, the science of his life, he owes more than words or deeds; and, therefore, this meagre dedication is but the surface gleam resting upon the ocean of gratitude that flows beneath.

SHAFTESBURY.



"CHISEL in hand stood a sculptor boy
With his marble block before him;
And his face lit up with a smile of joy,
As an angel dream passed o'er him.
He carved that dream on the yielding stone
With many a sharp incision;
In heaven's own light the sculptor shone—
He had caught that angel vision.

"Sculptors of life are WE, as we stand,
With our lives uncarved before us;
Waiting the hour when at God's command,
Our life dream passes o'er us.
Let us carve it then on the yielding stone,
With many a sharp incision;
Its heavenly beauty shall be our own—
Our lives, that angel vision."

"I AM TAKING A LEAP IN THE DARK"

"SLOWLY, secretly, unnoticed, the fire of magnetism is started in the human breast. It comes before we are aware; it dwells there as an unknown presence, for a long time, and is often discovered by others who feel its influence, ere we ourselves dream of its existence. It is a substantial thing, as real as life itself, full of power, and replete with possibilities of good or evil. Used as a means of furthering our ambitious hopes and advancing ourselves in life by every fair advantage over our fellow-beings it is, perhaps, free from condemnation; but woe to any person who seeks to use it as an agent of evil, or for the robbery of property, heart or virtue."



'SOME feet there be, which walk life's track unwounded,
Which find but pleasant ways;
Some hearts there be, to which this life is only
A round of happy days."

OPENING WORDS

THIS volume is the accumulation of editions that have preceded, to which new matter has been added to such an extent that more than eighty per cent. of the contents is now published for the first time; or, in other words, less than twenty per cent. of this work is reproduced from previous editions. Such retaining is necessary, not only to save valuable matter, but also to have a complete treatise in one volume.

Magnetism is the most valuable of all studies. In itself it is the power to influence or control mind and matter. Such control exists everywhere; as between matter and matter we see it in the law of gravity, the law of cohesion, the holding of the mariner's needle to the north, and the drawing of one substance to another; as between mind and matter, it controls all the physical functions of the body, including health and action; as between mind and mind, we know there is a channel of communication through which influences are sent by powers not answerable to the ordinary senses. Every human being possesses some control over others, or some means of controlling others, although they may be unknown and unused.

Magnetism and hypnotism are opposite ideas and opposite terms; yet most persons believe that the person who is magnetized is hypnotized. This is a serious mistake. To magnetize is to make more awake, to attract, charm, enliven and vitalize; to hypnotize is to make dull, sleepy, repugnant, weak, cataleptic and dead as far as the natural functions are concerned. One is always grand and noble; the other is always mean and contemptible. A person who is magnetized is made better for it; one who is mesmerized is made worse for it.

The young woman who recently hypnotized herself to get rid of certain misfortunes that haunted her, went crazy; the doctors said that, had she developed her magnetism, she would have expelled the first condition and avoided the last. All persons may hypnotize themselves; all persons may magnetize themselves. To hypnotize, it is necessary that all magnetism shall be driven out of the body; to magnetize, renders it impossible to hyp-

notize. This distinction must be well understood, and should be kept constantly in mind during the study of this volume. You cannot be thin and fat at the same time. You may pass from one condition to the other, but not readily.

A magnetic person may control the hypnotic only so long as the latter lacks magnetism. The former makes an effort to drive out what little vitality of this kind the latter may possess; but the sure way of thwarting all such efforts is by the study, culture and accumulation of magnetism. By such means, the hypnotic rescues himself from the contact of another. Fright, fear, superstition, mental weakness, hysteria and insanity are all overcome and forever expelled by the acquisition of magnetism.

On the other hand, let a person study and practice to become an hypnotic, and he will find his mind gradually giving way, illusions will come across it, fancies will disturb his sleeping and waking hours, figures of outlined forms will flit in his path, sounds will disturb him, and little surprises will startle him. As one woman said, who thought she would like to become a clairvoyant through the process of hypnotism, "Then began my wretchedness." The cure of such a condition is through magnetism. The cure of darkness is light.

Despite the dangers of hypnotism, we present the most complete system of acquiring it that has ever been published; and, if the personal assurances of those who have paid hundreds of dollars to other instructors can be believed, the lessons given in this volume are better, more scientific, more thorough, and more effective than any that can be obtained from teachers of the highest rank. We present herein fully ten times the scope and space of any department of previous editions that has been devoted to this one study.

The object is two-fold. First, there should be nothing lacking in a work of this kind and purport. Second, the reason, theory and process of mesmerizing should be understood by all classes, especially by those who are liable to be easily influenced or led astray. There are grades of mesmeric control, from the well known "lapse" of thought to the cataleptic sleep. Magnetism benefits the user and the person influenced. Mesmerism degrades the latter, and is chiefly a plaything for the former. Whether you decide to acquire the art of hypnotizing or not, you should never be hypnotized.

REALM ONE

"TELL me what is that far away—
Where hangs the mist-cloud sullen and gray?
Rising and rolling through clouds of spray,
Tell me, what is it, pray?

Universal Magnetism,

THE POWER THAT BINDS

MATTER UNDER THE INFLUENCE OF MATTER, MATTER TO MIND, MIND TO MIND, AND SOUL TO SOUL.

"GOLD roses, climbing, clasp a casement round,
Down on the gray stone still their sweet heads laying;
Below there stands a pale nymph, ivy-crowned,
A strange air playing:—
'Fain would I wander in the sun-stained gloom
With thee; might this charmed hour forsake us never;
Might but my steps, retraced, this quiet room
Re-enter ever!'
Still sob the viol-strings their slow refrain;
Her eyes uplifted, through a tear-film glisten,—
'In years far hence I'll come to thee again,
And thou wilt listen.
Ah, then my spells shall compass thee around,
With wild airs whispering, and fair lost faces;
And thou shalt hearken to my viol's sound
In shady places.'"

LIFE

"LIFE! I know not what thou art,
But know that thou and I must part;
And when or how or where we met,
I own to me's a secret yet.
To the vast ocean of empyreal flame,
From whence thy essence came,
Dost thou thy flight pursue, when freed
From matter's base encumbering weed?
Or dost thou, hid from sight,
Wait like some spell-bound knight,
Through blank oblivion's years the appointed hour,
To break thy trance and reassume thy power?
Yet canst thou without thought or feeling be?
O say what art thou, when no more thou'rt thee?
Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not good-night, but in some brighter clime
Bid me good-morning."

Universal Magnetism

"THE woodland silence one time stirred,
By the soft pathos of some passing bird,
Is not the same it was before.
The spot where once, unseen, a flower
Has held its fragile chalice to the shower,
Is different forevermore.
Unheard, unseen,
A spell has been!"

UNDER THE CLOUDS a lad lies dreaming. Beneath the branches of a wide-spreading apple tree, on the browned and worn sod, he rests in open sleep, his mind locked in study, while overhead he views the idle vapors as they float dreamily by. The verdure above bends down to give shade and cooling protection to the verdure beneath, so that he catches glimpses of the sky only through spaces made by the yielding boughs.

He wonders at many things. The trees, the shrubs, the plants, the flowers all nod obeisance to the sun and its flooding

light. They lift themselves up continually. The rock clings close to the ground. The volume of air outspreads itself around the globe, yet has so much weight that to lift one inch of it from the earth even so slightly, would require pounds of force. On the bosom of this air, the clouds glide like boats in the heart of the sea. They do not attain the top, nor reach the bottom, until they condense and become heavier than their buoyant master. At times they reach dizzy heights; then again they crawl along the crests of hills; or, in sheer weariness, they approach the ground. Yet in all their wanderings they are chained to this planet by a single law.

The apple tree is strong and mighty. Its roots are giants. They have gone down many feet in search of perpetual moisture. They have spread in all directions, seeking food from the rich stores in the soil. Their commerce is borne on the bosom of climbing streams, even tending to the top, outward and upward to the light of day as it is poured forth from the sun. This central fire and force seeks all life; and, to answer its call, matter itself is carried up out of the solid earth along with the living tendencies that subdue it. Thus inert material rises from its bed of clay and is kissed by the god that molds it into being.

Hanging aloft on the freely swinging branches of the apple-tree, the fruit is glowing in newly painted colors, bright from the freshest touch of nature. Drop by drop, particle by particle, the juices and the substance have been drawn out of the ground, from depths profound, up through the trunk and branches to the stem on which the golden apple hangs. The dreamer beneath watches it swaying in the breeze; sees it hesitate for a moment; and notes its quick flight to the earth. It came, not by some force that hurled it down, but by an attraction that drew it.

What that influence was, that could return matter to the material fund from which another power had taken it, seemed too subtle a problem for human intelligence to solve; and, though centuries have elapsed since the dreamer first caught the spirit of its meaning, it still remains unsolved. To ascribe a misunderstood process to supernatural control is always the height of error. No thinking person who respects his own intellect will fall back upon the occult excuse for an explanation of what he cannot comprehend. If this is to be the goal of investigation, the child will never become a man.

The masses that court superstition pass by the greatest mystery of the universe. Why does an object fall to the ground? What holds the planets fast within the influence of the sun? If you answer one, you cannot answer both. It will not do to say it is the attraction of gravity; for the heavier a thing is the less it falls. If the object were as great as the earth, the earth would rise up to meet the object, and to that extent lessen its fall. The giant orbs that sail in majesty through the still skies of night, cannot get away if they would. A rope of influence binds each to its place, beyond which there is no wandering. To our humble minds it would seem as though some actual chain must be employed, else why could not the planet fly away at will?

Holding myriad tons of matter in easy sway, checking their advance by consummate skill, and never releasing its momentary interest over little things, some influence as powerful as the universe itself pervades all existence from the least to the greatest, and there is no analysis of science that can solve the mystery; so it goes unchallenged. Turn whichever way you will, this influence is always at hand. It is found in the microscopic sea, in the teeming ocean of visible life, and in the vast ether of the sky.

401

Magnetism is universal.

This is the 401st Ralston Principle. Much of the mystery of existence may be accounted for when we come to recognize the fact the forces of nature obey the great law of magnetism; although man is powerless to explain the reason or the origin of this law. It is not necessary to shut ourselves up in a narrow world of belief, and grope outward in the dark, wondering what this mystery is. God works through recognized forces, fixed in their laws and natural in their results. Superstition is merely the inability to account for causes.

Life is more easily solved if we can come to understand that there is a force called magnetism which holds all existence together and impels all growth and all change. A body flying through space would go on in a straight line until it collided with another, and it would never cease going if no other were in its way, were it not for some magnetic influence that called it back. This

earth is as free as any such object; it starts every year to go off into space and gets a few millions of miles farther away from the sun in June than in December; but if it were not drawn back, it would soon become an iceberg wandering in a void and bearing on its bosom nearly two billions of entombed humanity who had frozen to death.

It is wise and merciful that this earth is held to her course, and is brought back when she begins to wander off. What holds her in place? A cable over ninety millions of miles in length might fasten her securely to the sun; and, swinging at its end, she might whirl through space in joyous security; but the sun has other children to control; the many cables might become tangled; the weight might be intolerable; the end in the planet might be difficult to fasten against man's attempt to cut it loose, and the heat of the sun would surely melt the other end; so a long distance magnetism is employed to hold the earth in place.

What this magnetism is that throws out a far-reaching control so many millions of miles in space, and keeps all the planets in their proper realms, cannot be known or explained. It is best to call it an influence. It is not a substance. It is not an ether. It has all the power of a cable, or a rope as many miles in diameter as you choose to imagine, but it is neither. All stars that shine in the sky are supposed to be the central orbs of systems like our own, each holding their subjects in sway by the same law of magnetism; and it is a wise provision that these systems are far apart from each other, for they would draw one another out of shape if they could.

The centrifugal force of the planet is said to keep it in motion and ever tending to fly from the sun, while magnetism holds it in check, or calls it back. This may account for the fact that the orbs in this solar system are kept regularly in their places, and move with the precision of clockwork. But it is either true that the magnetism of one solar system is limited to its own realm, or that it extends into space beyond its own realm. In the latter case, no matter how feeble it might be, some influence would travel to other systems; and, as time is nothing, such influence would eventually bring the whole heavens together. Such is possibly the destiny of the universe, or one of its changes; though the same laws that now prevent conflict in our system might protect the orbs in the more general melée.

From the larger influences of magnetism, you may come down to any lesser use and still find this force at work managing things. Rays of sunlight are undoubtedly atoms impelled forth by the sun; and they might travel on forever and be lost in space, but for the influence of their own magnetism which causes them to unite and join the nearest orb in making up its bulk; or else they might go back to the sun, and no planets be built. The earth and its sister orbs are all thus taken from the sun; and scientists have shown that the latter is losing some of its light and size, as you may ascertain by reading any extensive work upon the subject of the sun. From the greatest to the smallest, and through all matter from an atom to a world, magnetism is universal. It is the executive power of creation and of creative progress.

402

All matter is endowed with magnetism.

This is the 402d Ralston Principle. We may judge of the whole universe by what we are able to ascertain in and on our little globe. As it is well proved that the earth is made out of the sun, the material of one must be the same as the material of the other. Even the rays of light are infinite mineral atoms of sun-matter, out of which molecules are made. Time, which is nothing, is alone necessary to the construction of all objects, from particles of dust to great planets out of a single structure, the indivisible atom.

Let this atom hold in itself the power of attraction, and we see at once the solution of all questions relating to magnetism. By a certain class of affinities, molecules, which are the basis of the chemical elements, are built out of atoms, each and all alike. It is not what a thing is, but how it is put together, that determines its size, shape, weight and strength. Chemists tell us there are about seventy elements from which all matter is made, whether liquid, gaseous, or solid. These elements are changing in number, as discovery reveals their identity with others, or separation from old affiliations. We will assume there are seventy. They account for all the material world, with its contents, animate and inanimate; and for all the orbs in the solar system, as well as for the sun itself.

These elements are arrangements of molecules, and what they are depends upon the construction of their molecules. The latter need be nothing more than fixed arrangements of atoms. Single atoms flying loose are light. This is elementary, and is the beginning of all matter. Let atoms come together as twos, or in pairs, and the result would be the lightest gas known. Magnetism is eternally tending to bring atoms together. The impulse of fire is tending to separate them, and thus in the dark night a fire produces light. The greater impulse of the sun drives them forth separated, but light soon changes to gas of some kind. One kind of atom, one shape, is all that is needed. Arrangement in pairs, and in fixed conditions, will produce gases, liquids and solids; first by forming molecules; next by the affinity of fixed classes of molecules for each other.

Magnetism expresses itself in every act of material construction. As soon as the atoms are sufficiently released from the impulse of the sun's force, they obey their own laws of affinity, and come together under some guiding intelligence in fixed conditions. The same thought that tells the seed of the flower to send down roots, and its root fibres to draw certain sustenances in particles for the soil, is able to make classes into which atoms may arrrange themselves. Thus there are but two necessary forces behind all creation, mind and magnetism; and of these the single, indivisible atom is the agent and instrument.

That force which calls the atoms out of their onward rush from the impelling energy of the sun and draws them together, is atomic magnetism. That which holds them in combinations for the construction of chemical elements, is molecular magnetism. Scientists call it molecular attraction, which is the same thing. That which causes a mass of matter to hold together is cohesion; and this is also magnetism. That which draws one mass toward another is gravity; and this likewise is magnetism. In fact, it may be safely assserted that the same original atomic magnetism attends the particles and follows them all through matter, causing the phenomena of cohesion and gravity. Without this primitive energy, it is not possible to explain either force.

Whether the precise statement of the theory is accurate or not, something akin to it is the fact, and that is the important part of it. Therefore, when atoms, mind and magnetism are at hand, creation may begin. Nothing else is needed. Atoms fur-

nish the basis of all material construction; magnetism is the force that constructs; and mind deter how and what shall be made. Atoms could not create themselves; magnetism is an endowment, and endowments imply a giver; mind is thought whose limit is omniscence requiring a supreme intelligence behind it; and all these essentials are results, not original causes. They compel a recognition of the Creator; unless it is true that something can originate from nothing. As the study proceeds, we shall see the use of the endowment of magnetism in every act of life and in every operation of matter from the least to the greatest. Without it, all substance would fly apart, all growth cease, and all thought be barren.

403

There are no non-material forces.

This is the 403d Ralston Principle. We would not think of calling electricity a spiritual force. Its operations are becoming more and more known; but what its substance is, and much of its real nature, are yet undiscovered. Still we regard it as a material force. The same is true of other laws, such as gravity and cohesion. The object falls to the ground, but the power that brings it down or holds it there is not spiritual. The atmosphere is lighter than the earth, but none of it is lost in space, for the same law of gravity keeps it within the range of this orb's attraction.

No more serious puzzle is possible than to explain wherein gravity has its existence, or what it is; for we know merely what it does. Is it matter? No one thinks it is. It dwells in matter, so we are told, and yet there is no evidence that it dwells anywhere. The law of cohesion is fully as mysterious. We see masses held together by some silent power, each molecule clinging to each other without hook or lashing cord. Such a force is marvelous, yet it is not spiritual. No one pretends that a spirit keeps iron together. Perhaps the power itself has no material existence, but it lives in matter, and for that reason must be classed as a material force.

Electricity is called a fluid, chiefly because it emits a spark in small currents, or a ball of fire when larger masses or volumes are expended. This evidence of fluidity or of fire may be

purely deceptive. A cold stone, a meteor flying through space is invisible; but let it strike the atmosphere that surrounds this earth, and the speed will create a friction that will make the object red-hot, sometimes consuming it by reducing its solid material to gas. Why may not lightning and electricity set the air itself on fire, or the gases in the air? When the current is perfectly conducted from place to place, it is invisible. Resting in a storage jar, it shows neither light, heat nor fire. It is in breaking that it shows itself, and its breaking is merely an attempt to leap some distance which impedes its course; or the ball that seems so clearly visible and so powerful may be a collection of matter caught up and carried along by the fearful rush of the current.

It is in interrupting the perfect course, in making a break in the line of travel by which it is conducted, that every known quality, attribute, characteristic and power of electricity, are known; and any instance that seems to contradict this statement can be analyzed down to its exact truth. On the other hand, there is no fire, no light, and no heat in either electricity or lightning when uninterrupted. The message that speeds from Boston to San Francisco gives no evidence, night or day, of its existence; nor would the operator be able to recognize it unless he were to check it and read the meaning of its interruptions. The principle of the telephone is in the disc-vibrations which interfere with the electrical currents by the action of the vibrations of the voice. Light is produced by imperfect conduction, which amounts to the same thing as partial interruption of the flow.

Our purpose in this line of thought is to suggest that perhaps electricity produces, but is not, fire, heat and light; because these appear only when the current is active. If so, then it may take its place with such forces as gravity and cohesion; the former causing large bodies to approach each other, the latter holding molecules together. These all affect matter, yet have no material existence; and are probably endowments of matter. They are not non-material forces; for, if so, they would be endowments of spiritual life. Because a ball thrown in the air will drop to the ground, does not prove that its falling is due to some spiritual attribute. Gravity is not matter; it is an endowment of matter; and is therefore a material force.

The time is ripe when, in the history of mankind, the fear of the unknown should be abolished. No one hopes to grasp

the reins of knowledge whose mind is unable to travel; for we are shut in on this little orb, without opportunity of stepping off to visit the sister spheres of the sky, and all beyond us must be viewed in wonderment. What we can learn is the nature and purpose of the laws at work in our own bodies, in our minds, in our souls, and in the operations of life about us, reserving the discovery of the great universe itself to some happier era, and in some nobler clime, to which we may be invited, or from which we may be excluded.

404

The two necessary forces behind all creation are mind and magnetism.

This is the 404th Ralston Principle. It is not what matter can do, but what can be done with matter, that makes life powerful. Forces count for everything; matter for nothing. Archimedes could have moved the world had he been able to find a fulcrum on which to place a lever, and the energy would have controlled matter, even though it were not material. It so happens that chemistry can analyze nothing but matter, or that which is used, not that which uses it. This is a small field of analysis in the realm of creation; though complete in itself.

Creation involves the necessity of something to build with. The architect first ascertains what he is to do, the size, shape and uses of the structure that is needed. He plans it; this is mind. He then turns it over to the energy that is to do the work of building. Magnetism is the builder of the universe. In order to erect a structure mind and energy must spend themselves on something material. This is true when God builds, or when man builds. Matter is merely the substance to be used to give shape and reality to the forces that exist; and it cannot be possible that there is any existence without matter. This assertion does not intrude upon the idea of the life of the soul.

All energy comes from magnetism, whether individual or collective. Individual energy is that which each atom possesses to attract others to itself. Collective energy in chemistry is that which each molecule expresses in establishing its affinity for others of its class. Collective energy in life, whether animal or

vegetable, is the nervous force behind the muscles, or the mental force behind both. These concern us most in this present study. As life comes up the scale, and as matter increases in the size and importance of its arrangement, the collective power of magnetism becomes greater and more useful.

Mind is associated with organic matter. By this kind of matter is meant not only that which is part of some organized body in the animal or vegetable kingdom, but also the general fund of disorganized life which is wanting to enter again into organized bodies. This fund may be associated with inorganic matter, yet be no part of it. Wherever protoplasm will form, there is mind. The cells from the tiniest bacteria up to amœbic structures, and every form of plasmic growth, are impelled in their natures by intelligences that lie in the nuclei in the parts called ids. Each perfect cell, or life, contains a nucleus, and each nucleus contains an id. Here we see matter, magnetism and mind. The mass of the cell is the material part; the nucleus the nervous or magnetic part; and the id the intelligence. These are collective energies, and dwell in matter as endowments of it.

It seems that these forces have been given to matter, and that it then has been left to work out the problems of growth under the direction of accident and circumstances. The cell development of plants is necessarily the result of an ever present intelligence in the cells and plants themselves; but such an intelligence blindly follows wherever it is bidden. One variety goes on renewing its kind until a chance mixture in the seed, or the directing hand of culture produces a deviation; then the same intelligence within the life goes on as blindly as before. No human mind can conceive the full process, nor human skill execute the work required in the making of the simplest plant; and, were the thoughtful care suspended but a minute, the structure would collapse; yet such intelligence is altogether blind, while keener than the brain of man.

The same skilful but impulsive energy is seen in the magnetism with which all matter is endowed. No work could be more perfect and more far reaching, yet at the same time more blindly done. But we have the satisfaction of knowing that, as organisms rise from their lower planes, the collective mental and magnetic energies concentrate themselves in brain and nerves, and then assume command, not only of themselves, but of the matter

and life around. It seems to be the will of nature that combination and concentration of the very forces that produce themselves shall come to direct and partly control themselves.

405

Magnetism is a positive force.

This is the 405th Ralston Principle. There are many kinds of magnetism, but they are all probably resolvable into the same force. We believe that force to be electricity, and to be the same whether it is manifested as mere electricity or as some form of magnetism. It is common to hear of mechanical magnetism, of vegetable magnetism, and of animal magnetism; but, when that which is termed mechanical was found to be an associate of ordinary electricity, investigators began to see if one was really not a condition of the other.

The force that leaps from the clouds in the thunderstorms was suspected by Franklin to be of the same nature as that which was generated by the electrical machine. He believed that he had proved this to be true; and, as the latter was known as mechanical or machine-electricity, it was perfectly proper to speak of the same energy in nature as mechanical, although a difference in terms might be of some slight value. These constitute the two great divisions of this force. It is, however, debatable whether that electrical energy which is well recognized as the foundation of animal vitality is identical with mechanical electricity, is one of its uses, or is an entirely separate force; and this may be worth considering elsewhere.

That animal life possesses electricity has been an established fact for some thousands of years. The skin and hair is capable of generating by friction the common mechanical electricity, and this we have no right to regard as anything further. By animal electricity is meant that which dwells in the life of the inner organism. We stroke a cat's back, we run a comb through our own hair, we rub our hands together, we walk on the carpet; a spark that flies from the tip of the finger, or that portion of the body which is first brought in contact with a conducting agency, must be classed with those types of electricity that are generated by mechanical devices, for they are identical in character.

Persons who throw off sparks developed in any of these ways are fond of believing that they are charged with an abundance of magnetism. In this they are mistaken. Energy so required is never retained; even the slight moisture in the air absorbs it. This may be seen from the fact that there is no storage resulting from friction of the hair, as the cat neither gains nor loses by the operation. It is very easy to excite surface electricity by rubbing the feet upon a carpet, and this is no deeper than the cuticle; it spends itself if not used at once. It has not been generated within, is not carried within, and vanishes almost in the making. On the other hand, the person who is able to generate electricity by controlling the life forces within the body, is also able to retain it and use it at will. One such person, possessing determined energy, will throw off hundreds of sparks from the tips of the fingers, and yet check them instantly if so desired. He can take the hand of another and send a current of fire through the body, or yield nothing but a cold and clammy touch, letting out or holding back as he may decree.

Animal electricity answers to all the laws of mechanical electricity; the only seeming difference being in the fact that the former is controlled largely by the will of man, while the latter runs free. This difference, however, is not real. Man collects his energy from the general fund of nature, and holds it in storage by some kind of insulation. He bottles some part of the lightning, draws this force out of the still atmosphere, or generates it by chemical action; the animal organism does all these. From the remarks thus far made it is apparent that the body is associated with both mechanical and animal electricity. But there is another and more important kind which is connected with the growth of the body; and this may be called vital electricity. Then the brain is a special organ whose thinking processes depend entirely upon still another kind known as mental electricity. Later on in this volume we will discuss these and more besides.

Electricity and magnetism mean nearly the same, but there is a distinction between them. No sooner was it discovered that electricity was a standing as well as a moving fluid or energy, than the other fact appeared that it existed for the purpose of attracting or repelling. It was as though matter had been endowed with affinities and dislikes, and then electricity was a force extracted from these two characteristics. Held in abeyance or under control by being insulated, it is always seeking the means

of escape either toward some condition whose influence it obeys or commands, or from an enmity which repels it. It has been said of it that it is positive and negative; that two positive currents repel each other; that two negative currents repel each other, and that a positive current and negative attract each other. It has been claimed that these are opposite uses of the same energy.

No magnetism exists that is not electrical? in its nature; and no electricity exists that cannot be turned to magnetism. This is true of every kind, mechanical as well as others. Those who are most successful in harnessing the forces of nature are free to admit that while much is understood of the uses of this power, little or nothing is known of what it is, or in what condition it exists. The spark, the flash, the ball of fire, or the bolt of lightning, may be matter consumed by the speed of this energy, and not the force itself; therefore, until more is known of its true nature, it is not safe to regard it as fire, heat, or any form of these. Water thrown upon a burning building in a quantity less than sufficient to drown the flames, will add to them and burn like oil; so the lightning that travels through vaporous clouds at the speed of many miles a second may turn moisture to fire and leave a gleaming path of combustion even at the end of its course.

If electricity is an energy merely, it may be of the same kind, or identical with gravity and cohesion. We know that particles are held together by the attraction of their atoms or molecules, and that these are not fastened by interlacing or hooking; we also know that under other conditions particles of solid matter fly apart and become antagonizing gases; these are due to magnetism and repulsion. We believe that fire is one form of this repulsion, and solidity its absence. Cohesion then is an energy. Gravity is a similar force, and may be identical with it. It is powerful enough to hold all the elements and properties of this planet together under one system of government, to hold all planets and their intervening orbs together in the sun's great family, and probably the sun itself in its proper place in the universe. It is possible that electricity is merely the energy of gravity collected out of matter for temporary uses; and it seems almost probable that this is so for all matter is imbued with gravity, all gravity is an attracting force that is at home or in equilibrium when undisturbed, electricity pervades all matter, is restive when out of equilibrium, and is quiet when back again in matter.

If you will imagine two particles of matter so small that you can see them only under the most powerful microscope, clinging together without an apparent reason; and the myriad millions of other particles holding themselves together in the same mass, you will have an illustration of what is meant by the magnetic property of common electricity. Where this property exists, whether in or through the mass, or at the edges or surfaces of molecules, is not known. Whether it is a mind, or an intelligent force with which all things are blindly endowed, amounts to one and the same thing. It is electrical energy, magnetic because it attracts, because it controls other substance, because it holds together the parts that must be bound to each other to make the strength of the whole, and because it obeys other master-minds.

Vitality may be a separate fund, and intelligence still another fund, dwelling apart by themselves and coming to matter when conditions are ripe for action; or vitality and intelligence may dwell in a certain division of matter through which they control such other portions as they may be able to influence. In the first case these forces make use of matter; in the second case they dwell in it and are blindly attached to it, following fixed laws in their operations. Like the energies which are called gravity and cohesion, vitality and intelligence may be uses of electricity; and, the more we study them, the easier it is to believe that all power can be traced to this one mother-force. How much of this may be true may, for the present, be held as problematical. Those who regard the universe as divisible into two parts, the material and non-material, subdivide the latter part into energies of material, and into spiritual forces; but, until a single energy whether attributable to matter or spirit can be described, it is too early to construct a system of explanation based upon laws of the spiritual. There is as much mystery attached to the forces which we know govern them, as to those which are supposed to govern the soul; and the mind at times gives evidence of supernatural powers which defy all explanation. It may be true that one and all are merely different uses of one great endowment, electricity or magnetism. These problems and questions will receive full attention in the pages of this volume.

Magnetism, on its positive side, works for life and growth. When it welds particle to particle it gives form to matter; it constructs, and out of it we get the strength of iron, the

tenuity of wire, the elasticity of rubber, and all those qualities which make these forms useful and yet of different characteristics. On no other ground than magnetism can these things be accounted for. Release its positive and affirmative nature, and form is lost, molecules drop apart, decay sets in and life, growth and constructile strength no longer exists. It lifts the vapor from the ground, separating it from water by a change in specific gravity; then, when it has attained its height in the atmosphere it is again given over to the magnetism of gravity by condensation. Under a similar operation it prevents rivers from freezing to solidity and thereby becoming useless. It interchanges the strata of air producing temperatures and barometric changes whereby vegetation is protected. In this way we might go on almost indefinitely citing instances of the usefulness of magnetism as a positive force; the loss of any one of which would instantly destroy all life on this planet.

Mind and thought are magnetic phenomena. The physical brain is a battery of electricity peculiarly adapted to those vibrations which occur for the reception of ideas, and those other vibrations by which ideas are generated and sent forth into the system to be enacted into realities. It is not the reception of an idea, but its formulation and going forth out into the great sea of human thought, that exhibits the positive power of man's magnetism in this realm. The power behind the creation of ideas, whether from the reasoning faculties or from the will, is something that becomes a tremendous energy under the stimulus of the being in control. Not only in what is said, but in the way in which it is uttered, in the vital energy that propels its utterance, in the magnetic fires that burn in the tones of the voice, and in the vigor of mind which makes the same idea a different instrument of power when put in a stronger framework of construction, does positive electricity show itself in the life of one who is supreme master of the faculties with which nature has endowed him.

> *"Let there be light!" said God; and forthwith Light*
> *Ethereal, first of things, quintessence pure,*
> *Sprung from the deep; and, from her native east,*
> *The journey through the airy gloom began,*
> *Spher'd in a radiant cloud."*

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Hypnotism is a negative condition.

This is the 406th Ralston Principle. The word negative may have more than one signification. Ordinarily it means a denial or refusal to believe a certain affirmative proposition. Again it means the mere lack of anything, and in this use it denotes absence. In speaking of electricity it is merely a term of convenience supposed to distinguish one kind of a current from another, although the idea of repellant action is associated with it. We are speaking of a condition that is the opposite of magnetism, and in so doing our use of the word comes close to the meaning of absence.

On a sunny day we sit beneath the shade of a large tree and our principal reflection is that we are out of the intense light; but there is brightness all around us in lesser degree. On a cloudy day we see the earth entirely enveloped in the protecting shade, but the sun is shining above it all. In the night we ride on the dark side of the planet, not thinking or stopping to think that the very darkness in which we are enveloped is the negative condition of the sunshine; but no night is so dark, not even when the clouds shut out the stars, that there is not some light somewhere out of doors. It is only when we shut ourselves within walls more opaque than sky-clouds that it can be said that all light is extinguished; and even then the phosphoresence of the brain shining in the eyes, and of gem-life, steps in with atomic rays.

There is no shadow without light; so there is no hypnotism without magnetism; light is a positive force, shadow is a negative condition; it cannot be called a force as it possesses no energy. Take all the light away and darkness would be complete; take all the magnetism out of a person, and the hypnotic condition is then complete, assuming that life remains. As it is difficult to find absolute darkness, so it is rare that magnetism is entirely lacking in a human life. Light comes from the sun directly, from the electric current, from coal, wood, the candle and the many forms of combustible material, as well as from phosphorescence, which is the glow of elementary atoms widely scattered. Light is, therefore, of every kind and of every degree of intensity; and the same may be said of magnetism, except that, while it is more limited in variety, it has the widest possible range of force and quality.

What seems less intense darkness at one time than another is merely a variation of light either in its quality or quantity. We often meet persons of whom we might say, carelessly speaking, that they are entirely devoid of magnetism; being straws in the wind of others' influence; so we often enter rooms, or pass through groves at night, where darkness seems to be complete, yet some light is there. These remarks are made to illustrate the point that few persons exist without some magnetic vitality. Strictly speaking, it cannot be said of them that they are in the negative condition referred to under our principle; so, strictly speaking, we can rarely ever declare any place to be absolutely dark. Darkness, however, is generally referred to as a condition opposite to that of light; and we designate that state in which the magnetic energy is low as partly hypnotic; although not involving complete unconsciousness of the natural mind.

It is necessary to understand that hypnotism does not always or generally exhibit itself in the sleep state. There is a certain average line in which the magnetism of an individual may be said to be normal; above which it may be called abundant and therefore, positive, as we use the term; and below this dividing line, as the vitality departs from the average or normal, it enters into the hypnotic or negative condition. With this understanding we can make clear to our students the various degrees of influence by which persons are more or less deprived of their magnetism below the normal plane, and are brought into the hypnotic state, without showing any semblance of sleep. Thus hypnotism, in a partial state, manifest sitself in persons who are wide awake and have no knowledge that their magnetism is being taken from them. This corresponds to the partial absence of light, when gloom prevails without actual darkness.

The true cataleptic sleep involves a loss of consciousness in the natural mind; all the functions of the body are at a standstill; breathing has ceased, so that death might be announced were it not for some symptoms which indicate the trance condition; and the nerves are insensible to pain, in so far that they may be subjected to flame without recoiling. This is a complete negative state, in which all magnetism is absent. Such a condition comes on of itself through the process of disease that separates the storage batteries of vitality from the nervous system, rendering the mind useless. The body is dead in a magnetic sense, but lives for days, and

even weeks, as an insensible piece of plant life, its only functions that are alive being those that are directly inherited from the vegetable kingdom, and these in a minimum degree.

So extreme a condition is rarely met with in any human being who is not actually diseased. As in the case of Bishop, the mind-reader, it is sometimes possible for a person to put himself in this depleted state; but the clairvoyants, of whom there are a few who are genuine, rarely ever enter the full cataleptic state, as it is not necessary in order to open up the sub-conscious mind. This shows that the faculties which awaken under the hypnotic influence are not necessarily developed by a prior exhaustion of magnetism, after the first experiences. In the attempt to subjugate the will of a person, it is generally considered necessary to completely expel all magnetic vitality; but this is used in the sense of expelling all light from a room that is only ordinarily dark. The word complete, as will be seen, does not mean totally complete, except in true cataleptic conditions.

It was formerly supposed that hypnotism resulted from a peculiar influence exerted only by a person gifted in that direction. This is now known to be untrue. There is no such thing as the gift of hypnotizing; but it does require skill and a special talent for suggestion. Hypnotism brings on a cataleptic sleep, but cataleptics are not able to show the uses of the sub-conscious faculty until they have been led on by his art of suggesting to them the things to be done and said. Ordinarily the victim of the disease known by this name is worthless as a subject for experiment in this line; so would a person be who had been put into the usual hypnotic sleep without the aid of suggestions to open out this faculty. We, therefore, see that an operator is required, who must handle his subject with skill and turn the hypnotism to account.

Instead of the gift of hypnotism, we must speak of the gift of suggestion; and this is an art that is rare indeed. Perhaps we may be wrong in inferring that it does not require skill to bring on the cataleptic sleep; it does require skill to exhaust the magnetism of another person, but this belongs to one who is able, through superior magnetic vitality, to absorb what energy there may be in the subject, which of itself leaves him in mesmeric sleep. The first essential is to find the individual who may thus be overcome; the second, is to find one who has sufficient magnetism to conquer the other; the third, is to combine with the latter the

skill of suggestion, so as to take advantage of the mesmeric sleep. All this would look as if there must be some person gifted in hypnotizing; and, taken in a popular sense, all persons are so gifted to a greater or less degree, except that they have not the skill to follow up the advantage by the art of suggestion.

Self-hypnotism is more common than that of personal influence. This being true, it may be understood how a man who had never practiced either branch of the art in his life, on catching a friend of his in the act of mesmerizing himself by looking at a silver ball, put to test what he had read in books by making suggestions just as his friend was falling into the hypnotic sleep. To his surprise the latter talked and acted like an experienced subject; he obeyed the amateur operator to a degree of perfection that finally alarmed him; and he had some difficulty in bringing him out of this condtion. The most surprising result of all was the fact that he secured control over his friend so that he could put him into the mesmeric sleep at will. This shows that there is no such thing as the gift of hypnotism, that the state of subjection may be produced by other causes than those emanating from the influence of individuals, and that any person who is reasonably magnetic may step in with the art of suggesting and turn the sleeper into a subconscious subject.

"As ships that pass in the night
And speak each other in passing,
Only a signal given and a
Distant voice in the darkness;
So on the ocean of life we
Pass and speak one another,—
Only a look and a voice, then
Darkness again, and a silence."



"IN early days methought that all must last;
Then I beheld all changing, dying, fleeting;
But though my soul now grieves for much that's past,
And changeful fortunes set my heart oft beating,
I yet believe in mind that all will last,
Because the old in new I still am meeting."



REALM TWO

"YOU meaner beauties of the night,
That poorly satisfy our eyes
More by your numbers than your light,—
You common people of the skies,
What are you when the moon shall rise?"

NEGATIVE MAGNETISM

OR

HYPNOTISM

"ROUND the first object doth it overflow,
Which, be it fair or foul, is sure to win us
Out of ourselves. We clothe with our own nature
The man or woman its first want doth find.
The leafless prop with our own hands we bind,
And hide in blossoms; fill the empty feature
With our own meanings; even prize defects
Which keep the mark of our own choice upon
The chosen; bless each fault whose spot protects
Our choice from possible confusion
With the world's other creatures; we believe them
What most we wish, the more we find they are not;
Our choice once made, with our own choice we war not;
We worship them for what ourselves we give them."

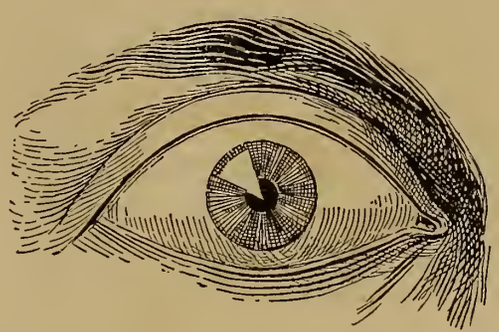
LUCIFER'S PHILOSOPHY.

"AY, if forgetting and eternal hope
Were not to destiny so closely wed;—
The one doth heal thy bleeding wounds,
The other closely screens abysmal depths,
And gives new courage, saying,—
Rash hundreds found a grave therein,
Thou shalt be the first to safely leap it o'er.
Hast not thou, scholar, full oft beheld
The many freaks and whims among
The parasites that brood and breed
In cats and owls only,
But must pass in mice their earliest stage
Of slow development?
Not just the one or other mouse
Predestined is the claw to feel
Of cat or owl; who cautious is
May even both avoid, and keep
In ripe old age its nest and house.
A relentless hand doth yet provide
Just such a number for his foes
As its presence here on earth
Ages hence insures.
Nor is the human being bound,
And yet the race wears chains.
Zeal carries thee like a flood along:
To-day for this, for that to-morrow,
The funeral pyres will their victims claim,
And of scoffers there will be no lack;
While he who registers the count
Will be in wonder lost, that wanton fate
Should have maintained such rare consistency
In making, matching, marring,
In virtue, faith, and sin and death,
In suicide and lunacy."

HYPNOTISM

"A man there came, whence none could tell,
Bearing a touchstone in his hand;
And tested all things in the land
By its unerring spell.
But though they slew him with the sword
And in a fire his touchstone burned,
Its doings could not be o'erturned,
Its undoings restored.
And when, to stop all future harm,
They strewed its ashes on the breeze;
They little guessed each grain of these
Conveyed the perfect charm."

A COMPLETE COURSE OF LESSONS IN THE SCIENCE AND ART OF MESMERIZING.



"How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?"

NOT everything that can be acquired is worth acquiring. The privilege of putting a defenceless person to sleep, and then waking him up into a different state of consciousness wherein he is made the victim of your own whims and the stray influences of other minds, is sought because it is considered an evidence of power. The graver question is, whether it compensates for the trouble and efforts that are entailed upon the operator, and the injury it does to the nervous system of the subject.

As long as the matter remains so obscure as at the present time, so long will men and women seek the knowledge that will enable them to acquire the power of hypnotizing their fellow

beings. You may not know it, but the numbers that are eagerly inquiring for this knowledge are surprisingly large. Most applicants disclaim the intention of taking advantage of those they may control, even deeming it praiseworthy if good is done them through this means. In personal letters, almost without limit, we have for years advised all correspondents to drop the idea and cling only to the nobler art of magnetism; but, amidst it all, there comes the persistent demand for a clear understanding of hypnotism. Men and women will have the knowledge, cost what it may. Our duty was then made plain.

Deception and fraud are more rampant in this line of publications than in most any other. Those who know how the art of hypnotizing is acquired seem unwilling to part with their knowledge; for what good reason it is hard to say. Those who know something of this art, but not all, are most free to impart this and much more added. The result is that the public are never sure of what they are getting. Only recently we saw a private pamphlet for which a man of intelligence paid fifty dollars; and it contained sixty pages of impossible instruction, mixed with good and bad advice. We showed the uselessness of the work by comparing the pretended lessons with the genuine; the former wasting energy for nothing, the latter giving results in a satisfactory manner.

A wife asked for instructions of such a nature that would enable her to control her husband so as to prevent his ruin through drink. The request was a worthy one, the object in view most commendable; but hypnotism could not check his appetite for liquor except when he was in a sub-conscious frame of mind, or partly so; and we advised magnetizing the man instead of hypnotizing him. After repeated letters and arguments we succeeded in explaining the difference, with the result that the woman adopted magnetism and made a man of her husband. A similar request came from a woman who loved a young man and desired to secure his consent to marrying her; so she asked for lessons in hypnotism, thinking that a cataleptic would propose to her. He might do so while in that condition, but not intelligently. We showed to her the difference, and she used magnetism with perfect success. We cite these two cases, which really are typical ones, because certain advertising teachers strongly advised the use of hypnotism, and failure could not be avoided.

All persons may acquire magnetism, and most persons may learn to mesmerize. No one need fail to magnetize; many fail to mesmerize. Of those in the latter class who do fail, the majority do so, not from lack of knowledge or correct training, but from lack of courage and tact at the crucial moment; as, for instance, when the subject is poised in that doubtful mood when a quick release will seem like a gift from the operator, and he is left too long before being released; thus realizing his own power instead of the manipulators. For this reason and because of tact at the right moment, or second, many subjects are lost; and it may, therefore, be said that all persons who might become hypnotizers, will not. Yet the advertising teachers go on guaranteeing that all will acquire the art. If it were true that all *may*, it is not true that all *will*. A commercial college promised that every pupil in its charge would become a good penman, and learn to write a neat and beautiful hand; for the reason that the art was one that all could acquire. This may have been an honest fallacy. It is true that nearly every person, if not all, may learn to write a neat and beautiful hand; but it is not true that half of those who may do so, will do so. The same is true of hypnotizing. Very few of those who are unable to acquire the power, have the tact to win at the crucial moment. Some who fail at one time, succeed later on.

Patrons of reliable teachers are sure to blame their instructors because of this failure. In some cases the teachers are to blame; for they should make their work so clear and so plain that even stupid pupils may understand; but this does not give tact and skill. It may help. The fault may be with the method. It is wrong to take tuition fees from those who are not likely to succeed, unless there is a clear understanding that the primary purpose of the instruction is to show the way to avoid the hypnotic influence of another; or to save oneself from the horrors of self-magnetism. This is always a worthy object, and should be encouraged.

There are several ways of taking lessons in this negative art. Many if not all traveling mesmerists advertize to give instruction in their work, and go so far as to guarantee success in a few lessons. The fee they charge is a very flexible one; if the applicant is poor, it is never less than twenty-five dollars; and a promise of secrecy is properly asked for and given. If the would-be pupil is able to pay, the amount demanded is large; and there are

instances of five thousand dollars being paid at the beginning, before a single lesson was taken; while more was stipulated for under a conditional contract in which no payment was to be made unless the mesmeric power was in fact acquired. The instructor saw that it was acquired.

It is the rule of mesmeric teachers, if they are traveling operators, not to give results even where they can. Some take a fee of twenty-five or fifty dollars, and impart correct knowledge, then ask for another fee on the ground that it is a difficult case. To do this they avoid making a promise to complete the instruction for the first fee. Some assure their applicants of success by word of mouth; then supersede this by printed or written contracts containing clause to the contrary, which have legal force. It seems to be understood that a successful operator does not wish competition. He tells as little as he can, and leaves his pupil to hunt for more, but in vain. Sometimes he checks the progress of the lessons by falling back upon a stipulation and demanding a further fee that cannot be met.

A young man acquaintance of the author, who was wealthy, but who seemed to lack magnetism, and who gave not the slightest promise of ever acquiring the mesmeric art, spent four hundred dollars in lessons with a very prominent public operator, and learned absolutely nothing. He then paid fifty dollars to a younger and less prominent operator, with a further agreement to pay more if he succeeded; and, as a result, he became as effective and as powerful a hypnotist as either of his teachers. In a conversation, he assured us that the greater of these told him half, and no more, and that the other was willing to finish the course; yet he did not tell either teacher the method of the other.

Seeing the newly acquired power of his young friend, the author reversed the order. He employed the less prominent operator as a teacher, got the full course honestly, used it effectively, and then graduated to the dishonest instructor, whom he called to an account that was not pleasant. Since then he has paid over two thousand dollars for the methods of others; with a view of securing what information was obtainable. In addition to this, he has witnessed the hypnotizing of fifteen hundred persons, some by himself, but the great majority by professional public and private operators. Through all his experience, the substantial facts remain the same and the laws are based upon unvarying principles.

For the sake of those who may be in doubt, we will say frankly that every means of help that is attainable anywhere is presented in the fololwing pages of this volume; and it is much easier to learn to mesmerize by the printed instructions than by a personal teacher. This book, besides saving scores, if not hundreds of dollars, will accomplish more results, will save time in practice, and will enable you to teach others with success. A person who should come to you and pay you fifty dollars to be taught this art would stand a much better chance of acquiring it, than if he were to go to other means of instruction. You would be safe in making such promise. It is never right to guarantee that every person *will* acquire it, for the lack of skill and tact may stand in the way. It is true that most persons *may* acquire it. You may become a thoroughly effective teacher without being able to hynotize.

The number or proportion of those who may be hypnotized is growing less, and we are doing all we can to assist in the diminution. There are many reasons why the condition of catalepsy should be avoided. It indicates ill health of the nervous system, and causes an increase of this malady, while standing in the way of its cure; and this is true whether the mind is fully overcome by such control, or is merely in a state of lapsed memory, which is the least of the mesmeric or cataleptic degrees. There can be no gratification in this yielding to the will of another. Even the clairvoyant power, which has been turned to good account in a few instances, is useful to the operator but not to the subject, as the latter knows nothing of what occurs in its exercise.

Persons who are fully mastered by this influence, as well as those who come partly under its control, suffer from nervous weakness; although a few rare exceptions may be found among the fully equipped clairvoyants. There are hours of unrest in every day of life. Morning, following a refreshing natural sleep, is the only period of the day when the mind is free from hallucinations. As evening approachhes and the darkness deepens the shadows along the road, vague fears startle the nerves, and a longing to be in the rooms within the house drives away all sense of pleasure in the scenes without.

This condition of unrest and fear is experienced by those who have come under the influence of the operator, whether fully or partly; but is more annoying in cases where self-hypnotism has occurred. This peculiar affliction should be first consid-

ered. It has been known for centuries that the optic nerve might be made the agent of mesmerizing the mind in a mechanical way; and investigation has shown that the condition within the body, as to life-functions in their influence on the thoughts, as well as outer.

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Self-hypnotism is mechanically produced through the optic nerve.

This is the 407th Ralston Principle. Few persons are aware of the fact that if they gaze at a small shining ball placed in front of the eyes slightly raised, the optic nerve will soon become tired and the mind will pass into a wrapt or ecstatic condition; and those whose nerves are abnormal or morbid will become mesmerized, while the others will pass through a troubled slumber into natural waking.

The mental and nervous conditions are morbid when they are diseased or disordered. This comes from physical causes through illness that leaves the body weak and the nerves unsteady; or else through some interruption of the vital currents, as by misfortune, gloom, disappointment, and insufficient nutrition. The brain and the nerves are associated; being alike in their ordinary activities, and subject to the same laws of health and disease. Nervous excitement involves the brain before it does the body; and anything that startles or agitates the senses will derange the nervous system. Thus the scream of a child has caused a woman to drop a glass; the sight of a strange person, or of something that surprises or horrifies, may take away all power of motion, or so weaken the nerves that the limbs tremble and the strength gives way. It is on this principle that the hearing of bad news will cause a collapse of the stomach and stop digestion.

There are so many intricate problems involved in this connection that it is impossible to consider them all. Not a generation ago it was hard to find persons who believed in the power of mesmerism; and still harder to find those who could be induced to accept the theory that the body was the slave of the mind; although the few investigators of these subjects in every age had been acquainted with them from the beginning of history. The

heart-beats, the pulsing blood, the flow of life along the nerves, the accumulation of power in the central batteries of the body, are urged to excess or drooped in weakness as the mind is buoyant or depressed. But what a shock of fear may accomplish in a mental way, the wearying of the eye may do in a mechanical. Yet something must exist beyond this. Lives are generally morbid. Habits make or mar the clearness of the mind and vital existence. Such a disease as superstition grows on a person and soon produces the morbid or abnormal state.

An excellent test of one's condition is found in the use of self-hypnotism, in the exercises to be given; for, if the mind and system are normal, nothing but natural sleep will ultimately result from them; but, if there is morbidity, the mesmeric state will follow. Despite the advantages of clairvoyance as attained through hypnotism, it must always be borne in mind that this condition is the result of a combination of hypnotic influence and morbid nerves. Even the better things hoped for in future discoveries must pass through the mud of this low channel. One excellent hypnotist said very frankly that the nearer a person came to insanity the better subject and clairvoyant was produced; and this highly morbid state was favorable to clear seeing in the sub-conscious realm; an almost contradictory statement. It ought to be true that, if there is an inner mind possessing supernatural powers, it should be the offspring of health and not disease. Yet it is said that no great genius has ever existed who was not mentally erratic. In some cases, the more eccentricity, the more genius.

It is not advisable to practice self-hypnotism. If your condition is normal, nothing will come out of it; if morbid, you will suffer from hallucinations. If you desire to become a clairvoyant, you must pass through the lowest stratum of the sane mind in order to accomplish this end. Here are some reasons offered by intelligent persons, for resorting to the practice of self-hypnotism. A man writes to us as follows: "I wish your opinion. I think I am right in my way of reasoning; but you can tell me whether I am or not. I have read the biographies of many men and women of genius; and the world regarded them as eccentric. Take the idiotic careers of Goldsmith and Byron; were they sane? Study Napoleon and Alexander; were they sane? One author declares that all great men are out of their minds; that they show it in their way of living, and in their works. Another says no one is per-

fectly sane. My argument is this: If geniuses are insane to a degree, if geniuses possess the sub-conscious power of quick and clear seeing, if those, who out of ordinary life possess the sane power, are also of morbid mental condition, why is it not true that self-hypnotism will awaken the spirit of genius?" Here is an association of similar tendencies without proof to connect one with the other, or to resolve them back to a common cause.

It is true that geniuses are endowed with something of the clear-seeing of clairvoyance; otherwise it is not possible to account for the great memory of famous men and women. Edward Everett and others declare that Daniel Webster committed to memory the Bible, Shakespeare, Paradise Lost, and other works; but common minds doubt the statement as it seems impossible of belief. Actors quickly commit to memory the leading roles of long plays, and some have done this in a single day, although few persons off the stage will credit the assertion. We once knew a statesman and lawyer of national fame, of whom it was said that he had committed to memory most of Shakespeare and all of the Bible; and, as far as we could test the accuracy of the report, it seemed true, for he was willing to recite from these works *ad libitum.* If the sub-conscious faculty was not at work, we do not know how to account for the phenomenon.

Another reason given for the development of self-hypnotism is contained in the following letter: "I was bowed down with trouble. Night and day I prayed to get release; but, not being sincerely repentant, I only suffered the more. I thought of mesmerizing myself, for I knew a friend who did so and forgot all her troubles. Do you advise it?" In our reply we cited the case of a woman who had read a highly sensational book and was unable to divert her mind from the realism associated with the doings of certain characters in the story, so mesmerized herself and was last known in an asylum. This seems not to have deterred the inquirer; for she followed in the same course and likewise entered an asylum. It is possible that, in both instances, the mind was tottering; making both of them fit subjects of this influence. They did not become clairvoyants, although both might have done so had ther reason not been dethroned.

The principle involved in self-hypnotism is elsewhere stated. To develop the true condition the nervous system and mind must be morbid. We will first treat of the mechanical kind,

wherein the optic nerve does the work. Some subsequent explantations will show why such sleep is caused in this method of procedure. We will say here that a sharp, fine point of light such as may be caught from the tiny reflection on a small, shiny ball, say about a half inch to an inch in diameter, will exhaust the magnetism along the optic nerve from the eyeball to the juncture within the brain. Its influence goes no further than this. If the magnetism of the nerve cannot be sustained there is no vitality with which to keep it alive to use. A sensation of fear attends the loss of sight; the brain becomes tired in its sleep-acting functions; and, after a number of trials lasting from ten minutes to an hour each, for five or ten consecutive days, a cataleptic sleep is produced.

This sleep is mild and unnoticeable in any peculiarities, if the mind is normal; otherwise it is fully mesmeric, and needs some other person to act as operator or suggestor of action. To turn it to effect, the suggestions must be made under the methods stated in the pages following, which are devoted to that part of the matter. The terms used in this connection are few and may be stated at this place.

Operator.—This is the man or woman who has charge of the hypnotic. The operator may induce sleep by manipulation, or by magnetism alone.

Manipulation.—This consists of handling the person to be mesmerized. It depends primarily on magnetism, but aids it by rubbing the parts of the body as described in subsequent pages of this department.

Free Hypnotism.—This is the putting to sleep without touching the body or any part of it.

To Hypnotize.—This is the same as to mesmerize. Hypnotize is derived from the Greek word meaning sleep. It is not strictly correct, for all sleep is not accurately described by a single word.

To Mesmerize.—This is the same as to hypnotize. Mesmer, in the last century, called attention to the art by lectures and experiments; and his name was associated with it up to recent years when a new word was coined from the Greek; so that "mesmerism" is less frequently employed to-day than "hypnotism."

Subject.—This is the term applied to one who is sought to be controlled by a hypnotist.

Hypnotic.—Any person who is, or may be hypnotized, whether by an operator or by self-processes.

Catalepsy.—This is a sleep in which the senses and ordinary faculties are suspended, and the conscious mind is completely clouded. It is the same as hypnotic sleep.

Sub-consciousness.—Erroneously spoken of the soul; but properly applied to that mental state which is revealed by the operator after a subject has been mesmerized to such an extent that there is no consciousness remaining in the ordinary mind.

Part-hypnotism.—This means that condition which is not involved in sleep, but where the person is overcome to a slight extent, or suffers a lapse of consciousness. Nearly all persons are thus influenced at times.

Trance.—A supposed state of sub-consciousness; usually the pretence of advertising charlatans claiming to be mediums and clairvoyants; but, when genuine, it is the term applied to cataleptic sleep, otherwise called mesmerism.

Clairvoyance.—The name of the sub-conscious faculty when it reads the thoughts of other persons, and sees objects and events, as though matter did not separate them from the senses.

Spiritualism.—The erroneous claim that what cannot be understood or explained by the reasoning faculties must, therefore, be the work of spirits. It is the weakest emanation of the human mind, and is on a par with the lowest order of mediæval superstition.

To Magnetize.—This means to add and arouse vitality in another person. It is the opposite of mesmerize, which depresses vitality and puts to sleep.

Positive Personal Magnetism.—This is used to increase the vitality of others, to arouse magnetism in them and to win them by enthusiasm or belief of an active nature.

Negative Magnetism.—This is used to depress or drive out the little magnetism possessed by a mesmeric subject so that all attempts at resistance may fail.

"Star-dust and vaporous light,—
The mist of worlds unborn,—
A shuddering in the awful night
Of winds that bring the morn."

PLACING THE BALL FOR SELF-HYPNOTISM

This ball should be of silver if it can be obtained. It should be about a half inch in diameter, or smaller; though one that is a full inch has been used successfully. A button is sometimes employed. The surface ought to be highly polished, so as to reflect a fine point of light, or a brilliant dot about equal in size to that point of reflection that shines in every eyeball.

It should be placed slightly above the elevation of the eyes, and about eighteen inches away, according to the rule given by a very successful teacher. Despite this claim of distance, there are enough instances where objects further away have produced hypnotism to show that distance does not materially affect the results. A man proved that he mesmerized himself by watching a star in the sky through an open window. Others have done likewise by looking at objects on the other side of the room. One person says that he went into a barber-shop at almost midnight; he was very weary and depressed, while being shaved he found that he could not take his eyes from a brass knob across the room, and he was soon fast asleep. The barber, not noticing his condition, spoke of matters that acted as suggestions to the man, and the latter began to put them into execution. A policeman was called, who pronounced it a case of somnambulism, which it was not, as after-events proved. Some dreams are mesmeric phases of sleep.

The sitting attitude should favor a slightly backward inclination of the head, and a raising of the chin. This produces a strain on the spinal column which soon makes the general system weary. The holding up of the eyeballs is very difficult after a few minutes. The throwing back of the head soon tires the muscles at the base of the brain. Knowing all these things will perhaps prevent the development of hypnotism in a few cases, or delay it; but the operator who teaches others may describe the various positions and not give the reasons for them. The time required is dependent upon the condition of the mind and nerves, as to being morbid or free from abnormal influences.

Some who are of a low order of sanity, pass at once into the hypnotic sleep. The stronger the mind, the more mag-

netic it is, and the less likelihood there is of exhausting its vitality. There are times of depression in every life, due generally to disappointment, bereavement or ill-health; and, the vitality then being weak, the experiment is more promising of success. If, however, the general condition is morbid, if there is a tendency to despondent moods, to fits of brooding, or to unexplainable fear of some calamity about to happen, the temperament is decidedly of an hypnotic character, and the sleep ought to come on quickly. As these indications tell of the disposition toward catalepsy, they also point out the remedy, in case you are so afflicted and wish to save yourself. This remedy is the pursuit of an opposite course; instead of seeking to become a hypnotic, you should try to acquire magnetism.

The length of time to be given to the test depends upon two facts: first, your likelihood of yielding at all to the sleep; second, the state of your mind and nerves, as to being morbid or otherwise. If there is no likelihood, you may ascertain that in a few days. Some teachers recommend four weeks of daily trials, giving from fifteen minutes to an hour each day, generally prefering the night when the vitality runs low; but this persistency is founded upon the idea that there is a chance of catching the mind when it is seriously depressed. On the other hand, if you will probably succumb to the influence, you will note it in a day or two. There will be a cloud in the room, so black that you cannot see anything whatever, not the shining ball itself for a moment or two. If you are afraid to go on, this is the place to stop. Acquire magnetism, and drive away forever all the evil that has been done.

If you decide to go on, you must either work out the rest yourself, or else call in the services of some person to act as suggestor. Anyone who is reasonably magnetic may do this. When you begin to feel drowsy this amateur operator should wake you up by a few passes of the hand before the eyes, a snap of the fingers, or a clap of the hand, and the words, "All right. Wake up. You're all right now." This should be agreed upon as the signal always for coming out of the drowsiness. Then he should permit you to fall to sleep again, and should awaken you in the same manner. As this proceeds, the suggestions should be made in exactly the manner stated under the principles in this department, which amply treat of every detail of the work required.

Hallucinations will begin to haunt you in all your waking hours. These are not pleasant. While it is possible to

overcome the hypnotic influence by the cultivation of magnetism, it becomes harder to do so the more deeply you fall into the habit of being hypnotized. One is the opposite of the other. If you are going away from the metropolis, the farther you travel the more distance must be retraced in order to get to the city. There is no short cut for a clairvoyant to self-control. The danger of insanity must always be considered. To start with, the condition that best suits mesmeric sleep is a low order of sanity. When the subject is closest to the line, then the process of hypnotizing is most favored. When the line is crossed, and the reason is dethroned, there is no opportunity for mesmeric control. The instances are exceedingly rare where even clairvoyance has existed in such minds.

Many strange experiences have been recorded or told of the subjects who have come under this peculiar influence. Some are well authenticated; others have the savor of invention. We shall cite a few only of those that are vouched for by reliable sources of information. Hallucinations are of two kinds: those of disease, and those of hypnotic cause; the latter being fully as numerous as the former, and differing from them in the vital fact that they are habitual, while the former pass away when the malady is cured.

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Hallucinations, due to hypnotic conditions, are destroyed by magnetism.

This is the 408th Ralston Principle. It is of importance because there are not five persons in a hundred that are not prey at time to these abnormal conditions of the mind or nervous system. It might be said that all men and women and most children have had hallucinations at some period or other in the past; though perhaps but for a moment.

In natural consciousness we possess five senses. Of these, sight is most readily disturbed by temporary hypnotism, which does not put to sleep, but takes us away from full self-control for a minute or two at a time. What is called "part hypnotism" differs from the temporary influence in that it holds the mind in partial sway but does not cause sleep. It is preceded or accompanied by depression. Hallucinations come in such moods. No magnetic person has them, unless there has been a temporary sus-

pension of the vitality. As a rule all highly magnetic individuals are free from influences that tend to depress.

As hypnotic conditions are always associated with morbid states of the mind and nerves, and these are due to physical illness or mental affection of some kind or other, it would not be possible to consider them apart. A man is less likely to be harrassed by hallucinations than a woman; she is more likely in her depressed part of the month than at other times. Some women declare that they are never free from morbid tendencies at such times. Of course the mesmerist has more success in throwing them into the cataleptic sleep in these periods, and the fact is known to them. But our duty in this connection is to consider the mental afflictions first.

From this line of testimony we find that some women have periodic hallucinations, varying in kind; while others have the same sort of troubles at regular times; and still others are affected without regularity. One woman describes her trouble in this language: "Nothing can be so annoying as the coming on of these sights at such times; I look down when I walk, for there is always sure to be a face ahead looking at me, and I avoid it if I do not raise my eyes." She then says that the faces "are never two alike; nor are there more than one each month." She never sees a pleasant face; once it is a child suffering pain; again it is a man with bandaged head; or a woman with chin contorted; and the strangest face of all was that of an old lady which seemed to be "lying on a pillow gazing at me; if I looked down I could not see it, if I looked up that it was as plain as day." The cure of this morbid trouble was completed solely by the studies of magnetism in the highest exercises obtainable.

The mere reading of the causes and operations of hypnotism has saved many a mind. It is said to be impossible to hypnotize a person who has once read or been told how it is done, for the means whereby belief may be captured are forever destroyed. In a number of instances we have known of the cure of hallucinations by merely reading of the story and laws which are involved in their origin; for, the foundation fear being gone, it is no longer possible to depress the mind and nerves. To read and to know is generally a great help in regulating the mental functions. A comet once caused the world to fall on its knees and trembled; now that the people know something of the nature of the comet, they

cease to be awed by fear. The same law holds true in hypnotism; it is generally the fear that the operator has the power to obtain control, that yields it. So in hallucinations; when the real cause of them is known the terror is gone.

To illustrate the effect of reading alone of the way such morbid troubles originate and are overcome, we cite the following instance: A woman writes, and sustains her claim by other evidence: "At this period every time I started to go from the house I saw a form, half man and half dragon, crouching just around the corner, leaning its head and part of its body forward, looking at me. Its eyes were torn open and horrible in their gaze. You can imagine my feelings when I first witnessed it. I screamed and went back into the house, telling the folks that there was a man demon around the corner. They went out cautiously, saw nothing, came back and looked pityingly at me. I realized it all. A month passed, and I had the same experience. I felt that my reason was being dethroned. This continued till I received your explanation of the cause; and I instantly got relief. It is a fact that the knowledge of the cause was sufficient to release me from this bondage. I then knew it was not trouble of the mind, but depression and fear that increased the influence over me." Two important facts are educed from this case. In the first, we see that she suffered from a recurrence of the same hallucination; in the second, she cured herself by knowledge which drove away fear.

A man who had failed in business became so depressed that he suffered from hallucinations of the most horrible kind. They came upon him at all hours of the day or night, waking or sleeping; but they were not constant visitors. He went for days without seeing any; and rarely saw more than one in twenty-four hours. This made him believe that it was worry and not mental disease that was the cause of it; but still had enough doubt about it to be depressed and fearful. He says: "I fought this horror as bravely as I could. I did not succeed in downing it, and I write to say that if I do not get some relief I shall put a revolver to my temple and blow my brains out. That may relieve me and kill the devils." No doctor living would have refused to certify that the man was mentally deranged. Yet he was not. Many a person has gone to the asylum, or to the suicide's grave, who might easily have been rescued. Remove fear from half the candidates for insane wards, and full reason would be restored.

The foregoing case is typical and should be considered more fully. The man's first hallucination was that of a widow with her child, lying bleeding at his feet. He was about to step aside, when a mass of clothing rolled over, pale arms came out of a bundle of white, and bony fingers almost clutched his hands,—all causing him to shrink suddenly. His wife, who was walking with him, saw his actions and tried to pacify him. In a few seconds all had disappeared. He rubbed his wife's hands and asked if she was at his side, although he was looking straight down into her eyes. She said that his pupils seemed to be dilated and his gaze wild and weird.

Later on in the week he opened a closet door and thought he saw a skeleton, which toppled toward him, raised its arms to clutch his neck, and disappeared as he shrunk back to avoid it. He shut the door, said nothing to his wife, and had never opened it again up to the time our attention was called to the case. His purpose was expressed as follows: "I will not tell any member of my family what I suffer unless they are with me; but some morning I will be found freed from it all." He then goes on to relate the worst of all his hallucinations: "I was itting in the front room reading. I would not spend another evening in the sitting-room where that closet-door is. My wife crept in, always speaking before she entered, so as not to startle me. She sat at the table opposite me, her face partly toward mine. I heard a rustling at the window, then a scratching sound. I was afraid to look up. It was a warm evening, and the top of the window was down. The shade would every now and then blow out as though the wind lifted it. Soon a pair of hands appeared, one on each side of the shade, extending into the room and shaking about, while the fingers wriggled and snapped. I laughed to myself, and looked down. Then I heard distinctly the throaty sounds of a man trying to attract my attention by exclaiming 'ahem!' very loudly. I looked to my wife. She heard nothing. The sound came louder than before. I looked up. The long arms had lifted the shade clear to the ceiling, and under it, leaning over the top of the sash, was the unshaved face of a hideous tramp, with eyes running steams of blood. He raised one knee as if to climb over the window and spring into the room. I threw my book at him and ran away. My wife found me on the bed upstairs, my face buried in the pillows." We could not refuse to act in his behalf. He thought himself insane, and his wife thought

so; but he had yet time. He did not fail to take advantage of this art.

The probable cause of these hallucinations was the oppression of his creditors. It is a fact that some minds are sensitive to evil influences, or malign dispositions. This is seen in the the case of a young man who, on a certain evening, felt that somebody was plotting to do him injury. The feeling was so keen and clear that he stated the matter to his elder brother, saying, "I am to have trouble. Who can be at work against me?" They made a note in writing of the time to a minute. Subsequent events verified the belief. A secret meeting was held at the hour and malice predominated. In the case of the man who had failed in business, it seems that on or about the time when he experienced his most horrible visions, his creditors were in conclave seeking to get evidence, or plan proceedings to arrest him for fraud.

The first step in such a case was to explain fully the cause and the operation of self-hypnotism produced by fear. We wrote frankly: "You have probably done wrong in some part of your failure, and are looking at every turn for the sheriff to enter and take you into custody. This fear has hypnotized you." We explained fully the process whereby apprehension would drive a person into a part mesmeric condition. In the instance cited, the mere knowledge did not effect a complete cure; it expelled the rougher hallucinations, which seemed to satisfy him. He then took up the study of magnetism, and, a few months later, when the crisis came, he met it manfully, settled with his creditors, was allowed a liberal reduction, and gained their confidence to such an extent that he resumed business, and is to-day prosperous. He now writes: "I am not afraid of closet-doors or windows. Your work on magnetism is worth a hundred thousand dollars to me. You know that I am sincere, because I have brought you many converts. It is true that no doctor, no asylum, no treatment of any kind, except magnetism of the higher estates could have rescued him from insanity and suicide. A fact of so much value as this cannot be escaped or passed lightly by. The man in question believes in this method sincerely, for he sees that other persons who need just such help as magnetism are induced to get it in time to save disaster.

A certain business man had become overwhelmed by success. He made money so fast that he could not attend to the thousand cares that were multiplied thereby. From morning, at

the earliest hour, to the dragging period of midnight, he fought away at the intricate problems; until at last the nutrition that fed in brain and nerves gave out. These little ministers of life cried night and day for sustenance which he could not give, for his thoughts and plans were too intensely strong to admit of cessation. He could not sleep. The newspapers, which serve to suggest every horrifying idea that will hypnotize weakened minds, published the picture of a business man who, under similar circumstances, went to the bath-room at two o'clock in the morning, and blew out his brains. This was the final straw. In a state of hypnotism, he arose from the side of his wife and proceeded to do the same thing. She heard him as he stole out of the room, followed him, and caught his arm, just as the revolver discharged, and swerved it from its aim. The shock of the sound aroused him from his hypnotic mood, just as any quick, sharp noise may awaken one who is in a light cataleptic slumber. Could suicides miss the first shot, it is likely that they would not fire the second.

Theosophy is a designing fraud, for its basis of conviction is hypnotism; not the simple form that may find relief at the will of the operator, but that most horrible phase which depends on mental torture for about a year. So wilfully wicked and wrong is it, that we cannot allow the subject to pass at this time without a full exposure of the methods employed. The belief is captured in willing subjects by promises of experiences that are wonderful, if full faith and allegiance are accorded the so-called religion. Then comes jargon unlimited, and the more of it that is unintelligible the better. This is the mystifying stage.

Theosophy knows where to stop and how to turn. When the subject has evinced belief, and the interest is strongly awakened, then she is told that one year, or other period, must be spent in misery. This is the year of hypnotic hallucinations. There is no headquarters, or branch headquarters of Theosophy, that is not managed by a coterie of hypnotists and hypnotics. We refrain from mentioning names and terms, as the honor is undeserved; but it is well known to any person who has passed this mental chamber of horrors what is meant and to whom we refer. A certain "famous" leader of Theosophists claimed to be able to appear in two places at the same time; one in the flesh and one in form only. She succeeded, but the latter appearance was before hypnotics, or persons partly under mesmeric influence; although the

same phenomenon is perfectly expained under the laws of telepathy, and this is fully treated of in our book entitled "Transference of Thought."

Theosophists know as much about hypnotism, clairvoyance and telepathy as any set of persons in existence. They have their origin in India, the hot-bed of all four arts, where the best hypnotists and the most successful clairvoyants are to be found. There, the wondering natives, even of the highest castes, pay homage to individual mesmerists, clothed in religious authority. There the Brahmins are taught these occult sciences and practices from earliest days. There the doctrines of Theosophy had their origin, and thence have spread the world over, always capturing their devotees from among the weak-minded. You may examine the subject in any way, and from every standpoint you please, but you cannot separate it from hypnotism and clairvoyance.

A very good example of theosophy is found in the story of a woman of very excellent family, but who was caught by this idea and lunged into the religion for the sake of ascertaining what she could of its workings, and then deciding for herself what future course she might pursue. They crushed her investigating spirit by demanding her full belief, telling her it was useless to proceed unless she yielded to such demands. This was the most dangerous thing she could do, as it led at once to the hypnotic condition. Then following a hidden process of securing a part-hypnotism from which she could not extricate herself easily.

This was made more horrible by an oath, in which was her solemn obligation never to reveal what was done, under penalties both obscene and bloody. Then came the usual statement that for a year she would live in a certain state, from which she would rise to another but happier one; and so on, step by step. This procedure was accompanied by orgies that put her into a semi-hypnotic condition. Much of the year passed, and she found herself in hell, with all its mental tortures and agonies. The suggestions contained in her oath were so skilfully blended with the constant desire to get release by breaking the oath that was in fact kept under the hypnotic spell in partial degree, and went about in a daze.

Here are extracts from her statement made in person to the author: "I felt this influence following me. I felt my mind giving way. Somehow I caught the idea that, if I told the whole

thing to another, I should come out of the spell. I did not wait for the year to expire. I went to a lady friend and made a clean breast of it, breaking my oath very flatly. Not only did I not suffer any of the terrible penalties, but I ceased to suffer from the horrible influence that had hounded me. I was once more happy. My mind was clear. Neither my husband nor any member of my family ever got one bit of information from me on this subject." Here it could be clearly seen that she was under an hypnotic spell which she voluntarily kept alive by thinking of the oath, as well as by giving attention to the meetings of the leaders.

That theosophy is trickery is easily proved if any person who is at all familiar with the methods employed in hypnotism will take the pains to compare the two courses of procedure. That in her case the oath was a fraud, was seen when she broke it; for no penalties were incurred, and those that had been suffered while she kept the obligations were dispelled when she broke them. The same experiences have been endured by others, and in no instance has there been any evidence of influences higher than those of mesmerism. A man wrote in the same vein: "If I give myself up to the theosophic belief, I fear I shall become partly deranged; but I do not find that many are actually made insane. Some are, but they may have been weak-minded to have gone into the society. I think we all are. Still I wished to know what it was, and here I am, with strange feelings that utterly destroy my usefulness in life, unfit me for business and make me ashamed to look squarely into the faces of my family." We explained the whole subject to him, and told him to break his oath to some man friend. This he did and wrote us that he secured perfect release at once. Some years after he said that no penalties were ever suffered, and he was glad that he broke his oath.

We have records of a dozen persons who went through the year of torture, and even spent other years in a similar mental hell without any change. They at times had visions of insane ecstacy, such as may be witnessed by going into the ecstatic ward of any asylum; but these brief periods were due to the suggestions which were made by operators who concealed their methods under ritualistic pretences. A man discovered this kind of hypnotic attempt to control him; he had been a theosophist for five years without getting any farther than hell, and he demanded some fulfilment of their promises of heaven; so, to appease him, they tried

to force the conviction that he was the other life of a great Brahmin that had once lived in India. But he had been studying mesmerism, and he refused to allow the operators about him to manipulate his faculties into cataleptic sleep. He and they parted company.

Theosophy is now being fully exposed by some skilled hypnotists who have entered its ranks, and who are raising the temperature to an exceedingly high degree. We hope to have proof enough of the results they obtain to lay the whole before our students in the new work which is due a year hence, to be called "Mind and Matter," which is to follow this. Enough is now known and substantiated over and over again to warrant the statement that theosophy is merely the practice of hidden hypnotism, clothed in garments of religious pretence and made convincing in weak and in strong minds by clairvoyant proofs which are made so skilfully as to be concealed and not seen in their true guise.

Before theosophy is fully understandable, it is necessary to study all the principles preceding and all that follow in this department. When you know the laws and the means whereby the belief is captured and sub-conscious faculty partly laid bare, you will see how easy it is to dupe even those persons who lay claim to high intelligence. Proof is everywhere demanded. It takes more than ordinary wisdom to reject it; and clairvoyance, under cover of other names, will furnish proofs of things that necessarily convince men who are not versed in the laws of sub-conscious workings. We advise all persons to read and re-read very carefully the pages that follow, for therein is a full explanation of these supposed inexplicable phenomena.

Christian Science is another phase of hypnotism, and there is not a prominent person connected with it who will not be convinced of the truth of this assertion when all the facts are carefully compared with the explanations made in and throughout this department. The "great" clergyman who has been able in successive years to raise nearly a million dollars of funds at special meetings, is no more than a skilled hypnotist, whether he knows it or not; and the fact that he can impress all critics with his full honesty, only tends to make him a greater power. Sincerity is one of the best essentials of success in this art.

It may be claimed that these scientists who love to parade in the name "Christian" so as to win the approval of those

better classes who respect all that is truly Christian, are devoutly sincere in their beliefs. So is every hypnotic subject. So is every operator, at least in his own powers over others. The most truly and devoutly earnest and sincere faces to be seen on earth are those that occupy the front row at the mesmerist's public exhibition. They sit on the platform, thoroughly imbued with the belief that all he says is so.

If he asks one of them to give him all the money, jewelry and other valuables in his possession, the subject will yield them up only too gladly. This is no more than was done summer after summer at a Christian Science meeting, when over a hundred thousand dollars was raised in two hours. That the men and women who gave up jewelry were hypnotized is seen in the fact that some of them afterwards asked for them; one woman, who had given diamonds, bringing a suit at law for their recovery. She with others described the influence of the meeting as something that could not be resisted. The will was overcome for the time being.

Healers and science-doctors who call themselves Christians are either tricksters, dupes or *non compos mentis*. Many of the dupes are undoubtedly honest. Many of the men and women who are credited with intelligence, some with unusual sagacity, some with business ability, are not insane in the usual sense of the word, but are "touched" mentally. Here is a bright merchant, who believes sincerely in Christian science, and he is cited as an example of the kind of persons who follow that standard. Of him they say, "He is no fool; see how successful he is in business." A year goes by. He is not insane. His views on healing simply show the common fact that a sound mind may have its deficient spot. Another year passes, trade weakens; he cannot grasp the deep line of success; the spot is growing, and, some day, like ninety per cent. of all in trade, his business goes under. He is a doting fellow, willing to work for a pittance; and the tainted spot in his brain is still growing. If he dies soon enough, he will escape the asylum. There is but one path to travel in that "science;" every signboard points to insanity.

In that class of believers, it is easy to find persons who apparently are of the soundest minds; but their lives, if watched for a few years, will invariably give proof of a tainted spot in the brain. It is well known that a sane and responsible person may be

"wrong" in a certain department of the mind. Many cases are now coming to the front, and the criminal law is at work in its efforts to send these "healers" where they belong, to the penitentiary. A man, his wife and her brother were Christian Scientists, all living in one house. A child was taken ill and died under their care, or lack of it. Nothing was done for the little sufferer, except to perform orgies and incantations as inane and barbaric as those depended upon by the savages of Mexico in the time of Cortez. Investigation showed that, had a physician been called, the child would have lived.

A little girl ten years old had swallowed a large tack which lodged in her throat, and could easily have been extracted by a physician; and, although two skilled doctors lived near by, the Christian Science parents and a female, who was a "healer," told the child that there were no such things as sickness and pain; that they were merely the results of "error;" and they sat around, carrying on their incantations all day and all night, until the sufferings of the child developed into convulsions, and she died in agony. Then the three adults, the Christian Scientists, declared that it was God's will to take away the precious life, and that His will *must* be done. If this trio were not lunatics, what were they? How can their conduct be accounted for on any principle of complete sanity? Yet there are persons of apparent respectability and seemingly good sense, who are *non compos mentis* on this subject.

One of the dangerous things connected with science "healers" is the fact that there are cases of recovery from illness for which they get the credit. Men and women go about shouting their praise for what they believe to have been the cause of their miraculous rescue from a chronic malady or something worse. They are honest enough in such claims; they believe them to be true, and their belief is unshakable. Leaving out the hair-brained individuals, who cannot help believing in anything that is told them, there is not a single case of recovery from a serious illness that will stand the test of analysis. Investigation shows that nearly all the subjects became more careful of themselves in habits of diet and exercise; the two very things that will induce good health quicker than all else. A certain "miraculous cure," much paraded by the "healers," turned out to be that of a person whose life was completely revolutionized by Ralstonism at the time.

It is supposed that mind does influence the material

part of the body. This subject is thoroughly treated of in a high degree work not yet printed; but it will suffice to say here that the mind has but two general directions of influence, that which brightens or enhances the vitality, and that which depresses it. The mind is capable of producing death if it can lower the vitality to a certain degree; and it has also the power of brightening the nervous forces wonderfully. It cannot work upon nothing. If one lung has perished in disease, mind cannot replace it. If a kidney has been destroyed, a new one cannot be "thought in." A well-known clergyman, whose church is in this line of faith, permitted a woman, at an annual gathering, to declare before thousands of persons that "faith" had filled up and perfected a decayed tooth for her; a totally impossible thing. There was some dishonesty in allowing the assertion to go unchallenged. Investigation showed that a tooth which had a very shallow cavity had worn or broken off smooth.

Something cannot be made of nothing. The most remote influence of mind, soul, essence, spirit or supernaturalism must have matter or substance to work upon. Massive orbs, giants in material, inhabit space in every direction, and out of them all life is made. The "unseen" realms may as easily be conceived of matter as of a void influence; for no man can "see" the realms of the sky; only the light they shed is discernible. So, the human body, which is merely a vitalized deposit of food, is material in all its functions. Belief of the mind may build its matter, but cannot supply it. Faith is a strong factor when its coadjutor is regime; by which pure air, pure food and hygienic habits are assured. These are "works," or the efforts to execute the demands of faith. Those "healers," who preach that faith alone will cure, are challengers of the Bible they profess to follow, which condemns faith without works. A man who depends on belief, mind or faith, instead of his legs, to take himself out of a burning building, will furnish evidence of the fact that natural laws proceed in their operations, despite all efforts to sidetrack them by superstitious incantations under the name of faith-cure, mind-cure, or Christian science. In every age falsehood has clothed itself in the garb of some holy title; and, when exposed, it cries out "persecution." In the same sense the murderer is "persecuted" by justice.

Lives of innocent children are sacrificed by faith-curists, or "science healers;" and were it not for this fact it might not

be worth while for the authorities to interfere. Few cases come to the attention of the criminal courts, because the public is ignorant of the facts, or individuals hesitate to make complaint. But a canvass gives an approximate idea of the result of such practices; it is estimated that two thousand children, at least, in the past few years, have been thus sacrificed, all of whom might easily have been saved had regular physicians been called in time. Christian Science teaches that sympathy must be eliminated from the heart. The helpless sufferers, who yearn for love and caresses in their mothers' arms, are met by mental coldness, and lay themselves down to die in the shadows of barbaric superstition. With the same cruelty, the parents of a more savage period threw their children alive into the spiked arms of hed-hot images of brass, and ordered drums to be played so that they might not hear the agonized screams of the little ones. No mind is perfectly sane; no age is entirely free from superstition; and the dual taint of modern civilization is an old, old sore.

Keep well if you can, and you can if you will. All illness is due to somebody's carelessness or ignorance. When sickness comes, use your best judgment in meeting it, and take no chances through delay in calling a skilled physician in regular practice; one who is publicly qualified, licensed and recognized in the medical profession. Do not set up your will against his; but, on the other hand, you may help him very much by your Ralston methods which always assist the efforts of nature to heal and cure; and nature's course is the highest aim of the true physician.

Nothing is in a more unsatisfactory condition than the use which seems to be derivable from the influence of one mind over another, when that use runs on the negative or hypnotic side of magnetism. There may be a change for the better, and it may come soon. The fact that great men and women have at times a lofty endowment of the sub-conscious faculty, points the finger of hope in a higher direction. Against this is the low, pranky and frivolous operation of clairvoyance, which seems no more than a mind let loose among valuables that it cannot secure. Let us keep at work studying out brighter prospects and better fruitage.

Doctoring is largely conducted on the theory of hypnotic influence. Belief in the efficacy of medicine, and fear of disaster if the doctor fails, work together to help the patient at times. Something concerning this will be found in later depart-

ments of the present volume. We believe in the necessity and value of service of the honest physician; and he alone, if skilful, is all the professional help needed in case of sickness, except such aid as may be desired from trained nurses. Honest doctors and Ralstonism will win all the battles of health.

409

A person may be self-hypnotized and greatly injured by the operation of fear.

This is the 409th Ralston Principle. There are various kinds of fear. The most common is that of misfortune and poverty. It has sent millions to an untimely grave. The usual fear of the mediæval ages is no longer universal; it was the continual apprehension of murder. Then no human life was safe; and those who retired at night were in doubt of rising in the morning.

Later on this feeling of insecurity changed to that of assault or attack. But this kind of fear is rare, except in Kentucky among the mountaineers, and on the border-lines of civilization where the far West blends into the population of the Pacific slope. Fear of bodily harm is not common at this date where laws are respected and enforced. When one kind of apprehension gives way another takes its place, and the mind is kept busy extricating itself from its moods. In this age the fear that the means of living will be taken away, is probably paramount to all other mental depressions. This was not so when people got their full sustenance and support from the land,—nor would it be so if the acres that are prostituted to waste were made the basis of human supply as they did in the wealthy colonial days.

Conscience is the cause of fear to a much larger extent than is believed. Not only as a moral influence, but in its alarms that portend danger to reputation or liberty, it drives the good man and the bad man on to the reefs of wreck and misery. The desperate criminal is an animal, not a human being; and animals suffer neither remorse nor regret. To rise to the plane of humanity, a felon must either fear or command by the possession of a supreme magnetism which knows no fear; and in the latter case he would

be too honest a man to commit crime. The acquisition of magnetism is directly opposite the tendency which makes wrongdoing easy.

Most crimes are committed under hypnotic conditions, and the prevention is to be had more frequently in the prior training than at the moment of the offence. Absolute certainty of apprehension and punishment will deter all persons who are sane, and nearly all who are insane, as we shall see in later pages. But there is doubt of being punished and thus the man is lost. In a subsequent realm of this volume, the conditions of hypnotic influence will be considered fully, and perhaps some new light may be gathered on the question of criminal responsibility. The dazed condition and the animal nature that seems to invite it, are entitled to examination. We now have the direct laws of this art before us.

410

Hypnotism puts to sleep the conscious will and awakens a morbid condition of the sub-conscious faculty.

This is the 410th Ralston Principle. The science and art of mesmerizing, which word is being displaced by the older term hypnotizing, have been known in one form or another, generally crudely, for several thousand years. Briefly stated, the effect of the practice is to shut off or put to sleep the conscious or regular faculty of the brain, and open up the sub-conscious or intuitive faculty.

The absence of any really scientific laws on the subject, the belief that the practice was quackery, the limitation of it to certain undesirable uses, the confining of the power of hypnotizing to persons of generally low standing, and the fact that the brightest minds failed to acquire the art while the dullest succeeded, all conspired to make it an undignified if not a disreputable profession; and it drifted away from its true base to such an extent that few works of authority are obtainable on the subject, while the world of sensational literature is crowded with its extravagances. Even at this day the public are considered gullible, if we

may judge from the advertisements that appear in magazines and periodicals, seeking purchasers of books and courses of study on mesmerism, hypnotism, personal magnetism and other similar matters.

That the art was practiced thousands of years ago, is known to any close student of history or of the Bible. No nation was exempt from the practice. The credulity of the masses was such that, aided by a prevailing superstitious fear, they quickly accorded to any man who could wield the power, the rank of healer, doctor, priest or almost anything he sought. Humanity does not change in forty centuries so that one age would differ materially from another in this regard; and it is not only reasonable, but certain, that the hypnotist had his favorite subject always attending him to give evidence of thought-reading, clairvoyance, warnings, predictions, and the like.

The lowest types of minds have been successful as hypnotists more often than those above the average. It seems to have cropped out by accident, and to have as much surprised the operator as anyone else. Indolent men and lazy hags in the days of witchcraft fell into the practice as though by natural endowment; and the popular fear of the black art helped to make victims in great numbers. As most persons, to some extent at least, may be hypnotized; and, as those who produce the influence are not always able to undo its effects; the result is demoralizing, and must have been seriously so in the dark ages.

When persons are saturated with fear, even the half-qualified witches, as they were then called, could produce sensations akin to the possession of devils and all the hallucinations that fell upon the lives of those who were bewitched. As there was a firm belief in the existence and power of the witches, and as the evidence produced at trials was conclusive of their work though not always of their identity, we must regard the practice as an established fact. To laugh at the errors of belief is not in our province. Only ignorance doubts the history of the facts. We know it was wrong to put sorcerers to death; just as it would be wrong to-day to execute hypnotists. They are one and the same.

To put a person into mesmeric sleep, it is necessary to catch his belief, and this is obtained in one of two ways, either by willing consent or by inspiring fear. As the reasoning faculties are eliminating superstition, that greatest of all hypnotizing in-

fluences, the opportunity for bewitching large numbers is much less now than in former ages. In 1793, when the last witch of the world was officially put to death at Posen, the better judgment of mankind had come to see that the so-called witchcraft was the fault of those influenced rather than of those who wielded the strange power; for, twenty years earlier, in 1773, Dr. Mesmer gave to Europe the results of certain experiments that coincided with the work of sorcery.

A person may be a witch and not know it until some other person makes the fact apparent. The word witch is applied to both man and woman; but generally to woman, from the fact that the German tribes for nearly two thousand years gave over to their women the profession of healing by laying on of hands, by mysterious herbs and peculiar ceremonies, that may or may not have been akin to hypnotism. The male-witch was sometimes called a wizard, though not generally. It was a belief in England and Germany that out of every one hundred witches one was a wizard and ninety-nine were hags. From evidence of the nature of their work as compared with that now at hand, it is clear that witchcraft was hypnotism, that the subjects were easily bewitched because of the credulous condition of their minds in those ages that were darkened by superstition, and that the witches were blameless in most cases, for the reason that the power is generally possessed before the owner knows it.

Both sides of this matter may receive light from the following experiences which have been verified, as stated, and corroborated by other similar cases. We cite the simplest of them, as they show the principle clearly enough. A woman makes the following statement: "I am not a clairvoyant, nor do I know anything of it, one way or the other. I am ignorant of hypnotism. A year or more ago I was visiting a friend for a few weeks. She was neither a clairvoyant nor hypnotist, and had no interest in anything of the kind. I found her one day looking so steadily at my eyes that I was frightened, but she seemed more afraid than I was. I did not dare look at her; but at times did so briefly as one looks or glances at others. In each instance she seemed to lose control of herself. I cut my visit short and came home. A few days later I received a letter stating that she was under my influence, and describing her condition." As advice was asked for in both cases, we directed the unfortunate subject to take up the study of personal magnetism

which invariably cuts off all hypnotic power. In the case of the woman, who so suddenly found herself thus qualified to influence others, we advised a study of this higher course, whereby she became enabled to withdraw her control at will.

A subject of the same woman two years later sent a very vivid description of the first influence exerted over; for it seems that the hypnotist, finding herself with the power, chose to use it occasionally, and we have since learned of eight instances in which she controlled others, two of them men. The case referred to was that of one who, like the first, was influenced without the intention of the operator. She writes: "I thought Mrs. ——'s eyes seemed brilliant, one more than the other. This caused me to look at the brighter one at every chance I got, even when she was not looking at me. When she did look, I felt myself getting restless, and my eyes rolled. I was conscious of becoming drowsy, and then fell asleep." After this description she goes on to relate some hallucinations that frightened her; one of which was the fear that she was losing her mind. In another case the subject, after being freed from sleep, saw dark birds in every corner of the room.

So common have been such experiences that it is waste time to enumerate more. The study of witchcraft shows exactly the same conditions; but it must be remembered that the subjects in those days were all, or nearly all, affected by some phase of religion. The belief in a personal God, a personal devil, and angels good and bad, led to the further idea that there was a malignant spirit abroad empowered with the right to cause misery and disease. Men, women and children often hypnotized themselves with the infatuation that they contained devils, as did the people of old Palestine; and, being under the control of this belief, they did then just what would be done now under the same conditions; they acted as if devils were in them.

Although too horrible for the ordinary experiments of modern practice, some hypnotists, desiring to show the resemblance of witchcraft to hypnotism, have made the suggestion of "having devils" to their subjects, with the results as expected; and everything that was associated with the old days of witchery may be brought out now. It must be remembered that self-hypnotism has always existed; that a person may come under influence without the effort or even the knowledge of the one who owns the power, and that readiness of belief is the strongest known stimulant to

this end. Doubting minds are rarely ever affected. In the study of ignorance it is found that belief is more absolute, and more easily captured, in proportion as the intelligence is low.

The hypnotic experience, formerly known as witchcraft, can be followed or traced through the centuries from the dawn of history; but it burst forth in the fifteenth century as a mania, no doubt receiving its impetus from the edict of Pope Innocent VIII, in 1484, charging the Inquisition to hunt up and put to death all witches and sorcerers. As Germany had been the birthplace of the medicine women, or "healers," the papal bull was intended primarily for them; and two zealots of that country, in 1489, drew up the famous "Witch-Hammer," in which you may find the whole doctrine of witchcraft set forth in systematic form, and rules set down for the detection and trial of the crime. These rules afterward became a sort of authority, and were believed in for a long time after their authors, Kraemer and Sprenger, were dead; although they are ridiculous at the present period.

Other edicts followed and produced untold misery. It seems strange that the heads of the Christian church, the representatives of the best prevailing education, should originate this suffering. In 1494, Pope Alexander VI; in 1521, Pope Leo X, and in 1522, Pope Adrian VI issued bulls to the same effect. In Bamberg, 600 persons were burned or hanged for sorcery in four years; in Wurzburg, 900 were executed; in Geneva, in the year 1516, 500 persons were burned in four months; and over 1,000 in Como district in 1524; all for this one cause. In England, in 1562, the statute of Elizabeth made witchcraft a capital crime, whether it was practiced to the injury of another or not. These laws implied that those who possessed the power were able to control it. In the reign of James VI, of England, following the dawn of that splendid renaissance, the frenzy burst out in its full fury. The king wrote a treatise on the subject, and his "witch-finders" went forth to scour the land for the offenders.

In enlightened England during the Long Parliament, fully 3,000 persons were put to death because of witchcraft. The mania appeared in America, the Salem tragedies of 1691, '92, being the culmination here. As the people believed in the reality of the sorcery, and attributed their misfortunes to these maligned persons, it became an easy matter to hasten their arrest and execution by the concoction of lies without limit. No more picturesque

and highly illuminated falsehoods have ever been invented, than those which surrounded the witches of the seventeenth century; and few persons were guiltless of this malice.

Times have changed. When the renaissance arose with its promise of better light, the dark clouds of superstition would not dissolve till they had shadowed a majority of the homes of England with the gaunt figure of death, either for creed, sorcery or politics; and, were it not for the fact that all persons must die sooner or later, the wide swath cut by fanaticism must have materially reduced the population of that country. But times have changed. What was then witchcraft is now hypnotism. The art that held religious devotees, including potentates, under the sway of self-appointed leaders in other ages and climes, and that wrought such havoc in the shifting centuries of a later era, is now recognized as a reality in modern science, possessing some qualities that entitle it to careful investigation. It has long enough been handled by charlatans in lectures and treatises of a highly sensational character; and it is now time for the facts.

Animals other than man may be hypnotized, although they are not reasoning beings capable of holding a fixed belief. Yet their minds do, in fact, adhere to ideas; and all animal training proceeds on this basis. It seems that some fear, or some fancy, is aroused by a small shining spot, especially if it is set in surroundings different from itself. That which will excite attention in a human being is known to do the same in animals; with the exception that it is harder to hold the brain of the latter. A bird sees the glitter in the eye of the snake, or of the cat; at first watches it out of curiosity; then becomes dazed, and is caught. A small shining ball will rivet the attention, but it lacks the depth and peculiar scintillation of the live eye, and, consequently, it requires more time to produce stupor.

Many persons have gone into a mesmeric sleep, induced wholly by a small, bright object. Birds can sometimes be made stupid in the same way, though the fascination is lacking. When you enter a dark room in which a cat is seen only by the two shining orbs, a peculiar phosphorescence dances before you. In the light this changes to green and gold. You watch the dancing streams of the aurora in the cold northern skies, and they hold your attention. What you may find in the glitter of a tiny ball is intensified by the coloring and swinging of little masses of light that are

strange enough to cause you to wonder at them. No wonder the bird looks till the will is paralyzed.

Some writers go so far as to claim that the mesmeric power is a kind provision of nature, intended to lessen pain and fear when the animal of prey seizes its victim. Some testimony has come from persons who have been rescued from the jaws of beasts after losing consciousness. Of course it is understood that humanity is not intended by nature as food for animals; but the general law covers all life, and suits each individual case. From private and published accounts, some facts come to us that seem to corroborate this theory. In the attempt to find a reason for the existence of everything good and bad in this world, it has been suggested that hypnotism is a condition of painlessness established to release the prey from all suffering; and, being a general provision, all animal life is affected by it. This cannot be the only use of the condition. Most gifts of nature have two or more uses.

In getting testimony from the prey themselves, we may look to dumb creation first. A mouse taken from a cat was uninjured and free from bruise as nearly as could be ascertained. Although it ran about when in the power of the cat, it gave no evidence of suffering. The bird flies about the head of the snake, making its circles smaller, and goes peacefully to its doom as though to die were pleasanter than living. The lamb shows no sign of suffering when the hot breath of its slayer is upon it. A large wolf carried a ewe nearly a mile as tenderly as the mother cat carries her kitten; and was shot just in the act of plunging its teeth into the lamb's throat. The latter had no bruise whatever, nor did it give evidence of pain. It seemed dazed for quite a while, as though some influence still overawed it; as does a human subject whom the hypnotist fails to release from the spell.

A child was carried by the clothing in the teeth of a bear to the place where the savage beast intended to make a feast on its life. A hunter lay in wait at the spot and by a good aim slew the bear without harming the child. The latter who was six years old gave an accurate account of its feelings when it saw the animal coming toward it; showing great horror at first, then a light from two big balls of fire, and finally a sleepy condition. It seemed to regard the journey in the clutches of the bear as a dream; and said it was not a bit frightened till the gun was fired, then the sleep changed to wakefulness and fear.

In another case a child eight years old was caught up by the shoulder and held in the jaws of a bear for some minutes before it was rescued; and, although the flesh was badly torn, there was no pain at the time the teeth went in, nor until the wounds were being dressed. Hunters in the jungle have told many experiences that corroborate this law of relief from pain. One incident is as good as a hundred where the same thing is repeated. A man missed in his aim at the vital region of a lion and was seized and carried to the lair, where the young cubs were given a lesson in dining on human flesh; much in the same way as the mother dog yields some of her food to her young. He felt them devouring his legs from the hips down to the knees, and the old lion had commenced to bite out a chunk from his shoulder when a party of hunters came up in time to kill the animals. The unfortunate man lived four days, and stated that he felt no pain whatever from the time he was seized to the time he was brought away from the scene.

This and numerous other incidents confirm what has been well said by writers, that when the beast of prey seizes its victim the latter is thrown into a state of hypnotism and suffers no pain. On the other hand it experiences a dreamy, happy feeling that causes the tragedy of nature to lose all its sting. This should be so. It is ordained that one life shall eat another, and the torture and cruelty should be considered sufficient in the fact and constant fear of such disaster, without adding the excruciating suffering of tearing flesh and nerves asunder, while the act is in progress. Why life should devour life is not within the province of this book to consider; but belongs to the higher volume in the present course called All Existence. It seems that no species escapes this fate at times. Even the toughest have been slaughtered for food.

"So the multitude goes, like the flowers or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told."

411

One person may be hypnotized by another without the latter's aid or knowledge.

This is the 411th Ralston Principle. The brain of man is curiously divided into parts that think for reasoning purposes, parts that think for mere muscular uses, and parts that think for functional action. These are somewhat dependent upon each other. They constitute the regular work of life; deal with plans, with action, with organic operations; and coöperate with the senses. Where such brain divisions are located is known to a slight extent only, except in a general way.

Beyond the conscious brain above described, somewhere within it, or concealed in the body, is another faculty that cannot be so easily discussed; and, although the regular brain involves great problems in itself, this embraces others far more stupendous. Many things are known about it, but there is yet much to learn. It is agreed by those scientists who have been able to reach a satisfactory conclusion on some points, that the sub-conscious brain attends regularly to its duties night and day without need of rest, that it does so without the knowledge of the regular brain, and in a realm exclusively its own. One other point, and the most important to which they agree, is that the sub-conscious brain comes to the front as soon as the regular brain is hypnotized.

From a close observation of experiments it seems that the inner brain is always at work and always conscious to itself; but that the only time it has any connection or coöperation with the outer brain is when intuition is strong, as in catching some scent of danger, some thought from another, or some idea out of the vast realm of knowledge as by inspiration. It seems willing to allow the outer brain to have full sway in its associations with the details of this life, and is apparently making provisions for something beyond. These are surmises, drawn from the fact that the inner brain works so quietly and untiringly.

When the conscious brain is put to sleep by a process that keeps the body awake, the sub-conscious faculty, which is the so-called inner brain, at once asserts itself and stands ready to obey any suggestion that may be given it. This kind of sleep is induced

in a number of ways, as we shall show; and one of the most common is that which proceeds from the unintended influence of another individual. An instance has been known of a boy fourteen years of age being hypnotized by a cat; another of a girl of fifteen falling asleep whenever she watched the eyes of a parrot; and most cases of the cataleptic order have their origin in some kind of unintentional hypnotism.

Self-mesmerism is different from this just described. It is caused from within by fear or some other agency which absorbs the belief, annihilates the will and opens up the sub-conscious faculty. In cases under the present principle, the sleep may be partly aided by some inward influence, but it is really induced by the unintended power of an individual, who may be unaware of it. Many persons have exerted some such control as much to their surprise as to others. A young lady entered the room where a dozen or fifteen persons were present, and was instantly seized with a peculiar sensation which she avoided by going to the next room. She stated the circumstance to a friend, and they resolved to ascertain the cause.

After passing in and out several times she located the person who held this control over her: a young man who really was innocent of any intention in the matter. They had never met before, nor was there any recognition when she first entered the room. It seems that he was gazing fixedly at a picture that hung by the side of the entrance, and the light of the room was reflected in a peculiar manner from his eyeballs. This caught her gaze and she was compelled to retire from it. It was a mere stimulus, however, to the effect; for the young man was in reality an embryo hypnotist and did not know it: nor did he understand the art in any way. Other cases of unintended and unwilling control are known; and it is probable that partial influence is exerted in thousands of cases every day where neither party is conscious of the fact. They experience the condition and account for it as due to a headache or some bit of indigestion.

"We loved, and yet we knew it not.—
For loving seemed like breathing then;
We found a heaven in every spot:
Saw angels, too, in all good men:
And dreamed of God in grove and grot."

412

Magnetism must be absent in the person hypnotized. This is the 412th Ralston Principle. It has been claimed that the hypnotic state is induced by animal magnetism. This is not true, except in so far as magnetism is the determining force which gives one person the power at that juncture when thought-waves have neutralized each other. This point should be clearly understood, as it is the key to the whole matter; and what is said here should be considered in connection with the next of our principles.

Under nearly all circumstances most persons possess magnetism; and what is said throughout this work explains the meaning of this statement. There are times when magnetism runs low or ebbs away, and life seems weak. The muscles may have some strength, and the vegetable functions, as of respiration, circulation and digestion, may continue their work; but nervous life and thought seem suspended. When these conditions are mild they are called lapses, and are brief in point of time. When they are severe they resemble, or pass into, catalepsy; which is a complete absence of magnetism or nervous vitality.

In the cataleptic condition there is a suspension of mind, memory and will. The face retains whatever expression may be on it at the time; if a smile, that lasts through the whole period; if a look of pain, the same remains to the end. The muscles are likewise fixed; if an arm be raised it will stay where put; a limb will assume and hold any attitude given it; and the whole body responds to any change willingly and makes no motion of its own. Pain is not felt. The arm may be cut off without suffering. This is the true cataleptic condition. It is akin to hypnotic sleep, except that in the latter state the sub-conscious mind awakens and governs the body not of its own volition but by suggestion from another.

Physicians see no real difference between catalepsy and mesmeric sleep, except in the fact that the sub-conscious faculty may be awakened in the latter. It is true that some hypnotists fail to arouse their subjects and thus leave them in catalepsy, from which they are released with some difficulty, and always with more or less injury. The genuine trance mediums, of which there are

but few in the world, pass into this condition; and occasionally seem dead to all appearances as far as the uses of the body and mind are concerned; the only physical life being in the vegetable functions of respiration, circulation and digestion, and the only mental existence being in the sub-conscious faculty. It is not true that catalepsy develops the trance-medium, or the hypnotic subject; but it is true that a trance-state and hypnotism result in catalepsy.

This supposed disease is associated with every kind of revelation or supernatural sight into things, realms and worlds that cannot be penetrated by the perception of the ordinary mind. When the evidence is entirely lacking no one is able to say what was the condition of a person at the time of some special exercise of this extraordinary power; so the result is accepted without comment. But where all the attendant facts are known there is never an exception to the statement that catalepsy always accompanies the revelation. One explanation accounts for it by the assertion that the conscious mind is the agent of the senses and their memory; acting for them in the relation of the body to the earth; while the sub-conscious mind is directly employed in the service of the soul. How much of this is true need not be considered at this time.

There is one personage in history of whom enough is known to show the nature of the results that may come from the cataleptic condition. We refer to Mohammed, the founder of the religion bearing his name. There are two classes of critics among Christian scholars. While both classes believe him to be wrong, and his millions of devotees to be misguided, one great division of the best students of the man and his work assert that he himself was honest; and the other division assert that he was a mere pretender. There is sufficient reliable authority to prove that he was constantly subject to fits and spasms of epilepsy. Any history, however large or small, admits this fact, and it is considered to be as completely established as is the fact that he conquered his own residence city.

In a cave in Mount Hara near Mecca he constantly retired for meditation, commencing at about the age of thirty-five. Here he spent hours and days in religious contemplation. At the age of forty, while in epileptic fits, he received the first of his revelations which were ultimately printed as the Koran. His own

honesty could hardly be doubted, when his wife was the first of his converts. Pretenders begin elsewhere than at home. In his own city of Mecca he counted 40,000 fervent believers prior to his death; so that if he deceived men, it must have been those who were closest to him and knew him best. In our opinion he was not a pretender; but this does not admit that he was not the honest dupe of his own fancies.

The genuine products of a cataleptic condition may be as wrong as the genuine products of honest but erroneous reasoning. One thing is true; the sub-conscious faculty performs wonders, and there is yet no evidence that it may not perform tricks. The case of Mohammed was undoubtedly that of a genuine trance-medium; and it may have been much more. In an age when fraud and pretence are prevalent, and the public has been deceived numberless times by so-called trance-mediums, it is well to calmly contemplate the history of one who is above the charge of charlatanism; for, as Prof. James, of Harvard University, says of Mrs. Piper, of Arlington Heights, Boston, if there were but one white sheep in a hundred it would prove that all sheep are not black. This woman has been studied and investigated by the English and American scientists of the highest rank; and is universally admitted to be genuine in her work. All possibility for fraud has been eliminated.

Compare these two cataleptics, Mohammed and Mrs. Piper, and you have two similar examples of the same wonderful power, with an immense intellectual gulf separating them. Give to the modern personage the same breadth of brain and skill of execution that Mohammed possessed, together with his ability of leadership, and the age in which we live, with its millions of undecided minds ready to grasp anything within reach, would witness the foundation of a new religion. Yet the sum of the whole story is merely that catalepsy is an open gateway revealing to us some things that the ordinary mind cannot understand because they are not in its line. They may be tricks. In another work we state the results of a complete investigation of the subject.

The conscious mind is a magnetic use of animal intelligence. It does not know how to interpret experiences not within its province. When something happens through the action of the sub-conscious faculty, the regular mind seeks to explain it, and thus it flies away into the spiritual realm in the search after reasons. What man does not understand he ascribes to superhuman

causes, to spirits. This was so when comets and earthquakes overawed the people; it is so when the sub-conscious mind manifests itself. The intelligence of the masses may be something better in this century than it was in the dark ages, but the ease with which enormous numbers of people accord their belief to such doctrines as spiritualism, faith-cure and the like, shows that the brain is far from perfect. They are not able to see that certain facts, which are clear enough as facts, may be accounted for in more than one way. Their limited intelligence compels them to say that because "such is so and so," it therefore is proof of something else.

The lack of magnetism is the cause of catalepsy. A person who has died in this condition, as was the fate of Irving Bishop and others, shows a low state of the ganglionic electrical cells througout the body; and this is the surest indication of a depleted vitality or magnetism. It is equally true that the lack of the very same vitality, not the vitality of the functions that keep the body alive, but that of the nervous system, is always apparent when a person is hypnotized. Magnetism is more or less fleeting in weak characters. It is an essence, a quality, an endowment that comes and goes, and is held within one's grasp only by life's energy, in which mind and will play important parts.

Let this magnetism be withdrawn by the will itself, as when a person hypnotizes himself; or let it be expelled by a stronger personality; and the condition is ripe for the influence of another who understands how to take advantage of it. The operator may not know what opposes him, but he feels that something stands in the way, and he proceeds to remove the obstacle. Thus many break down the barrier of magnetism in the subject with no knowledge of its nature. The way being clear, the next step is to throw the person into a cataleptic sleep, out of which the subconscious faculty is aroused. When disease destroys the magnetic vitality, catalepsy follows; when a superior will removes it, hypnotism follows.

"Bitter and sweet, when wintry evenings fall
Across the quivering, smoking hearth, to hear
Old memory's notes sway softly far and near,
While ring the chimes across the gray fog's pall."

413

Hypnotic depressions are contagious.

This is the 413th Ralston Principle. The rise and fall of the tides of magnetism in any human being are as frequent as the movements of the ocean, although they occur without regularity of interval, and are dependent upon moods rather than habits. Thought and will are more evanescent than is supposed. They yield to influences of the day, to the power of circumstances, and especially to the will of others. Most persons are partly hypnotized without knowledge of it, and would indignantly deny the charge if made to them. Of course this kind of influence is depressing. Magnetism arouses one because it gives him some of the energy of another. Hypnotic waves have the opposite effect.

In some degree, however slight, the contagion of this depression spreads and may reach a room full of persons. Gaping or yawning often does this. The act is, in itself, evidence of weak vitality, and this is depressing. One person starts to yawn; another follows, and the movement goes around the room several times. Experiments have been made in the same line, by imitating the act of gaping with the hands, opening and shutting them from contact at the wrist; and other persons, seeing them, have been set to gaping. This has been done without suggestion of any kind. Even the reading of the description of this imitation has created a desire to gape.

Depressions in mass, involving many persons, have frequently occurred; and few are free from their influence at some time or other in life. Many are very susceptible. They do not call it hypnotism, as that explanation is an unpopular one; but there is no doubt that the same law reaches all cases of this kind, varying merely in degree. Bad news affecting one person, is felt by others in sympathy, and even by those who are not. It often happens that one in a party, or one member of a household, will receive a so-called presentiment of misfortune, and others present will feel the same depression. Reports from numberless sources confirm this kind of experience. There is no doubt that it is due, in its spreading at least, to the action of hypnotism in a slight degree.

While it is not so easy to completely hypnotize a person as it is to magnetize one, it is much easier to partly hypnotize than to magnetize. This law is almost paramount to a principle. It is important enough to remember at all times. Following out the idea, without knowing the law, many speakers and persons in conversation seek to take advantage of it, and gain a temporary influence by relating sad stories, cases of distress, and the like. We know a clergyman who ended every sermon with some such narration, and dismissed his congregation while in a depressed condition. It required some hours for some of them to wake up.

414

Hypnotism appears in all degrees of force as a controlling power.

This is the 414th Ralston Principle. We do not hesitate to declare that in proportion as vitality or magnetism is strong all tendency to being hypnotized is weakened. While complete control is not possible until the magnetism of the individual is entirely overcome, it is true that the stock in store by the latter may be so weak as to be easily driven out.

Few persons, however, are made to give up their magnetism, for the attempt to overcome them usually causes a reaction; whereupon the will sets to work and new energy is at once created. It is not always the open operator who is thus resisted. Lecturers, evangelists and other depressers, who, instead of winning by magnetism, seek to obtain control through the opposite course, are not hypnotizers, but are merely agents of depression that lead to a condition which in itself is hypnotism. One who gapes cannot lay claim to power; it is the gape that does it. The picture of a person yawning was hung up in a school-room as an experiment; as a result every student there began to yawn, all unconsciously. These things show that there is such a condition as self-hypnotism.

We are nearly all of us subject to it; and this could not be true if it did not appear in degrees. The scale of control is a long one, extending from the slightest influence to that of complete sleep. The few persons who never came under the spell are

those who are highly magnetic, and they are altogether unimpressionable. They seem cold in their nature, and lacking in sympathy for the misfortunes of others; while possessing an attractive personal power. They are recognized as strong in all their faculties and as leaders of mankind. All others, however, come under some degree of hypnotic influence sooner or later; and few are aware that they are thus partly controlled.

415

Clairvoyance is induced by hypnotism.

This is the 415th Ralston Principle. The word clairvoyance means clear seeing, and is supposed to have its origin in the idea that all material objects are transparent. If the fact exists at all, it is true that the perception annihilates space and time, and penetrates solid walls as easily as the physical eye leaps through the matter of the atmosphere.

No case of genuine clairvoyance ever existed that was not induced by hypnotism of one kind or another; that is, by the influence of an operator, or by the action of self-hypnotizing. The latter is well proved. Most trance-mediums, or clairvoyants, are so in name only; in reality they are either out and out frauds or are weak in the powers they profess. While many of them may have been the subjects of mesmerists and have thus ascertained their ability to act as clairvoyants, it is claimed that the majority have never been operated upon but have discovered that they were endowed with the faculty of putting themselves into the sleep. We shall show how this is done, a few pages later.

From information at hand it is probable that thousands of men and women are living in this country who have been hypnotized, and that many more are added to the numbers yearly. Of these, nearly all might become trance-mediums if they were followed up and trained in that line of development. There are such mediums who lack all power except when hypnotists are in attendance to put them to sleep; some pretend to carry on the business alone, and, no matter what might be the genuineness of their work when under control, they are impotent as self-mesmerizers. On the other hand it is rare that a trance-medium is also a self-mesmer-

izer; a few such exist, yet they are valueless most of the time. One who is genuine suffers much loss of vitality by continually closing out the conscious faculties; and the cataleptic sleep is dangerous if persisted in too frequently.

We therefore conclude that the genuine clairvoyants are not always able or willing to exert themselves except upon important occasions; that those who are trustworthy at times are not generally so, but depend upon a few remarkable strokes of success for the maintenance of reputation and patronage; and that the general crowd of advertisers of this kind are pure shams, some admittedly possessing a faint degree of telepathic energy, while others have none. We have met those who are genuine, and find that they are discredited because they advertise to foretell events. Knowing that they are endowed with clairvoyant powers, but hardly coming in contact with the details of their own work, they assume the impossible, and are charged with dishonesty while not actually guilty.

Clairvoyance is the operation of the sub-conscious mind; a faculty that is alert night and day in every human being, but of which we have little or no knowledge except by intuition, for the reason that by some kind of doom which seems unaccountable, the connection between this inner mind and the regular mind has been severed. The sub-conscious faculty lives, acts and attends to its duties with untiring zeal. Its chief power is the clear perception that travels any distance in a second, and sees without the aid of the senses. This is universally admitted to be the fact. If we could only know what is known by the inner brain, we would be omniscient. Fate or nature has ordained that we cannot secure such knowledge while the regular mind is conscious; so this must be put to sleep, the body must become dead through the suspension of its action in catalepsy, and then the inner mind partly reveals itself to others but not to the individual.

Such is the fall of man. Let any person succeed in uniting these two minds, so that the conscious faculty may take advantage of the knowledge that comes within the grasp of the sub-conscious, and all things would lie open, revealed in every detail. A few persons have been rarely endowed in this respect, and but partly so; yet they have been the world's geniuses. It must be that man has fallen from the loftiest of pedestals, or has yet to attain his noblest of estates. The proposition is as plain and as

accurate as the most exact of mathematical statements. It cannot be refuted. The goal is too great to contemplate. Whether any of this race will ever reach it or not, is beyond knowledge. It would require a revolution of all faculties, and of all methods of living, to enable mankind to step into a realm so close at hand and so far away.

Under present conditions the penalty of clairvoyance is a severe one. It comes only from catalepsy; and this is merely a dying of the normal life of the body; or such a suspension as resembles death, and for the time being is its equal. When the life is removed, for it seems to be an obstacle, then the sub-conscious faculty may become alert. It probably does, although there is no way of finding out unless others are present. Sleep is not catalepsy, and the dreams that come may have no relation to the sub-conscious life. The latter is presumably awake, but we cannot connect with it. Death, as near as we can produce it, removes the barrier, which is life; then the inner faculty may be partly connected with. This would argue that death is the opening of the life within; but the fact known may have no relation whatever to the assumption. Things are not proved in that way. A great gulf of other possibilities separates the fact from the assumption.

Some day we may come nearer to the proof. Investigation is rapidly tending that way. It is your duty to go no further than facts, and to avoid conclusions that only seemed warranted. For years it was considered proof positive of a spirit communication when a medium talked with the memories of those who lived or died; the fact being that the various personages who speak through the medium are characters that live in her inner brain, just as all kinds of characters dwell in the regular mind; and that inner brain, having clairvoyant powers, can see far beyond all ordinary expectation. It can perceive thoughts, call out of the great fund of lost memories many exact things, reproduce persons and talks that have existed and now are nearly forgotten, and startle us with speeches, descriptions and details that no ordinary faculties could acquire; yet because we, with our ordinary faculties, fail to comprehend them, we certainly have no right to set up the claim that these are spirits from the spirit world talking through the muddy vesture of this medium.

Such a claim is not only without foundation, but it is ridiculous. The power is that of clear-seeing, and it is a remark-

able one; we freely admit that; but its clear-seeing merely results in its partial interpretation of what it sees, and it plays many fantastic rôles in these translations. When a dead woman speaks, as it seems, she does not speak at all; it is the sub-conscious faculty talking. The dead are far away and know nothing of it. The idea that Alexander, Cæsar, Napoleon, Shakespeare and earth's most prominent personages must be turned over in their graves at the request of some greasy woman, and made to indulge in jargon at her sweet will, is too absurd to be discussed; and the fact that great masses of hollow-eyed people believe in it is proof of the hypnotized condition of the modern mind.

The sub-conscious brain talks for any and everybody, in and out of all subjects. Being clear-seeing, it can go where our reasoning cannot. Still it is the talker. Its men and women, dead and alive, with their descriptions, loves, languages, styles, methods, are caught out of the minds of others, present or absent; and its assertions are generally echoes of the wishes or expectations of those at hand. When a man says, "I died eight years ago last May, on Monday, at 2.16 P. M.," it is nothing but the brain of the medium talking. But some one says, "How can the medium tell what she never knew?" In the first place, she is not telling it; her sub-conscious mind is telling it; and, being clear-seeing, it can know that, and a million other things, which the medium could not learn in ten thousand years of normal existence.

Then comes the further claim that the clear-seeing faculty ought to be believed, or taken at its word. Thus, when the supposed spirit says, "I am dwelling in heaven, and your sister and brother, who died since I did, are here with me," we are called upon to believe that the spirit must be, in fact, speaking, because otherwise it would be untruthful. Even this statement, in effect, is often made by the inner faculty of a medium, "I am the spirit of Henry Brown; I am living in the spirit-world." In such cases, the genuineness of the medium is open to question. But, assuming that she be honest, such statements are wrung from her by great efforts, if at all; and they can be easily ascribed to the echoes or expectations of persons at hand, no matter how clear-cut and startling the assertions may seem.

It is always the sub-conscious mind that talks; never anyone or anything beyond it. The connection with normal minds at best is very imperfect, like a badly constructed telephone-line.

The clear-seeing faculty has unlimited range among all minds, present and absent, and among all places. It must contend with this crowd of visions, this débris of memories, this hoping, wondering and expecting that linger in other minds; and it would be strange if it did not furnish all kinds of information. Still, it is the sub-conscious brain that speaks. There is nothing beyond it, except its perceptive abilities. In the case of Mrs. Piper, herself acknowledged by all to be a perfectly genuine clairvoyant, the scientists, who have employed her for years, admit that, while she is honest, the characters who speak in her are rarely truthful when talking of themselves, and generally truthful when detailing events and descriptions. So it is largely a muddle, with some startling accuracies at times that overwhelm the mind.

The future cannot be told by clairvoyants. Those who claim to do it, are either deliberate frauds or else are the dupes of their own powers. We have already stated that the medium, when honest, is not conscious of what is done or said when in the trance; therefore she cannot know, as a matter of fact, whether or not the future is foretold. Believing in her powers, she is led to advertise more than she can execute. As clairvoyance is clear-seeing, and as the future has not yet been unrolled, it would follow, naturally, that it could not be seen. Coinciding with this view, is the universal experience of investigation. The past has been brought up, and the present penetrated, often to the wonderment of others; but there is no case of prediction or foretelling that has any color of genuine clairvoyancy about it. Here and there, a few things have been stated that can readily be accounted for as guess work; and some instances of sight into the future have been traced to telepathy, by which hopes or plans are read in the minds of others prior to fulfilment.

"Gather a shell from the strown beach
And listen at its lips: they sigh
The same desire and mystery,
The echo of the whole sea's speech.
And all mankind is thus at heart
Not anything but what thou art:
And Earth, Sea, Man, are all in each."

416

Spiritualism is founded upon defective clairvoyance.

This is the 416th Ralston Principle. We might well say that all clairvoyance is imperfect. There is a limited amount of accurate knowledge concerning it; and what there is cannot be taken as a basis for any system of religion, or belief relating to the soul. All persons at times have had some evidence of the presence of the subconscious faculty; though most have been slight and unimportant. The passing of a face, the touch of a finger, the noise of some faint sound, some call, or music, the reading of a thought, as when we speak an idea that another had intended to utter at the moment; these are common glimpses of this faculty.

In response to a large number of requests for reports, we received the general statement from nearly all whom we asked to state if they had ever seen ghosts, or believed in them, to the effect that none had been seen, and were not believed in. But a few persons asserted most positively that they had seen ghosts; and one clergyman declared that nothing could shake his belief in spirits, as he had seen one and believed what he saw. This seems logical on its face. If to believe what is seen, is to be taken as a guide, the dreamer, the delirious patient and the victim of tremens are able to prove all sorts of spirit worlds.

Investigators have never considered it worth while to account for the objects seen in such visions. Some say they are the creation of the fever in the patient, the conjuring up of the disturbed brain of the dreamer, the contortion of ideas in the drunkard; but, as something cannot be created out of nothing, this does not account for them. A keen and sensitive mind may build creations, so it is said; and this is used as proof that the visions of a disordered brain so originate. If a clear mind may build creations, it does not follow that they are built out of nothing. In delirium there is inflammation of the brain, the nerves of vision are involved; they are never free from the association of bacteria, and microbes in general; and we are satisfied that the smallest particles, even the atom itself, may be perceived, in rare instances, under great stress of excitement, not of the mind, but of the finest strands of the brain where impressions are made in the sense of sight. As microbes

compete successfully with shapes of demonology and the reptile world, this would account for most anything seen by a delirious brain.

It does not account for the evidences of telepathy and clairvoyance. These are akin, with the exception that the former is merely the power of interpreting, in an exceedingly slight degree, the facts known to the sub-conscious mind. One who can look into the thoughts of another brain, or who can see events not present to the eye, is a telepathist. All persons are such at times; some to a much greater extent than they imagine. All persons possess an inner mind; it knows all, probably; few persons ever catch the knowledge of that inner mind, because the connecting links of consciousness have been taken away; still the inner mind is always at work; it leaks occasionally, and the regular brain grasps the knowledge, but in such little bits that no real service is rendered, except in rare instances. This is telepathy.

Clairvoyance differs from telepathy in that the latter occurs under all conditions, asleep, awake, sane, insane, or in or out of the mesmeric state; while clairvoyance is possible only when the normal life is made as dead, and the sub-conscious life is called forth for interpretation. As most persons are able to put themselves into some degree of catalepsy, or become depressed in some degree of hypnotism, which is the same thing differently stated, it is true that they may experience some of the conditions of clairvoyance; and, under this consideration, it may be claimed that telepathy is its mildest degree; or that one may merge into the other.

In either case the phenomena of ghosts may be accounted for on the theory of self-hypnotism, or that imposed by circumstances. Fear and expectancy are common causes of this condition, either mildly or strongly. A person had been told that a woman in white appeared nightly behind a certain tree on a certain estate, that she never had been seen elsewhere. He became so impressed with the thought that he looked for the apparition, but in vain. One evening, laboring under a special spell of depression, he thought he saw the woman, and his mind soon confirmed the fact, as he believed. The experience was repeated night after night for a week, when his mind cleared and the woman disappeared. It originated in a hoax, yet the ghost was a fact to him.

A girl ran screaming from her house to that of a neighbor, telling the story of a ghost that walked across the road near the

house. A month later she repeated the same transaction, telling the same story. This occurred for three months; the apparition passing from one side of the road to the other, east of the house, and always choosing the same place for its rendezvous. A brave young man, who boasted that he was anxious for just such an opportunity of disproving the existence of ghosts, undertook to hold watch in the neighborhood. In the meantime the family had moved away, the girl was in a distracted, nervous condition, and the house was deserted.

The young man secured a description of the apparition through a third person, and set about his task. He wasted valuable time for some months; but, at length, was rewarded by seeing the ghost. It appeared on the west side of the house, and was clad as the description stated. Before seeing it, he had become depressed by an affair that drove him to the verge of suicide. He was alarmed at the sight, and ran from it, almost in hysterics. The strange part of the story is that the intermediate party purposely located the ghost in the wrong place, and clothed it in garments that differed considerably from those seen by the girl; thus proving that expectancy had provided the sight. It was a clear case of self-hypnotism in a degree, occurring in depression; while the ghost was the clairvoyant perception of the description taken out of the mind of the intermediate person.

What one sees may be doubted, but we are told that the evidence of two or more proves a thing beyond question. This supposes all persons to be honest. The individual who sees alone may be charged with telepathic or nervous disorder, so that he is not able to credit his own senses; while two or more may not be open to this charge. A case is in point. A hand was seen protruding from the hole in the ceiling of a school-house. It was a very thin, white hand, as of death. A female school-teacher saw it; fainted; revived; went about her duties; saw it again, and had to be taken home. She was nearly dead with fear. Although she declared that she could not be induced to go into the building again, she minutely described the occurrence, and anxiously sought a solution.

Crowds were attracted to the place through sensational and grossly false statements published in the papers; but the hand did not appear. The teacher was finally induced to return in company with some friends. She saw nothing. One afternoon, late in autumn, she was at the building with seven young women

who had made request to go with her. One of these was a sad-faced girl who seemed to labor under great fear. She saw the hand first; next the teacher saw it; and, finally, the others. An investigation of the testimony of the eight persons showed that all were greatly depressed by one thing or another, chiefly by the situation, and the shrinking of the teacher, and the appearance of her sad-faced friend.

The expectation of something superhuman about to occur, and the fear of seeing it, placed all the visitors under the law previously stated, that hypnotic depression is contagious. A familiar illustration was that of gaping, as given in connection with the principle. The teacher says she looked once or twice at the hole where the hand had formerly appeared, but refrained from gazing steadily at it, as she seemed conscious of a growing condition that would naturally invite the vision. The sickly woman looked for it and afterward said that she was sure she would see it. "Something told me I was going to see that hand," she exclaimed at the time. The fact that the others witnessed the same vision may be explained either by the law of telepathy, or the principle that hypnotic depression is contagious.

If either of these laws is in operation, the only concurring condition needed is that the persons present should be weak in magnetism, so that they could not, or would not, resist the hypnotic influences. Then it would be strange if all did not see the same apparition. The testimony of the two or more, instead of proving that the ghost was a reality, would confirm that rule that what one hypnotic subject witnesses, all witness. Were it not for the contagious element involved in these matters, no magnetic person would be able to thrill hundreds with his power, or depress a whole audience at will. It is true that there are experiences which come to one alone, and which cannot be transmitted to others, even if present; but it will be found that such others are free from depression and out of sympathy with the occurrence.

Spiritualism has no standing. A quarter of a century hence the world will laugh at the idea of spirits talking back, and especially in the supremely silly way in which they are made to do under the regimé of their tormentors. The laws of depression and its contagion have undoubtedly helped to establish experiences where partly hypnotized persons, or the usual attendants at seances, are made to see, hear, feel, taste and smell according as the sub-

conscious faculty wills; but all the claims taken as made cannot for a moment warrant the assumption that they prove any connection between the spirit world and our own. To adhere to such belief is evidence of a partly hypnotized mind in the believer.

417

The loss of all personal magnetism must precede complete clairvoyance.

This is the 417th Ralston Principle. Vitality, the spark of life and personal magnetism are all one and the same, except in the uses to which they are put. All these must be suspended in the person who wishes to become a clairvoyant; and the supervision may be directed by the person himself, by fear, by expectancy of a morbid character, or by a mesmerist. Sometimes it originates in catalepsy as a disease, but this does not generally develop the condition desired.

One of the rules usually given to a candidate for this kind of work, is to subdue the will and to try to come into subjection to the operator. Efforts of the sort do not succeed as a rule. A person may be very anxious to become a clairvoyant, but personal magnetism is in the way. It does not depart by order of the will; for the more power the will has the more magnetism is generated. Teachers say: "Now exert your will all you can, and give yourself up." This is a contradiction. It is like saying: "Eat all you can and try hard to get hungry by eating." The exercise of the will generates magnetism.

The art of losing one's vitality is not easily acquired. It becomes the basis of hypnotism, and the latter must always precede clairvoyance. So these steps must be understood. How to take the first is the primary consideration. After that the process is much easier. While we do not recommend such practice, it is our duty to present the full course of procedure; for, if we do not do so, some one will, and the result will be the same. The fact remains, however, that the losing of one's magnetism is injurious to the health, while the cataleptic condition of body and mind is harmful to both. Some operators give back all the magnetism they take away, and occasionally more, so that the loss is compensated in such instances.

418

The union of magnetism and telepathy produces extraordinary genius.

This is the 418th Ralston Principle. There are always exceptions somewhere. A telepathic condition is one in which the conscious mind has connection with the sub-conscious. The latter is clear-seeing, has access to all other minds, and to all events everywhere. It knows everything. If the conscious mind were to connect with it, there would be no need of studying and memorizing in order to acquire knowledge.

Whether these two minds have ever been united we cannot say. It is possible that the ideal man, the Adam who fell because he tasted of the tree of knowledge, was deprived of this wonderful power because so much knowledge meant infinitude. This is mere speculation. It may be true that the union of the two faculties awaits man in another world or a future life. If it ever occurred, or ever should occur, the results must be beyond all measurement. One thing is amazing; the sub-conscious mind is a fact, and a concealed one. It can be proved, but the steps to be taken are arduous and unsatisfactory. From this we conclude that the concealment is intended; or it is possible that the glimpses of light are guiding lines to direct man to discover more.

To possess a faculty so powerful and to be unable to use it, is somewhat puzzling to the aggressive spirit of our species. To be compelled to assume the attributes of death, in order to awaken the inner, all-knowing mind, and then to remain ignorant of its disclosures, is even vexing. Once in a while an extraordinary genius appears on earth, and an analysis of his nature shows that he is endowed with magnetism in the highest degree, and breaks the rule of depression by possessing a consciousness of the knowledge held by his inner mind. Let this become a perfected union and the man is a god.

"Pacing the ocean's shore,
Edged by the foaming roar,
Words never used before
Sound sweet to somebody."

419

Hypnotic depressions may become epidemic.

This is the 419th Ralston Principle. So weak is the human mind on matters not personal or selfish, that error spreads like ink upon the wave. One idea hypnotizes the country, and a wrong notion becomes idealized and goes into history as a virtue. When the public are thus swayed, the contagion is irresistible. It divides itself only as the interests involved may warrant. Among the political parties, the epidemic is confined to one or the other of them, thus showing the weakness of the mind; for an apparent fact cannot be a fact at will, and a fiction at will, as the beliefs of partisans insist they are.

When the whole population of the civilized world in the last decade of the tenth century, then confined to Europe, saw and felt the approach of the year 1000, a fear of great magnitude seized them. Almost without exception, men, women and children were depressed and hypnotized into the belief that the world was coming to an end. Wars ceased; peace reigned; and a spirit of love swept over the savage breasts of the times, opening the way to the Crusades, religious fervor and finally the Renaissance. Out of fear comes repentance. No better illustration of an epidemic of hypnotic depression has ever been furnished by history.

Beliefs are likewise spread through masses of people, depending on their condition of mind as to the readiness of acceptance. No matter how absurd an idea may be there is always something to believe in it. The claims of the origin of Mormonism are accepted as honest facts to-day by thousands; and if you assert this to one of them you will get the reply: "Of course we believe the story to be true; and if you wish to understand the sincerity of our belief come to Utah." This is the type of all other cases. You may begin with a fiction, a hoax played as a practical joke, set it up in pretended seriousness for the attention of others; and, years after, you will find a people swearing allegiance to it, and their children reverencing it as sacred.

The sects of faith-curists, known as Christian Scientists and several other kinds, have a following that is not large but is earnest, including men and women who are openly above the suspi-

cion of being weak-minded; but the enormous proportion of them that go insane proves the rule that mental depressions or defects attend most cases of hypnotism where superstition is the stimulating cause. Every upstart finds some followers. Religious fanatics are not without devotees. Schemes to make money are sure to allure investors of a class that ought to have sense enough to know that nothing but total loss can come out of them.

Politicians are shrewd enough to know this defect in the popular mind, and they proceed to serve bait on the hook. Falsehoods fly like wildfire along party ranks. The people believe and are fooled; believe again and are fooled; and go on taking bait blindly. A million voters accept the skilful invention and stake their whole course of suffrage on its being true; always flocking like sheep to its standard; while as many more yield their faith to something exactly opposite. This following in herds cannot be accounted for, except upon the theory that masses of people are afflicted with hypnotic contagion. The manipulators of political beliefs during campaigns know wherein their party followers are depressed mentally, and they study to supply the needed excitant.

When a mesmerist secures control of his subject, he suits his suggestions to the nature of the person and the probability of their being adopted. This principle is seen everywhere in political and newspaper sensations. What is most likely to fit into the hollows of human nature is most paraded, and it is a profession in itself to concoct such matters. In the dearth of news in 1893, the papers started the rumor of hard times, exaggerated every common occurrence and gave it color of disaster; so that the panic was a natural consequence. The depression was epidemic.

History furnishes many examples of men who have done their country great service through years of sacrifice and toil, yet who are suddenly overwhelmed by unpopularity, and almost in a day. Ingratitude is not explained on any other ground than that the people, being deficient mentally, have no power to resist the influence of meanness that runs rampant through the land. Hypnotic epidemics are always on the dark side. The public will eagerly devour ill reports, and scoff at good ones. A newspaper libel will take a page of type in leading columns; its denial will occupy a few lines in an obscure corner; or a page to a lie and an inch to the truth. This the people believe in and prefer.

420

Hypnotism is induced by one person whose thought-waves coincide with the thought-waves of another.

This is the 420th Ralston Principle. Waves of water, waves of sound, waves of light, waves of thought exist and flow in rhythmic action, each in its domain. In a water-wave the body of water itself need not move onward for a wave to pass over its surface. Sound will travel through still air. Light shines in absolute quietude. Thought is impulse of the ether that pervades all matter. It moves in waves of action as peacefully or as turbulently as the force behind it shall determine.

A thinking mind is necessarily a magnetic one. You cannot separate one force from the other. When the magnetism is weak, the mind is also depressed. It does not follow that wisdom, judgment or depth of intellect are sure to come from the acquisition of magnetism. You can give the mind health without making it fit for a philosophy, as you can give the body health without producing the skilled artisan. The foundation makes the other qualities possible, but does not provide them. Where there is depth and breadth of thought, there is some degree of magnetism, and the two are associates.

It was formerly claimed that no minds except those that were weak could be mesmerized. It is generally true, but not always so. If a strong mind can be deprived of its magnetism, the mesmerist may succeed in getting control over it. Persons who have become exhausted through over-use of the brain, or who are depressed, or otherwise out of normal balance, may be caught at such times, but would soon react, if their ordinary faculties were strong. In this way the ablest of men and women have been partly controlled, and these periods are called lapses. They are rare, and should hardly be taken into consideration in the pursuit of this study.

Will and thought and magnetism run together, as the same or parts of the same things. No mesmerist can make any progress against either the one or the other. If the subject shows any force of will, the first thing to do is to ascertain if this can be broken; and a moment or two will generally suffice to tell if there

is a likelihood of weakening. So one who is engaged in strong thought is not apt to come under the influence; yet the waves of thought may be driven out with some skilled efforts. Likewise, magnetism will repel the operator. Whether these three good qualities are considered as separate forces, or as one and the same, varying in uses, they, or any one of them, will stand in the way of the success of a mesmerist.

Thought-waves are alike when they take the same view of the same subject. If one person is thinking of one thing, and another person of another, they do not coincide; and, until there is a supreme command of attention given to one or the other, their is no hope of hypnotizing either. If one person thinks of the same subject, but has a different view of it from another, the same law holds true. The very first step in securing hypnotic control of an individual is in compelling him to think of the same thing that is in your mind, and in the same way.

Herein is one of the secrets of success in the art of mesmerizing. We assume that you wish to take

LESSONS IN THIS ART.

If so, you must begin at the beginning. The steps are simple; the work is difficult. The first presupposes that you have acquired personal magnetism. The second is under the present principle, that thought-waves must coincide. This is not so hard to understand, nor so hard to execute, as one might think at first. The skill required is not deep, nor of a broad nature. Animal cunning often counts for more in results than the finer plans of a far-reaching mind. So there are mesmerists, who are considered of shallow calibre, who accomplish more than those who are really strong mentally. We should understand what is the scope of animal cunning; not because it is desirable to acquire it; but because you may be thwarted by it most unexpectedly.

Low animal cunning is so shrewd that, at times, it passes for depths of brain; yet it is peculiarly shallow, and this helps it to deceive. A man, who has judged his fellow-beings successfully, said of a negro, "If that man is not honest, I am incapable of reading him. To adopt the tactics necessary to deceive would require a mind of rare ability." Yet, on finding that he was im-

posed upon by the negro, he went to studying the subject from a different standpoint, and came upon the habits of rats, foxes, bears, and many animals that were even deeper in some respects than the average lawyer. Their feigning of innocence, and their pretences that were intended as diversions, were surprising to him.

The mesmerist is usually a person who is capable, by instinct of deception and pretension, though skilful in their representation. He must have some magnetism, for without it he cannot have strength of thought, determination of will, and the ability to capture the belief of his subject. Then he must be adroit enough to make his thought-waves coincide with those of his subject. Here his skill or cunning begins. One who has no faith in the ability of the operator could never be hypnotized until the obstacle was removed. In many instances this is not difficult. To see or know that the power exists, is part of the work of beginning; and subjects who could not be impressed at first are sometimes captured when they have witnessed the subjection of another. Thus a young man with his lady friend attended a private meeting, where repeated efforts were made to impress him without avail; yet, when the lady became drowsy, he felt his firmness giving way, and, finally, became controlled. Public exhibitors carry some susceptible subjects with them, as a stock in trade, to use in terrorizing new comers.

If the voice and eye are magnetic the work of conviction is easier and briefer. The voice stands for the real man behind it. If there is sickness, weakness, vacillation, the tones show them unmistakably to the sensitive condition of the subject. If there is firmness, faith and determination, these are driven home to conviction by the sound of the voice. So a magnetic speaker may soon have his subject partly under control, as to belief and inclination, by speaking of the matter in advance of any effort to manipulate. In the attempt to produce a coincidence of thought-waves, the speaker should select the topic that is most likely to be in the mind of both at the time. Very naturally this is the power of mesmerism.

This topic should always be preferred. It would be absurd to seek control over another who knew that there was to be an effort made to hypnotize, and yet who would not give it a thought, even under partial compulsion. Mere denial or refusal is uncommon; and it may be beaten down by a determined person. When there is a desire to secure control without allowing the

subject to suspect, then the selection of the topic should be such as may suit the whim or taste of the latter. He may be drawn out by testing questions, or by permitting him to talk freely. But a mere casual idea is not enough; the topic must be impressive, and the remarks exceedingly serious.

The best topic is that of mesmerism itself. Much can be said upon it. No startling statement should be made until the person being addressed is prepared to accept it. Some commonplace truth, something that he knows to be a fact, should be set forth, as that many persons doubt the power of this art to control them. This is a well-known fact. Ignorant persons think there is no such thing as hypnotism. Then pass on to incidents where the art has been used, and the results have been, at first, beyond the belief of the public. Let this be followed by a statement of the way in which many are made subjects against their will, and have tried to resist it, but without success.

One of the most skilful of hypnotists made a practice of reciting incidents seriously; always selecting such as would be most likely to alarm his hearers. He pictured the power as irresistible; told of those who sought to evade it, and ended by giving a vivid description of several who had recently fought the power, only to find that the harder they fought the more easily they succumbed. Another person used to make a solemn harangue, not overdrawn in appearance, in which he introduced a few examples of the practice. Some one would try to leave the hall; would start from the chair; would make a strong effort to resist; yet finally would give in, and come upon the platform.

Two physicians examined a young woman who was thus used; believing that she was a conspirator with the others in making a public pretence, so as to convince the people present; but they found that she was really in a cataleptic sleep, and that her apparent struggling to throw off the influence was due to suggestions made to her silently. She, as a hypnotic, passed through the stages of resistance and yielding without knowing it. Very few persons can feign this sleep, even far enough to deceive the inexperienced observers; while those who try are sooner or later caught. An illustration of this is seen in the case of three young men who were good natural actors, who gave entertainments with a fake mesmerist; they sitting far apart in the audiences, and coming upon the platform on call. They did deceive the remote public, yet there were

many cries of disbelief. Later on they agreed to help out a fairly good hypnotist by feiging sleep; but in less than three months he had made them all genuine cataleptics.

In an opening address, whether in a public place or in a private room, whether as a lecturer or as an explanatory conversation, the facts stated in these paragraphs may serve to fill in the remarks and interest the subject. If he is becoming impressed his lower jaw will gradually yield its fixed tension; the teeth will part while yet the lips are closed; then the latter will open gradually, and the individual is giving his thought and his belief to the speaker. By these little indications the manipulator knows what effect his words are producing, and what steps next to take. A keen watchfulness must be maintained all through the opening statement. A lady hypnotist always began by saying: "Now, if you do not feel any interest in this matter we will not proceed further. If you do not believe in the art of hypnotism, you may come to believe in it as you receive information; but you must be interested to hear and know, or we will waste the time talking about it." By the law of opposition she aroused an interest.

The so-called hypnotic voice does not exist. Hypnotism is a negative condition. Magnetism is a positive or affirmative force. Light and darkness are opposites; the former is a positive fact, the latter the absence of such fact. Magnetism in the voice is a power intended either to arouse or depress those who are brought under its influence; if aroused, they are magnetized; if depressed, they are hypnotized. A voice, therefore, may frighten, startle, discourage, or otherwise intrude itself upon the peace of the listener. Actors love to create such a condition. Tragedy and pathos exist on the stage solely because those who enact them, enjoy the rich pleasure of seeing audiences wince and shiver beneath the sombre and gloomy influences. Henry Irving made his reputation in "The Bells" and the "Dream of Eugene Aram," one a play, the other a recitation. His weird rendition can hardly be forgotten. To make the play more depressing he acted the part of a man hypnotized and in the sleep compelled to confess his crime.

The magnetic voice is a positive agency of great force, intense and powerful in proportion to its quietude, that is employed to uplift and to depress alike. Under its influence it is not required that the speaker should depress himself and lose his mag-

netism in order to depress others. If he is low-spirited the feelings will run their course through others by contagion; but it may not go far. Partial hypnotism is the result. If he is magnetic he may drive home a powerful force calculated to deplete the magnetism of others and lodge in them the depressing influence he concocts.

This requires skill, but it is often done. As we have previously noted, many clergymen have resorted to this practice for years, leaving their congregations sadly depressed at the close; and an excellent hypnotist once said that if he could have his pick of the audiences at the end of these discourses, he could put hundreds to sleep and fully control them by going on where the preachers left off. This is a true proposition. It means that a partial hypnotic condition is induced by the depression instigated by the speakers from the pulpit, probably solemn and deeply serious; which the professional manipulator might take advantage of.

421

The round eye is an agent of depression.

This is the 421st Ralston Principle. Were it not for the fact that it plays so important a part in the success of the hypnotist, the law involved in the above statement might not rise to the position of a principle. The force of a strongly magnetic mind shows itself in the eye. Will power is exhibited in the carriage of the lids above and below the eyeball. Expression of the passions may show light in the pupil, but the facial muscles have so varied a play around the eye that all physiognomists declare that there is no meaning to be read in the ball; it is all in the lids.

Deep study and calmness tend to contract these coverings of the eye; while, on the other hand, excitement opens them wide. A person may be magnetically excited and perfectly still in the body; the eyes will seem to get larger and larger all the while. Full interest in one's own work, in one's own mental effort or will-exercise, always lifts the upper lid; while dullness causes it to droop. Let the interest increase and the lid rises, showing some of the white of the ball above the iris. This is a strong magnetic condition, and is one of the tests of it. When the person is wildly excited the line of white directly above is fully a half inch wide.

This is excessive; and shows that the power is losing itself in the heat of excitement.

On the other hand a truly magnetic person rarely shows more than an eighth or a quarter of inch of top-white. To this there is always a means of adding increased expression by intensifying the eye as the heat of magnetism becomes greater. All magnetism is tense; and the body cannot help becoming tense. Wild, erratic tension displays itself in the extraordinary uplifting of the lid as in hilarity of laughter or the horror of fright. In magnetism the excess is seen in a tensing of the whole face, involving the lower lid of the eye. This becomes drawn down until a line of white shows around the whole ball, and the unusual appearance of the lids encasing its contents as in a circle is presented. This when mechanically done is depressing.

The hypnotist should not feel or exhibit fear. When he startles others, he should himself remain calm. To them the round eye is something horrible, and it is a part of low animal cunning to create a feeling of horror in the subject so that the depression may be as deep as possible. You can, with any tensing exercise in these works on magnetism, soon acquire the round-eye. Any line of white above the iris is terrifying. It is the signal of ferocity and madness in its excess; in its lesser position it suggests horror, even though it does not express it. The showing of white below the iris is used in death, or in dead faints. Let these two be added at one and the same time, and you have a combination which few persons can withstand. A man of strong nerve said that he could endure most anything but the round-eye; the hypnotist seeks to weaken the nerves.

When we consider the effect of gazing at a small bright ball or button held near to the face, causing even strong nerves to fail and leading in some instances to the hypnotic sleep, we cannot wonder that the round-eye is an agent of depression. Frightening or unnerving a person is of great help to the operator. It is the best kind of depression. If there is genuine magnetism behind the round-eye, the pupil will distend showing a large field of black, and in this a phosphorescent glow may always be detected. The combination is a powerful one, and few persons, even the hardiest, are able to resist it. The round-eye may be assumed without magnetism.

422

Any person, possessing absolute belief in the power, may hypnotize a qualified subject.

This is the 422d Ralston Principle. We are gradually brought out of the lower strata of preparation into the higher steps in the art of mesmerizing. To sum up as we proceed, we find that the first essential in the direct practice is to acquire the facility of making your thought-waves coincide with those of your proposed subject. Prior to all this is the acquisition of the nobler faculty of magnetism proper. Its chief uses are not in the hypnotic line; the latter is impossible without it however. Next is the round-eye, if the speediest success is desired.

Then comes the character of your will, known as absolute belief. This is hard to understand and still harder to acquire. It shades into so many other mental phases that an exact description is essential at this place. One side tends away toward faith, an exalted exercise of the religious function; the other side leans toward a set opinion that has no life whatever. Absolute belief is not faith. The latter may exist without knowledge; the former knows and acts as it knows. An illustration of faith is seen in the attempts to cure by hope, assisted by prayer, and resting solely in the energy of such hope and prayer, unattended by any knowledge of the disease or of the necessary means of cure. The faith of the healers counts for nothing but accidents; but if it reaches the patient and meets him in a morbid condition, it may have some influence toward a cure; but it must capture his belief to do so fully. A healer acts as a partial mesmerist in such case.

Contrary to this is the set opinion that so often passes for certainty of belief. It is the handmaid of ignorance. A person must be weak in mind to hold a fixed idea against all argument or proof; or to hold such an opinion when there is no proof either to sustain or defeat it. Without knowledge, without data for guidance, judgments are passed upon persons and things and minds are set with immovable fixedness, and there the mental operations seem to find their limit. Such brains are inactive. They move in little channels short distances and come to a halt like the mule in the woods.

Absolute belief is activity not stagnation. The mind thinks, and its operations are founded upon facts, upon data, upon things that live as knowledge and make the belief reasonable. A successful mesmerist was once asked what constituted the source of his power. He replied: "I find a reasonable prospect of succeeding in selecting my subject; I then know to a certainty that I can put him to sleep. I let nothing shake this belief in my mind. If I fail, it is always at the start; I do not make up my mind too soon." It was said of him that, after choosing from a number of persons those whom he desired to remain to test his powers, he never had a failure. One critic of his success said that he selected only those that any mesmerist might safely regard as sure conquests. This required skill and judgment.

It is easily seen that success starts with a careful selection made after a talk or harangue intended to impress the listeners; this selection including those who seem to throw their minds into the line of thought directed by the operator. He generally makes a second selection, and retains only the sure cases. In a public exhibition he is compelled to discharge some who need but a little longer time than he can afford to give them; for a slow and tedious manipulation will only tire the audience. One of the private hypnotists, that is one who never gave public exhibitions, depended upon a single choosing among parlor audiences; and he was credited with being uniformly successful. He refused to teach others; but confided his secret to a friend. It was—Make up your mind and stick to it, without even thinking that failure is possible.

In another series of successful cases, the hypnotist maintained his secret during the years of his public career. He took pupils, charging them from one to five hundred dollars each; and, although some two or three acquired the power, they found that he had not imparted it to them. Before he died, he stated that he had told them nothing of the real art, fearing that the spread of the practice would result in much misery; and being questioned for the secret he gave it as follows: "Authors say that mesmerism is not the work of animal magnetism. I know that it is. But it is not all. Not one magnetic person in a thousand can mesmerize. Why not? Because he cannot summon courage. He must believe in himself so completely that nothing can shake him. If he has magnetism and knows he can control a person, that

is all. It is faith in himself." By this he meant absolute belief in his powers.

In the foregoing case the hypnotist always made selections from among those who were candidates for the sleep; and this shows that his belief was confined to those who were qualified subjects. He failed in the first rounds with nine out of ten; he rarely ever failed when he had taken his pick of the remainder. Therefore, his "secret" must be considered in the light of using his absolutism of belief on subjects that were duly qualified. This brings us to the next principle for guidance as to what is meant by the term. All things from all sources indicate that each essential stated herein was used by every hypnotist.

423

A qualified hypnotic subject is one who is nervously diseased, and whose belief may be captured.

This is the 423d Ralston Principle. It may seem like an amendment to some of the things previously stated under other principles; but further examination will show that it is not. Many things are true in limitation; and certain facts appear here as though to confront us at the start.

In the first place it is true that every hypnotic subject is nervously diseased. This has been proved by an examination of great numbers without finding an exception. It may then be laid down as a fact that nervous defects lie at the bottom of the yielding of the will to another. Yet not all such persons can be controlled; although one good authority publicly announced that he believed they could in time be brought under proper subjection. The best opinions are the other way. To be nervously diseased means that the functions of the system are morbid, deficient or erratic. It is only the first class that come under the hypnotist's power at all times; although the others do occasionally.

The brain is a part of the complex nervous system, and the mind is seated in the same system, so that thought, belief and will are tainted when the nerves are not in their normal condition. Hence it is seen why the belief may be captured, the will subdued and the thought-waves made to coincide with those of a normal

mind. Health of body, purity of blood and normal nerves go together. Study any hypnotic, and you will find weakness in all of these functions, generally a pallid face and poor blood attended by an easily disturbed nervous system, which is unprepared to resist the control of another.

Course of Procedure in Hypnotism.

The laws embodied in the Ralston Principles now bring us to the crisis in the effort to obtain such power over the mind of another as will reduce him to a cataleptic condition, awaken his sub-conscious faculty, and make him a new individual for the time being. This is a serious proposition. When once such person is made a hypnotic, he is of less value to himself and to others. To subjugate a human being means more than it at first seems. He is, while in the cataleptic state, the tool of the operator, empowered with the purposes of the latter, and superhuman to a degree.

Before you seek to acquire this art, then, it is advisable to look into the results to be attained, and ask if they warrant the study, the practice and the dangers they involve; not dangers to you, but to others. It would seem that the weight of disadvantages outbalance the gain; for all that you can gain is summed up in three things: a knowledge that you possess the power, the amusement, if such it can be called, produced by the antics of the subject, and the wonderful realism of the sub-conscious faculty. We are of the belief that the last-named advantage is the only one that can be deemed satisfactory or worth pursuing. Scientists are turning their attention to this study.

It may be justifiable to acquire the power of mesmerism for the purpose of experimenting with the sub-conscious mind. It may prove valuable. Some careful investigators predict that an immense field of usefulness is yet to be opened up in this one direction. The difficulties of electricity as a lighting and motive agency were so great that all but a few persons declared they could not be met and overcome; yet the searching mind of man has found a way. When mesmerism is able to throw a subject into the sleep that opens out the sub-conscious faculty, shining like an all-piercing light into every nook and corner of the world, revealing the

thoughts of others, seeing into opaque objects, glancing beyond solid barriers, as though they did not exist at all, and serving the natural senses like messengers of peerless speed, it is more than probable that science will find avenues of usefulness to add to the comforts of life or increase the fund of knowledge, through the many varieties of employment to which they can be put.

With this understanding, let us proceed. Remember that subjects are not easily secured; that their full consent should be first obtained; or, if they are mentally weak, or too young, others who are caring for them should acquiesce in the efforts to make them cataleptics. Most operators seek boys or young men, from fourteen to twenty years of age. Girls are as easily controlled, but public sentiment is decidedly against the idea of hypnotizing them. Occasionally men and women, as husband and wife, are made subjects. The best trances are produced in women of any age above twenty-five; and some girls have been developed into trance-mediums by the process of hypnotism. It is advisable to select mature women for such purposes, and full consent of all parties concerned should be first obtained. Some younger women have brought charges of assault against mesmerists; one claiming that she was ruined while in this state. In a certain divorce case, brought by the husband, it was claimed that the wife conspired with her paramour to have him, the complainant, put into a hypnotic sleep, so that he might not know what was going on between the two.

For these reasons it is better to avoid accepting females as subjects, unless elderly women are sought as candidates for development into trance-mediums, or clairvoyants; and then solely in the interest of science. Young boys and girls do not seem to possess the sub-conscious faculty in as ripe a condition as older persons; which may indicate that it is, like the body and natural mind, capable of unfolding and growing. Even the most mature of the sub-conscious intelligences gives out nothing of especial value. Like the phonograph, it is something to wonder at and play with, having slight incidental worth. Time may prove its place in life, and for this we all wait hopefully. Our remarks apply to the lower and middle strata of the sub-conscious faculty. In the realm of exaltation, it appears and other forms so different that we would hardly recognize it as the higher stratum of the power we are here discussing.

Steps in Hypnotism.

First Step: Magnetism.—There is now no doubt that there are two opposite forces in human vitality; one is positive, it builds up and invigorates body, mind and nerves, and is properly called magnetism; the other is negative and represents the loss of magnetism, and it is properly called hypnotism. These two sides of vitality are as opposite as light and shadow. Magnetism is not hypnotism; the latter cannot exist where the former is present in the same person; the latter is caused by the former. So shadow cannot exist where the light is present; shadow is the opposite of light; it is caused by light. When we use the word "caused," we mean induced or given existence.

Proofs abundantly multiplied attest the fact that magnetism is a high and noble use of the vito-electricity, and as such may be developed and increased almost at will. It may be acquired. A person who possesses none at all is already a mesmeric subject; such a person can acquire magnetism and thus break the spell over him, if it has been established. All persons may acquire magnetism; all may increase what they have; all may reach some goal of greatness through it; but these acquisitions are born of effort, and most persons fail for lack of persevering courage. This volume and its predecessor furnish the means; and they are complete in every way. The first step, therefore, is provided you in these books, in so far as they relate to the acquisition of magnetism and its development under proper use.

Second Step: Hypnotic Principles.—These precede in the present department of this volume, and should be understood by careful reading, rereading and study. There is some power in knowledge. Reading makes a full mind; thinking makes a wise one.

Third Step: Thought coincidence.—This is attainable in the manner and by the methods stated under the Ralston Principles already given.

Fourth Step: Absolute belief.—This is fully set forth under the preceding laws, immediately prior to this page.

Fifth Step: Capturing the belief.—This, also, is an associate part of the step to which reference has just been made.

Sixth Step: Selection.—The operator must select probable subjects. These are found by skilful addresses or conversations, uttered solely for the purpose of impressing those in attendance. All this has been carefully set forth in the pages immediately preceding.

Seventh Step: Manipulation.—There is no law underlying this point of practice, and there can be no principle for it. The use of manipulation is for the purpose of deceiving the subject. After there has been established a coincidence of thought-waves on the general topic of hypnotism and its wonders, with a plunge into the awful seriousness of its results, there should be a shifting of the topic toward the direction of sleep; for through the portals of sleep the mind is transformed from a conscious to a sub-conscious condition. It is true that a ready subject needs no manipulation, and may pass with eyes wide open from one to the other realm.

Deception combines three things: It serves to make the thought-waves coincide; it secures the belief of the subject; it produces sleep; all three great essentials; and they are comprised in the manipulation relating to sleep. In the simplest cases the subject is told to close his eyes; that he is sleepy will or will not become apparent to him. If it is apparent, the rest is easy in most cases. If he proposes to resist, there is no use in attempting the conquest of his will. If he is neutral, the real test is aided. If he tries to yield, some will power is exerted, and this is an offset to the work. It is better to request him not to give himself up, and not to make resistance. The usual advice to be willing or to yield, means that he should remain passive, making no effort either way; and this is best.

The most effective deception is that which pretends to bring on sleep, for if it captures the will, sleep ensues. Many things tend to do this. Looking at a small, round, bright object will tire the optic nerve, and when it seeks rest, the idea of sleep is at once paramount. Indeed there are some persons who go to sleep at night looking at a light in the room; some follow a star for a few minutes and fall asleep; some tire the eyes by uplifting them. It is as hard comparatively to hold up the eye-balls as it is to hold up the arm. Mesmerists ask their subjects to sit, to throw the head back, and to look up. In so doing they take a position from which it is difficult to gaze at him, or his raised

hand, without producing weariness of the eyes; and this suggests drowsiness.

If he is magnetic his eyes will glow; if he is strongly so, the eye-balls will assume a setting in their lids known as the round-eye which in itself is terrible to look upon. Fear is depressing; horror, more so; and this, combined with the fixed gaze upon the phosphorescence in the pupil of the iris, cannot help lead on to the hypnotic drowsiness which soon lapses into full sleep. A strong degree of magnetism must exist in the operator, and his subject must have a weak degree which is to be expelled by the strong. These various influences should be fully understood.

The deception does its work in several ways. Looking at a bright object exhausts the magnetism in the brain of the subject; the eye accomplishes the same purpose as the bright object, added to which is the knowledge that it is the eye of a human being, with a brain behind it, and a power directing its brightness. Then the subject should be made to look up; this is wearying, and the tired feeling seems to him to be real sleep caused by the operator. Of course if he knows all the facts he would not be deceived. A reader of this volume would resist any such influence. Holding the chin up, or throwing the head back, tires the neck muscles, and their weariness extends by sympathy into the brain, producing sleep.

All such degrees of influence tend in two directions. If it is the mere trickery of tiring the eyes and brain-muscles, natural sleep would follow, and even a magnetic person would succumb. There could be no hypnotic condition. While, however, the drowsiness is coming on, there should be plainly made an effort to make known to the subject the fact that he is coming under the control of the operator. He is told that he cannot open his eyes. This is said after some manipulation, generally by rubbing the arms, hands, eyebrows and forehead. The reason for telling him of his inability to keep awake at such time is for the purpose of capturing his belief that it is so, and this must be accompanied by some bit of proof like that mentioned. The least drowsiness, or the least bit of sticking of the lids together, suffices to alarm or to convince him.

Manipulation is important when the operator is very magnetic and the subject not so; for it traces the lines of flowing vitality along the nerves and soothes them into quietude. Thus a

magnetic massageur is able to drive away pain for a while by expelling the nervous-fluid which interprets pain to the brain. If the hand is inflamed and tender, it causes suffering only because the nervous-fluid passes from its location to the brain; cut this off and there is no sensation of any kind. So the mesmerist is able to reduce the nerve-life at any part of the body if he has magnetism. Any magnetic person may do the same thing. To rub the hands from the wrists down to the tips of the fingers; to press upon any nerve in the palm, notably that of the longest finger; to rub the forehead downward at a line between the eyes; to rub the brows outward from a place above the nose to the temples; to press hard upon the bone at the top of the nose or base of the forehead between the eyes, while tipping the head back; all these are soothing and deadening movements, provided the operator is magnetic and the subject is not or is weakly so. Let this work proceed with a steady and unflinching determination to conquer, and no qualified subject will escape.

Hypnotic Suggestions.

To begin with the operator must let the candidates know in advance that they cannot come out of the sleep voluntarily; they must have a signal in advance. This may be the words, "All right," accompanied by a snapping of the fingers. In case they are not so released they will sleep it off, but wake up tired with a dull headache; and some persons do not arouse for twenty-four hours or more.

The first spells of sleep should be short; the patient ought to be brought out frequently. The simplest suggestions are the best at the start. The primary challenge, "You cannot open your eyes," serves at the beginning. Then the memory should be dislodged; and this is done by hurrying the claim, "You have forgotten your name," repeated so fast, while the subject is being manipulated about the eyes and forehead, that even a wide-awake man could not find an opportunity for uttering the syllables of his name; but, before there is time to collect the thoughts, the operator says, "All right; now you know your name," and those about express wonderment or laugh; all of which disconcerts the subject.

You see there must be a quick passing of a bright mind from one idea to another, and no opportunity for a slow thinker to express himself. Soon he comes to believe that he is being controlled, and this is all that is wanted to complete the conquest. Hypnotism is like cooking; it must be skilfully done; no clumsy work will suffice; one person may fail by the very same efforts with which another may succeed.

While the primary suggestions are those stated; namely, inability to keep the eyes open, and a loss of memory; others should follow in a gamut of ease, the harder ones being reached later. "You cannot get up out of your chair." is a simple suggestion; but, if it is apparent that he can get up, the pretended spell should be broken before he proves it. A successful hypnotist may place one hand upon the shoulder of the subject, and bear down hard, while exciting attention to another idea so that he will not realize the pressure, and thus aid in capturing his belief. Skill of deception is well illustrated by the plan adopted by one who always asked his patient to sit forward in the chair, and place his feet far out in front on the floor; he would press him back by protruding his finger into his shoulder very gently: a pressure that was hardly felt; and of course the body could not be raised. Let any one try this without the practice of mesmerism.

While increasing the mechanical difficulty of arising, he would detract his attention from the position, then exclaim: "Now you cannot get up out of your chair. Try hard. You cannot rise," all the while manipulating at the eyes and forehead. A smart mind would grasp the facts, and the delusion would end. A weakling comes to believe the claim, and is soon captured. No capable minds are hypnotized. Sometimes capable persons are. There is a distinction. One style of practice is worth considering. An operator would find his subject getting up from the chair and would talk on in this way: "You cannot rise. No, see, you cannot. There, now, I will let you: there you are: all right." This jargon proceeded so quickly that the subject thought his efforts to rise were divided into two parts; first, when he could not; second, when he could. The fact is, in the brief period when he was trying to get up, he was told he could not; but as soon as the operator found that he was getting up, he pretended to release him. The subject was asked if he felt any influence, and said: "I positively could not get up till he told me I could." He made a good subject. You

see that it requires quickness of change from one idea to another. A delay of two seconds would have undeceived the person and the conquest might not have been completed.

After the first three suggestions of sleep, loss of memory and inability to rise, the rest of the progress is easy. Let these three be confirmed, and there need be no doubt of further results. The only rule to follow is that of a gradation of suggestion, perfecting each as it is tried, and avoiding those that seem to be out of the line of action in the physical or mental character of the subject. It is one peculiarity of a hypnotic that he is ready to imagine himself anything you please, if it is at all within his line; and this can be ascertained only by suggesting to him one personage after another.

Some instances of suggestion may be interesting and helpful. Commonplace things are quickly caught up. Say the chair is a broom and the floor must be swept; any subject will at once seize the chair and use it as a broom. Tell him his coat is on wrong side out; he will look at the sleeves, examine the front and sides, then quickly doff it, pull the sleeves through and wear it wrong, thinking it is right. Tell him the chair is hot, he will look at you, wonder why he did not notice it all the time he was seated there, then suddenly spring out of the chair suffering from burns. Say his boot is full of water, he will take it off, pour out the water, attempt to dry it and then put it on again.

It is when better things are suggested that he hesitates. They must be in line. Thus a person who could not play the piano, would rarely be able to do so when in a mesmeric sleep; although there are some claims that beautiful execution has occurred and music has been improvised. We do not see how the sub-conscious faculty can limber stiff fingers, but it is very clear that the knowledge of the airs and all requirements except the finger execution may come in such sleep, even if music was unknown to the natural intelligence. Strength may be imparted by suggestion, but skill cannot. The action of a blacksmith may be suggested, but the care of the watchmaker is out of the line of one not used to the work. These are samples of the tendencies of the subject.

Much nonsense is evolved from the experiments usually made; and this is to be deplored. The condition is a serious one in a hygienic sense, and a solemn one if there is hope of getting light from other realms of knowledge. The foolishness arises more

out of the mind and life of the operator than of the subject; and the rapidity of thought in the former is taken up by the latter, seemingly producing original action. Then many ideas are caught from bystanders or persons at a distance; so that the supposed wonders of the subject's action are really reflections rather than creations. This makes the experiments somewhat unsatisfactory.

424

There are three stages of hypnotism: those of sleep, reflection and clairvoyance.

This is the 424th Ralston Principle. The great majority of mesmerists stop at sleep; others at the stage of suggestion; and few even develop their subjects into clairvoyants. One is always a step beyond the other. It is probable that all subjects can be carried through the three stages. The use of the hypnotic sleep is available in operations where pain must be suppressed, and where an anæsthetic is not advisable. The same patient may be developed into the suggestion stage by the efforts of the operator in the manner already stated. This is called the stage of reflection, because it is probable that the subject reflects ideas from others and originates very little if anything.

The third or clairvoyant stage is directly the outgrowth of the second. It is rarely developed by hypnotists. They seem content to produce the sleep as an evidence of their powers; and to induce their subjects to obey them blindly; but few have the time or interest to open up the sub-conscious mind to its appropriate estate. The sleep is never like that of natural slumber, unless the brain has become wearied in a mechanical way; a condition that may be effected without the aid of a hypnotist. When the sleep is hypnotic, the patient may be awakened by suggestions with some difficulty. He should be made to pass quickly through the one stage to the other.

In order to avoid a slumber in which suggestions will not be readily caught, he should be awakened at once, put to sleep again, then awakened soon, and led to efforts to rise out of the chair, lower his raised arm, repeat his name, call himself by a wrong name, and so on, until it is evident that he is likely to obey what he

is commanded to do. Then he may go off to sleep for five or ten minutes, and the operator will be able to lead him at will; simply taking him by the hand and ordering this or that thing to be done. The passes of the hands of the hypnotist downward by the head of the subject, as though stroking him, although the hands do not touch the head, are will-movements done to sustain the silent will of the operator. They are quick, decisive and magnetic; but react upon the latter, so that he may maintain his energy of purpose over the subject.

When the powers of reflection are developed, the attempt should be made at once to lead the way to original action. Hypnotic sleep is quietude; the stage of reflection is one of dependence upon the minds of others; the final stage is creative, and is called so, or original, because the subject goes to realms beyond the knowledge of the operator; and here the sub-conscious faculty first has sway. The proper and only effective course of procedure is to lead the subject on by complex suggestions. He will very soon step over into the other realm, or give gleams of an inner intelligence. It requires care to direct this development aright.

A complex suggestion involves two or more ideas in one group. A subject was asked to make a few remarks to an imaginary audience; he stood erect, took on an attitude of importance, caught his breath, scraped his throat a few times, and started out to speak. The ideas were weak and the words common. He was then asked to speak like some great orator. Here two ideas were involved. He hesitated, seemed to fall into a temporary slumber while standing, then assumed a new attitude and a grander expression; but he could not speak. It was then beyond his development. On being questioned, however, he accurately and minutely described a well-known orator, who was at that time speaking in a neighboring city.

"I have a friend, a kinder friend has no man;
Like an ingrate, I left my friend abruptly;
Left him, to muse on the old familiar faces.
Ghost-like I paced round the haunts of my childhood,
Earth seemed a desert I was bound to traverse,
Seeking to find the old familiar faces."

425

Complex suggestion develops clairvoyance.

This is the 425th Ralston Principle. Our remarks in the preceding paragraph will serve to introduce the law involved in the present proposition. Some otherwise skilful operators have failed to get beyond the reflection stage, because they knew not how to lead their subjects on to the third condition. We have examined a number of these cases of failure, and have always found them due to one cause, namely an inability to connect the second and third stages.

Failure is sometimes recorded until reference to the union of the first and second stages. This has been analyzed, and found due to the fact that the hypnotist puts his subject to sleep and attempts to wake him to action, instead of which he awakens naturally. The prevention of this failure is in the early steps of procedure. When the belief is being captured as to sleep, let it also be caught as to action. This we have explained fully. You say to the subject, "You are going to sleep, and you cannot keep awake." The sleep is really coming on; but, before it is established, say, "You have forgotten your name," and prove it; then say, "You cannot lower your arm," all the while making the tendency to slumber deeper. After a while, pass on to other suggestions, and in this way you prevent profound sleep; the act of going out of natural consciousness is accompanied by waking up into sub-conscious activity.

In successfully leading the subject from the second to the third stages, there is no better way than to employ complex suggestions. We will look at some examples of its power and usefulness. One case has already been given, in the paragraph immediately preceding our principle. In another instance, the subject was made to act as a dressmaker; being a woman she took to this quickly, though it appeared afterward that she had never been employed in that work. Left a little to herself, she began to lay out the cloth, arrange the parts, use imaginary needles, threads, thimble and other adjuncts, even going so far as to fit another person. All these details were caught from the operator or other persons, even if they disclaimed thinking of them. The knowledge is in their

brains somewhere. The subject would go on alone for a while, then lag for other details, till urged specifically; and so she proceeded.

While her actions were close to the sub-conscious state, they were not a part of the realm. Single suggestions alone had been made. The operator was told to hint at others. This was the first, "You are a good dressmaker;" to which she replied, "I think I am." "You cannot, though, equal Mrs. D—, or Mrs. G—, and some others I know. There is a good dressmaker at her work. Do you see her?" "No." "Look again." "Where is she? I see no one. I am here in my own house. This [pointing to a chair] is your wife; and I am fitting her to a dress. It is a wretchedly bad fit." "No, you are not in your house. This [chair] is not my wife, it is a dog." "Ugh! I am afraid of dogs! Why did you not tell me?" "The dog is gone. Now, look, where you are going. Here is another room, in another house, belonging to a very fine dressmaker, and you are looking at her. What do you see?" A long pause ensued, and the subject then went into an accurate description of a woman in a city ten miles away, whom she had never seen.

On tracing the affair it was found that she never heard of the dressmaker, but that a friend of one of those present had employed her. The question then arose, how could this subject get information from the mind of one who was not known to her, but was merely a friend of one of those who were within reach. But it is hardly possible to account for the flights of the sub-conscious faculty. The explanation has been made, as follows, whether correct or not, we will not now state: There were six observers in the room where the subject was playing dressmaker. One of them had been thinking of her friend, who was not known to any other person present. The clairvoyant keenness of the subject may have touched the mind of this individual, and gone out at once to the mind of her friend, there getting light as to the distant shop of the dressmaker. In, at first, an incoherent way, she gave a very accurate description of the room and the transactions; so much so that, when the proof was finally received, the one question was, how could she do it? And they said, it must be proof of a spirit world. Nonsense.

You must be cautious about claiming that the inner knowledge of things that ordinarily cannot be ascertained through the natural senses, is proof of spirits. It cannot be. The electrical

current, which now enables one man to talk to another long distances away, the telegraphic process of photography, and other wonderful mysteries could only be ascribed to spirits by the ignorant. Not until the scientific process is known can a mind accept it as rational. What gods there might have been, if the first two users of the telephone had exploited that wonder in England two centuries ago. They could have founded a new religion, if they had not been hung for witchcraft. So the guns of the Puritans led the poor Indian minds to believe that the men who pulled the triggers were importations from a land of spirits.

A little knowledge concerning the sub-conscious faculty may prick the bubble that now sustains all the balderdash of belief as to spirits and the soul-life of the departed. The one standard of credence is summed up in the single inquiry, "How could she have known the truth of what she spoke?" Then, when no one answers, there comes the refrain, "Of course, you do not know. If you knew you would tell. If you do not know, then there is no way of explaining it, except on the theory of spirits." No argument could be weaker. It is the sophistry of the Indians, the philosophy of sorcery. The fact is now dawning over the world that the sub-conscious faculty is an unharnessed power, driving wildly about over prairies unoccupied, but sooner or later, in all probability, to be caught and used. Such is the past history of steam. Such is the present history of electricity.

The chief characteristic of the sub-conscious faculty is its keenness of inner mental sight. It can see places, persons and objects, just as though they were present. It touches your mind; if you have nothing of what it seeks, it may pass on the wings of your thought to the mind of another of whom you are thinking, or who is thinking of you while you do not know it; and in that other mind it may extract any information known or unknown to you; and, if it can flit about in this way, it can go to a third mind out of that of your friend, and there get information which you never heard of. The case of a distant orator's speech which a mesmeric subject followed, almost idea for idea, is truly marvelous until this is explained.

It seems that a man was asked to make a speech ; a very common request with operators; due, probably, to the fact that most persons have listened to speeches, and some have hoped to make them. In the party there was a man who had a friend in

the city where the orator was speaking; but he did not know where the friend was, nor had he any knowledge of the fact that the orator was to speak. He had been thinking of this friend. It is supposed that the sub-conscious mind of the subject had gone first to the thoughts of this individual; these caught the thought of the distant friend; these at once touched the mind of the latter many leagues away,—found him in an audience enthusiastically admiring the efforts of the orator, who was really a grand speaker; and, by this simple telegraphic communication, got to the words and ideas of the orator. Many hundreds of instances may be cited to prove that the sub-conscious faculty will do all this and much more.

When the operator finds that he has the power over another, there comes the desire to test it to the utmost. The field of development in the immediate future, is in the wondrous marvels of sub-conscious doings. How this ambition tends may be seen in the following case: A principal of a high school, who was university bred, married a very beautiful and accomplished woman; her only failing being a belief in spirits and spiritualism. She had a cousin who had married a man of wealth; to them a son and two daughters were born. The family were all killed in a railroad disaster, she being the only survivor. She came to live with her cousin, the wife of the principal.

Her mind had been set against spiritualism from her youth. The wife of the principal whom we will call Mrs. M., almost persuaded her cousin, whom we will call Mrs. R., to take up the study of spirits, in the hope of ascertaining something of the fate after death of her husband and three children. The principal, Mr. M., became interested. He said: "I am informed that clairvoyance is the outgrowth of mesmerism. I know a friend who is gifted with the power; let us call him in." They objected. It was a family affair. Mr. M. could learn to hypnotize. He investigated a little; found that the art was being taught; took lessons solely from a book; became an expert hypnotist; and in two years was able to control Mrs. R.

The complex suggestions made to her are given here, as they may serve as valuable examples to other students. Mrs. R. was willing and anxious to become a hypnotic subject; Mrs. M. was not. The former tried hard to assist Mr. M. in securing control over her; this effort was a mistaken one; it involved an exercise of her will power and thus kept alive her magnetism. She

also practiced looking at a bright ball until she was nearly a case of self-hypnotism. This might have resulted in an inability to pass to the second stage, that of suggestion. One evening Mr. M. found her depressed and discouraged. He felt a slight hint of his own power as she drooped under his gaze. In a little while she fell back in the chair asleep.

He at once awakened her and tried the first suggestion. "You have forgotten your name." "No, I have not. It is Mrs. ———, Mrs. ———." "Now, you know it. Wake up all right." The second's hesitation captured her belief; and he pretended to awaken her in time to allow her to speak the name. This she thought due to his permission. So the belief was captured. Had he waited another second she would have spoken her name and thus lost faith in his power, although she was trying hard to help him. So slight an incident is often a turning point. The next step was to make her believe she was another person. This succeeded. After a few more simple suggestions, he began to employ the complex.

The first of these was the idea that she was rowing on a river, and was trying to pass another boat. "Who is in that boat? See! Look quick!" She tried to ascertain, but it was clouded. Then he told her she was riding horseback; she stood up, assumed the attitude of a horsewoman as nearly as possible, and proceeded on her way. This was a simple suggestion. He made it complex by stating that a strange man was crossing the road. Immediately she saw him; he seemed to catch the bridle of her horse; she cut him with the whip, and he fell. She appeared to dismount, kneel at his side and nurse him. All these were done without further attempts to influence her. The complex suggestion of the horseback riding and the man coming to interfere, accomplish all.

It being certain that she was a good subject, one night in each week was set aside for experiments; the only question being as to the expediency of hurrying too soon into the topic most near and dear to her. This was Saturday night. Some weeks went by, during which her mind was kept on pleasant things. She accurately described a walk through a park she had never visited, located every statue in it except three, and made a drawing of the ponds, in which she placed some new details that were unknown to Mr. and Mrs. M. They had often seen the ponds and the park.

Mrs. R. had never been in the State. To ascertain if the new details were correct, letters were written to friends who lived near the park, and it was found that three of the details, one a bridge, had been added very recently, while a fourth was being planned.

Here was seen the photographic power of sub-consciousness. Mrs. R. could not have taken her ideas solely from the mind of Mr. and Mrs. M. They gave her the start. She must have caught from them the locality of the park, and there is no doubt that her mind walked all through the place, *and actually saw what was there.* More than this, she saw what was in the minds of men who were still at work on future improvements of the park. This seems marvelous; but when we consider the keenness and quickness, as well as the speed of travel and the transparent clearness of the sub-conscious faculty, we should not be surprised at its pranks.

It happened at about this time that some silverware was missed at the home of Mr. M. A servant was suspected. It was thought a good idea to see if Mrs. R. could discover the cause of the loss or the whereabouts of the silver; but it was feared that the suspicions in the minds of Mr. and Mrs. M. would furnish a wrong foundation for the subject to act upon. When in a mesmeric sleep she was asked if all the silverware was in the house and she said "Yes" without hesitation. "Where is it?" "Some of the ware is in the dining-room; look here, see the spoons and forks." "But they are not in the dining-room." "No, they are here." "Where?" "In the house." "What part of the house?" "Here, can't you see? You must be blind; come this way; look out for that old chair." "What old chair?" "There it is. It has no back." "Where are the spoons and forks?" "Can you not see as well as I can?" She unrolled some imaginary material, rolled it up again, and repeated the operation. When pressed for further information, she became silent, except to say once that such inquiries were intended to annoy her as the spoons and forks were in sight.

They allowed her to awaken into a natural consciousness but she had no recollection of what had been said. It was a dark, rainy night without; and the gloom of the weather quickened her sense of growing clairvoyance. The three began to search for the silverware. They had three things as data; the house, the old chair with the back gone, and a roll of something in which the

missing goods were concealed. They first went to the garret, thence down through the house to the cellar and found no chair of the description. They began to believe it was another house; but resolved to make the search very thorough; so they returned to the garret, and came carefully down, looking in corners, closets and even in a fireplace. In the cellar they became discouraged again, but passed through to a back vault where coal was sometimes stored. It was a low place. What was their surprise to find the broken chair! They looked in deathly whiteness at one another. Then there was part of a half rotten rug, rolled up in a heap. Here the silver was found. Awe-inspiring sometimes is the power of this inner faculty.

More weeks and months went by, when one Saturday night she was put into an excellent mesmeric sleep, dropping into its embraces almost at the mere glance of the eye. Her health was unimpaired. She was told of a railroad wreck, of the death of her husband and children, and their absence from earth. "Where is Mr. R. and the children?" she was asked. A painful expression covered her face; then it cleared. "Who is this?" she inquired; then lay her head on the table, the side of the face resting on her hand, while she reached out the other hand and seemed to stroke the hair of a child. "It is Cameron." This was the name of the eldest boy. "Are you much hurt?" She drew him to her breast and wept freely for a few minutes; then turned as though to talk to others.

At this time her mind went back to the living days, when the whole family were united and happy. It was deemed best not to disturb this frame of mind; so the time was spent in that phase of it and the experiment was adjourned. With a look of triumph Mrs. M. said to her husband, "Do you now believe in spirits?" and he said "No." What kind of intelligence is it that connects so trivial a matter of proof with such a conclusion? Nothing had as yet occurred that could connect spirits with the memory of the living. The next week there came something more closely allied to the theory of a spirit world. The experiments were a week apart, because the physician who had attended Mrs. R. in her previous illness following the shock of the calamity, advised that she be not put into cataleptic sleep oftener.

When they next experimented the departed husband came to Mrs. R., stood by her side, laid his hand upon her shoulder,

and talked in disjointed conversation. Here Mrs. M. was achieving a triumph. Mr. M., excited though he was, and alarmed at the idea of talking to the dead, was yet calm enough to note the circumstances under which the departed did the talking. He also knew that if he lost full control of his mental calmness, he would be in a semi-hypnotic state, in which any prevailing condition would be caught up and agreed to, as in an epidemic or contagion of mesmeric depression. This is well understood to be the trick of seancers in spiritualism. Given a hypnotic depression in minds already partly prepared to accept the statements made, added to which are low lights, gloomy surroundings, faces of wonderment and fear, and you have just the conditions under which each and every sub-conscious faculty will express itself; so that accumulated proof or testimony is obtainable to claims that are based upon the pranks of the inner brain; and what is in fact but flights of this faculty seem clothed with realism.

Such a condition would make even a hall full of such minds incapable of giving reliable testimony. Mr. M. had read enough of the doings of sub-consciousness to know the danger of getting into a semi-hypnotic sleep. Yet he was frightened. His wife's face, a picture of wrapt absorption, still more alarmed him. He noticed that Mrs. R. wandered from the presence of her departed husband at every opportunity, unless he held her attention close by repeated suggestion. "He is saying that he cannot see me very plainly; that I am far off to him. There is a flower that I wish to pick, if you will let go my hand." "Who has hold of your hand?" "Oh, no one. I thought you had." "Whom do you see?" "I see Mary in the kitchen; she is making bread." This reference was to the cook. She had wandered from her husband to the servant.

By repeated efforts her attention was kept on the former, and it was further learned that he was alive, but did not know where the children were. The question was repeatedly put to him, "Where are you?" and he evaded it for a long time, saying, "I am at your side," "I can see you," "I can hardly see you," "You are very far away and look to me as if I saw you through an inverted glass." Then at one time he said, "Hold up your hand, so I can take it." Mrs. R. seemed to lift her hand a few inches and drop it slowly to the table. She was asked to inquire how he was dressed, and he gave a description of a suit he wore ten years before his

death. This sitting then adjourned. Mrs. M. was not sure she believed so much in spiritualism as before. Her husband explained to her the meaning of the sub-conscious faculty that gropes in dark places, flies about in hidden memories, takes little bits of information from other minds, and is always incoherent.

The last described experiment was the most advanced of any yet; but it contained contradictory statements and must have got the description of the clothing from other minds, or the forgotten memories of those present. Still they persisted. There were questions and answers which appeared in subsequent sittings, the replies being often indirect, some in writing, and most of them incoherent. "You know I am at your side always. I walk with you. I am behind you now, looking over your shoulder." All this was in answer to the inquiry as to where he was. When asked about heaven, hell and purgatory, he said he was in all three; but on three different occasions; and again added that he was always with his widow, Mrs. R. When pressed as to who were with him, he gave names of persons both living and dead. He could not describe any part of heaven, hell or purgatory. Yet he called her his wife and went off into accounts of earthly matters that were surprises to her, and were proved true only after investigation.

Despite the mixed stupidity and wonder of these replies, there was no doubt that Mrs. R. possessed excellent clairvoyant powers, as she proved in many ways. She got no important information concerning the spirit world. Some scientists in psychological matters were called in, and took the pains to show to Mr. and Mrs. M. that the best of genuine clairvoyants have never secured definite knowledge of the other realms of life. The wonders of their sitting have appeared in their disclosures of earthly matters, and these have been so full of marvel as to astound all investigators. Things never known to any of those present have been told clearly; but in all cases they have been things that were known to some persons whose acquaintance or connection could be traced, as in the case of the orator referred to, where the hypnotic subject repeated the words of a great orator who was addressing a distant audience in which sat a friend of one who was in the room with the subject.

The best of all the so-called proofs of a spirit world fall to the ground under analysis. Mrs. M. started in as a spiritualist; desiring further confirmation of her belief through the sub-

conscious aid of Mrs. R.; but at the end of it all she declared that she ceased to believe in spirits or in spiritualism. When asked why she had changed her opinion she replied, "I have seen and have read what can be called honest evidence, and not a bit of it enlightens me on the matters of life after death. The true clairvoyants have gone further than any spiritualist in getting evidence. But what is it? Nothing but fragments of contradiction about spirit life, heaven and all that; never two statements alike; all a muddle from human minds, caught incoherently. This is not proof of heaven, or of spirit life. We know that clairvoyants are able to see wonderfully the doings of earth, past and present, and nothing is hidden; but that is all traceable through lines of thought. It is all strange." She abandoned her belief in spiritualism, now that she understands something of the nature of the inner mind.

426

Sub-consciousness does not prove spirit-life.

This is the 426th Ralston Principle. It is true to-day, and may be true forever. Books are written on the claim that the pranks of this inner faculty are proof positive of the existence of the soul of the subject and of the souls of other persons. The only approach to such proof is in the fact that the sub-conscious mind is a clear-seeing faculty; its perception being more amazing than most of the marvels of life, except the telephone, the phonograph, the kinetoscope, the electric-photograph and other strange inventions.

Because an operation is not understood, why should every sensitive person run to the conclusion that it is the work of spirits? The epidemics of humanity were always charged to demons until they were traced to germs of disease. The comet was not understood, so men explained it as the flight of an angel coming to earth. It was proof positive, conclusive, convincing, overwhelming, until science spoke through astronomy. So with eclipses and other mysteries. But the absurdity of argument never reached so ridiculous a phase as when, in modern times, it attempts to link the whims of a limited action of the brain with a belief in spirits.

Here is the sum and substance of the argument: "This woman, in a trance, told me of my brother's secret alliance with a woman, which came to an end over twenty years ago, both having died then. She told me where two boxes of letters could be found hidden in the cellars of two ruined houses. There they were found. I never knew of this alliance. No living person knew of it. She could not have read the minds of the living, therefore she must have read the minds of the dead; they alone knew. What proof more certain can you ask?" It does not require the analysis of a logician to show the disjointed character of her conclusions. Why should it be true that, because the minds of the living did not suggest this secret, it must have come from the minds of the dead?

Let us look at this hardest of all sub-conscious nuts to crack. Had there been anywhere on earth a living being who knew the hiding-places of those letters, we could have explained it by clairvoyant telepathy; a process fully admitted. But no such person was known to be living. It will not do to say there might have been such a person somewhere, for that is pure guess-work; yet, before we have a right to ascribe phenomena to spirit influence, we must exhaust not only probabilities but possibilities of earth; and it was certainly possible that some trusty servant, or some near friend of the brother or his lady associate, might have been living when the clairvoyant told the secret. But there is a further explanation, which is likely to be the correct one, as seen in the next principle.

427

Every person possesses a sub-conscious mind.

This is the 427th Ralston Principle. You and I, your family, your friends, each and every human being, sane or insane, is the owner of a sub-conscious mind. It cannot be tainted by disease, or blighted by the maladies of the flesh. It is awake all night long, when you are slumbering; it never sleeps by day; it knows not weariness; it takes no food; it neither hungers nor thirsts; it is the intuitive nature of every man and woman.

A great doctor said that he could not believe in the existence of the soul. Here is his argument: "I have the word of a majority of the members of my profession that the more they see

of life and death, the less they believe in the soul, or in existence hereafter. I see a man asleep; where is his soul? I see a woman faint; where is her spirit-life? I see reason dethroned, and the moral agency a wreck; where is that moral-essence, the soul? It does not exist, it can do nothing for which it is responsible; for salvation depends upon the moral character in the religious belief. I see sleep, fainting, insanity, death; all grades of unconsciousness; and I know there is no soul beneath. Here is a man lying helpless, stunned by the blow of fallen timber; the fire is creeping toward him; it will burn him alive; he is not conscious; where is the immortal soul within him, and why does it not save him from the danger? It must know, or it is a worthless thing." So he convinced himself that death ends all.

To show that neither side is proved by the arguments pro and con, we will follow out a personal matter. The physician referred to is of national reputation, if still living. He came to the author of this volume in a spirit of challenge, saying that we had no right to claim that the body was anything more than intelligent matter. We were honored by his visit, and we felt unable to cope with him. He was in earnest, and would not go away until something more than "statements" were made. We went to a hospital in another locality, and there lay a woman in absolute unconsciousness. "Where is her soul, her spirit? Is it in arm, foot, hand, leg? Cut them all off, and where is the soul? There is nothing left but head and trunk; the head may be crazy, the trunk diseased and rotten. Where is her spirit? She has the same organs as the beast of burden: lungs, heart, stomach, liver, kidneys, entrails; she has the same brains as the beast, the two are larger relatively; the horse dies and dissolves. So does she. Where is her soul?" And he was in solemn earnest in his desire to get at some other evidence.

He abandoned his extensive practice for a brief period and expressed a willingness to go anywhere on earth, or below, if he could be induced to change his mind. He had recently lost a dear friend by death, and hoped to receive more light concerning the problems of life. We met him at morning; went to the hospital in the early afternoon; and sped away to another city in the evening. He saw the woman unconscious in the afternoon; we showed him another woman "more unconscious" in the evening. "What is this?" we asked. "Catalepsy," he said. The functions

were almost totally suspended. We had him pinch the flesh, prick it with a pin, hold a lighted match to it till it was nearly blistered, and satisfy himself that it was a genuine case of cataleptic unconsciousness.

This being done he was free to declare that there was no unconsciousness so profound, none so complete, none so near to death and nothingness as this. "Now," said he, "where is the soul?" We said it was not a question of where the soul may be, but a question of his assertion being correct that there is no consciousness in a fainted person, in a sleeping person, in an insane person. We said, "You declare that when the mind is a blank, or is wrecked, there is no consciousness left." "Do you mean to say there is?" "We will see." With the assistance of a physician in whom our skeptic had full confidence from personal acquaintance, three evenings were spent with the cataleptic.

The sub-conscious faculty was awakened. Still the body slept, and its functions remained suspended. The inner mind was awake, while needles and fire could not be felt on the flesh. This woman sang and laughed when they told her that a candle-flame was a beautiful rose, and our doubting doctor could not allow her to be burned in the interests of science. "I know what catalepsy is," he said. "But how do you account for her full and free consciousness in another faculty, while nearly dead in life?" "I do not know; is she a specialist in the gift of clairvoyance?" Then the resident physician said that he could develop the clairvoyant power in all cataleptics by taking them in the first stages. "I mean to say that all are subjects." This seemed a new proposition to the doctor.

Our learned doubter then asked what proportion of humanity were capable of being hypnotized. "Most persons might be," was the answer. "What proportion of hypnotics may be made clairvoyants?" "All," said the physician. "Then, am I to understand that most persons have a consciousness that is alive when the body seems dead, as in fainting, sleep, catalepsy and insanity?" The resident physician asserted, with convincing citations and data, that *all persons* had such a consciousness. "We all have a sub-conscious mind," he declared. Our doubting doctor looked toward the author, who had said nothing, extended his hand and remarked, "I should have known all this; but where is the soul?" We then said that the sub-conscious faculty was not evidence of

the soul, but that its existence refuted his argument that there could not be a soul, because there was no consciousness in a person who was faint, asleep, insane, or dead. He turned to the resident physician and said, "I am free to admit that my argument has been demolished. Now, what does this sub-conscious mind indicate? Why is it not the soul?" The other doctor laughed, as he replied, "It is not the soul because it is something else; it is the sub-conscious mind." This turn of the doubting physician to a belief that such a faculty is the soul, or proof of it, shows some excuse in other and less acute minds for making the same error.

We all possess a sub-conscious mind. Of this there is no doubt. What it is, and its uses, as well as its possibilities, may be properly treated of in a separate volume, and such a book will soon appear as the next higher work in Ralston-Natural College. If you are interested in pursuing such studies, we should be pleased to have letters from you to that effect. It is true that the next great field of scientific discovery is in this line of investigation. What may be proved we do not know. For the present it is acknowledged that all persons possess a sub-conscious mind, but which does not prove spirit life.

428

Animals possess the lowest stratum of the sub-conscious faculty.

This is the 428th Ralston Principle. The question has often been asked, Do animals have souls? The proof of the possession of a sub-conscious mind in human beings has been advanced as conclusive evidence of the fact that man is immortal. The logic is this: The inner mind can be established by overwhelming proof. This is true. The inner mind, known as the sub-conscious faculty, is able to perceive deeds, things and thoughts that are not within the range of the natural senses, so-called. This is true. Then they say, the inner mind is the soul; or it is proof of the soul; or it is proof of immortality, or of anything else that may be claimed. This is not true, nor has it any connection with the former facts.

Animals possess the same proving powers that human beings are charged with in this connection. False con-

clusions are as possible in the one case as in the other. Nothing is proved that is not well proved. There could be no wider jump between two ends of a journey with a chasm of nothingness between, than is found in the reasoning which declares that subconsciousness is in any way connected with the existence of the soul. As well might one reason that, because snow is white, the earth on which it falls is also white because of its presence; or, because the dog howled at the death of a child he could not see, therefore the spirits told him all about it.

It is a matter of wonderment that a person hypnotized is able to see beyond the sense of sight, or hear what the ears cannot understand. When such a person, having no use of the faculties in an ordinary way, and being in an inferior state of helplessness, is able to detect the location of some hidden object, to receive messages from an opposite continent, or catch thoughts from the minds of those who are now forgotten and thus learn secrets of the long buried dead, we feel at first that there must be spirit communication. Then comes the impulse to ask the supposed spirit who and what it is, and the answer is promptly made that it is the disembodied soul of some stranger and is talking from hell; or a series of discordant and all-round contradictory responses is tendered us, from which we select such as our hopes attract and offer them as proofs. The only excuse for this weakness of the mind in assuming that the part answers of such vagaries are fully true, or that any answer of the kind could be true, or that the supposed personality is a fact, is in the alarm that is at first created. We stop thinking and go to believing.

A gentleman of high education came out of a line of experiments in such things and told his friends that the sub-conscious faculty was surely the soul, that its testimony established forever the fact of spirit life, for it talked with persons once living, now dead, who related experiences that could be known to no one else. "To no one else? How, then, could the truth of the relation be ascertained?" "I mean to no one else among us, or among those present." "But were these experiences known to some living beings at the time they were told by the sub-conscious mind?" "Yes, I suppose they were." "Then, as such a mind may travel anywhere and know any thought, do you not see that it had opportunity enough to catch all its story from the living?" This again unsettled him.

But another gentleman of education would not yield. He persisted obstinately, not reasonably, in his claim that the sub-conscious mind of itself was proof of the soul and of the spirit life. One evening, just before dusk, he was driving along a country road which was but little traveled. In a rather gloomy stretch of woods, a bridge surrounded by tangle-bush and rank weeds caused the horse to slacken his speed, come down to a slow trot, then a walk, and finally to stop two rods in front of the ravine which was spanned by the old wooden structure. The proceeding was quite out of the ordinary. The man with difficulty turned about and drove back for a mile, then resumed his course to the same place.

On approaching the bridge a second time, the horse repeated his actions. The man was convinced that something was wrong; the time of day was uninviting; a dread not often known to him seized his mind; he needed company, and turned back again for the purpose of securing assistance in whatever discovery he might make. Two men were found; and, with lanterns, they approached the bridge; their horses being driven in advance. The first crossed the bridge willingly; the second refused to continue a rapid gait, but slowed down to a walk and stopped when on the bridge, then went ahead on being urged. His driver said it was strange. The man who had gone back for these two companions could not induce his horse to even go to the bridge, and his frantic refusals were certainly evidence of genuine fear.

Descending the small ravine they examined the ground and found evidence of a fresh disturbance there. There was not a trace of odor or sign of blood; and the human body that was afterward discovered had been buried so deep that the horse could not have been effected by the sense of smell. It is true of such animals that they are not influenced by the odor of flesh. Something of the horror of murder had suggested itself. This is not proof of the sub-conscious faculty in the horse; it is a link in the chain, perhaps. One of the other two horses may have possessed the faculty in less acute form. Much must be reserved for the explanation that comes from the keenness of the nose in animal life. A dog carrying a trail would lose it under some circumstances, as where several feet of soil had been heaped upon the body; though this ought not to be true of the species.

After the foregoing experience the man became interested in the problem of sub-consciousness in the brute creation;

admitting, however, that the single case proved nothing definitely. He collected evidence from all possible sources, mostly from hearsay and newspaper talk, which proved unreliable. One case he investigated very thoroughly, and afterwards found a number somewhat like it. An old woman lay dying in a front room of a long low house in the suburbs of a town. There were three rooms in succession. It was late in the afternoon. A strange cat was seen coming into the yard; and was twice driven off. A neighbor across the way, who knew neither the cat nor the circumstances of its arrival at this peculiar time, watched its manœuvres. It seemed to be attracted to a window at the side of the front room, where the patient lay.

It was cold weather and the sash was down, the shade drawn and the blinds closed. At the moment when the spirit departed, when the heart ceased and the breath passed out, the cat gave a long howl and fell upon the ground beneath the window. The time within and that without were kept accurately and afterwards compared. Indeed the neighbor, who was superstitious, went at once to the house and made inquiry if the woman were dead. He then drove the cat away for good, as he thought. During the evening the body was removed to the second room. At four o'clock in the morning everybody about was disturbed by the howling of the cat at the window of the second room and but a few feet from where the body lay. It appeared that the woman had come from her country home to die in the house of a relative, and that the cat was her pet companion. The strangest part is that the animal had remained in the country until the day of the death, and had started to town without guide and at a pace that must have been rapid, considering the distance. The circumstances were fully proved, and no room was left for doubt. Here the sub-conscious faculty seemed to have controlled the cat; giving her the direction to take, and leading her to the house, to the room and to the very window.

The cat, more than any other animal, has been charged with the possession of this clairvoyant power; and there seems some reason for believing that its brain is perhaps more sensitive in such regard; but it is not by any means alone. The so-called acuteness of the sense of smell and of hearing may be seen to have exceptions where the only remaining explanation is in the plea of sub-consciousness. No matter how tired some animals may be, they are never overtaken by surprise. The sleeping cat is awake to danger,

but not to ordinary noise. Cats and dogs, as well as other animals, will allow some children to play about them, making a din by the hour, and sleep through it all; while the same animals will not allow any real danger to take them by surprise.

This is not true of all, for some possess the sub-conscious faculty in acuteness, while others are slow to exhibit its action. This is so with human beings, as well. The dog, tired by a day's chase, will sleep at night with one eye open, as the saying is; and such a dog is more likely to defend his master's home against the burglar than would one that leads a lazy life. So with persons who live vigorously and actively; their senses are all more acute than idlers and loungers. The dark ages witnessed many strange superstitions associated with the cat, some of which were undoubtedly founded upon its sub-conscious ability; and from the meagre foundation of truth there arose the idea that the cat had a soul, or a devil, or was the agent of some demon. In the far-away countries this animal is worshipped as a deity among some peoples, and there are legends, or part history, concerning its sagacity and supposed superhuman powers. Some of the images of idolatry are those of cats. This animal was very costly in mediæval centuries, despite the fact that witches made it a companion in evil, if we are to believe some of the serious writings of those ages. What truth there is in the claims of other times we do not pretend to say; but there is hardly a locality where some proof is not now obtainable of the strange powers invested in this particular animal.

We are indebted to private investigators for the following incidents. Some of them we have abundant, others knowledge of; and the parties who carried on the inquiries are fully credited in many sources. It will be seen that various kinds of lower life are possibly endowed with the faculty in question. A woman, whose sleeping-room opened into a hall-room where she kept her pet canary, was awakened at night, at the time when pet canaries are supposed to have their peepers tightly glued together, by the discordant notes of the bird. The sound was so unusual, that she arose and summoned her two grown sons, who made an examination of the house, after listening for a few moments, and hearing nothing. They found everything as usual, and retired; giving their mother a little pleasantry for waking them up. In less than half an hour, the bird renewed its appeals. The sons had spent the time in talking, while trying to get to sleep. They knew

their mother would be alarmed, so dressed again and came to her. She was at the window, watching the actions of two men who were standing on the opposite side of the road. Her room was dark; the night was dark; and these forms were scarcely discernible. Presently, the forms crossed and entered a side-gate that took them to the rear of the house. It was decided to wait until they entered, as the building was provided with a call signal to a messenger office which would bring the police. All silence was preserved. Soon the heavy tread of steps could be faintly heard on the floors below. The call was rung in; officers came; and two dangerous burglars were captured. They had robbed various houses in the city, and had eluded the law.

The strange part is this: Why did the bird awake when the burglars were not within the house or the yard, and not even on that side of the street? The peculiar warning became known, and it was found that at the time the bird first called, the men were at another house, or just leaving it, and that was more than a mile away. They themselves said they approached the house from the farther side of the street, and heard what they supposed was the cry of a bird, which caused them to hesitate before crossing over. The bird became silent when it saw that its mistress was up, looking after the house. This case is no more mysterious than that of the horse at the bridge, or the cat and the corpse; but it is of a class that cannot be explained by the usual methods of acute senses. If any sense is so superfine as to hear, smell or see the things which were undoubtedly perceived, then that faculty must of itself be credited as almost of the sub-conscious order. We are inclined to believe that the ordinary senses are quickened by this powerful faculty. The hounds that pursue trails depend primarily upon the organ of smell, no doubt; but the keenness is so extraordinary that there must be a greater sense back of it.

In the class of instances to which we have referred, the following is almost as mysterious as the puzzling experiences of human beings who have shown the remarkable faculty of clairvoyance. A man held a receipt for the payment of a mortgage, whereby, after years of toil and denial, he had released his home from the black shadows of debt. He had paid the cash, but did not know that there should be a record made in the registry of deeds. Neglecting this, and the man to whom he made payment having died, he could not prove the settlement; so confronted the

spectre of debt once more, and at a time of life when he was ill-prepared to meet and down it.

The receipt had been carefully laid away, but in shifting about it had become misplaced. After an exhaustive search, he concluded that it had been stolen. His wife and daughter bemoaned the ill-fate, day after day weeping themselves sick. Against the theory of probable payment, the fact that the man had been at one time involved in questionable transactions which were never proved one way or the other, operated to convince the public that he was pretending to have made payment of the mortgage, when in reality he sought to take advantage of the payee's death. No one had been present at the time, and he had never shown the receipt even to his wife. Therefore, when a suit was brought to foreclose the mortgage and to sell the property, it seemed certain that he would be defeated.

A few days before the suit was to come to trial, the wife, daughter and husband talked the matter over in all its aspects and seemed in despair. A dog that had come to them a month before this time, and many months after the receipt was given, lounged around the room constantly, taking a position near his newly-elected master. He whined and fretted a great deal, showing an increasing disposition to become annoying. The man resented this intrusion, especially as the dog was a stranger until within a short time; yet he had grown to like and considered him a finely bred animal, too good to be straying. The daughter thought him sick. The mother said, "He is more than an ordinary dog. See what a fine shape of the head he has. There is something he knows." They laughed at the idea; and, while they did so, the woman resolved to investigate for herself.

Twice the dog had arisen to go to the door. Now the wife followed him, and turned the knob. The animal gave a yelp of delight, and led the way out. Down stairs to the cellar, and back to an old box laden with cobwebs around a mass of refuse, consisting of papers and general trash, they went; all the while the animal cavorting like one possessed. The dirt was too thick to be handled, and there was too much of it for her to take out; so she returned to the room above, and told the circumstances to her husband. He muttered something uncomplimentary, and declined to make a show of himself for the sake of a superstitious idea. He permitted his wife and daughter to go to the cellar unattended and attempt

the overhauling of the trash. When he saw their determination, he relented, and proceeded to aid them. The receipt was found; it was in the shape of a release of the mortgage, and was intended for record. The next day he carried it to the registry. The executor of the estate of the mortgagee admitted the genuineness of the paper, and the suit was dismissed. It was probable that the paper had blown off the desk and fallen into the waste paper basket, for there were three unanswered letters in the same part of the box, showing that they might have been emptied from the basket with the receipt.

The difficulty of this case is in the fact that the dog was owned by the mortgagee until his death, but had been staying with the executor until about four weeks before the discovery of the lost paper. He was then taken home and compelled to live at the executor's for a few weeks by being chained. At the end of the time, seeming to be at home, he was released, and went directly to the home of the mortgagor, whose lost receipt he had aided in finding. When asked why the dog should have gone to this house at all, the executor replied that he had frequently seen the man in company with the mortgagee, and that a slight attachment had sprung up between them; then, when the master died, it was easy for the dog to select a new one whom he liked better than the executor.

This explanation standing alone might be sufficient; in fact it would satisfy the critical analyst of the whole affair, for it is scientific, and does not depend upon occultism for its solution. Such a course of reasoning is necessary in the absence of clear proof to the contrary. What about the fact that the dog did not go to the new master until about four weeks before the trial was due, and then only when a great stir of interest had arisen? What of the fact that he hung around the little family when they were most intently discussing the lost receipt? Admitting that he was present when the money was paid, that he saw the paper, that he even smelled it, and that he had every chance of "knowing it" that would be necessary for following a trail; how can it be believed that the sense of smell could have carried him to an unknown corner of the cellar in a house he was not familiar with, and could have prompted him to unearth the secret hiding place of the valued document?

The ingenuity of explanation has been exhausted upon this problem. In the first place, they say that the dog came to the

house because he was ill-treated; and, knowing the mortgagor as one who had called many times upon his old master, he probably took a liking to him, and followed him home one day. Then, witnessing the unusual grief of the family, his sympathetic instinct manifested itself, as is a well-known habit in the canine nature. Thinking the trouble was due to something that might be traced by that one faculty which, in the dog, overrides all others, he had taken a trail of scent to the box where refuse matter was frequently carried, although none had been taken there for a week or more. It might not have been the particular document that the dog was tracking; no one knows what was operating in his eager brain. It may have been a fitful flight of his mind, so to speak, that aroused his interest in the box, the contents of which had enough variety to meet almost any wish he might have conjured up. One acute explainer thinks there was a bone in the box; that the dog smelled it one day when investigating the cellar, and that he set his mind upon it very suddenly.

Against some phases of these explanations, is the fact which has been testified to by the three members of the family, that when the box had been nearly emptied of its contents the dog himself took out the receipt with his teeth, and went into canine hysterics; which, it being true that he was not of the feminine gender, was all the more unaccountable. Without this fact, there is some evidence of the sub-conscious faculty present in the animal; with the fact, there seems to be no doubt of it; yet the coloring of the circumstances may not be known to us, or even remembered by the family. It may be true that there was some exclamation which attracted attention to the package; but the man says he did not know and did not believe that the receipt was there until he saw it in the teeth of the dog.

One more case of those that are accredited may be examined in this connection. This incident, or piece of human history, is certainly true in all its details, from the least to the greatest. It was made the theme of a long published account in the author's writings of nearly thirty years ago, and, later on, in one of his private dramatizations. A young lady, once of a rich family, became suddenly poor and orphaned of both parents. Being familiar with book-keeping, she accepted a position in a small town many miles away from her home, and amid people who knew nothing of her. She was not nineteen. Her beauty attracted the attention of

the inevitable gossips and led to the continuous inquiry as to who she was, and why a girl so well dressed and so accomplished should seek employment. To the lady at whose house she boarded she was compelled to make this statement: "I was the only child of wealthy parents. My father died, and my mother found the estate so much involved in debt that, what was supposed to be riches, flew away. This preyed upon her mind, and she soon followed father to the grave. I had friends without limit, but I could not accept their charity. The men who had sought my hand in marriage were not to my taste, and when it was known that I was alone and poor they disappeared. I saw the world as sordid, cold and cruel. I resolved to seek my living in a new locality, and never let my old acquaintances know where I was. The advertisement for a book-keeper was read, and answered by my taking the train at once to this place. I liked the idea of living near the country, and came here. I proved to my employer that I could keep books fairly well. He accepted me. He does not know this part of my history. I wish no one to know it." She convinced the woman of her honesty, and they became fast friends through the trouble that followed. This much, it seems should be known, so that the events that followed may be better understood.

At the desk in her office there was no window; the light coming from the office of her employer, where a large window was kept open to admit air and light in the summer. She began work at a salary of ten dollars per week, the amount stipulated in the advertisement. She had many things to learn, and much study was required before she really earned so much; but her employer was comparatively young, rich, easy in disposition, handsome, and disposed to teach her; so that, at the end of three months, she was in reality a satisfactory book-keeper. He raised her salary to fifteen dollars per week. She felt the keen interest in her welfare that his tones conveyed, and knew the bent of his heart. This caused her to be more distant in her demeanor. At the end of another three months he raised her salary to twenty dollars per week. Then she knew he was in love. Try how he might, he could not approach her on the subject. In her presence his hand trembled, and the pen fell to the floor.

Finding herself likely to receive another increase of salary, she confided the affair to her good lady friend, who acquiesced in all the girl had done, and then stated that the young

man had also made a confidant of her, confessing a love that she believed to be genuine. In the course of the next six months, and while another summer was speeding around, the girl's heart was finally won. In less than a week after an engagement was talked of, and before the ring was selected, she was accused of being a thief. One noon a ten-dollar bill was taken from his desk. The next noon he lost a twenty-dollar bill. On the third noon, a five-dollar bill, placed there purposely while the office was watched, was also taken. She had been suspected by the foreman. It was her wont to reach the office promptly at one, an hour before the employer returned; but she was never known to enter his office, although there was access from hers. He locked his door, she locked hers, and the desk was left open, as there was no approach to it from without, as there were iron bars across the window and it was on the second floor.

When the foreman reported to the employer the fact that the girl was the guilty party, a trap was set for the fourth day, and both men lay in waiting. At one o'clock the young lady returned, entered her office by unlocking the door, went to her desk, took a part of her work into the private office, remained there for a while, and returned to her own, where the men found her. They unlocked the door of the adjoining office, and there saw that the money had been again taken. The heart of the man recoiled within him, his love flew to despair, and he addressed the young woman alone behind locked doors. He asked her if she had seen the money. She said no, she had seen none whatever on the desk. Why did she make use of the office? Because it was lighter and more airy than hers, and she went in there every day during the time that he was absent. He accused her flatly of the theft, called her an adventuress, said she concealed her former history, even the place of her residence, and gave vent to his feelings in allegations that made a future conciliation very difficult, on account of the things to be retraced.

Through this ordeal she was cool from the excess of her suffering. She offered to pay him the money; he did not care for the money; it was the abhorrence of having come so near to marrying an adventuress and a thief;—words that burned clear into his soul. She then asked him to remain with her, and to have others remain also, then send for a half dozen honest women to search her; for, if she had taken the money, she had it. He declared

that she had probably swallowed it since he entered. Then she requested the aid of an emetic. Her coolness exasperated him. She rang for the foreman, and declared her intention to stay in that room until honest women had searched her. This she demanded, saying: "If you do not have me searched I will see that justice is done both of us. I have not the money. Your accusation is a dangerous one." Then three women were called in; the men went out, and they searched her, finding nothing. She retired to her home with her good lady friend, and broke down utterly. The office was ransacked thoroughly, and no money found. The theory of swallowing it was adopted; but the emetic idea escaped their attention.

The next day the employer, whose love was real, fell into brain fever, wherein he lingered for weeks. He awoke to find that the authorities had taken criminal proceedings against the girl, on the theory that she was an adventuress, and the grand jury at the county seat, some miles away, had indicted her. While convalescent, a robin flew into his room, from which ill-omen his death was presaged; but the robin came on another mission. This bird played about the window, flying in and out day after day, until he received the attention which he demanded. He took a course from the sick man's house to a tree near the office window where the desk had stood from which the money had been taken. This the robin circled in fantastic movements, but failed to secure the aid which he sought. The man was soon able to be out, and attempted to have the proceedings quashed; but the girl objected. She ordered her counsel to insist on a trial, as she claimed to be able to prove her innocence.

The employer discharged his foreman, the only witness who knew the facts, excepting himself. The foreman went into another State, beyond the reach of a subpœna. The man then sought in every way to express his love for the girl, telling her that his sickness was proof of the overwhelming grief the incident had caused him, and said that if he were her husband the legal authorities could not compel him to testify against her. She refused, but admitted her great love for him, and freely forgave him for his horrible accusations. One day, at the office, the robin tapped at the window almost loud enough to break the glass. He seemed to demand attention. On arousing a little interest, he wheeled his flight to the same old tree, and tore away a part of the nest, in

doing which he revealed the edge of a bill. In a few minutes a deserted nest was found, containing the stolen money. It was interwoven in the grass and sticks with a skill that no human ingenuity could equal. The visit to the house of the young woman, with the nest as a confessant, was like the triumphal march of justice clothed in angelic splendor.

Some questions arise at this juncture. The nest was not that of the robin, and had been deserted. The robin's nest was found elsewhere. The fact that the bird went from the house of the sick man to his office has been explained on the theory that the bird had there been fed by him, and knew him well at both places. The wheeling about the tree was regarded as imaginary, or as evidence of an affection which some free birds show at times, though rarely, for persons who have fed them or caressed them. The pulling up of the nest and the money is explained as a careless or playful act of the bird, or, perhaps, as an effort to get ready-made material for his own nest. These solutions do not solve altogether. Why did the robin tap upon the window, and then go directly to the nest and expose the hidden bill? Some one answers by saying that he went there and hung around as though he desired to express his gratitude for the return of the employer to his office; and during his demonstration he went to the nest in play or exuberance. The very act of tearing at the straw in it would of course loosen the money. This does not explain the conduct of the bird satisfactorily.

One other case is important as showing the sub-conscious faculty of the lower species. On certain nights a family that had taken possession of an old house under rental, found themselves annoyed by the groanings of a sick person, the sounds being most distressing. Every means was adopted to catch the individual who might be guilty, but the agony always ceased when one was within fifty feet of it. We will not take the space to describe here the arrangement of the grounds or the difficulties that attended investigation. An old raven, that belonged to a neighbor, was accused when the theory of a human cause was abandoned. The bird, however, protested against the accusation as though he understood it, and it was he who lay in wait night after night, going closer and closer, until he caught the culprit. He screeched vigorously, snatched the hat from his head, and bore it in triumph to the frightened family. They apprehended the young man, and obtained his confession. The actions of the raven at the time of the capture

were less wonderful than his keenness in surmising the intentions or divining the thoughts of his would-be maligners at the earlier time, when the suggestion was made that he was the pretended sufferer. We frankly propose to state both sides of the case, in each instance cited, and in this affair the explanation has been made that the raven was away from home at the hours when the groaning occurred, which led to his being suspected; but that, at such times, he may have been annoyed by the unusual sounds and was on the lookout for the guilty person.

The probability is a very strong one that animals possess the sub-conscious faculty, though in its lowest stratum. Before this volume is closed we hope to be able to present the higher strata of the same faculty. In the mud and blackness of the animal realm of sub-consciousness, in the witchery of evil-doers, in the ravings of those half-disordered minds that have shown gleams of cunning and clairvoyant keenness that have astonished observers, we see the inner sense at work, and shrink from its touch.



"What immortal hand or eye
Framed thy fearful symmetry?
In what distant deeps or skies
Burned that fire within thine eyes?
On what wings dared he aspire?
What the hand dared seize the fire?
And what shoulder, and what art,
Could twist the sinews of thy heart?
When thy heart began to beat,
What dread hand formed thy dread feet?
What the hammer, what the chain,
Knit thy strength and forged thy brain?
What the anvil? What dread grasp
Dared thy deadly terrors clasp?
When the stars threw down their spears,
And watered heaven with their tears,
Did He smile His work to see?
Did He who made the lamb make thee?"

REALM THREE

"WHEN all the sister planets have decayed;
When rapt in fire the realms of ether glow,
And Heaven's last thunder shakes the world below;
Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile!"

The Estate of Hell

IN THE

BLACK SHADOWS OF EXISTENCE.

"BUT when the Ill stood clear and plain,
And naked Wrong was bold to brave,
And naught was left but bitter Hate—
We paid them in the coin they gave.
We strode as stalks a lion forth
At dawn, a lion wrathful-eyed;
Blows rained we, dealing shame on shame
And humbling pomp and quelling pride.
Too kind a man may be with fools,
And nerve them but to flount him more;
And Mischief oft may bring thee peace,
When Mildness works not Folly's cure."

"O LORD! methought, what pain it was to drown
What dreadful noise of water in mine ears!
What sights of ugly death within mine eyes!
Methought I saw a thousand fearful wrecks;
A thousand men, that fishes gnawed upon;
Wedges of gold, great anchors, heaps of pearl,
Inestimable stones, unvalued jewels,
All scattered in the bottom of the sea:
Some lay in dead men's skulls; and in those holes
Where eyes did once inhabit, there were crept
(As 'twere in scorn of eyes) reflecting gems,
That wooed the slimy bottom of the deep,
And mocked the dead bones that lay scattered by.
My dream was lengthened after life;
O, then began the tempest to my soul!
I passed, methought, the melancholy flood,
With that grim ferryman which poets write of,
Unto the kingdom of perpetual night.
With that, methought, a legion of foul fiends
Environed me, and howled in mine ears
Such hideous cries, that with the very noise,
I trembling waked, and, for a season after,
Could not believe but that I was in hell;
Such terrible impression made my dream!

The Estate of Hell

"THE earth is dreaming back her youth;
Hell never dreams, for woe is truth;
And Heaven is dreaming o'er her prime,
Long ere the morning stars of time."

THE magnetism we teach is of the kind that conquers; and we propose to show, before this book is ended, that there is but one kind that never fails to conquer; but one kind that wins at all times, in all places, under all circumstances, and achieves a total victory, complete in every particular. Other methods may extol the advantages which a stronger personality is able to wrest from a weaker, but such victories are cowardly. The grandest man is he who is master of his peers.

The word hell means anything you choose to make it. In the lowest planes of barbarism it indicates a country somewhere beneath the surface of the earth, where occupations and penalties are suited, not to the demerits of the wrong-doers, but to the fancies of the inventors of the place itself; always reflecting the mental characteristics of the age and people from which they emanate. Thus the idea of hell changes continually; it broadens its fancy, and loses its sting as civilization makes progress. If there were no penal codes there would be no realm of punishment.

The human heart is so constituted that the more refined and sensitive it becomes, the more it suffers. Life is full of rough places; thorns abound on every side; and that person is most in harmony with nature who is rough and thorny, for he has less to pain him. It is the tender hand that is pricked. A gang of laborers are hounded and abused by the man in charge of them, but they pay no heed to the oaths; yet a sensitive fellow pines and pales at the mere intimation that he is not active enough for his age. The actresses whose character creations on the stage are ideals of life are scolded at rehearsals, until they have a right to believe themselves the trashiest of human beings; yet woman shrinks from the least of insinuations in a more sensitive sphere. Miss W. says of herself: "I was told by a gentleman acquaintance that I ought to improve my mind by reading the best and loftiest works of literature. I asked him if he thought my brain deficient, and he said he supposed most women were a little below the average of their sex's ability; and I became very angry with him. I went on the stage, and lost my ultra-sensitiveness in a short time. When the manager told me that I was the lowest specimen of female ignorance he ever saw, that I would never know enough to go in out of the rain, I agreed with him." These are facts, illustrating the two phases of life; one, the hot-house nature, that quails before the least chilling breeze; the other, the sturdy oak, that enjoys rough weather.

Conscience is supposed to regulate the amount of suffering to which a person will be subjected by reason of errors or sin; but training and habits control conscience. The more sensitive you are, the more you will feel the pangs of this attribute of the heart. The first breaking away from right-doing is fraught with severe anguish; the second amazes you; the third lets in some light on the ease with which you can sin and forget. The worst of crimes may be committed, if there is no fear of punishment. It is human to go as far as the evil bent of the heart can go without running the risk of detection. Take away the continual check on wrong-doers, and they will not stop at any limit.

The blackest ages of history are not many centuries away. Then all power was robbed from the State and given to the Church, whose imperialism concentrated the armies and machinery of civil governments under the leadership of one great head: and blood ran in rivers through the realms of the most advanced civil-

ization. There was no conscience. Men felt willing and able to say aught they pleased if in power, to the best of their race if out of power; and sensitiveness to rebuke of the tongue was absurd in an age when the sting of the torch executed the malice of the heart. What must have been the feelings of those who could put their fellow beings to death, watching them writhe in flames, is understood only as we study the possibilities of evil action in the present age.

Pulling away more and more every decade from the grosser cruelties of a rougher humanity, we find the torturing fear of physical harm to be superseded by a much keener suffering of the mind and nerves in each new era. They once said it was not hard to die, and a body could be killed but once; we now say it is worse than a dozen deaths to pass through the anguish of mental fears, such as a finer age has brought upon us. So little is death dreaded in the barbarous and semi-barbarous countries, that the most horrible of punishments must be invented as deterrents of crime; and the agonies are long drawn out, so that the unconsciousness of death may not bring sweet peace to the individual. A step lower brings us to the savages, who not only laughed at such things, but actually courted the opportunity of enduring physical pain in excess. The American Indians never flinched a muscle when the red-hot irons were held gently against their flesh, and slowly burned holes into their bodies.

Against the defiance of death and torture in the more physical races, we find the excruciating horror of a broken mind in this era of intelligence. The probability of a life in the asylum is haunting a million men and women in our own America to-day; for the rush, the hurry, the excitement, the hysteria of living are sapping the peace of the brain and tearing open the ever-healing wounds of the heart. There is no contentment. The rich are driven to distraction by their cares; the poor are planning to become rich; the middle classes are the fulcrum on which both extremes ply their leverage; the learned hate ignorance, and the ignorant have contempt for learning. In each class the war of discontent, envy, jealousy and competition turns the hope of peace into a red flame of conflict. Fraud is rampant everywhere. The desire to cheat some one is responded to by deception from every source. There is no peace. The human heart is not an instrument of peace. Therefore the man or woman who can call all these

warring forces into one compact organization wherein conflict is turned to a united energy, will be clothed in supreme power.

429

The magnetic hell is confusion.

This is the 429th Ralston Principle. The confusion referred to is that of the nervous system that may or may not associate itself with the mind. We all recognize the mind that is clear at one time and confused at another. It may be mixed or muddled by propositions too deep for it to grasp, and these scatter its magnetism if it attempts to deal with them. It is a fact that some of the most magnetic of individuals are not of a high order of intelligence; but they know when not to enter upon a line of thought that is too difficult for their understanding.

The acquisition of knowledge, the riper state called wisdom, and the possession of intelligence are three distinct matters, each apart from the other. As a rule, the crowding of the mind with facts weaken its real usefulness. A college professor may know one hundred thousand things, culled from history, science or philosophy, more than the president of a bank or the manager of a railroad system; yet, with all his knowledge, he is a useless well, valuable to others, but of no avail to himself. A man from the city, who knew city ways and methods, looked with pity on the blooming face of the country girl who was ignorant of all ideas that belonged to metropolitan life; and she, in turn, felt a deep sympathy for his ignorance of country ways; yet, while both lacked knowledge, they might have been highly magnetic.

Confusion appears in the mind as a reflex action of the nervous condition. No matter how much a person knows, he cannot express it, or even think it, if his ideas are scattered by his own nervous confusion. Hawthorne was accorded a high rank among the brainy men of literature, yet he suffered continually from this trouble. Actors have what they call stage fright on first coming before an audience in the beginning of the evening's performance, and no matter how often they have appeared before, it takes some minutes to overcome this condition on each new occasion. History is full of instances of such uncontrol in the private and public

careers of her favored individuals; they succeed in part, and fail in part.

But the most distressful confusion is that which fills the lives of men and women who have no knowledge whatever of the method by which they may marshal their vital forces. They are one restless torment within the body. They arise in the morning in a state of discontent, struggling to adjust themselves to the duties of the day. If they belong to the more stupid ranks, those that are always on the negative side of life, they may feel no responsibility, and by this lack of touch with a progressive existence they may be happy in a measure. This they can never be if they are on the positive side, for their very activity means unrest. A captain without an army has no reason to worry over his martial responsibilities; give him soldiers in force, and he is a commander only so long as he is able to marshal them in rank and file and control their aggressive movements. Let them move along as a motly mob, and he suffers the pangs of confusion in his management. So it is with every person on the positive side of life who is unable to take charge of his forces.

Such persons are unhappy. To be ignorant and dull, stupid, careless, and a negative part in the social relations of humanity, perhaps invites more happiness than to realize that life is worth living, and to try to live it successfully. "Only the simple minds are happy," says a writer. This is not true. The fact is that all who are on the negative side of existence are contented with less of the fruitage of living, because their wants are limited and their opportunities for enjoyment are less. They are often miserable in the little mind they have. Their periods of content and hilarity are due to alcohol or other stimulants, and in times of leisure, such as Sundays and holidays. Out of their classes come the socialists, the mobs and the tossing masses of criminal humanity.

To be actually happy there must be positive life, and this means magnetism; but herein the most acute suffering and confusion are found, when the vital energies are not marshalled. Existence is like a battlefield; self is the general in command; there must be an army or the commander can never realize the pleasure of victory; yet, in taking charge of an army, his responsibilities begin, and he may live to see his forces torn asunder, scattered, demoralized, and all rending his mind into shreds. He is unhappy without his army; he may be unhappier with it; yet he can never be

happy without the possibilities it may afford him of achieving the grandest victories.

This condition of confusion is one that should be studied and recognized in every life, for it comes to all, and some are never free from it. We look for its cure in vain if we seek it outside of ourselves. There is no cure except in marshalling the forces within us and leading them on in battle; but it is true that there is less of suffering if we abandon the captaincy and drift into the ranks of the negative souls that are blown about by the winds of misfortune and finally tossed on the rocks of disaster. There are no compensations for such existence; even the moments of rest are bubbles of deception. We must be going up stream if we would find happiness.

Confusion of the magnetic forces shows itself in many ways. Every bad passion and emotion is touched. You do not feel right toward your fellow beings. You are angered at anything, no matter how trifling. The success of others weighs down upon you. Malice and a desire for revenge live at your elbows, spurring you on in your conduct toward enemies. Erratic fires burn in your soul, and their flames sear every honorable motive that ever had dwelling place in your heart. Policy sometimes holds sway over your tongue and over your deeds; but it is hollow, and the gain it brings is the progeny of greed. You are not happy, but are restlessly hunting for some means of acquiring happiness; always finding yourself thwarted by circumstances which you charge to an unjust fate.

Some experiences may prove valuable as examples of the workings of this confusion of the magnetic forces. We predicted years ago the suicides that would occur among certain prominent men of this and other nations, particularly of the French. When confusion has produced anarchy of the magnetism, suicide is almost a certainty. The French hate to outlive their excitement. The self-destruction of Boulanger was as much to be expected as the natural death of Gladstone and Bismarck. A stormy and erratic career is a sea of disorder, involving mind and soul. Most persons, who are too strong for suicide, wear out suddenly, like a machine running wild, or jump the track and are ditched.

The feelings are never at peace. An hour or a day of quietude within is a symptom of alarm, engendering the fear that it is too good to last, and that something is sure to happen to bring greater misery. Then, when a trifle occurs to mar the even tenor of one's way, the dark cloud of malice arises and overspreads all the

horizon. A woman, in conversation with a friend who had been loyal to her for fifteen years, happened to make a remark that was a little extravagant, whereupon the friend said, "I hardly think you mean that; do you?" "Well, I like your impertinence. You accuse me of deliberate falsehood." "I did not intend to do so, but what you say is not true, and you know." "If you will find the door, you may do so," exclaimed the woman in her own house, and her guest departed. In the evening this quick-tempered woman told her husband the circumstances, and added, "I do not know why I spoke so hastily; but I have done it, and we are both too proud to ever speak again." And it is true that, although a mutual friend tried to heal the breach, they have always remained enemies. When the thought of the old friendship comes up, the spell of malice fights with it until it is downed, and there is less hope than ever of peace.

Magnetism is greatest and most powerful in the colder climes. The heat of the warmer zones tends to make a spirited person altogether too unreasonable to be classed as a higher example of civilization. This is seen in the South, where the feuds indicate that the magnetic vitalities run wild. Most of these difficulties have originated between the wives of the contestants, and over the slightest of causes. In one case the families were neighbors, and a pet dog would emanate from the home of Mrs. A. to the flower-beds of Mrs. B., until the latter sent a polite request by her boy, asking that the trips of the canine cease altogether. This was regarded as an insult, though any reasonable mind would have thought it perfectly proper and neighborly.

In the mind and soul of Mrs. A., the stormy unrest of hell began. She brooded over the note, over the dog, over the flower-beds, and over everything, until confusion reigned supreme in her nervous system. Herself counted a magnetic woman, she gave an exhibition of an army disorganized, running pell-mell upon an enemy with eyes shut. Her only thought was revenge for the writing of that note. Its language was polite, even affectionate, and the grievance was not imaginary; but she could not forgive the sending of it, as they had always been the best of friends. She could not see that it was her duty to obey the request. She could not appreciate the fact that a gentle endurance of a real offence, in this world of cross-interests, is far better than enmity and bloodshed. "I do not know what actuated me to do this," she afterward said, in the usual groping about for an excuse, "but I believe it was

the devil himself." If this is so, there must be many devils about; for her conduct was in line with that of millions of others who are unable to control their impulses.

The husbands took up the matter; then they became enemies; then the grown-up sons entered into it, and thus the war of the families began. One night the son of A. met B., and crossed the street apparently to avoid him. B. had an errand at the store on the other side, but lingered behind, so as to keep out of the young man's way. The latter reasoned as most persons do, and was quite sure that he was being followed; indeed, he felt so certain of it, that he went home and told his father. Mr. A. then came out, and demanded of B. why he was hounding his son. B. declared that he had not intended to do so; that he took his usual course home, and proposed to attend to his business if other persons would attend to theirs. To this A. declared his disbelief, and the lie was passed. Then came threats.

After the foregoing preamble to the feud, it was necessary that each should arm himself. The mere vision of the other was the signal for putting the hand to the pocket; and, as they came upon each other quite unexpectedly one evening, they drew and fired. One died instantly, the other in a few hours. In a year more one of the sons killed the other; a cousin killed the survivor, and the relatives and friends of each side joined forces, until twenty six were slain. In some of the Southern feuds the causes are slighter, and the fatalities greater. There is no prevention for this slaughter; for, once the restless heart is aroused, it has no peace till death ends its owner's life. The reasoning faculties never act in such dramas.

Women are no more subject to the confusion of their magnetic forces than are men. They may be more relentless and revengeful, for they act by intuition or instinct; yet men are as frequently given to these disorders as women. Two merchants, whose lines of trade were conflicting, met and entered upon an altercation that had no sensible cause; yet they became lifelong enemies, and were made miserable by their experiences. One man takes affront at some simple grievance, and he is no longer of use to himself, for he cannot harbor malice without losing his true value. We recall the case of a young lawyer, who met his death under the following circumstances: He held a claim for collection against a man more than a thousand miles away, and wrote him a

letter demanding immediate payment. The man replied that he would pay it when he was able, and said that he could not be forced to pay by any "young snipe." Here was the beginning.

The lawyer wrote back a letter in the same vein, adding the words, "I do not propose to be insulted by a cur." The man was deeply offended, although he had begun the malicious part of the correspondence. He wrote an intemperate letter, containing a score of opprobrious adjectives, some of them too low to repeat. The lawyer then replied in like vein. On receiving the letter, the man demanded a retraction at once, or he would come on and thrash the lawyer. The latter, who had not begun the attack, showed that he was not frightened, for he followed up the mud-throwing by another abusive letter. The recipient came on and killed him on sight. He was hung for it. Both men were built of intelligent stuff, and would have been accounted magnetic were it not for the fact that their vital forces were scattered and wild, lacking leadership.

A large majority of men, on receiving the slightest provocation, will answer in kind, paying interest in so doing. Nothing but policy, the desire of gain, or the fear of punishment, holds most persons back. You may do a friend a favor, and receive from him a scathing rebuke in case he fails to get another favor from you. The foulest of letters have been written to benefactors who limit their kindness. We are referring to the intelligent classes, who are supposed to possess magnetism in some positive degree at least. They are at enmity with the world and with themselves. Not one of them is free from this incoherence of energy.

Women carry revengeful feelings to the grave. It is their nature. They refuse to yield. When two women quarrel, both are free from blame, and it has never been discovered that either is in duty bound to make overtures to the other for a healing of the breech. Sisters and brothers, in a majority of all families, have fallings out that are generally of lifelong duration. It seems easier for those who are of the same flesh and blood to enter upon feuds than for others, and this may be due to the fact that more privileges and liberties of remark and action are permitted among relatives.

Lovers quarrels are bitter and generally groundless. Magnetic young men and young women lose all control of these forces when disturbed by the counter influence of love. They ex-

pect all from each other, and, like the perfectly polished marble, show to disadvantage with the slightest defect. When they part it seems like the opening of a great gulf between two vast hemispheres. If obstinate, these misguided heads turn away, and point their noses of scorn in opposite directions for the rest of their natural lives. It can easily be ascertained that nearly all engagements are broken, very few of the original mating couples hanging together through thick and thin.

Married life is a hell in many cases. This is due to a loss of magnetism, or a confusion of the forces that might be united and produce the noblest and the sweetest of peace if both parties would have it so. It takes but a word, a bit of neglect, a criticism, a rejoinder, or something "light as air," to explode the magazine and set off the ignitible energy. Men and women will not strive to control themselves. There is satisfaction in showing fight, in the pangs of resentment, in the silent tongue and "cutting" of life's partner; so they let loose, and the sting sinks in, never to be removed. The pictured fancy of honeyed bliss is a dream that has its awakening in the realism of vinegar and gall. Some marriages are filled with happiness, and God blesses them.

430

Irritability destroys magnetism.

This is the 430th Ralston Principle. You get up in the morning; something goes wrong; your garments do not fall into place easily; your hosiery clings to the heel; your elbow will not go through the arm-hole; the shoe is too tight; a button is off something, and you are irritable. Perhaps the vicissitudes of the dressing period are passed over successfully, but other matters go against the grain. It is a common saying that the day is begun wrong, and everything will go wrong till night.

Few indeed are the persons who are free from this disease of the nervous system. It is more fearful in its results, both in physical and moral effects, than any other malady. It grows rapidly by letting it have its way; it is diminished by trying to check it; but once it has been allowed free scope, the disposition to suppress it is lacking. In its physical injury it involves the brain first, and then the mind becomes irresponsible, and the morals

give way sooner or later. Solitude develops it very rapidly. A man made the statement that he could not be alone a half hour without uttering oath after oath, which he never dared to do when others were within hearing. Another man declared that he had the reputation of never using a profane word, yet that, in fact, he swore fearfully a hundred times a day. He knew that he could restrain himself, for he never gave way in the presence of others.

A wife in court testified that her husband was a man of mild temper, never having uttered an oath in all his married life; and she was much surprised when the attorney for the defence drew from him the admission that he "swore to himself when alone." Asked how often, he said it was "pretty often if things bothered him." A young man, who stood among the leaders of his class in the university, and of whom a great future was predicted, soon after graduation began to show a deep indentation between his brows. This became noticeable to his friends. He was occasionally overheard in a rage, and was taken to task for it by those who were interested in him. He made this statement: "I was once able to control my irritability, but I formed the habit of yielding to small influences that tended to distract me at times, when I was busy and had much to accomplish. This habit grew on me insidiously. It soon asserted itself my master." He was induced to see that it might be controlled, for he did in fact control it when others were about. His books told him that irritability was the first step toward insanity, and he saw in his own example that he was slowly and surely tending that way. He has been a student of advanced magnetism for several years, and is to-day a perfect master of himself and now of others also.

Irritability is of two kinds: the one is the forerunner of insanity, being impelled by that malady, and not easily held in check; the other is the outcome of habit, and leads to insanity if not suppressed. That which is the symptom is due to mental and nervous confusion, and is the natural accompaniment of depleted vitality wherein magnetism is lacking or is chaotic. The gentlest cases of derangement are those which are on the negative or hypnotic side of life; and the severer cases, as of madness, are found among magnetic persons whose energies are not controlled. They are like engines running wild, without master hands to direct them.

The kind of irritability that brings on insanity is always the creature of a careless habit. It begins with a sound mind, and

possibly a magnetic nature. No person likes to be thwarted. Life of all kinds resents interference. The ant, the bee, the fly, the cat, the dog, and all species, when not frightened, are quick to snap at intrusion, as though to fight them away. On this principle of resentment it is natural to "fly up" at anything that goes wrong and thus interferes with whatever you are doing. A little thing is in the way; with a snatch at it, a curl of the lips, and a knitting of the brow, you ejaculate some ill-natured remark that cannot help reacting on the heart.

One of the brightest young men we have ever met lost all his magnetism, all his good nature, all his self-control, and, finally, all his mind by allowing this habit of irritability to grow on him little by little. Another professional gentleman gave way, year after year, to this same habit, until he was unfit to remain in his office. He said this of himself: "I often meditated on the condition in which I found myself, and I often remarked that I could stop the habit at any time if I chose; but it got the better of me. Now I am going at it in earnest, and I will conquer, for I wish to get back the prestige I have lost." He failed again and again, until his physician recommended the study of these advanced lessons in magnetism, and they alone saved him.

It may be easily proved that a lack of magnetism is the cause of, and is also caused by, irritability. Vitality of body, of nerves and of mind will show itself in some degree of positive magnetism, and when the latter has been accumulated it will give rise to the former or some one of them. These causes and effects work both ways. Let some act of the individual lessen the vitality, and the magnetism suffers; then irritability sets in, and the condition becomes worse. Many men and women say that they are never irritable until they are all tired out. "I have full patience until I am weak from weariness; then I have no patience at all; I am cross, even ugly, until I get rested. What is the remedy?" The body and mind may become exhausted without depleting the system of its magnetism, but this is difficult of attainment.

If you are irritable you should ascertain the cause of it, or what it indicates. First, learn if it is due to an approaching loss of your mental powers; and, if so, go to work in earnest to supply the needed magnetic vitality which alone can avert the failure of this great organ. Then you will save what is more than life: you will avoid the wreck of your own existence and the peril of others.

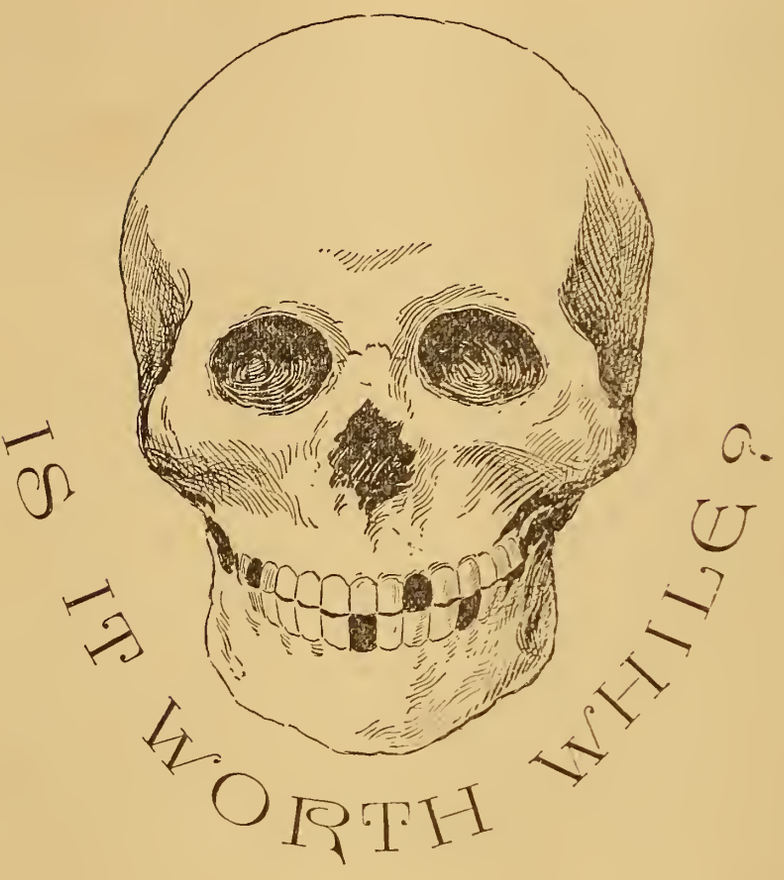
There is not the slightest doubt that this is the only means of cure. It not only furnishes the life that is slowly fading out in the mental faculties, but its vitality causes a healing, as far as anything can, of the nervous structure that is breaking down. The thorough study of this volume, and the adoption of its régime, as well as the following of its system of training, may be fully relied upon as a cure if one's time and full attention are given to the work. Improvement is noted almost from the beginning, after the first reading of the book, for its influence tends to shape the plan of thought and action at once.

On the other hand, the probability is that your irritability is due to carelessly giving up to feelings that are aroused by each little annoyance. It is not because your mind is failing that you are fretful, but because you lack the will-power and purpose to check such feelings. Here, again, there is but one effectual cure, and that is found in the realm of peace, in the following pages of this volume. We feel sure that you will adopt the plan therein furnished, for it is designed to accomplish such a result. Every step of the way is stated and explained with the most ample description, so that nothing can be lost or misunderstood. A change of habit is not easy. Great goals are reached only by strong efforts. If you neglect this golden opportunity, your career will be down hill. If you believe in yourself and in your magnetism, remember that some of the sublime wrecks of manhood have come from the most magnetic of men and women, who permitted their energies to run away with them, like unmanaged horses dashing to the cliff.

431

Worry kills.

This is the 431st Ralston Principle. A minute of worrying drives out a mine of magnetism. It collapses the brain, the mental force, the vital functions, and all the operations of life. It destroys appetite. Many a person has commenced a meal, and stopped eating when some bad news arrived. The saliva stagnates, the gastric juices of the stomach stop their flow, digestion ceases, and there is no taste in the mouth. Don't worry.



The plainest and most unpoetical of results will come out of this habit of borrowing trouble, and it does not take long to change the finely balanced mind into a very weak thing when once it begins to worry. We all have our ideals in men and women who lead the thought of the times; we expect to see them clothed in features of royalty, walking in the stature of those who command, and towering above commonplace mortals in their habits. Let them appear to us with brows knitted, faces pinched, and voices whining; how quickly we would cease to admire them. A young lady was apparently in love with a tall, nobly built fellow, and saw in him the union of all those qualities that most appeal to the worshiping nature of woman; yet, when she found that "he fussed a great deal," as she expressed herself to a friend, the charm fell away, and only the clay image remained.

Worrying differs from irritability in all essentials. The latter is a nervous unbalancing, due to interfering or annoying circumstances, which cause the person to fret or get in a temper; as when, in putting on a boot or shoe, the button falls off or the string breaks, and angry words are uttered, or a kick is given, or the thing is thrown; presuming, of course, that the individual is

alone, where there is no reason for checking the emotions. Worry is anxiety concerning the future, a sort of fear, founded upon present conditions, whose outcome is not certain. The strange things that people worry about are hardly to be credited were they not known as facts. The habit grows on one, and, once it gets a firm foothold in the nature, is not easily eradicated.

A person may be good-natured and yet worry; it does not follow that the latter habit will either invite or accompany irritability. Some of the ill-tempered persons never worry, and others, who are as gentle as may be desired, are so weak in character that they are always softly worrying. The philosopher knows the uselessness of wasting his energies over what cannot be helped, and says, mentally, that it will not make any difference a century hence, so he will not worry; yet, what his mind so easily solves, his nervous system will not always obey. Temperament, health, habit, all are involved in the cause. Indeed, it has been claimed that ill-health is the only producer of worry, on the theory that perfect health is buoyant and sees nothing but the bright side of life. This might be true if perfect health could be found; but as most persons are in deficient health, and are given to worrying, it it not possible to say that one is the promoter of the other.

The first and most fruitful cause of this habit is the anxiety which is felt about the means of living. There have been such unpleasant stories circulated about the discomfort of the poorhouse that all persons instinctively shrink from the prospect of ending their days at that resort. There is a horror attached to it; and rightfully. The very poorest of humanity cherish the romantic idea of dying at home in the bosom of their family, lamented as the curtain falls, and tenderly put to rest amid the shedding of hallowed tears. These humble creatures look forward to work that shall bring them fifty cents or more each day, but as no employer is bound to keep them steadily engaged, they are always thinking of the hour when they will be idle. The only soul who is sure of unlimited work is the miserable wretch who is underpaid, who gives a day of toil for an hour of compensation.

He who knows that employment may be had for a year will worry about the time to follow; if he is sure of four years, he frets about the blank fifth; if his contract runs for ten years, he is uneasy about the eleventh; and we know a Baltimore lady, who leased her land at a large annual rental for ninety-nine years, who

said she was always uneasy at the thought of the lease being broken. John B. Gough told the story of a spinster, a thin, dried-up woman of forty and over, whom he found weeping bitterly at the side of a curbstone. He sought the cause of her anguish, and she said she was thinking that if she should get married and have a child, and the child should fall into the drain and be drowned, she should go distracted the rest of her natural life. While the story is probably not true, it well illustrates the tendency of humanity to borrow trouble.

Worrying may be done in silence and yet be as destructive of the vital forces as though it were done openly. Some women withdraw to have a cry where no one will know what is going on. Men often go apart to think out the problems alone. It is sometimes thought that if the means of living could be provided in ample abundance clear down to the end of the longest life probable, there would be nothing to worry about. This is far from true. The rich are always anxious. At a gathering of more than a score of ladies the question was asked, what was the most troublesome thing in life, and all but two answered, the servant question. Those who are too poor to hire a servant escape a large field of worriment, while those who are endowed with the good fortune to be able to hire help are to be more pitied than their humbler fellow mortals.

We met a young man of unusual capabilities; one who was bright, smart, magnetic and of the highest intelligence. He delivered a course of lectures when less than a quarter of a century old, the most powerful of which was a strong assault upon the evil habit of borrowing trouble. Ten years later we met him under changed conditions, and our first remark was that he looked worried. "Ah!" he said, with a sigh, "You have not forgotten my lecture. I was a guide-post, was I not, pointing the way but not going thereon. Let me tell you how it is. My income never exceeds two hundred dollars a month. I pay forty dollars a month for house rent, and it is the cheapest that will do me. Lighting averages seven dollars a month; heating, seven dollars; my grocery bill, forty dollars; my butcher's bill, thirty dollars; my wife has three children and is ill, which requires two nurses and a cook, the wages of whom aggregate forty dollars. You see, forty is my lucky number. How much is that? One hundred and sixty-four dollars, so far, per month. The doctor runs up a bill of ten to twenty

dollars every blessed month I live; last year he made it fully that, and he comes right along now. My wife's mother is homeless, lost her fortune, and lives with us. My wife's sister was abused by her drunken husband, and had no place to go, so she came to live at our house. She is getting a divorce. Being penniless, she must be taken care of at my expense, and being an invalid, I must hire and feed her nurse. Then the cost of medicines, clothing, and a hundred little things, must be met. I run behind more than a hundred dollars a month. When I was courting my betrothed—and she is the best of wives—I pictured to myself and to her a future in which parties, dances, theatres, drives and pleasures galore would make us weary with their abundance. How is it now? When I come away from the house each day I hang my head; when I approach it, I never look up. In it or out, I am unhappy. What can I do? If I go to a less expensive place my chances of earning as much as I now do would be destroyed, and while I might make more by starting out for myself, there would be a long period of time in which I could not earn anything, during which my wife and three children, her mother, her sister and two children, and the four servants would have no means of sustaining life." And he dropped his chin to his chest as he plodded on.

The foregoing case is an actual one, every detail of which is true. We ask our students to tell us for him what he should do. Solve the problem, if you can; send us the solution, and we will forward it to the man. His case is but one of hundreds of thousands in which the same principle is involved. What can he do? Shall he go on incurring debts that can never be paid? He tries to be honest. He does not spend a cent for pleasure while he is in debt. He allows himself nothing, not even a cigar. It is true that the two hundred dollars per month is a large income, but it is possible only in a city where the rents and other expenses are proportionately great; if he were to curtail the latter, he would lose the former. You may tell him not to worry, and of course it would be heroic for a refined and sensitive soul not to feel any anxiety for the future, whose opportunities he had mortgaged, and whose only hope lay in the operation of the statute of limitations. To advise him not to worry is not to solve the problem. If you are in a bottomless pit, and climb up one foot, then fall back two, and continue to move at this rate, how long will you keep at it without some worrying?

Between the case just cited and that told by Mr. Gough, we see the two extremes; one with something to worry for, the other with really nothing. History shows us one kind of solution in the lives of men who have been recklessly careless, whose lack of worrying has been a total lack of interest. They have attended to the battle of the world while giving no thought to the struggle at home; and wife and children have died, leaving these husbands to carry on the conflict with less burdens, like the swimmer who sank with three children clinging to his neck, and rose to the surface without them. The statement was recently made in public that men were not attracted to married life because of this condition; that they preferred the certainty of their freedom and its independence to the other certainty of being unable to support a sickly wife and children. It is a fact that the most suitable men, otherwise, for matrimony will not allow themselves to be carried into the vortex; fewer of the desirable men marry; they admit this to be the reason, and the condition is getting worse every year. Only yesterday a gentleman remarked, "I am a bachelor, or soon will be so-called. I owe nobody. Single life means to me freedom from worry." And he gave his reasons in full.

Let us see what they are. He went on to say, "I have an income of two or three thousand dollars a year from my business. I spend one thousand a year on myself. The woman who would be my wife would desire a thousand for herself. She would be right. The rent and plain expenses would eat up all the rest of my income; and to half live, I must run in debt. Now I save up a thousand a year against the future rainy days; if I were to get married I would exhaust the rainy day fund, incur debts I could never pay, and worry myself sick." Another man said: "I earn a thousand dollars a year, and have an extra income of two hundred dollars, making a total of one hundred dollars a month. This is good. I proposed to a girl, and we got ready to be married. I told her what my income was before the proposal. Her mother kindly figured out that we could not possibly live in a house, as the daughter could not cook, and a servant would be out of the question; therefore we must board. We cast about to find a suitable place for boarding; the least desirable was twenty dollars a month, each, for meals and twenty-five for a room if we had but one room; a sum of sixty-five dollars. Then there must be at least twenty-five per month allowed as pin-money to the wife, five dollars

for laundrying, ten for theatres, as she had always been so brought up; and here we exceeded my salary. So I stopped. Not a cent remained to pay for my own clothing, and there was no chance of laying by a little every month as a nucleus for a home. When the suggestion was made by the good lady, to the effect that a baby might appear once in every year or two, and that nurses, doctors and help must then be had, we turned pale as death." This man has never married. The girl is a spinster with no prospects. His recent words on the subject were: "We both did right. Marriage under those conditions would have been a hell, and I am glad I am out of it." When deliberate thought and judgment are paramount to love, few marriages occur. The woman cannot be blamed; the man cannot be blamed.

Fussing and fault-finding are detrimental to magnetism, and these things arise in marriage more than in single life. It is not that we would discourage wedlock, but that we wish to state the facts when we say that, in that state, the man and woman both have more difficulties to surmount than otherwise. The wife is harassed by little cares, each trifling in itself, but wearying in the accumulation; and the husband, who has always been selfishly wrapped up in himself, now finds demands made on his time and patience that he never would have dreamed possible. Then he begins to fret, to fuss, and find fault, as though the f's were following him like an avenging spirit. His magnetism flies away; it is in chaotic confusion.

When we look into the lives of the most magnetic men of history we find them selfish in their devotion to their public work, and neglectful of family. These great men do not take their wives and children with them in their careers; they may provide well for their maintenance, give them fine estates, and spend their vacations at home, or bring them to some place of residence that may suit their prominent stations in life, leaving them there as they go forth to their greater work. Daniel Webster rarely ever took his family from Marshfield, Massachusetts, in those years when he was a rising star. Rufus Choate tore himself away from all home cares in the professions of law and politics, and rarely ever knew what was going on, except when within the walls of the dwelling, and then only so far as himself and his books were concerned. Edward Everett had won international fame before he was married, and his brilliant public career was free from home cares

even to the last days of his usefulness. He traveled without his family in that remarkable tour of lectures in which he raised sixty thousand dollars for the fund to rescue Mt. Vernon from the hands of speculators. Charles Sumner had but a few days of married life, walking out of his home never to enter it again. And we might go on without limit, citing the lives of the world's magnetic men who have been compelled to live in freedom from home cares in order to secure control of themselves in careers of grandeur.

Exceptions to this rule are so few as to not bear examination; their very scarcity being proof of the main fact. The successful men of genius, whose magnetism has paved the way to fame, are either unmarried, or are free from home cares and worry. Gladstone is cited as an example to the contrary; but what are the facts in his case? His wife, either by an acute knowledge of life, or by some kind spirit of intuition, did in fact accompany him on all his toures of oratory in which his magnetism was most displayed; yet she did this not to place the burden of her care upon him, but to relieve him of that and of all thought of himself. She watched his health momentarily, listened to his speeches, arranged through her own efforts and those of others all the details of travel, and left him free from all worry. Indeed this case, that is quoted as an exception to the claim that magnetism cannot endure or survive the wear and tear of trifles, such as surround the married man, is proof of the efficiency of such freedom, for Mrs. Gladstone had the rare faculty of protecting her husband from such annoying influences. She even knew what was best in diet, day by day; she went so far as to select the clothing needed by the changing temperature, and it was her pleasure to watch every effect made by him for success or weakening, so that she might guide him by her advice. Such a wife would save any man a vast amount of magnetism. Such a wife was Mrs. Blaine, who watched her husband as devotedly, although she did not always accompany him.

Opposed to these queenly influences are the fretting and fussing wives that lean altogether upon their husbands, exacting not only all the large and small attentions due, but requiring them to manage the household affairs from the least to the greatest details. The man who plays nurse at home, who is housemaid and kitchen-adviser, whose little moments are consumed in petty chores that yield no return for the time expended, can never hope to rise above such conditions. He is anchored in a small rivulet, and will

never hear the waters of the mighty river of life sweeping past him, much less catch the sound of the magnetic ocean beyond. We advise all who can control their fate to develop the greatest magnetism in those years which precede marriage, as did Everett and others; then success is within reach before the cares come, and the fretting things may be ignored or thrust upon attachés.

The habit of borrowing trouble starts with very little provocation, and sooner or later grows to be a mountain. Those who suffer from it are useless to themselves and almost so to others. It is the looking ahead, and taking to heart the possibilities, however remote, of something befalling. Due care is necessary at all times to avert much of the sickness and misfortune that would otherwise come; but there is a vast difference between stepping aside to let the carriage pass, and sitting down on a rock to bemoan the chances of your distant relative being run over by the same vehicle. One act is caution born of judgment, the other is a vision of distress created out of a weak brain or deficient character. Trouble-borrowers are always in debt to unknown happiness, and are always making their payments to the account of misery.

Owing to an imperfect adjustment of things, there are real troubles that come to all persons; some seem to arrive in droves, like cattle on the stampede; others hold aloof till later life, and are gentle in their approach. It is natural for parents and elderly relatives to be taken away before you are called to go, and you may be compelled to see these dear ones laid to rest, one after the other, although it is possibly your wish that they outlive you. "I hope to die first," said the wife to her husband. "But what of my loneliness?" he asked. Funerals have a most depressing influence over many persons, as they realize the fact that they must pass through the agony of dissolution. Not one can escape its dread toils. The older we live, the less we fear death. We get tired of life by having too much of it. So the reasoning goes. The better way is to realize the great responsibilities of living, and let death stand out of your thoughts.

Most persons make some mistake in life and are weighed down by the thoughts of it. They seem to see the finger of scorn always pointed at them, as though there were no erasing of misdeeds. Conscience did not prevent them committing the error, but remorse follows the act like a dark bird whose wings overshadow every good purpose. There is no past. Actions pro-

ceed in chains, and the links of sin may forge their consequences in divine goodness. The after effects of wrong are visions that live in fewer minds than the sufferer supposes. Good men and women fall, some suddenly, and some from great heights; but there is no crime, however black, that cannot be lived down and wiped out on earth and in the records of the hereafter by resolute goodness. There is no past. You of yesterday, who broke the commandments, are not the same person who to-day honestly keeps them.

If you worry because of the errors of the past, take courage in the thought that the past dies in its going. There is no past to-day, nor will there be to-morrow. He who resolves, and actually begins, to do right, overthrows the soul that was steeped in crime. The same body changes continually; the soul is driven off, and a new being enters in its place. Only the minds of mortals, only the memories of defective humanity, are able to recall the iniquities of the past in the lives of those who are honestly resolved to act aright. Neither God Himself, nor any angel in heaven remembers the evil committed by one who is saved. It is an impossibility, because there is no past. If it were not so, what pleasure would there be for you to go to heaven, and there meet the girl you have wronged, the father who slew your mother, the sister who brought shame upon her home, the wife who was unfaithful, or the brother who robbed the bank?

Life is in the present, though always searching out the path for the future. Hugo could not remember much of the first years of his existence, and nothing of the epochs in which he had previously been on earth, as he chose to believe, for to him there could be no past. He had no positive proof of such prior living in the flesh, but merely entertained it as a belief. Knowing the calmness of mind that is produced by such a glance backward and a look forward, he worried about nothing. It is sufficient for us to secure our calmness from the fact that a hundred years hence not even our grandchildren's posterity will know anything of our having dwelt upon the planet. As our ancestors of a hundred years ago are not known to-day, except perhaps by name, so we must be brushed off the globe as indistinct characters, whose only force will be in the spelling of the words that may be attached to our place in the lineage.

Under such circumstances is it worth while to worry? Care should be taken to avoid all the mistakes, miseries and mis-

fortunes of this life; no duty should be neglected; the best of earth that is honestly attainable should be secured to our use; love and pleasure, enjoyment and happiness should be courted and won; but no man or woman should worry. "Is it worth while?" Look at the opening illustration of this principle; think where your ancestors of a hundred years ago are to-day, and where you will be a century hence; then become philosophical. Napoleon was immovable when he chose. Not a line on his countenance revealed the impression that the most exciting circumstances made within. Some of the most successful men and women have trained themselves against display of feeling in the presence of others, and this must come out of a perfect control of self when alone. Worry is full of life-destroying influences. It sends its millions to the grave every year. It kills life, heart, magnetism and brain. It is the enemy of ambition, the executioner of happiness.



Pain weakens magnetism.

This is the 432d Ralston Principle. The nervous system yields out its vitality during pain, and it goes from the body in large quantities. It is not possible for a person who is thus afflicted to remain calm, except under so great a strain in the effort that weakness must follow, and this is almost as wearying as the suffering itself. It is true that some may cultivate the power of forgetting or not feeling the agony that is racking the system; but this requires will of the strongest kind, and while the mind is thus closed against the sensation, the loss of energy is going on just the same.

Pain is always accompanied by a rapid waste of magnetism. It is claimed by some that pain is caused by this waste. If not, where does pain originate? It is in the nerves, felt by the nerves, and conveyed to the brain by the nerves. A pulling, stretching, pressing or severing of the nerves may awaken their action to the sensation called pain. But why not the bones or cords likewise? Why should the nerves alone contain the power of suffering? The answer may be: To warn us of danger. But why not any other part as well? And how is this alarm produced? Do the nerves vibrate in pain? Are they contorted? Does not the electric fire

flash in minute subdivision along the fine fibres? These are certainly the facts, and we may resolve them into a simple law, somewhat as follows:

Pain is an excitement of the nerve fibres caused by a violent movement of the electricity of the body along the fibres, thereby heating them intensely.

In support of this theory are the following facts:

1. Electricity is heating.
2. Pain is always attended by heat.
3. The electricity of the body is part of its vitality.
4. The vitality is quickly exhausted by pain.
5. Great pain is liable to deplete the body of *all* its vitality, producing death.
6. When we burn our flesh the nerves alone suffer, and their destruction ends the pain.
7. The cure of pain is not in conflict with this theory.

It is known that if a nerve be pressed by the finger so as to shut off its flow of electricity, or if it be severed, or drugged to accomplish the same end, all pain above the cut-off still remains, but all feeling below or beyond the cut-off is instantly lost and cannot be restored until the current is allowed to flow there again. Devices of every kind have been thought of to hold in check this fluid of life, so as to cause less suffering. The gum at the teeth is frozen by cocaine to make extraction painless; but the half-destroyed flesh will not heal rapidly, and the idea is not favored by all dentists on that account. Hypnotism is considered an excellent anæsthetic, for the most difficult amputations may be performed by its aid; but the loss of vitality is just as great, and the deadening of all the other functions, as in catalepsy, makes it harder to revive the patient. "Now wake up!" exclaims the operator, after the leg has been removed; but the patient does not wake up.

Troublesome teeth should be removed if the pain cannot be overcome in any other way. There are very decided reasons why decayed teeth should not be allowed to remain, the foremost of which is the loss of magnetism and the lowering of all vitality throughout the body, including that of mind, of heart, of stomach and of respiration. These losses mean less pleasure as well as less health in life. Decay of the teeth always contains bacteria of disease, and some of these are of the diptheria species. There are numerous instances of continued sore throats, bronchial catarrh,

sores, abscesses, and other maladies, that have been cured only by the removal of decayed teeth. We recall over a hundred cases where persons have been unable to develop any magnetism on account of this condition, who, under advice, have had the upper teeth taken out and plates substituted, thus putting in clean, strong teeth that cannot ache or decay; and the result has been almost marvelous in health and vitality as well as in the acquisition of magnetism.

Pain should not be endured, and especially not in these intensely aching little agents. Even the lower teeth are now substituted by the bridge system, so that much misery is averted. A dull, throbbing, unending pain in so sensitive a thing as a tooth is always a drain upon the vitality of the body. A neuralgic headache is equally deplorable, and ninety per cent. of humanity suffer from this one malady alone, not knowing that the cure is within the reach of all, as set forth in the fifth degree book of the Ralston Club. Yet few persons take the required interest in themselves to keep off this kind of pain. To endure it is to make a magnetic life impossible. Neuralgia is simple in its cause and as simple in its remedy.

Other forms of pain, as of dyspepsia, rheumatism and sore lungs, are detrimental to a magnetic existence. They can be conquered, and should be expelled from the system as soon as possible; not only because they drain it of its vitality and health, but because they are unnecessary. They are due to varied causes, one of the most prolific of which is the reversing of the order of eating, or taking the heavy meal at the close of the day, and then having little or no appetite for breakfast. This is the height of stupidity, and, like most other kinds of nonsense, is popular with the sickly classes. The absence of the morning meal, or of a strongly nutrious breakfast, is the cause of some forms of headache and stomach trouble, which most persons prefer to endure rather than try the cure.

"The clouds that fling
The lightning brighten ere the bolt appears;
The pantings of the warrior's heart are proud
Upon that battle morn whose night-dews wet his shroud;
The sun is loveliest as he sinks to rest
The leaves of autumn smile when fading fast;
The swan's last song is sweetest."

433

Insomnia is caused by erratic nerves.

This is the 433d Ralston Principle. In the present age of reckless disregard to the health of body and mind this malady is on the increase, and that most rapidly. We do not propose to discuss the remedy, as it is very simple as well as completely effective, as stated in the fifth degree book of the Ralston Club. We wish to state, in this connection, that when the tendency to insomnia is apparent, it is useless to spend any time in the present course of study, except so much as may be necessary to accumulate will-power enough to follow the cure stated in the book we have mentioned.

It is however quite true that where sleeplessness is due to conditions that do not arise from a wrong diet, or from wrong physical habits, its cure is within the province of this volume of advanced magnetism, and then largely through régime and the use of will-power. Sleep is not likely to come to one whose magnetism is kept too active late in the evening, unless the ability to open and shut the brain at will has been acquired. This is discussed under another principle herein. The eating of foods that produce excessive vitality, as of the phosphatic kind, will tend to keep the nerves awake if eaten within four hours before retiring. So the use of muscle-making diet will keep the muscles twitching, and thus prevent sleep. All these matters are discussed in the Ralston Health books.

In the present age, which is the least magnetic of any, the custom of going without breakfast, or eating one that is too light, because of a lack of appetite, and which originates from the still more dangerous custom of eating a heavy meal in the evening, is fast destroying the vitality of the people. It is never safe to commence the duties of the day without a good breakfast to lean upon. The usual idea of working or exercising early in the morning, in order to create an appetite that cannot possibly come with an overloaded system from the night before, is as ill in its results as it is wrong in principle, for it calls into circulation and into the organs that need the best blood, the very worst; giving the stomach and heart the matter that is becoming effete. The yellow and bilious

skin is evidence of such a reversal of the proper plan of eating. Add to the weakened organs a lessened vitality that comes from the lack of sound sleep at night, and the explanation of the fact that this era is the least magnetic known is easily understood.

A condition that prevents sleep is always a dangerous one, and no time should be lost in correcting it, not by the senseless proceeding of taking drugs, but by going at once to the source and starting there. Of all the modern schemes for shortening life, and destroying happiness while life lasts, the most inane is that which fails to recognize that an inverted method of living is the cause of disturbed slumber, dreams that tire, and insomnia itself; while drugs that deaden the heart and nerves are used to force sleep against the continued abuse of life. It is exactly as sensible for a person to place a flame under the extended hand, and then seek to rely upon anæsthetics to deaden all sensibility to pain while refusing to withdraw the fire.

Nearly all kinds of weakness in this age are traceable to such a lack of judgment. As far as health is concerned, the matter rests in the care of those who wish freedom from disease. As far as magnetism is concerned, it is necessary to have the best of health as a basis, and there must be release from continuous pain; there must be natural vitality and sound sleep. It is true that, after a fund of magnetism has been secured, a person may take greater chances with health than before, as the extra vitality will permit abuse. The greater the life, the more reckless its owner may be, but while vitality is being sought it is dangerous to abuse it.

434

Gloomy moods are hypnotic and not magnetic.

This is the 434th Ralston Principle. In order to acquire magnetism, which is of a positive character, it is very essential that all tendencies toward hypnotism be avoided, for this is of a negative character. One tends always to brighten and to uplift; it has only its moments and hours of sunshine. The other is a haunting dream, as any hypnotist will tell you; it sees night and gloom and discouragement, never thinking of hope unless that mood is thrust upon it by force of circumstances; never knowing ambition's keen

enjoyment, but rather following in the trail of another, like cattle to the slaughter.

This may be allied to worry but is not a species of it. The fear of going to sleep at night, because horrible dreams are sure to come, is not exactly the same thing as worry; it is a condition of fact, and not something of the imagination. The experiences of those who have been prey to bad dreams concur in the proof that gloomy moods and hypnotic tendencies are allied to such dreams. A highly magnetic person never suffers from any of these things; sleep is not only solid and continuous, but it is free from visitations of every sort. On the other hand, the negative natures are nearly always suffering from one kind of evil influence or another. For such reason alone, if for no other, it is highly important that all persons should get on the positive side of magnetism, and remain there.

In this line of investigation we find the statements of others helpful in showing the connection between one condition and the other. A woman says: "I thought it a very interesting experiment to allow a gentleman friend to practice hypnotizing me. I trifled for a while, then gave in seriously, and he succeeded to an extent, till I stopped it. I found myself getting gloomy and having visions, especially as the dark would come on. When I went to bed at night I thought I heard a man under my bed asleep, breathing and half snoring. I was too frightened to look. This continued for five weeks. I never slept soundly, but had dreams that were too fearful to describe. My gloom by day became so much worse that I was sure I would go crazy. One night I could not go to bed at home, and I told my experience to an elderly lady friend, who invited me to come to stay with her. I went to sleep quickly, and felt as though I would awake refreshed. During the night I felt some one tugging away at the clothes, as though big hands clutched them and would give quick jerks; soon I found myself uncovered and awoke. My companion was sleeping peacefully. I fell into a doze, and a pair of hard, bony hands had hold of my feet at the ankles, hurting them as they tugged away. That this was not a dream is proved by my position at the foot of the bed, to which place I was pulled. I awoke fully, got up and lighted the gas, then looked under the bed; but there was no human being in the room but us. I was soon in bed again, resolved to lie awake. This I did. In five minutes, or soon after, I felt a very icy hand

enter the bed between the clothes and creep toward my feet. I did not withdraw them. Soon it clutched me by the toes so hard that I sprang quickly to it; I actually caught it, and held it for a second; then I let it go, as I saw a face in the dark lean over me and grin hideously. I screamed, and when my friend awoke I told her the whole story. We talked the matter over, and decided that I was under the influence of this man. A physician recommended to me the study of magnetism (Shaftesbury), and helped me the very next day to throw off this evil influence. I began to develop magnetism, and was myself again, and now am so strong that no one can ever make me gloomy again." Her case was fully investigated, and it was found that every essential fact stated was proved true.

In the same class of operations we find experiences of great value, all confirming the general statement that gloom, depression, despondency, discouragement and low vitality are associated with hypnotic tendencies or some degree of negative magnetism. Compare, if you will, the following account, which is strictly authentic in every particular, and see what bearing it may have on the question under examination. A young man writes: "I was always afraid of evening and of darkness, in or out of doors. This had been so from my earliest recollection. I was converted, experiencing the joys of salvation, and, to my surprise, all fears left me. The dividing line of this change may be of interest to you in your desire to settle the question why it is so. It was on a Monday night, when I had my usual frightful dream, from which I had known no relief in many years. My heart was converted during a noon meeting on Tuesday, the next day; but I did not rise for prayers, and make open confession, until that evening. When I went home I was a new man; I retired as usual, but the gloom of my haunted life had disappeared. Sleep was sound, was, indeed, sweet and profound. All dreams stopped, and to this day I have never known what it is to be hounded by the frightful visions that had always made night a season to be dreaded. The gloomy forebodings ceased altogether." This case has its value, but it is not alone. So numerous have been the experiences of exactly the same kind, where bad dreams and dismal gloom have been forever dispelled by conversion, that one might be tempted to believe them to be the works of the devil which the spirit of God had overcome. In another department of this work we show the positive magnetic nature of conversion, and it is not by any means to the disparage-

ment of religious experience to say that it is of the highest order of nervous magnetism, although it may lack the mental and physical vitalities necessary for the highest success in secular life.

This class of cases cannot be said to furnish the only instances where gloom and its depressing forebodings are to be found. As rectitude and true living will magnetize and uplift one's nature, scattering away the fear and horror that hypnotic conditions engender, so wickedness of an alarming character may throw a person into the very depths of suffering. That which the mind carries as its burden of frightful remorse must equal the torments of hell, whether in fact or in fancy. Daniel Webster knew enough of the blackened side of conscience to be able to depict the relentless and torturing horror which pursues a guilty human being on whose hands the red blood of murder has left its stain. He speaks in classic force of this hauting spirit: "Meantime, the guilty soul cannot keep its own secret. It is false to itself! or rather it feels an irresistible impulse of conscience to be true to itself. It labors under its guilty possession, and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed on by a torment, which it dares not acknowledge to God or man. A vulture is devouring it, and it asks no sympathy or assistance, either from heaven or earth. The secret which the murderer possesses, soon comes to possess him; and, like the evil spirits of which we read, it overcomes him, and leads him whithersoever it will. He feels it beating at his heart, rising to his throat, and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its workings in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicions from without begin to embarass him, and the net of circumstances to entangle him, the fatal secret struggles with still greater violence to burst forth. It must be confessed; it will be confessed; there is no refuge from confession but suicide; and suicide is confession." In a similar vein, but with words more in touch with the lower stratum of crime, Dickens drives his remorse-stricken characters on to frency, and gives them a sort of happy relief when they are captured and led to unburden themselves.

The master genius of gloom was Edgar Allan Poe, whose bard sang only on the crater of the black abyss that marked

the entrance to gehenna in the mind's deep sufferings. He strikes every chord in the scale of anguish. His own brain was a whirlpool of discord. Intuitively he caught the meaning of negative magnetism, for he makes his gloomiest characters confess that the eye of an innocent old man hypnotized him into crime and destruction. Here is the instigation: "It is impossible to say how first the idea entered my brain; but once conceived, it haunted me day and night. Object, there was none. Passion, there was none. I loved the old man. He had never wronged me. He had never given me insult. For his gold I had no desire. I think it was his eye! yes, it was this! One of his eyes resembled that of a vulture—a pale-blue eye, with a film over it. Whenever it fell upon me, my blood ran cold; and so by degrees—very gradually—I made up my mind to take the life of the old man, and thus rid myself of the eye forever." After he had kept good his resolve, and the officers were come to search the premises, it seems that the hypnotic presence of the sense of sound drove him to confession. The men came in without directing their suspicions toward him; they merely waited for the suffering soul to speak forth of its own accord. Here is the language with which Poe clothes this haunted mind, driven to despair by its own gloom: "I paced the floor to and fro with heavy strides, as if excited to fury by the observations of the men—but the noise steadily increased. O God! what could I do? I foamed—I raved—I swore! I swung the chair upon which I had been sitting, and grated it upon the boards, but the noise arose over all and continually increased. It grew louder—louder—louder. And still the men chatted pleasantly and smiled. Was it possible they heard not? They heard!—they suspected! they knew! they were making a mockery of my horror! this I thought, and this I think. But anything was better than this agony! Anything was more tolerable than this derision! I can bear those hypocritical smiles no longer! I felt that I must scream or die!—and now—again!—hark! louder! louder! louder! louder! 'Villains!' I shrieked, 'dissemble no more! I admit the deed—tear up the planks! here! here! it is the beating of his hideous heart.'" In like vein all portrayers of this dark side of life have presented word-pictures of the torment that brawls and rages within.

435

A lapse of thought is a brief hypnotic condition.

This is the 435th Ralston Principle. When the engineer of an express, under pressure of excitement, opened the throttle of his engine and crossed in front of a flying train, he did so because he "could not think." His mind was a blank. Another engineer, who had struck a carriage, killing two human beings, stopped at the place of the accident, then went ahead and took a siding to await the passing of a "flyer." As the swiftly-going locomotive approached, he advanced his train and was killed in front of the "flyer." His lapse cost his life and two engines.

These absences of mind are very common, and show that incidents may temporarily hypnotize. They are too serious to be passed over lightly at this time. It is a common experience with nearly every person to pass through moments or parts of moments in which consciousness is a blank; and this is excused on the ground that the mind, being busy with more important things, could not attend to lesser details. Such an excuse should never be tolerated by one who wishes to be useful to himself or to the world. An animal can think of but one thing at a time, and it is generally known that if we can engross the attention in one direction, advantage may be taken in another; but this is not true of human beings who are mentally able to guard their interests. It is through the maintenance of a single idea at a time that educators of animals succeed in mastering them.

The lapse of thought gives opportunity to tricksters as well as to those who seek legitimate control of their fellow beings. Nothing is more interesting than to watch the sleight-of-hand performer as he openly introduces or removes details of his entertainment while engrossing the attention of his audience in some matter that is strong enough to keep them engaged for a minute or two in following its action. Thus, standing at one corner of the platform or stage, he will hold up something under circumstances that give rise to suspicion, and will ask his audience to watch him closely, so as to detect any attempt on his part to deceive them. The matter is well worth watching, for it would react upon him if he should expose this part of his work as a mere trick to keep their eyes away from some more important change going on in the center of the

stage. Every eye is focused upon what he is doing; and, no matter how important any other action on another part of the stage might be, the audience would not notice it, unless something occurred to transfer their attention. It is very hard to watch two or more proceedings going on at the same time some distance apart.

So well known is this fact that dramatic companies do not hesitate to take advantage of it. When an actor is delivering his lines, or two or more are engaged in a portrayal of absorbing interest, others of the company, who happen to be on the stage at the same time, are content to merely balance the scene and form an entertaining tableau to which a little by-play is added. It is only when the general action is evenly distributed in several parts of the arena that audiences attempt to catch what is going on in more than one place at a time. Even those who have attended the performances of skilful prestidigitators for the purpose of detecting what is done in those moments when the attention of the audience is being held to one corner of the stage are generally unable to withdraw their gaze and scan other portions of the platform. We recall a party of investigators who could not possibly follow the details which were enacted by an assistant in the center while the performer stood lower down, close to the footlights, although both could have been clearly seen; but a more practiced observer noted the bringing in of properties, the presence of which could not afterward be accounted for by the audience.

Lapses of mind occur in every-day life; and it is sometimes claimed that the busier a person may be, the more frequently these vacuities happen; but this assertion can be challenged. A person may be on the positive side of magnetism and yet allow the mind to suffer a lapse. The sub-conscious faculty, even when it gives rise to the brilliant evidences of the highest genius, is in a lapsed state; its gifts of fancy, its dreams of coming realism, its charming leaps into the realm of intuition, and the glimpses it often catches of the inmost secrets of life, are all born in sub-consciousness. During the moments, hours, and sometimes days, in which genius revels in this realm, the mind is not a negative magnetic force, although its condition is lapsed; yet, in such moods, the poet, the author, the orator, the artist or other dreamer may be taken advantage of.

Evidences of this character are found in the lives of most geniuses. Daniel Webster was always without funds, although

he received as high as one hundred thousand dollars for his services in a single case. His money disappeared as fast as he received it; he was preyed upon by all kinds of beggars, by his impecunious friends, and by claimants in every station of life, even being so forgetful as to pay the same bill six times. The Riggs Bank, of Washington, D. C., still holds an unpaid note of his for the amount of one thousand dollars, which he endorsed for the accommodation of a friend, he receiving five hundred dollars for his own use. Any biography will show greater aberrations of mind in lesser geniuses; but we cite the case of Webster for the reason that a man whose brain outweighed those of his contemporaries, and who carried upon his shoulders the weight of the American Constitution, would be able to attend to the lesser details of his own affairs.

Under another principle it will be seen that the ablest men and women possess the gift of sub-consciousness in slight degree at least, while wielding a majestic power on the magnetic side; and this doubling of two opposites separates the few individuals from the great masses of mankind. In analyzing such characters we find that the magnetism on the positive side does not save the individual from the lapse on the negative side, and this is why persons who are gifted in some department of life are so easily taken advantage of and become the marks of schemers. It is recorded of one person, whose exceptional ability gained for him more than two hundred thousand dollars in a single year, that he lost it all to sharpers within the space of one week.

Passing out of the realm of genius we come to the every-day ranks of life, and find included herein many capable men and women, and those of high as well as low intelligence. Lapses, with them, are perhaps not so common as in the limited class to which we have just referred, and they show a negative condition generally unattended by any periods of positive magnetism. As we have previously stated, these are often charged to crowded duties or the many cares of the day. We know that the genius would be more successful in life if he suffered less from the consequences of his own vacuities, and the same is true of all men and women. In fact, the penalties to be paid by the ordinary individual are always greater in proportion, for there is not usually the gift of recuperation. Edwin Booth was led into an enterprise that cost him his entire fortune of nearly a million and an indebtedness of almost as much more; but his genius was of such a high order that he recup-

erated completely, paid his notes in full, and left a vast fortune at the time of his death. General Grant was taken advantage of at a time of his life, when, owing to sickness, he was unable to recover from his losses, and became the object of a princely charity.

Nearly all errors of judgment, nearly all accidents, nearly all missteps in life are chargeable to lapses of mind, when, if the magnetism were only a positive force, an unbroken line of victory might be maintained. Experience is a splendid school, but does not come to the aid of him who needs it most until severe losses have been endured. The farmer who, by hearing of misfortunes of his neighbors, has schooled himself against similar experiences, and who is taken advantage of by the cheap magnetism of some traveling agent, wonders why he could permit himself to be fooled in this way. Were it not for such negative conditions among those who enjoy the training of city experience, the three-card-monte man, the green goods dealer and the bunco-steerer would not count as their prey so many men of supposed business sagacity.

Forgetfulness is one form of lapse, but it is strictly an absence of memory, which need not indicate a lack of magnetism, although most persons who are magnetic have remarkably retentive memories. The true lapse appears in the vacuity of mind, where there is no tax placed upon the memory. Common illustrations of these are seen daily; and it is well known that the lapse is most frequent where the mind has the fewest cares. You may talk to a person in a voice loud enough to be heard rods away, and with enunciation that does not miss the full execution of a single syllable, yet the person addressed may know nothing of what you say, although there may be a pretense of having heard it all. Shame sometimes prevents the admission of such a lapse, so that the thought, with whatever of value it contains, is lost upon the air. Against this lapse the ordinary speaker is continually contending, and so common is it that he ejaculates, at the end of every idea, the interrogation, "See?" and waits for the response, "Yes," before proceeding further.

We recall the case of a lady who, in her desire to avoid the usual interrogatory ejaculations of "See?" "Don't you know?" "Don't you see?" "Do you understand?" uses a rising inflection, and asks the question merely by her intonations, and waits, before proceeding, until the person to whom she is speaking replies, "Yes."

This peculiar mannerism is an exact substitute for the ordinary expressions which we have just cited; and it is safe to say that, as her attention has never been called to it, she is entirely oblivious of it. The following will serve as an example: "We went down as far as the bridge, and saw the train coming (?), so we stopped for a few minutes until the train had passed (?). It was going very fast and made a great deal of smoke (?). We hurried on, and waited at the side of the bridge for a freight train to pass (?) on the other track." At each place where the interrogation mark (?) appears in the foregoing quoted sentences the speaker raises her voice, uses a rising inflection, looks at the person addressed, waits until she receives some sign of acquiescence from the latter, and then goes on. If you ever have occasion to listen to a conversation carried on by two or more ladies during a social visit, you will notice that one of them continually reverses this mannerism by ejaculating "Yes," by which she indicates that she is paying full attention to what is being said, and thus prevents the use of the inquiry, "See?" which would otherwise be used.

Persons who are busy mentally while engaged in the performance of duties often suffer vexing lapses. This is so common with some persons as to be almost a nervous disease. We recall the case of a carpenter who would lay down a tool in one part of a building on which he was working, and who would spend considerable time in hunting it up. It is true that skilled laborers can easily recall where each tool is placed, unless they are afflicted with this vacuity of mind. The lapse occurs more frequently with those who are not pursuing their usual vocations at the time. In the use of garden tools it is very common for the amateur tiller of the soil to lay down a hoe, a rake, or spade in some place, and one minute after not have the slightest idea where it was put. This fault is so common as to prove annoying in the life of almost every individual.

Exposure to colds and conditions that tend to lessen the vitality and bring on disease may occur during a lapse of the mind or a weakness of the will. A person who is clad for indoors will escort a friend out of the room, and stand talking at the open door, where a chilling atmosphere is quickly stealing away the vitality, yet has no mental knowledge of the great risk which is being run. Carelessness of this kind has filled many a grave where the health seemed perfect, and the person has passed through the

days and weeks of suffering, making a brave fight for life, and dying without for a moment having realized that the fatality was due to this almost unaccountable lapse. So children are continually being exposed to the dangers of dampness, draughts and colds, and parents wonder why so many children are lost.

Lapses of mind are dangerous in many cases and have led to misfortunes that might easily have been averted. There is no doubt that they are due and chargeable to negative magnetism, and could be prevented by the study and acquisition of positive magnetism. It seems to us that this is a duty. Not many years ago the practice began of examining all applicants for railway positions, to ascertain if they were color-blind; and there is no doubt that the rejection of such as were so afflicted has led to greater security in the service. It is fully as easy to test the magnetic condition of men and women and their susceptibility to lapses. Nearly all the marine horrors and railroad holocausts would then be averted.

Strangest among disasters are those that come to reliable men, whose many years of experience should guard them against accident. This disposition to lapses comes with oft repeated monotony. An examination should be made once every year after a long period of service. Suppose the test in the time of first applying for a position should prove that the individual is not subject to lapses; then, after many years of faithful employment, another test is made, and the same person is found deficient in this regard; the only conclusion is that the constant attention to one line of duties has served to develop a state of negative magnetism, as any monotony will do. Hence comes the unaccountable accident to the old and reliable engineer or sea-captain; and most of the terrible calamities are attributable to them.

What caused the engineer to continue his train at reckless speed, contrary to custom and to signals, knowing that another train was due to pass in front of him on a cross-track? He was not a drinking man, nor had he shown evidence of mental weakening. He rode openly to his death, and carried over eighty souls with him. He ranked among the most experienced, the coolest and clearest-headed of the engineers of the line. What caused another, equally careful and skilful, engineer to neglect to take the siding as usual, to allow a regular train to pass, instead of which he went blindly on, and collided at fearful speed on a sharp curve? What

causes so many signaling men to give the wrong order, or to forget a plain duty? These must be lapses.

The majority of the fearful wrecks at sea are due to these temporary vacuities of mind. It is otherwise unaccountable that the best masters of these ocean palaces should deliberately take their boats into positive danger. They do not commit the blunders thoughtfully, in an effort to get greater speed, or shorter distance out of the course; for then the results might be attributed to mistaken judgment. They do it thoughtlessly, stupidly, amazingly. When the question is put to one of them, if he has survived, the answer is: "I found myself out of the true course, but how I got there I do not know." And this is true.

The bridegroom-elect who slipped one cog in his memory and went to his wedding one day late, was not as cordially welcomed as one who went on Tuesday, instead of Wednesday; in the latter case the bride forgave him, and made him comfortable for twenty-four hours, while in the former instance she married the best man, and left a cold meal for the late-comer. It seems that there are certain persons in whose minds a complete vacuum is formed for everything except the routine details of life, and these may go amiss. The actor who is unable to remember his lines in the early days of a play is quite different from the one who, after knowing them perfectly for a year or more, suddenly loses them; in the first instance it is a failure of the memory, in the other it is a lapse of mind. For this reason, when companies in such profession perform the same play for a year or more, the custom is to have prompters for the first few weeks, and, about a year later, to return the prompters. "Saying the same lines so frequently makes me lose them," says a well-known actor.

On the witness stand many an honest man and woman has been made out a liar, and so ignorant are judges of this phase of the mind that they often turn to the witnesses and severely rebuke them for contradicting themselves. Reputable citizens are compelled to submit to insult, browbeating and chicanery from lawyers who are unfit to be received in the plain homes of our land; they are tricked into wrong answers by misleading and foxy questions; they are denied the right of continuous reply under cross-examination, being required to answer parts of things to suit the whims of attorneys, whose low animal cunning is palmed off as the current coin of ability; and thus hemmed in between a desire

to tell the truth, a wish to obey the court, and a contempt for the lawyer who is nagging them, the most honest witnesses are led to say things in one breath and to deny them in another. When cases are tried and adjudged in a business-like manner and under the rules that would govern the settling of mercantile affairs, then the courts will be held in respect by the public. It is to the shame of the supposed system of American justice that nine cases out of every ten, ninety out of a hundred, nine hundred out of a thousand, are disposed of on technical grounds called law, wherein honesty is dwarfed or ignored. A board of directors of any institution, even one that involves millions of dollars, will satisfactorily transact an enormous amount of business in three hours, whereas courts of supposed justice, ignoring business principles, and sneering at common sense, will drag a fifty-dollar suit for three years. The uncertainty of trials, the petty brains of trickery, the flood of technicalities which men called judges childishly administer as evidence of wisdom, and the reverse of all rules of honest procedure, have made witnesses the target of doubt, stupidity and cheap cunning; hence the fact that trials smut and besmirch the reputations of honorable men and women through the conditions involved in mental lapses, need not excite wonder. The only prevention of this deplorable result is in the study of magnetism, as was seen in the perfect mastery that Henry Ward Beecher, during weeks of cross-examination, maintained over Judge Fullerton, who took rank as one of the most skilful and adroit examiners of his era. Never for a moment did that splendid genius of magnetism relax control over his would-be tormenter. It was the battle of giants, with but one victor.

So much distress and suffering are the consequences of lapses that life cannot be considered secure with one who is subject to them. Compromising bits of conduct, answers not intended, consents, agreements, contracts and transactions that involve irreparable loss, are due to lapses. Many an old man, skilled in business matters by years of experience, has lost all the savings, all the wealth of a lifetime of accumulation, because, in some lapse of mind, he has sanctioned some foolhardy undertaking, or entered in a losing arrangement. In such ways old men are ruined. When asked why they made the errors, they reply that they do not know.

436

Superstition destroys mental magnetism.

This is the 436th Ralston Principle. This is a fertile and abundantly fruitful subject for discussion; but, being so well understood by the public, very little need be said at this place. When life was not worth living, persons looked for death from almost any source; and, in some of the centuries, when better things should have been expected, very few died natural deaths. Mystery, uncertainty, violence and ignorance made a quartet that caused humanity to dance attendance on every kind of fear and apprehension.

Natural phenomena puzzled the minds of all until science came in with her rational explanations; noises of rumbling thunder-clouds far away, or of unusual heavings of the ocean, were taken as sounds of approaching earthquakes, causing the utmost fright; the howling of the dog within a year after somebody had died was the forewarner of another death within the same community during the coming year, especially if the locality was thickly settled; the blood-red sky told of war in any degree of horror that the rich coloring depicted by its depth of hue, and the same was fulfilled in such periods as those when England entertained the conflicting hordes who called themselves the champions of the roses; the presence of the black cat causes cold shivers to trace themselves up and down the spinal column, because this visitor brought evil, and his going away was the harbinger of luck; and so on, through a hundred thousand volumes of description, we might proceed to unfold the vagaries of those dark centuries.

That superstition is the master of most men and women in this day of enlightenment is too apparent to be denied. Few are exempt from its hypnotic influences, despite the soft denial of the fact. Look at any person whose mind passes into a lapse, and you will find one who is highly superstitious. Brooding over the latter will cause the former; and by this means a person may become self-hypnotized; for fear, monotony of thought, and brooding tend to develop negative magnetism. Superstitious business men sooner or later go under. In their affairs the keenest judgment is often called for, and transactions that require action one way or the other, involving mental decisions based on a careful weighing of the

prospects of success, are guided by the cheap claptrap of superstition.

When placed in the balance the element of chance or luck takes precedence of judgment. A splendid opportunity for securing property, or of trading in some way, is allowed to go by because the day is Friday, or may be the thirteenth of the month. Actors religiously avoid managerial officers on Friday and Saturday, and crowd them on the first days of the week; it is no longer fear that deters them from signing contracts on unlucky days; it is a settled business habit, just as fixed in its nature as the path of a lamb around a certain stump. Young men in business often "toss up" in deciding what to do when in doubt, although they would soon learn that judgment is a good guide if they would train it to act for them, and they oftener allow some bit of superstition to control their action.

The belief in a thousand and one details of daily conduct hampers the life of many a well endowed man and woman. The fear that to do a certain act, or at a certain time, or in a certain way, will invite maladies or disasters, is like a weight of lead about the neck, strangling the breath, and hindering all attempts at progress. A woman sums up well when she says: "A fool told me that to walk under a ladder meant death sure within the year. I discovered, alas! too late, that I walked under a ladder one morning, and for twelve months I was useless in my family, in my duties and in my studies. I was in a state of weakness all the time. When the year was ended I was relieved, and you may be sure that I gave that fool a piece of my mind for the suffering she had caused me." This brief letter is a concise presentation of the case.

The ablest business men and the most successful persons of either sex have openly and fully defied the claims of superstition. A New York merchant opened his store for the first time on a Friday, another on the thirteenth of a month, and Daniel Frohman postponed the opening day of one of his most successful plays from the eleventh to the thirteenth day, in order to challenge superstition; and all these enterprises were eminently prosperous. The true man need not go out of his way, either to challenge or to avoid the claims of superstition, unless he wishes to test their stupidity.

There can be no magnetism of durable quality where there is a belief in any superstition, even one. Such belief forces

the acts of the persons out of the direct line of good judgment, and destroys some part of the freedom of the will. If a single one of the many notions now prevalent can be accepted as having weight, others will follow; for any hypnotic habit grows rapidly. "Proof positive," so-called, that these notions have proved true, is nonsense sheer and simple. The weight of fear, based upon some apprehension of calamity, may break down the vitality and lead to dire consequences; but such result is due to self-hypnotism, inspired by the fear. This point is well illustrated in the invented superstition, which was originated some years ago by three men whose purpose was to ascertain if negative magnetism could not be induced by mere fear. They asserted that six was a more fatal number than thirteen; that if six persons sat down together, one would die in a year and all within three years; and each cited cases without limit to prove the truth of their claim. This they delivered to a selected party of six women, whom they overtook as by accident. All were impressed; their belief was captured; they separated; one died within the year, the other five went into a decline, two more died in a few months, and it was only by the intervention of third parties that the others could be rescued from their fear. Superstitious belief is hypnotic. It destroys magnetism.

"I was a tree within an Indian vale,
When first I heard the love-sick nightingale
Declare his passion; every leaf was stirred
With the melodious sorrow of the bird,
And when he ceased, the song remained with me.
Men came anon, and felled the harmless tree,
But from the memory of the songs I heard,
The spoiler saved me from the destiny
Whereby my brethren perished."

REALM FOUR

"BUT we've a page, more glowing and more bright,
On which our friendship and our love to write;
That these may never from the soul depart,
We trust them to the memory of the heart.
There is no dimming, no effacement there,
Each new pulsation keeps the record clear;
Warm, golden letters all the tablets fill,
Nor lose their lustre till the heart stands still."

The Estate of Peace

IN THE

WHITE SUNLIGHT OF EXISTENCE

"BUT when the moon their hollow lights,
And they are swept by balms of spring,
And in their glens, on starry nights,
The nightingales divinely sing;
And lovely notes, from shore to shore,
Across the sounds and channels pour—
Oh! then a longing like despair
Is to their farthest caverns sent;
For surely once, they feel, we were
Parts of a single continent!
Now round us spreads the watery plain—
Oh, might our marges meet again!"

THE WHITE SUNLIGHT

"HAD we no hope
  Indeed beyond the zenith and the slope
Of yon gray blank of sky, we might be faint
To muse upon eternity's constraint
  Round our aspirant souls. But since the scope
  Must widen early, is it well to droop
For a few days consumed in loss and taint?
O pusillanimous heart, be comforted,—
  And like a cheerful traveler, take the road,
Singing beside the hedge."



"I LEAVE behind me the elm-shadowed square
  And carven portals of the silent street,
  And wander on with listless, vagrant feet
Through seaward-leading alleys, till the air
  Smells of the sea, and straightway then the care
Slips from my heart, and life once more is sweet.
At the lane's ending lie the white-winged fleet.
  O restless Fancy, whither wouldst thou fare?
Here are brave pinions that shall take thee far—
Gaunt hulks of Norway; ships of red Ceylon;
  Slim-masted lovers of the blue Azores!
'Tis but an instant hence to Zanzibar,
Or to the regions of the Midnight Sun;
  Ionian isles are thine, and all the fairy shores!"

The Estate of Peace



"A cloud lay cradled near the setting sun,
A gleam of crimson tinged its braided snow;
Long had I watched the glory moving on
O'er the still radiance of the lake below.
Tranquil its spirit seemed and floated slow!
Even in its very motion there was rest;
While every breath of eve that chanced to blow
Wafted the traveller to the beauteous west.
Emblem, methought, of the departed soul!
To whose white robe the gleam of bliss is given,
And by the breath of mercy made to roll
Right onward to the golden gates of Heaven,
Where to the eye of faith it peaceful lies,
And tells to man his glorious destinies."



SUCCESS in life, whether in the fields of mind, of business, or of body; whether in the acquisition of knowledge, of happiness, of property, or of power, is directly dependent upon a sustained elasticity of temperament and the buoyancy of hope. Fear depresses and handicaps. Courage is needed to meet the contingencies of battle; and it must be the full, round courage of a broad nature, an unfaltering determination to win all honest victories that can possibly be achieved in the range of one's powers.

We are now entering the estate of peace. By this we do not mean that we are about to retire from the great battle-field of life. On the contrary, we seek to put an end to the warring factions that rage in our own selves, to gather the millions of scattered forces, enlist them all under one grand marshalling, assert control over them, and, wielding a united power, lead them on to success. The greatest victories are achieved by those armies whose purpose is a unit. Man ordinarily is a collection of untamed and widely dispersed energies, over which he has never sought, except in rare instances, to wield the master's wand. He does not know what is meant by the advice to conquer himself, nor is he aware of the tremendous forces that are possessed by him, awaiting organization and use.

As may be seen by referring to the preceding realm, the chaotic condition of most magnetic persons prevents their use of the powers with which they are endowed. They are not at peace with themselves. They possess energy enough to wield a great influence over the lives of others, and this could very readily be turned to magnetism of a positive character; but they feel too much the impulsive force of this energy, as though it were leading them always astray. They must have excitement. A day of rest, an hour of recuperation is to them a dull period; the tour is slow; life is not worth living, unless they can be always on the go; and thus their vitality runs wild and wastes itself.

There are two classes of persons who enjoy peace within themself; one is that large division of mankind who are almost devoid of magnetism; the other is a rather small portion, who possess positive powers of magnetism, which they control. The former do not always get peace, for it seems that when they are in a struggle to shake off the weight of influence from outside, that crushes them always to earth, they are in the agonies of suffering. The lower strata of men and women, those who are utterly devoid of magnetism, are the dullest and most stupid of humanity. They are always poor, and are not wide enough awake to wonder at it. They labor and toil on, willing to be led or driven, and are molded by the influences of others. You see them in the lowest classes of contented workmen and women.

Give to the under folks any magnetism, even if it is far below the line where the positive force begins, and then the torment is inaugurated. Then commences the struggle to arise out of the

humble estate into one toward which the finger of ambition points the way. Discontent with present conditions, coupled with the handicap that checks progress, indicates such magnetic qualities as, when free, will revolutionize the life that seeks to better itself. Out of their rank have come all, or nearly all, of the supreme minds and courageous leaders of the world. The roll of fame is crowded full of names taken from humble conditions and forced to the front by inherent energy. It is not true that all who are discontented rise to higher planes of life; most of them might, if they knew how to marshal the powers they possess; but about one in ten thousand makes up the mind to go ahead, and then goes ahead. Resolute will never fails; it carries its owner to the loftiest plane of success, no matter how low may be the estate out of which he is taken.

Conflicting emotions, restlessness and discontent, if they are aimed at the lowly condition of unsuccess, if they complain of the meaner stratum in which they are compelled to exist, if they scorn the past and look always to the future, seeking an upward course to better opportunities, these are sure indications of a developing and growing magnetism. Yet they force their possessors to live in confusion; there is no peace; the energies are not mastered, and it is to them that this course of training will come with tremendous force, leading them up out of their vale of conflict. Of such persons about one in ten thousand rises by sheer power of resolution, shaping their destiny by the genius of an undaunted will. Let us see if more than one in that number can be helped.

We will leave the hopelessly stupid class to themselves. As has been said, they include the humblest of toilers, those who seem contented with food, clothing and shelter. A very small proportion of the richer or higher social classes may be said to belong to this rank; they are the sons or daughters of wealth, who are not full-witted, who are unable to think for themselves, and for whom the courts appoint guardians. It is always true that any such person may be wonderfully assisted in overcoming such negative conditions if once they may be made to take an interest in the study and training of magnetism. They rarely care for self-improvement, however.

The most numerous class of persons who are subject to conflict within themselves are not those who are discontented with their present rank and are always looking up, but those who are discontented with everything, and are looking down. Let us fully

understand the distinction between the two. Both possess magnetism that might be made positive if the energies within were brought into peace. The first class is on the rising path, with magnetism increasing and the positive vitality coming to them, if they are able to control themselves; and from their ranks come the greatest men and women. They are in conflict with their conditions, but are looking up to some higher hope. The other class consists of those who are already endowed with positive magnetism, or who have had it; but, being unable to marshal these forces, and to control their use, they have allowed themselves to come under their sway. They are nervous, excitable, irritable, restless, and always at war within themselves. They are beings run away with by splendid forces which they do not choose, or cannot acquire the energy, to control.

Out of such class come the greatest sufferers. They constitute those of whom we wrote in the preceding realm of this study. It is not easy to know that you are equipped for the best heritage of earth; that in mental endowments, or in the possibility of acquiring them, you take rank with the first classes of mankind; that you were intended by nature for a position far above that which you occupy; that you realize that there are within you the magnificent forces on which you should ride to the grandest success; yet that all is conflict, confusion and waste. Your magnetism, once positive, is now chaos. You see no longer the outlines of that highway over which you had hoped to travel many years ago. All within is at war; you are restless.

From this class you must take the speediest departure possible. It is the realm of distraction. You are already irritable. Many a man and woman has acquired in this incipient malady the seeds of mental breakdown, of the direst disaster. You are given to worrying; this engenders unhappiness. Misery is about you, colored by the hue of your own orbs. Restless in quietude; reading anything and everything to keep down the stormy conflict; seeking something new to satisfy your unquenchable thirst; arising in the morning without taste for the day's duties; going to bed at night, unhappy because the day has been wasted; this routine of half misery and hectic pleasures is taking you down grade very rapidly. It is hoped that you do not belong to the class we have described. If you do, turn about; marshal your distracted and warring forces, and transform defeat into victory. We will help you. More than

that, we will guarantee to you the highest rewards of absolute success, from no other source than in the very pages of the present volume.

You should first ascertain if you belong to this class. Remember they are the restless persons who have had, or may have, some positive magnetism, which is running to waste. It is a dangerous class, for the reason that its end is generally disastrous. The excitement that brings no satisfaction; the unrest that knows no peace; these are fast sapping the vitality of heart and brain and nerves. It is a hard class to get out of. You cannot leave it as easily as you think. But it is necessary that you shake all such entanglements out of your life if you ever wish to find solid happiness on earth. Therefore you should talk honestly with yourself, and decide whether or no you belong to this class.

Your chances are better if you are in the discontented underling rank, for that has been the training school of greatness from time immemorial. By underling is not necessarily meant that you are poor, but that your positive magnetic forces are yet in process of formation. In the other class you may have now, or have had at some previous time, such vitality; but it has gone to waste; or, being without mastery, it is on the wane; and to retrace your course is like backing up hill with a team of unruly horses. In the discontented underling class you feel the impulse of unborn energies, which need an intelligent head to lead them on. From the standpoint of a conceited imagination this class is the least desirable of all to be found in, but from the better viewpoint of the chances of progress, and the attainment of success, it is by far the best class. If you are in it, all you need is the guiding help of such a course of training as this book furnishes in order to help you to rise in the world.

We now see four classes spread out before us in the field of our study and examination. Highest above all is that which contains the few but the great men and women, not always famous, but powerful in their influences over the rest of mankind; and this is the magnetic class. Next in rank are the discontented underlings, whose fate it seems to have been these many centuries to send about one in every ten thousand of their number into the higher class through the operation of magnetism acquired by energy of will and an unfaltering determination of purpose. Third in order are the restless, chaotic individuals, who are partly success-

ful in life, who take rank, socially, perhaps above some of the others, but whose magnetism, being uncontrolled, is running to waste. Finally, at the bottom of the scale, are the stupid, contented classes, who have no magnetism of a positive character, who never had and never will; they serve the other strata of humanity.

To which one of these four classes do you belong? It is perhaps of some importance to settle in your own mind this problem; for your method of procedure may be somewhat varied by the answer. More will be said of this later on. It is our duty, at the present juncture, to go directly to work upon the course of training, which is now at hand. Avoid superficial reading and skimming practice. Get down deep into the theme, and make it the most important duty of life for the time being. It masters everything else; it leads to all the success you may ever achieve; and why should it not receive the highest recognition in this world?

437

Normal consciousness is normal magnetism.

This is the 437th Ralston Principle. It is perhaps a somewhat technical proposition, but may be made clear by a little explanation. The word, consciousness, means the power of the faculties to recognize conditions, impressions, ideas, thoughts and transactions. Here we see the clearness of that force in life which is known as intelligence. Some persons retain more than others, but it may be merely the bulk of accumulation in the memory, most of which would do as much good as the shelf in books. Worms of that class are stupefied by the weight of facts they have never absorbed, and are not magnetic.

The wisest man is not he who has stored away the greatest number of facts in his memory, but he who recognizes the most of what is going on about him, and is able to turn the largest proportion of it to his account. The book-worm wriggles among people day in and day out, or walks amid the sumptuous wealth of nature, seeing nothing, hearing nothing, feeling nothing, appreciating nothing, because he is groping in his brain among the numberless facts that are jammed into it like shoestrings in a valise; the brooks run on in merry laughter; the birds sing their melodies of

glee and plaint; the trees rock to and fro on the cradle of the breeze, swaying in lullabies to the tunes that mother earth first sang when she hushed her children to their primeval rest; the clouds float by like argosies in seas of blue; the sublime painter of earth and sky outspreads before the gaze the richest colorings that ever sprang from the soul of genius; yet this wise mortal is blind and deaf to it all.

In every day's experience there are thousands of details transpiring, out of which a little at least may be drawn into one's life and absorbed into one's being. The individual who does not recognize this is poor indeed. Counted wise, he is ignorant. His consciousness is not active. He may be a member of the lowest stratum of humanity, contented and void of all positive magnetism. The meaning of consciousness, then, is the power of recognizing life in and out of self. It cannot be disassociated from magnetism, for it is dependent upon this force. Normal consciousness is normal magnetism. It is the dividing line between negative and positive magnetism. Below this line there comes the possibility of lapses and hypnotic control; above it, the possibility of self-mastery, the marshalling of the forces of life, success and peace. When you are below the normal plane of consciousness, or clear recognition of life in and about you, then you are on the negative side of magnetism; when you are above such normal plane, you are on the positive side.

438

Life is a mass of energies.

This is the 438th Ralston Principle. These energies are so numerous and so powerful, each in itself, that it is difficult to keep an account of them or their operations. They seem to permeate the body from head to foot. The physical forces are of all kinds, capable of executing great deeds of prowess or small details of the most delicate fineness. They cannot be studied without exciting admiration and wonder. Nothing more amazing is known in this line of miracle, when subjected to analysis, than the varied ability of the muscles to throw a missile of any weight to any distance within a given range. For an engine to do this, or a cannon to hurl its projectile, there must be the summary of brain-power in direct-

ing the details, the adjustment of the quantity and force of the power, the resistance of the machine, the angle of elevation, the observation of distance, and a long prior investigation of the laws by which each may be instantly controlled. Man, if new upon the earth to-day, would require centuries to accomplish so much; yet, in his own muscular energy, he soon reaches such end. This is but one of a million uses of the power that is lodged within the body.

Then the energies of the nervous system are still more amazing. They run the longest gamuts, from the daintiest and most exquisite impressions to those wild bursts of power that the actors of the heroic stage have so often loved to imitate. The varieties of nervous force are multitudinous. It is true that they sway the muscles, but they are always lost in muscular exuberance when the nerves are not in full command. They have a power that is not seen at all times, a reserve energy that compels the body to do work the extent of which defies all the computed rules of expenditure. That they are too often weak is a fact that should not be tolerated while man is able to give them training. Behind the emotions and passions, back of the voice, the heart and all expression of the faculties, the nervous system stands ready to enhance or belittle their uses, as its own condition may be weak or strong.

There are multiplied and complex energies of the mind, so many, indeed, that they are beyond computation. It would be needless to attempt their classification in this place. The mind has five channels of communication with the world, through which it receives and sends those impressions that constitute intelligent existence. Each of these channels represents a world of power to and from which it continually runs. Sight excels all others, and it value is so great that the greater share of life goes out with it. By its operation there may be communicated to the life of man much that affects it in numberless directions; that which appals, pleases, uplifts or destroys; that which educates, conceals, deceives or reveals; that which stimulates to love or hate, transforms the soul or dethrones the reason; in fact, there is no limit to the scope of the mind's energies as affected by this one channel alone. Then the other senses play their parts. Beyond them are realms of invention, fancy, contemplation, and hundreds else. All these are living, powerful energies belonging to the conscious mind. In addition to that sphere of thought, the hidden or

sub-conscious faculty deals in its own magic, to solve which the philosopher would sacrifice all his other glories.

The fourth world of energies is that of the soul, that moral force that is kept in the background in the majority of lives. It concerns itself with the life that follows death. What it is, and what its divisions are, may be ascertained in the volume of the nineteenth degree of this series. The many varieties of energies of which it is composed are less understood because they are not usually brought to the front, are not dissected in the analysis of life, and do not obtain the culture in this existence that is best calculated to develop them. If the soul lives at all, it is a complex and fully endowed being; not a mass of spirit essence, but an embodiment of character, energy, intelligence and executive ability. All this seems foreign to you, perhaps, as you never have thought of the soul apart from the mind. To you the two seem inseparable; for when sleep or unconsciousness overwhelm the faculties, you have no sensation of the soul that might indicate its presence or existence.

439

Left to nature, all energies are at war and in confusion.

This is the 439th Ralston Principle. It may be asked, why nature produces war and confusion. She has always done that. When she supplies the forces that work out the ends of existence, all is not done. We trimmed a grape vine to-day. It was in a fearful tangle. The fruit was well set, but the tendrils were choking its growth. The branches that should have been pinched back to a few leaves, had fallen down toward the ground, and were winding themselves around the trunk, three in a snare, or else were becoming inextricably confused with other parts. A man who had a vineyard that was neglected year after year, received no fruit whatever; his neighbor, who gave constant and skilful care to his vines, plucked large and luscious bunches year in and year out.

Nature furnishes impulses, God gives them a few laws to avoid destruction or extermination, and man's duty is to train these impulses under such laws. Left entirely to nature, man himself would become a hapless savage. Deprived entirely of

nature, he would be a sickly model, devoid of life. The wild grape, like the wild cherry, is too sour and crude for use; fed on the impulses of nature, it becomes a beautiful product of culture under the guiding hand of man; made apart from these impulses, it must be a thing of artifice, constructed of wood, and painted in imitation of that which is genuine.

All these things are true of those energies which constitute human life. The fixed routine of functional existence follows the same laws, whether in vegetation or in the animal species, as of blood circulation, breathing and digestion; and around these three chief operations all the common faculties of plant and body find their divergence, in which they reproduce the sum total of ancestral traits. Without a direct intelligence to guide them they grow wildly; they run to waste, and suffer much in so doing. It would seem that nature is exceedingly cruel in all directions, were she responsible for the anguish that is endured on her account. Her children are born in pain, and die in pain. The short lives of birds, animals and fish that become the prey of others are too brief to serve any use; yet there is less suffering in being devoured than in being left to die from age. Follow any animal you will, in your mind at least, and note the long days and weeks of pain in the forest during that struggle which precedes death from starvation.

We see the birds about us and envy them their happy freedom, but we never inquire what becomes of them. Youth is full of play and cheerful glee in the merry efforts to use their wings from tree to tree; but age is one long waiting for death through the processes of slow starvation. There is no palatial couch on which the king of the jungle lays himself down to final rest amid the soothing attentions of love or the anæsthetics of science; when he can no longer roam at will for food, when the bones are stiff with age, the blood thin with lack of nutrition, and all the impulses of that once noble frame are smothered in decrepitude, he is a thing of dependence on the meagre charity of his consorts, a tottering temple of despair; and, against the driveling out of life in the months that must follow, the speeding bullet of the hunter is an act of mercy.

We may praise nature all we will, for she is grand; but she is helpless. Long eras passed while she waited for the coming of man to take charge of her runaway forces. So, in the body of man himself, there are these millions of energies running

to waste; engines that have no equal in power for their size; wires that carry enormous loads of vitality; a heart whose expenditure of force is far in excess of all calculations in the world of mechanics; a brain that originates and propels volumes of power, and countless others, large and small. Behind every faculty there are millions of infinitesimal forces, whose collective vitality has enormous power. Except in the performance of the vegetable functions of breathing, circulation and respiration, all this energy runs to waste in the ordinary life; yes, in the extraordinary life, a large share of the time. Few and rare are the men and women who are able to assume mastery over them. Some claim to possess the genius of generalship at once, off-hand, without knowledge of the armies placed under their command, and without cognizance of the goal toward which they are tending. As well might a raw recruit be given charge of the great armies of the nation.

440

Peace dispels confusion.

This is the 440th Ralston Principle. By peace is meant the cessation of internal war, as has been previously stated. This quietude is the earliest step in the story of self-command. We do not fall back upon the old homily, that he who is able to conquer himself is greater than he who taketh a city. That is good enough. But our simile is closer to the facts in the case. To conquer one's self implies that one's own life is at war with its head, or its brain. This is the equal of saying to Wellington: "You are at the head of the flower of the English army. This army is at variance with you; it is your enemy, and should be your friend; go ahead, conquer your own army, and then strike for the enemies of your country." This sounds well.

On the other hand it would have been closer to the true facts to have said to a general, whose soldiers were in the same relative condition as those of man as a human being: "You are at the head of millions of the best fighters a commander ever saw. These fighters are not waging war against your outside enemy, nor against you, for your existence is the sum total of theirs; but they are in confusion. Some of them are fighting among themselves;

some are at a standstill, not knowing which way to go, what to do, or why they have being at all; others are on the run, racing at hazard, without guide, and expending all their energies for naught." Now, it is not true that man must first conquer himself in the sense that the general must either whip or subdue his own individuality, or in the sense that he must march in victory against his supporting army; but it may be said to be true that he must assert his authority, and hold his fighters in subjection to his will.

So much is certain. Peace in the ranks, the end of dissensions; the checking of retreat or runaways; the abolition of all the influences that breed confusion; these are the first essentials of conquest. But it is not to be a conquest of self. We teach mastery as a quality of grandeur; we do not teach humility. Man must rise and tower above his own forces, as did Cæsar and Alexander; and, with obedient followers, he should make his conquests felt abroad. Peace comes from a desire to have peace. It does not require much more than knowledge, in a case of this kind, to bring about the results which are really sought. Life is motion. Along the complicated highways, if we knew the road that we ought to take, it requires no greater effort to march that way than any other. We cite this illustration as evidence of the ease with which a person may change plans and purposes, and thereby reach goals quite opposite from those at first sought; so wonderful a power is knowledge. Training the vine is less trouble than unsnarling its tangled growth; it is more quickly done, and the fruitage is better beyond all comparison.

441

The mere reading of magnetic thoughts may change the whole current of life.

This is the 441st Ralston Principle. Here is the pivotal point of culture. A man has attended a lecture; he does nothing but listen; he catches bits of information which are new to him; the manner of delivery may have been inspiring, and the language elevating; but the facts are the things that he takes away. That night he falls asleep amid his ponderings over the new ideas; in the morning he awakes, and is still delving into the possibilities that open up to him in new avenues of progress; during the day

they linger about his work, his duties, his other thoughts; and so on, for weeks and months, they continue to impress him. He is a changed man.

We walk one road or another; or, to take the water for our means of illustration, we sail in one current or another, in one path through the ocean to a certain port, or otherwise if we seek another harbor. The captain who steers his prow toward the north coast of Ireland, might have gone as easily to the English Channel or to the Canaries; it was merely the combination of knowledge and purpose. The energies of the boat, its machinery, furnace, engine and steering apparatus obey his command as well when making one port as another. The sailing vessel is the creature of other influences than its own; it must yield to the whims of wind and storm; man of negative magnetism is buffeted about, but when his power is positive, the engines that propel his course are all within him, and are subject to his will. Then knowledge of the true way, and a purpose to pursue, are his chief agents of success.

So much for our illustration. The same law holds true as to the effect of reading as of hearing. Fine efforts do in fact dress things well; but after all the mariner of life needs facts. We must be dreadfully in earnest. The captain astray on the high seas, whose compass is broken, and who has no means of making his calculations; or who, being cast a long distance out of his course, finds himself in waters that are unknown, needs information; he asks the coming voyager for knowledge; facts, and nothing but facts, will serve him. There is coal enough to make port; the machinery is intact; the engines work splendidly; the ship steers aright, but the pathway of the ocean has been lost, and a friendly craft is sighted. Now the captain is in a position to obtain the needed guidance. He is after knowledge. Do you think he cares for a flowery display of rhetoric, for fine language, for the dress and garniture of words? Does he need exalted, lofty, inspiring description? No. He wishes plain facts.

There is often a vast amount of magnetism in a fact that comes at the right moment in the juncture between victory and defeat. Napoleon lost Waterloo because the Prussian army was allowed to join Wellington. He had the latter well under defeat, and saw the star of destiny rising over the horizon, when Blücher broke through the forests and came to the rescue of the English. Grouchy took the wrong road. With French forces enough at his

command, he went out to meet the Prussians. At the juncture of two roads he was in doubt whether to take that to the right or that to the left. Had the knowledge been vouchsafed him, a single word, teeming with magnetism, would have changed the destinies of Europe. Display, style, ornaments of speech, elaboration of delivery, all pale before the power of the word that carries the precious freight of a fact.

You ask how mere information will change the current of your life. It may or may not. Much of the knowledge of the world is incidental to the main progress of existence. Advice is so little followed that its giving is a luxurious waste. The minister who hammers away week after week in volumes of advice and censure, does not see any change in the faces or in the lives of his congregation; they come Sunday after Sunday, with that same patient, half-stupid, all-enduring meekness that bears the stamp of duty. They have read the deluge of mind in the Sunday paper; they have broken off rather suddenly in the midst of some foul sensation, and they come to church for grace with an ill grace. Advice never did much good. "Your sermon was so inspiring," said the grocer at noon; and on Monday morning he put the same proportion of sand in his sugar.

There is an immense distinction between the promulgation of a fact that gives direction to the main course of life and the offering of advice that affects only the incidentals. A preacher who had told his congregation how to live so as to have clean hearts, found that they one and all regarded the advice as first-class, but as belonging to their neighbors; thus A thought B needed it; B thought A needed it, and so on. One Sunday he told them all that they might make a thousand dollars apiece, for a certain wealthy philanthropist offered that reward to each man, woman and child in that church who would read the Bible through in a year, and who told no untruth, nor spoke an unkind word in a twelvemonth. That afternoon the dusty volumes were unshelved; next morning orders by telephone were flashing over the wires for Bibles at once, and on the following Sabbath inflamed eyes and sweet smiles greeted him from a packed auditorium. The acquisition of a thousand dollars affected the progress along the main course of life, as every person knows; the getting of a clean heart was a matter that had no reference to the struggle for an existence, and could wait awhile.

The same thing is true of advice that affects health. Persons must have confidence in its efficacy, and must also feel sure that their carelessness in living has not yet reached the limit of their vitality; it is only to save themselves from death, from a costly sickness or from severe pain, that they will accept any advice even if it is fully credited and known to be efficacious. Such is human nature. The reason of this is in the fact that ordinary ill-health and its cure are incidentals in the journey of life. The course of travel is not an incidental. There are four such courses; all main highways. One is the hypnotic, which is pursued by the contented underlings; they are the masses over whom the capable classes rise; and were it not for such masses, there would be no means of ascent. The traveler who sat on the peak of a lofty mountain thanked the ground for supporting the mountain; he thanked the base for supporting the upper part; he thanked the breast for supporting the top; he thanked the top for supporting him.

The second class comprises those who are struggling along the highway of discontented subjection. They will release one in ten thousand from their number, and he will ascend to the top of the grandest eminence. The others will follow agitators self-chosen from their own ranks; they will furnish the great fault-finding hordes that vote one way at one election, and another way at the next, always tearing down without hope of building. From this subjected but discontented class there come out master minds year after year as intelligence is acquired to help them; and they are the best candidates for the study of magnetism. The third highway is lined with those who have started well, but whose armies are in confusion. The fourth is the finer and more sparsely occupied road over which travel men and women who control their energies and are magnetic. We may add recruits from the other three ranks, and uplift all four.

Thus is it seen that magnetism affects the main course of life. To those who are determined to rise the offer of knowledge is a training influence in itself. More than one ambitious person has said, "I have awaited some guiding principles to help me. I know now what I am and what I may become." We have seen lives completely changed by nothing but a course of reading, or a course of instruction, consisting, not of advice as to what to do, but of information where to go. The sign-board tells where a certain journey will end, but offers no advice or suggestion as to the

propriety of going there or elsewhere. When a man enters upon a certain highway, having at its termination the goal he seeks, he proceeds along that course, and adapts himself to its conditions and circumstances.

While there are other and perhaps more decisive methods of training in magnetism than the furnishing of knowledge as to what road to travel, there is none more important or effective than that which presents the facts that lead to such information. Few books, indeed, are helpful; they contain too much verbiage for the slight amount of solid knowledge. Principles are always an advantage, for they present laws, and laws are fixed rules founded in the impulses of nature and the modes of giving them guidance. No man can read them without finding himself already leaving the wrong road and seeking the right one. A few principles in a lecture, in a lesson, in a book, have swung individuals around, changing forever the currents of their existence. This we have known over and over again among students of this science.

442

The union of the wasting energies of the body creates great magnetism.

This is the 442d Ralston Principle. The laws that precede this should be re-read until they are understood. From their reading and absorption, there will come the desire, then the determination, to enter upon the right road. These are important influences, and they cannot be lightly regarded. We have seen that the confusion that arises from the discordant and warring forces within the body should be brought into a state of peace. That this will be done, we believe there is no doubt.

Peace alone is not enough. The general who unifies his untrained troops has done something toward preparing for conquest, but not all. Their confusion ceases; they are no longer in conflict among themselves, but they may yet be a disintegrated mass, whose parts are not trained to work together. The estates and dominions that are contiguous in a country may cease to war with each other; but, like the German Empire, they may do more; they may form a union for offence and defence, a cemented nation

composed of smaller peoples, each potent in its own forces, but mighty in its joining.

The way in which this union should be brought about is a matter of the highest interest. There are always various suggestions that may be offered in most any subject of importance; and here we find it easier to treat this line of study in such off-hand manner than to deal more seriously with it; yet the full responsibility must be met. We know that a man who can achieve so much as to quell the confusion within him is already a monarch in his own realm; and we are sure that few there are who are strong enough in will-power, in purpose, in iron resolve and solid determination to command their own being, for it is the most wonderfully constructed and the most magnificently equipped temple in the whole realm of creation. He who maintains harmony in such an array, who is its acknowledged head, and who is able to lead it to victory, is a king indeed.

These remarks lead us naturally to the method which we propose to adopt, after having given it thorough trial in a wide range of cases during more than a quarter of a century. While at first it may seem as if the plan is not directly concerned in the cultivation of magnetism, a few weeks of trial will convince you to the contrary. It must be remembered that those persons who are said to be naturally gifted in the possession and use of these powers have come by them through methods of living that have tended toward such development. They know no exercises. This part of the process of culture is fully as important as any that may be associated with practice.

A self-pledge has far more value than any specific action, for it involves the use of all the powers of the body, even the common drift of nutrition, and turns them into any desired channel if the intent of the obligation is fully observed. Three men start out to acquire the arts of magnetism. One thinks about it, sees the needs of the body, the mind and nerves, notes their wasting of energies, and his good sense tells him that no life can run itself without intelligent guide. He finds that he is a machine, a furnace, an engine, a boiler, a storage battery, an electrical dynamo, a full strung system of live wires, and that all this wonderful display of mechanical invention has an engineer, the brain, that knows not one thing about running it. He thinks this over, and all the while his good judgment, his fund of sense, is uncon-

sciously throwing an influence over his daily career, and he may truly boast that he never took a lesson in magnetism in all his life, although he is giving himself the best of lessons.

The question is often asked why some men and women are so cultured in this attainment, while others are deficient; and it is said of them that they are endowed by nature. There is no such thing as endowment by nature. A quality, a talent, a gift, or any advantage may come down from former generations, but they do not arise out of the ground where nature had its birth, If you are more refined than other persons, it is because you have lived where there is less roughness, or you have decided not to live as roughly as others, or your parents or ancestors have so lived, and their tendency has not been thwarted in your life. This is true of anything that is called an acquisition or a gift.

Magnetic persons who never practiced or studied the subject are sometimes those who have inherited the manner from their predecessors, but the latter have come by it through proper living of their own or of those whose blood flows in their veins. In no case is it a clear gift out of the bosom of nature. The three men, of whom we have made mention, start out to acquire this art. The first, as we have said, finds what a wonderful piece of work he is; is surprised that it is without engineer or manager, and is soon under the influence of this thought. He lives with it night and day; it goes with him in his work, in his pleasure, in his moments of idleness, just a thought; yet he cannot escape its influence. Soon he finds himself advancing along a highway that is new to him, and he wonders what has brought about the change. To his surprise, he believes a thought has turned the key of a greater life, and he begins to examine that matter, to see if his belief is well founded.

"Yet while he stood and knew not what to do,
With yearning, a strange thrill of hope there came,
A shaft of new desire now pierced him through,
And therewithal a soft voice called his name;
And when he turned, with eager eyes aflame,
He saw betwixt him and the setting sun
The lively image of his loved one."

443

A magnetic thought is an operation of the mind that influences matter.

This is the 443d Ralston Principle. It is hardly necessary to repeat what all persons may easily ascertain to be a well-established fact. Out of a million thoughts, perhaps one may be magnetic; if it is, and you are affected by it, your life, your body itself, will be influenced by its power. This is not in any way connected with telepathy; nor with any phase of mental science; nor has it any occult value. It is a plain, simple, easy proposition; and, for fear some readers will misunderstand it, we will explain its meaning at once.

If you tell a man that he is not as nearly well as he ought to be, he will agree with you; the thought has fallen on barren ground. If you tell him his health is failing rapidly, and that he will not live many years, he may or may not agree with you; and, in either event, he will pay but little attention to the statement. If you tell him there is a pocketbook full of ten-dollar bills waiting for him as soon as he gets well, he will go to work at once to secure the reward. The thought has struck home. It influences him by reason of the fact that he acts upon it. His acting upon it required neither exercise, practice, nor training of any kind, but merely a better method of living; the rising at a more suitable time in the morning, the eating of more wholesome foods, the seeking of sufficient sleep, pure air, and normal conditions everywhere. These things done, the natural impulses set to work and give him perfect health.

The occultist or visionary mental idealist will assert that mind influences matter. So it does, and in a variety of ways. The method now under consideration is free from all occult associations. The thought that bore the burden of power was of sufficient interest to arouse the man to action; that is the sum total of it all. You may call it motive, selfishness, or what you will; the fact remains that something that entered the mind operated to change the whole current of the man's life. So, in another case, the mere statement that if you give certain persons rope enough, they will hang themselves, was of sufficient power to touch a man who had been unfortunate through talking too freely; he did noth-

ing in particular, except allow those with whom he dealt to have their say, and the result was that his life became one of success, instead of failure. It is a very well understood fact that a course of living, like a mighty stream of water, may be deflected by surprisingly small things, although a thought is often great.

The simple illustrations we have taken are not within the range of a magnetic thought. Our object was to show that any idea, however conceived, might sway the body of an individual upon whom it seemed to have effect. Even if it appealed to nothing but motive or greed, it was sufficient in its purpose. Thoughts may live as powers either in or out of magnetism, although it is claimed that all thoughts are necessarily charged with mental vitality, which is one kind of magnetism. Thinking, if conscious, is of such a class; but much of the ordinary thinking is automatic, and nothing automatic is magnetic. It is when a thought is having birth, when the desire, the effort or the seeking after it, brings it into being, that it is conscious and powerful, even though its value is small. The originating of anything is evidence of some vitality, and conscious attention is necessary to such a process.

444

Magnetic thought is an aggregate unity of the separate thought cells of the body.

This is the 444th Ralston Principle. What is meant in this place as a magnetic thought is one that not only is attended by the conscious effort of the person producing it, but has behind it the whole nature of the individual. It is not enough that it is capable of changing the current of a life; it must take a direct hold on that life. The difference should be understood.

When the information is received that water has been discovered in the central district of an arid country, its force sends families thither, breaking up homes, and affecting the future conduct of hundreds of persons. There is nothing magnetic in this thought, in the sense in which we are now presenting the matter, for the information did not of itself take direct hold of the people. In order to become an influencing power, it was necessary that there should be an arid country, and that there should be suffering because of a lack of water. The news of a better locality was wel-

come in the highest degree. In this and the other cases cited the life within the body was not affected; the influence went no further than to change the place of residence and the circumstances incidental to that.

On the other hand there are thoughts that are born in the very being of a person, backed by all his faculties and energies, which are sent forth to other persons, or which sway the individual himself. Such thoughts come from life, out of the realm of human feeling, and are destined to affect not merely the conduct, but the personality they touch. Instead of making a man move to a new country, they make him a new man, and it is the purpose of every magnetic thought to thus affect some life. It influences matter far more powerfully than ordinary appeals to motives or selfish interests.

Such a thought takes hold of a person and involves his whole nature, even being felt in his muscles and flesh, from the sole of his foot to the crown of his head. "I experienced a thrill that made my skin grow cold," said an auditor to a famous orator in referring to a certain passage in his speech that took the house by storm. "I felt just the same," replied the speaker. We listen to some powerful thought uttered in a force of magnetism that pervades the whole body, and the feeling that we experience is also found in that of the person who produces the idea; and the same is true, whether it is written or spoken. "When the line flowed off my pen, I realized its power even to my feet," said a writer. "When I read the line, I was conscious of its power, and it took possession of me," said a reader; and it is true in one case as in the other.

It seems that the whole being must live in the thought, must be behind it, and unite in giving it a living strength. It does not come from the mind alone, not from the brain, the nerves, the soul, the flesh, but from all together. Mind is the larger collection of gray matter in which vitality dwells; the ganglia, and all other minor collections, are likewise endowed with intelligence, which is one of the expressions of vitality; but every atom of the body is charged with some mentality, which appears in comparatively larger form in cell structure, where gray matter seems to first congregate. It cannot exist unless intelligence exists with it; therefore it must represent some degree of thought; and, in the countless millions of these cells that are present in every cubic inch of flesh, there

must be a greater proportion of magnetism than we have ever imagined, and this will account for the tremendous concentration of power that is felt in a thought whose life is charged with the magnetism of the whole body.

Any person who has ever given birth to such products of the mind, is aware of what is meant. The way to distinguish them is in the fact that a magnetic thought makes the body feel it from head to foot; while a mere mental idea has no influence over the flesh, over the material substance, or matter of the body, neither in the person who originates it, nor in the one who receives it. A line sometimes contains a book. A word or two may move a multitude. We have all read the famous remarks of generals in battle, whose single flashes of genius have burst forth in almost unpremeditated sayings, pregnant with force and stirring to the soul. They have without doubt turned defeat into victory at critical moments. In vain have historians attempted to analyze their mysterious power; admitting always that a half dozen words, springing from human energy, have changed the face of a continent.

We have seemingly diverged since we left our three friends in search of the way by which to acquire the art of magnetism. The first saw the natural processes, and quickly found himself confronted by some living principles, and these we have stated. He next proceeded to see why certain men and women possess great energy of purpose, and he thought these might be ascribed to temperament; yet the more he examined the propositions, the more was he convinced that temperament did not make magnetism, but was made by it. Then the problem became deeper.

Why is it that some persons are magnetic while others are not? The brutal saloonkeeper, the savage that forces his gains by bullying, the foxy gambler, the coward that adulterates his goods and shrinks from the observation of mankind, the manipulator of stocks, the cheat and fraud, these are often money-makers without the aid of magnetism; so it is not true that success is the gauge whereby such vital power may be measured. With magnetism all persons should succeed; without it, the dishonest may. All these facts were disclosed by our searching and inquiring friend. He himself wished to acquire the art, and so betook himself to ascertain the science that directed its operation.

This first man depends entirely on his powers of observation for the information. He simply becomes satisfied that

the body is a machine of great complication, which can no more be left to run itself than can any other machine; that the faculties are diverse and marvelous, and they, too, need an engineer at the throttle to guide and control them. These facts, coupled with the lessons derived from other lives, lead him to conclude that the power of magnetism is a resultant energy that is generated by life itself, and that its degree of power is dependent upon the amount of intelligent direction the mind may give to the body and its faculties. He goes to work on this principle, and soon finds to his satisfaction that his conclusion is correct. He then progresses further, and is delighted at the power he has obtained. He is right. Man's body is a far more delicate, and yet more effective, machine than ever has been seen elsewhere, and it is the only machine that man permits to run itself. Without an engineer it goes at will, and is ineffective; it merely struggles along, and to mend the errors that naturally arise from allowing it to run itself, there are thousands of drug stores and thousands of doctors waiting at every hand. Let a little intelligence of the right kind come into play, and these errors will not happen; force will be conserved; vitality will grow on itself, and soon the man or woman who is bright enough to find out these things will be credited with the possession of the gift of magnetism. This is the first way.

The second man who starts out to acquire this art, takes a course slightly different from that of the man whose methods we have recently described. He does not wholly believe that magnetism is the natural accumulation of power coming from energies that have been made to serve the control of an intelligent mind. The first man concludes that these forces are running away or to waste, all the time they are left without an engineer to guide them; he studies other lives, and watches the same law at work within himself, and finds that his claims are true. The second man does not see how magnetism, which he supposes to be a gift, can be acquired without doing something. He goes to work to ascertain what a gift is, and, from all light that he can get from those who are so blessed, he is of the opinion that it is the result of a certain way of living, the constant tendency of which is to stimulate and excite into development the powers within the body.

Even being true, as he thinks, he cannot understand why this development takes place in one who only thinks about living in the way that favors such influences. What has the en-

gineer to do with the engine that is running itself? He takes control, and permits it to run only as he chooses. Then the machine is quite another piece of construction, for it is valued because of what it does. Knowledge and skill are required, to be sure; and here a volume of instruction of the right kind may be indispensable. Yet he believes in régime. He cannot satisfy himself that the engineer without training, practice and skill in the art of managing himself, would be able to manage his powerful and complicated engine.

So this second man studies the lives of men and women who are acknowledged to be magnetic; he watches them in movement, in conversation, in idea, in action, until he is almost able to follow out their plan of living; and this he proceeds to reproduce. His one great lack, as he afterward states, is a book or system of laws to guide him. This he procures, and he finds his magnetism developing rapidly, and making him a power among men. He has really entered upon a life of régime, of exact and careful conduct, in which he is but a stronger degree of the first man, who did less. The real difference is that one saw what was necessary to remove opposing influences and take a general supervision over natural faculties, so that these energies might not be left without an intelligent guide, while the other did all this, and more too, adopting a life of general régime to aid the development of the power.

On comparing results the second man found himself the better of the two, and the reason was because he held the reins always in his hands, or had the running of the machinery always minutely under his control. He saw that magnetic persons who left their powers to go as they pleased, except when they chose to direct them, were always breaking up in periods of life when they most needed them, as Napoleon, Blaine, Disraeli, and thousands of others, who might have avoided wrecks had they marshalled their faculties under a system of régime that held them in momentary sway. Hence the less brilliant man in the earlier years may go down into old age suffused with the glory of a longer victory and crowned with the laurel of unbroken success.

The third man is perhaps more interesting. He knows all about the first and second, and still more wonders how any power can be acquired without something besides régime. He would like to enter into a system of practice, gather electricity as does the machine constructed for that purpose, and become a fully

charged battery. He reads that this can be done by any person of ordinary intelligence. Herein he is right; but he will find by experiment that it is possible to generate more of such power than he can use, and that, unless he actually assumes control of his forces, he will be adding one more to the energies that are already running away with him. Here the distinction is one of importance. The prime demand is for a controlling engineer, and this he can secure by allowing his own good judgment, his common sense, to govern his powerful army of energies, to bring them into a state of peace, and to unite them for action.

Having considered the three methods that are possible of adoption, and found them all valuable; having looked into the minds of the classes of ambitious persons, who are most likely to succeed in the acquisition of this power, we will now proceed to offer the very best means of making the start. It is not so much the specific thing you do, as the road on which you travel, that determines what the results will be. This should be remembered. The difficulty in getting on the right road is not a great one; it requires decision, or a making up the mind, to do it, and then the step is taken. If you wish to go to one city, and are on the road to another, the first thing to do is to ascertain where the other road is, then how to get on it; after which, if you fail to go, the fault is your own.

445

Self-pledges, honestly made, are sources of magnetism.

This is the 445th Ralston Principle. A self-pledge is made to yourself, not to us or any other person. If you break it, you alone know it; the responsibility is with you, and you alone can mend it. A pledge is, and always has been, a great means of help to a strong character, and a fair means of help to a weak character. The argument that a man or woman of energy needs no such tether is not sustainable under examination. The strongest boats need the strongest moorings; the greatest ships require the most certain as well as the most secure of anchors.

Any definiteness of purpose is magnetic because it unifies the energies of the body; and the more complete that purpose be-

comes, the more it will concentrate the millions of powers that make up the faculties behind the resolve. This ability to unite the divergent forces of one's life is seen in the affairs of state in the policy of a great nation. England's civil wars gave way to meet the dangers of a foreign enemy. Rome united her discordant factions under the skilful manipulation of Cæsar, who sought to conquer all the world without her gates. Greece reached the climax of her power while her States fought side by side against her Asiatic enemies, and it was because of her political agitators at home that she fell a prey to nearer foes. Napoleon could not hold France together in time of peace; he broke his oaths in order to excite foreign war and thus retain control of his stormy people. The American Revolution was serious enough to weld the thirteen Colonies into one amalgamated nation; and when the country was divided into North and South by bloody war, the scars of dissension were obliterated by the conflict with Spain, in which the blue and the gray fought side by side.

A pledge is made for the purpose of entering boldly into the battle of life, and its first effect is to unify the army with which victory is to be won. It is a purpose crystallized. Any resolve has some value, and on the same principle. Magnetism awaits use; not getting it, the power wastes away. With a lack of régime, there are millions of energies running wild, which would prove tremendous batteries of magnetism if more régime were to be employed to hold them in check. What is meant by resolve, purpose and such higher conditions of the mind, must be understood in the sense referred to in the realm of The Will, as set forth in this volume. Names are somewhat technical when used in a specific study.

A series of pledges will be found herein, suited to two classes of students of these pages. The first class we call the weak persons, and this term means merely that they are not of a decisive temperament. They either do not see the necessity or advantage of making a pledge, or else they are afraid that they will not be able to keep it after it is made. This disposition is one that is well known and met with very frequently. It is not by any means one to be despised or belittled; for those who are most fearful in the beginning sometimes are most faithful in the end. It is not a good sign to rush thoughtlessly into anything; shallowness may be indicated by so doing. Of course it is wise to take large steps, and

the pledge-maker who can at once make the resolution required for strong persons, and can then adhere to it, is more of a great individual than one who takes the feeble steps. So we have two classes of considerations confronting us.

The Worry-Pledge for Weak Persons.

I resolve to reduce my habit of worrying as far as I am able so to do; and if I cannot succeed in keeping this pledge, I will consider it honorable to renew it as many times as I may break it. I will sign this resolution with pen and ink, placing the dates of so doing on the lines therefor.

[Name] .....

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The Worry-Pledge for Strong Persons.

I am aware that it is my nature to allow the details of life to cause me unnecessary worry, which not only reduces my happiness, but also limits my usefulness in the world. In order that I may acquire more self-control, I resolve with my whole nature to stop all worrying, and to stop it at once. I will think of the uselessness a hundred years hence of this habit of to-day; and, doing right at all times, toiling on without cessation, taking pains to provide against all misfortunes, as far as continual vigilance can accomplish such end, I shall let come what will without worry, and I will meet my fate unflinchingly. If, after signing this pledge, I am unable to keep its provisions, I will not hesitate to re-sign it even many times. I now place my name hereto in ink on this ..... day of .....

[Name] .....

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If either pledge is broken, it should be re-signed over the lines already used, and the dates can be placed in the spaces reserved for them.

The Irritability-Pledge for Weak Persons.

I resolve to reduce my irritability as far as I am able so to do; and if I cannot succeed in keeping this pledge, I will consider it honorable to renew it as many times as I may break it. I will sign this resolution with pen and ink, placing the dates of so doing on the lines therefor.

[Name] .....

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In signing the above more than once, retrace the first signature very lightly, and use a new date space each time.

The Irritability-Pledge for Strong Persons.

I am aware that I am easily irritated by trifles; that when alone or in the presence of those for whose opinion of my faults I care but little, I give way to this weakness; that it is slowly but surely growing on me, and will sooner or later deform my features, sour my disposition, and unsettle my nervous system, even if it does not affect my mind; and I therefore resolve not to permit it to gain further headway in my life. I pledge myself to cease at once all irritability. I will calmly endure the occurrences that tend to arouse my ill-nature, and will prove myself the master of them. If, after signing this pledge, I am unable to keep its provisions, I will not hesitate to re-sign it even many times. I now place my name hereto in ink on this ..... day of .....

[Name] .....

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The Superstition-Pledge for Weak Persons.

I resolve to reduce my belief in superstitions as far as I am able; and, if I fail in so doing, I will consider it honorable to renew this pledge as many times as I may break it. I will sign this resolution with pen and ink, placing the dates of so doing on the lines therefor.

[Name] .....

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In signing any of the foregoing pledges the same rules apply. If you break one, retrace the signature so as not to make more than one appear attached to each pledge, but take a new date space at each time of signing.

The Superstition-Pledge for Strong Persons.

I am aware that I have fallen prey to that unaccountable weakness of mind known as superstition; that I hesitate to do certain things in certain ways that would ordinarily be adopted but for the fear that some ill-luck may arise from so doing them; that I hesitate to sit with a certain number, associate with a certain number, or commence undertakings on a certain day, or otherwise, because of the same fear; that such influence over my life, while it may now be trifling, might increase so as to warp my good judgment and detract from its clear operation; and I therefore firmly resolve to put down forever all such fears, and to boldly challenge every superstition by being willing to adopt it. If I shall break this pledge, I will re-sign it as many times as may be necessary to conquer the fault.

[Name] .....

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....

If you think you do not need the aid of a pledge, try the other plan of noting down the desire to overcome the habits of worry, irritability and superstition. Perhaps you never worry. So much the better; that pledge is for your neighbor. Perhaps you are free from all irritability; if so, you must be very magnetic or insuperably stupid, and the latter state is beyond all cure. Perhaps you never have any faith in the ill-omens of life; if you say so, you may be perfectly honest in the statement and yet quite wrong. A man of business success said that he had no fear of ill-luck, and never bothered himself one way or the other about the notions that frightened other persons. He was asked if he would sit down to the table in a company of thirteen, or would start for Europe on a Friday, or would take stateroom No. 13, and so on. He consented to all but the starting to Europe on a Friday and sitting in the company of thirteen. "My only objection to the former is because I know how superstitious the sailors would be if they were compelled to go out to sea on a Friday. In a storm they would be wild and unmanageable. As to thirteen at a table, I know a man personally who took dinner with twelve men, and in a year all were dead but himself. He died prematurely." It can be seen how absolute is this fear of the hidden power of superstition over those who are supposed to be strong enough to outride such weaknesses of mind. The man in question was not magnetic, and his success waned as he grew older. He really was a prey to the habit, much against his knowledge.

One case should be cited at this time for the aid of those who are the victims of the law of chance, for they may become unwilling subjects of distrust in their fight to annihilate the habit of superstition. A man who had been troubled by ill-omens, accepted our advice, and gave them up. He had some very strong native ability and a will-power that was equal to the battle; yet things had gone against him for years, while he was avoiding anything that would bring him ill-luck. His wife had hampered him by the addition of countless new points on superstition. When he started to go under a ladder, she uttered a piercing scream. "Do you not know that you will die within a year if you go under that ladder?" He stepped aside in time to save his life, for a hod carrier overhead was unnerved by the scream, and let fall a load of bricks, any one of which would have crushed out the little life he seemed to possess.

When he entered a store and was about to go out by another door, she remonstrated, and thus saved him from another disaster. When, in fixing a picture to the wall, he accidentally arranged two chairs so that they faced the same way tandem, she shouted, "Don't do that. Don't you know it will bring a funeral inside of six months?" So he saved somebody's life, name unknown, by knocking the chairs out of their unlucky combination. This had gone on for years, until he was reduced in vitality to such an extent that he was useless in business and a nonentity at home. Life was a gross burden to him. He took up the study of magnetism. Under our advice he struck every superstition in the teeth by doing just what he had been told would bring ill-luck. His first important act was begun on a Friday, and disaster followed.

He wrote in despair, saying his wife and her mother "told him so," and hounded him about the house until he was sick of seeing and hearing them. We saw that his faith in our doctrines was badly shaken, and that he was likely to go into a worse condition than ever before. The disaster referred to followed a trip in the cars to a distant city. He started on a Friday, and came near losing his life in a collision. It was a terrible refuting of our claims, but we proceeded to explain to him that the collision was not due to the fact that he accepted our advice to break over the traces of superstition; it was not due to the fact that he was on the train; it was not due to the fact that he disobeyed his wife's tearful injunctions to wait until the next Monday; it was not due to the fact that the train started on Friday, but solely to the carelessness of the man in the tower, who gave the wrong signal. The fact that he suffered the mishap could be accounted for only on the law of chance; and this we tried to explain to him as best we could, depending on his intelligence for an understanding of the law.

There are so many accidents, disasters, misfortunes or other dire occurrences in the course of a year; a few less or more in each twelvemonth. All could be averted by sufficient care, but they are not. By figuring out these affairs, and comparing them with the number of persons who come in contact with them, you may see what chance you stand of being a victim. Thus, if there are seventy million persons in this country, and one hundred and forty are killed in a year from railroad accidents, you stand a chance of being so fated in the proportion of two in a million. If

you were told that one person in every five hundred thousand would become a millionaire, you would not think a second time about it. If you were sure that you could make over four hundred thousand trips on the railroad without being killed, taking the averages as a guide, you would not fear.

Trains start on Fridays as numerously as on other days. There are but seven days in a week. Under the law of chance, out of every seventy accidents ten should be on Fridays. Some three years ago a friend called our attention to the fact that two accidents had occurred on this day; we requested him to keep a record for a while, and, to his surprise, the worst accidents since have occurred on Mondays and Tuesdays, though he says he is satisfied that the law of chance will bring them around again. The more you examine these questions, the more you will be convinced that there is no special ill-luck associated with dates, days, numbers, or anything else.

We explained the law of chance to our unlucky friend. He had the intelligence to adhere to his resolution. He wrote: "I will go contrary to every superstition when I can do so without interfering with my business. This I am determined to do if I die in my efforts to test this bugbear." He grit his teeth together, locked his will-power into a solid strength of mind, defied his fearful wife, told his apprehensive mother-in-law that he had been bamboozled long enough, and then awaited more disasters. He found himself getting independence of mind, a clearer judgment, and more magnetism through the very strength of his resolution. In a year his life turned into a new channel. He won success. His wife began to believe in him, and even had hopes that her mother would do the same.

This realm is now coming to a close. It is one of collecting forces and harmonizing them, preparatory to the greater battles that are to follow. It is the realm of peace, the estate of quietude such as precedes the movement of a vast array of battalions toward the enemy of success. Too many students of these problems make the unpardonable error of supposing that will-power and magnetism are evidenced by the mad plunge into the ranks of the foe, before an attempt is made to collect and count the forces at command. As sensible would it be for any general to hurl his columns against the enemy while yet his soldiers were carousing and fighting among themselves.

REALM FIVE



WE live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives,
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest:
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.
Life is but a means unto an end; that end,
Beginning, mean, and end to all things—God.
The dead have all the glory of the world."



The Estate of the Will

THE REALM OF POWER

"IMMORTAL Clouds from the echoing shore
Of the father of streams from the sounding sea,
Dewy and fleet, let us rise and soar;
Dewy and gleaming and fleet are we!
Let us look on the tree-clad mountain-crest,
On the sacred earth where the fruits rejoice,
On the waters that murmur east and west,
On the tumbling sea with his moaning voice—
For unwearied glitters the Eye of the Air,
And the bright rays gleam;
Then cast we our shadows of mist, and fare
In our deathless shapes to glance everywhere
From the height of the Heaven, on the land and air,
And the ocean stream."

"He that knows not, and knows that he knows not; he is a fool,—shun him.

He that knows not, and knows that he knows not; he is ignorant,—teach him.

He that knows, and knows not that he knows; he is blind,—lead him.

He that knows, and knows that he knows; he is wise,—follow him."



"As one who by the beach roams far and wide,
Remnant of wreck to save,
Again I wandered when the salt sea-tide
Withdrew its wave;
And there, unchanged, no taint in all its sweet,
No anger in its tone,
Still as it thought some happy brook to meet,
The spring flowed on.
While waves of bitterness rolled o'er its head,
Its heart had folded deep
Within itself, and quiet fancies led,
As in a sleep;
'Till, when the ocean loosed his heavy chain,
And gave it back to-day,
Calmly it turned to its own life again
And gentle way."



"An Eden blooms in the waste wilderness,
And fountains sparkle in the arid sands,
And timbrels ring in maidens' glancing hands,
And marble cities crown the laughing lands,
And pillared temples rise thy name to bless."

The Estate of the Will

THE SEVEN WISE MEN OF GREECE AND THEIR WISEST SAYINGS.

"Know thyself."—*Solon.*
"Consider the end."—*Chilo*
"Know thy opportunity."—*Pittacus.*
"Most men are bad."—*Bias.*
"Nothing is impossible to industry."—*Periander.*
"Avoid excess."—*Cleobulus.*
"Suretyship is the precursor of ruin."—*Thales.*

THE human will is in no wise like the will of lower animals. It may set itself to a fixed purpose and conquer, all the while urging on the progress of its action; while the will of the animal is more like the stubbornness of man. One takes a track, and does not deviate from the course to be pursued; the other fastens itself to a certain idea, and cleaves to that with tenacity. There are points of resemblance, but in the main the distinction lies in this separation of the mind's activities; by which is meant that in the exercise of the will there is a continued activity carrying it along, while in stubbornness, as in

animals' purposes, the idea is fixed beyond recall or variation, and any interference with it is regarded as an intrusion.

For fear that this is not yet clear we will explain further what is meant. The seat of all will-power is in the brain. That which decides what to do or not to do is called the mental action; and although animals are said to lack minds as organs of reasoning, they possess mental faculties not very far below some of those accredited to certain members of the human family. They decide to do or not to do a hundred or more conscious acts daily. It is an operation of the will that causes each decision, but after the point of action has been reached in their thinking processes, the muscles, or else the physical division of the brain, the cerebellum, takes possession of the whole being and knows no change.

This limitation of the activity of the brain to merely the deciding of what to do or not to do, is peculiar to animals and to stubborn human beings. The cat in earnest sees its prey, it measures the distance, and decides that it can or cannot make the leap successfully, for it is familiar with its own powers through prior experiment. For this the cat plays in kittenhood; it jumps about in every possible use of the body, until it knows the length of its range in making the spring; and not until old age withers its vigor does it cease altogether to play. The same is true of all animals, even the most savage. The lion in the jungle lies in ambush, and prepares to make the leap only when the prey is within reach; it may wait, and wait in vain.

The peculiar characteristic of the animal brain is to see its way clear to doing a certain thing, and then proceeding to its execution on the theory that it is surely to be done. It cannot understand nor brook disappointment. The little ant shows every indication of a hot temper if its purpose is interfered with; so does the familiar bee that busies itself about the flowers at the porch. Most wild animals are terrible only when they are checked in their attempts to do what they undertake, and the ugly dispositions of domestic pets are due to being thwarted from time to time. Like obstinate men and women, they rage or grow sullen when something occurs to make a change of purpose necessary. You know how almost unbearable it is for a mulish individual who says he will not do a certain thing, to be compelled to do that very thing; yet how pleasant it is for any sensible person to change the mind when the exigency requires. The one is animal by proclivity, the

other is human in the best sense of the word. To close the mind is to stop the will's action after it has merely decided to do or not to do a certain thing.

446

Stubbornness is a physical, fixed and non-magnetic force.

This is the 446th Ralston Principle. What is the real character of stubbornness should be well understood, for it is common to mistake this unprogressive condition for will-power. Such a man is reputed to be of strong will. Why? Because he never changes his mind when once he makes it up. Then he is a fool. There are some men and some women who take special pride in having it known that they never change their minds. "Mother is slow to make up her mind, but when she does, nothing can alter it," says a proud daughter, as she glances at the mother who rocks sternly in her chair.

You can examine and analyze every such case of obstinacy, and you will never find one of magnetism among them. This mother, who is so slow to make up her mind, justifies herself on the ground that she would be very fickle to decide one way, and then another. A father, who adopted a rule of uniformity with his children, would adhere to it through thick and thin, because he knew he would look weak if his word could not be relied upon. When he told a son to do a certain thing, it must be done, even if the circumstances requiring its performance had changed, or if a mistake had been made in the order. One day he told him to lock up the house at eight o'clock, and not open it for any living person, as he himself had a key and would open the door when he came home about eleven o'clock. It was a cold night. The boy's mother and sister, who had gone out of town on a visit, arrived back a day sooner than intended, and found all doors and windows locked. They called to the boy, who declared, in the exact words of his father, that the door was not to be opened for any living being, and that he did not dare to disobey. He clung to the idea, and the father praised the boy, while deploring the sad annoyance

and subsequent fatal pneumonia that ended the foolishness. To this day that man, like millions of his stripe, believes that it is a matter of valor to make up the mind and not change it.

Fathers who have young sons, or daughters in their teens, are more likely to become obstinate old fools than other men, who are unencumbered with such offspring. Here is a case: One father of this kind told his boy to carry a letter to the post-office, and be sure to get it there before the mail closed at six o'clock in the afternoon. His clock was wrong, and the boy found it out when half way to the post-office. He was told that he could put the letter on the train, which he did; it was handed to the postal clerk of the mail car, where it was as safe as in any post-office. The boy had done right; it would have been foolish to have done otherwise, yet his father whipped him, saying that when he was told to do a thing he must do it as told, no matter whether he knew it was right or not.

Such obstinacy was the worst training the boy could have received. In this world the art of living well and successfully is the art of adjusting one's self to the ever varying tide of circumstances. It is an ocean crowded with craft; not a barren sea in which the obstinate helmsman is the only man afloat. The swells are always at work drifting one out of his course, and throwing other craft in one's line of progress. The father whom we have described would have told his boy to steer the ship for a certain port, no matter what came in the way. The wise man would have explained contingencies to his son, would have instructed him in the art of adjusting himself to changes of conditions, and have praised his sagacity. In no other way can life be made a harmony and its progress a success.

No policy, no plan, no operation can be so clearly outlined ahead as to require no change. The greatest battles of history have been fought out on lines that varied materially from those intended. Even where the far-seeing sagacity of the keenest general has caught in advance the inevitable moves that must lead to the battle's end, he has had to meet contingencies by departures, one way or the other, in order to force the moves as he saw them. Change is the law of life. A man may aim to reach a certain goal, and may keep steadfastly to his purpose, but his road must be suited to the direction in which he is traveling. "I will go to that end," says the determined man. "I will go to that end by this

route," says the obstinate man. The one gets there by adjusting his journey to the conditions with which he must contend; but he gets there. The other starts out on the road he himself has ordained to be the one that must be traveled, and when he finds that it is not the right one, he stands still, and will not budge.

Such conduct is too often supposed to be evidence of a magnetic character; but it is quite the opposite. If you have an electrical dynamo that is capable of supplying your house with light, you must know how to set it in motion and keep it going. The fact that the power is there is not sufficient; you cannot afford to cut off the current by deciding in your mind that the power will do the work. Turn on the current. The will is supplied by a steady energy that comes from the strength of your purpose. Now, suppose that the energy is there, and is strong enough, of what use is it if you shut off the mind? The current must be turned on, must remain on, and the energy of purpose must not be slackened.

Look at the case of the man who bitterly complained that he had met only failure in life; nothing but reverses from the moment he began to take care of himself. "Why is it?" he asked. "I have been industrious, but that has not brought wealth. I have worked into the night for years to keep out of the poorhouse; and I have never got far out of its shadow. Why is it? Then, why do others hesitate to deal with me? I pride myself on my honesty. I am worthy of their confidence. In business I can get a reasonable amount of credit, all I ask; but I cannot buy as low as others; I have to sell for less, and very few seem anxious to have anything to do with me." His wife also spoke of him in the highest terms. "Why has not Hiram succeeded better? He is a man of iron will." This added light to the mystery. It seems that some misguided guardian had instilled into Hiram's mind that art of making it up and sticking to it. When he got an idea well lodged in his cranium, he hung to it. He locked his mind up, and threw the key away. It was that or nothing.

This man who so bitterly complained of his fate, can be better understood by referring to an incident that illustrates his whole career. He owned some land, and managed to mortgage it for nearly its full value, so that his equity in it was very small. Still he owned it, and took an interest in its surroundings. A natural brook ran across the corner of the rear end, at a place where he missed none of the land by reason of its rocky condition;

and through this brook the rains washed from the adjoining ground. This he considered an encroachment on his rights, so he dammed the brook, and forced the overflow elsewhere to the annoyance of his neighbors. They requested him to take down the barrier. He declined. They threatened, and he laughed at them. He had closed his mind. Once shut, it was an engine of power that had stopped running. He did not, for he could not, think beyond the one idea that the land was his; what was his he could do with as he pleased, and he pleased to dam the brook. That was the beginning and the end, the all in all. When he made up his mind, it was made up. Hiram was a man of iron will. So was the jackass that planked his feet in the roadway of the forest and would not budge, not even when they built a fire under him. Hiram made it known that he would not remove the dam. They summoned him to court, and he stayed at home. The judge ordered a removal of the dam, and he tore up the paper. He was cited to court for contempt, and would not go. They took him there by force. He was fined, but would not pay. He was ordered to jail until he had purged himself of the contempt, and this he would not do. His good wife finally paid the money, kicked out the dam, apologized to the judge, and secured her husband's release. He even did not seem anxious for that, but as he had found it impossible to get some of his favorite dishes in the jail diet, he concluded to get back home once more.

The Iron Chancellor, Bismarck, was a man of determined will, as set and steadfast as he could be, but he never permitted his mind to close itself against change. While adhering to a purpose with bulldog pugnacity, he used all means to win, even at times pretending to abandon it. He obeyed his friends; he respected all authority above and below him; he shifted his course a dozen times when it was policy, but he clung to the idea of ultimate victory. This is magnetism. It is not obstinacy. Had he dammed a brook that served to carry away the water from a neighbor's land, he would have removed the dam on request if he had ascertained that the law so decreed. Able men take soundings. Small men are sometimes great in this regard, and they have magnetism in relative degrees, rising above the strata beneath them. Good judgment is discretion; discretion is valor, and both are the opposites of obstinacy. Do not get the mind fixed, for it will close and shut off the power of the will.

447

The will is an active progressive force.

This is the 447th Ralston Principle. The difference between making up one's mind and executing its purpose is a vast one. What is called the will is a force; it is not a condition or situation. It is a train in motion, not a mule standing in the path of progress, and refusing to move one way or the other. Under the special circumstances of life, the habit of making up one's mind and holding it unalterable, is both dangerous and disastrous. The future is always before us, and it is not possible to see its vicissitudes. What you have passed through in the last ten years is quite different from what you contemplated. You could hardly have foreseen half of its incidents.

All these propositions appear to conflict with one another. But they do not. Obstinacy is the closing of the mind, shutting it up, and turning off its currents of action as the engineer may close the throttle by making up his mind to do so. Will-power is the turning on of the current, the starting of the engine. Here is the first distinction, and it should be borne in mind. It seems also to be a contradiction, for it deprecates the idea of making up the mind. A resolve to do a thing that is really undertaken is quite different from a setting of the mind blindly. If you seek a certain goal, if you are taking your ship toward a port, the will-power is in full operation; but there is no need of setting the mind. It should be open and active, ready to consider any matters that are likely to arise. Obstinacy is not always a negative position. What we maintain is that it is a position, and not an activity. Thus if a captain decided to go to a certain port by a certain route, he is carrying out his purpose so long as everything favors his progress by that direction; but if he refuses to change the route when good judgment requires, either for safety, for lessening the time, or other reason, he is obstinate; his mind has become set and is no longer a machine of the will. It would be as unwise to lash the helm and see nothing, know nothing, determine nothing, after the one making up of the mind in the start.

It is necessary to make up the mind. This cannot be denied. But it is necessary to keep it active and under control as

a power. A resolve may open or close the mind; if it opens it, it may become a magnetic force; if it closes it, the result is obstinacy. It is necessary for the general to determine what he will do in battle, and if he gives orders for the advance upon the enemy's breastworks, he must be ready at all times to change his method of proceeding without abandoning the purpose to carry the position. It may be necessary for him to call his troops back a number of times, or to change the route of the advance, or to retire when the firing is too heavy, or otherwise maneuver as the vicissitudes of battle may demand. Here it will be seen that the purpose remains unaltered, and the will-power is alive in the fullest energy; discretion and valor clasp hands; the skilful resting, the withdrawal, the constant change of tactics, are all evidences of an open mind, willing to do whatever is best for securing the end which is in view. Had the general blindly ordered the troops to advance in a certain way, or by methods of action which were at variance with good judgment, he might have been ignorant or unable to make himself master of the art of war; but if he persisted in a course of conduct that could not be justified even under the theory of a mistaken judgment, he would have been obstinate, for the mind would have been closed to all suggestion or thought of variation necessary to save his soldiers from unwarrantable bloodshed.

From these illustrations it will be seen that a person may be obstinate affirmatively by closing the mind upon some determination to act or take a particular course, and allow no variance from that. It would be the same as if there were no mind at all after the initiative had been taken. As well might a locomotive be started blindly upon a journey without any one to guide it on the way, as was done when a discharged employé of a railroad company opened the throttle of an engine, and jumped from the cab when it got under way, watching it as it sped out of sight. Most persons fail in life whose will-power is of the wrong kind. They have the ability to make up the mind to win success; they see ahead of them the goal which should be reached, and they start for it, thinking that all that is necessary is the aim and the getting under way.

There are two considerations relating to the importance of making up the mind, which should be understood in this connection. Shall a person keep the mind open and give it free opportunity to change at will, or shall the mind, when once made up,

remain steadfast to its purpose and allow no change? If the former proposition is true, then there is nothing but vacillation in any project of life, and the world is too full of these uncertain persons, who do not know what they want more than a day at a time. If the latter proposition is true, then a mistaken idea must be pursued to the end, even if nothing but disaster awaits it. What has previously been said may now be crystallized into the following summing up: There must be known in advance the goal toward which one directs his journey; this goal must be determined upon in a proper way, without hazzard of judgment or the prospect of certain success; and then the purpose must go on until the end is reached. The only thing important, and the only thing that should be unchangeable, is the goal; all else must yield and shape itself to this bit of human history. The best way of proceeding may or may not be understood at the start, and it is along the journey's course that an open mind is required, for the energy of an active will must not be relaxed until the victory has been attained.

448

Development of the will requires the cultivation of straightforward thought.

This is the 448th Ralston Principle. The answer to the questions raised may be found under the law we have just stated. If it is true that so sad an error has been inaugurated as that a person has started toward a goal that is not worth the effort to reach, and has sacrificed perhaps some of the best years of his life in toil that must now be regarded as wasteful, the graver problem arises, whether the steps should be retraced and a new goal sought. Of course the root of the whole trouble is due to the mistake of choosing the wrong road in the beginning, and this can only be lamented, not remedied.

The remark is often made that it would be a great blessing if the right goal could be chosen at the start. It is undoubtedly true that some failures in life are ascribable to the selection of a wrong purpose; but the chief causes of disaster are not due to the choice so much as the way the journey is made. We shall briefly discuss both phases of this matter. In the first place, no-

person should make an error in the choice of the goal, whether it be that of his life work, or some one of the lesser ends that are necessary in the great struggle. If his judgment be poor, he should seek the aid of one whose advice he respects, and even then he need not run much risk of making a mistake. When MacMahon, a poor boy of France, saw the dazzling glory which surrounded the office of marshal of that great country, he resolved to devote his life to the one purpose of reaching that position. After events justified the statement that it was not a wild flight of his mind, but a fixed design, which had been thought out with some knowledge of the difficulties that would stand in the way. Some persons might regard him as demented, others as foolhardy, still others as ignorant of what he was undertaking; but MacMahon was evidently thinking in what we call a straightforward direction. He knew that the office might be attained through merit, that the first requisite was the ability to perform its duties, that he must be a soldier in the ranks before he could hope to become an officer, that he must win his way from one grade to another, as thousands before him had done, and that he must seek such elevation as would place him within easy distance of the goal; and while this might be in sight, the most difficult step of all was the shortest. There is nothing impossible, nor improbable in so much of the journey. From the condition of poverty and obscurity to that of high official rank in the army of France was a long but reasonably certain advance; he saw that it was within the range of the right kind of a youth, and he knew that the right kind of a man could bridge the final gulf. He succeeded; he became Marshal of France; he became more.

We have selected an extreme case as an example of what is meant by straightforward thought in the development of the will. Had this young man decided to become emperor of that nation, he would at no time have been reasonably sure of the fulfillment of his purpose, and he might have been open to the charge of weak-mindedness. When Napoleon stood on the bank of the Seine, about to plunge into its waters to obtain that relief which his fevered and disordered brain demanded, he saw no hope of anything in life; nor is it true that, when he led the army of Italy through its series of brilliant victories, he was then contemplating the mastery of France. His fate unrolled to him page by page, and he himself said that he was a man of destiny, being led on

whithersoever its powers decreed. We can hardly imagine a young man seeing his way clear to the overthrow of any power, even a provisional government, until he had a reasonable assurance that such an end was possible. MacMahon had such assurance. Napoleon's career was a series of goals, each carrying him higher and higher, until he became dictator of Europe.

It is probable that destiny opens up in a series of prospects these goals to every earnest life. Starting with a fixed determination to make the most of the conditions at hand, and bending every energy to do the very best that circumstances will permit, a mind of iron will does not have to proceed far before a new plane of action appears beyond the horizon. Destiny is at work. Again the true heart toils well and aims high; the footing is becoming more secure each day, and soon there is no doubt that something awaits further on. Whether the compass of living be small or great, the noblest successes are achieved in this way, and the end of one's career need not be sought or even known in the beginning. What is true of a whole life is true of any part of it. To make the very most of what is within reach is sure of rapidly extending the lines of the horizon and increasing the compass of our possibilities. Lord Beaconsfield determined to become a member of Parliament; he was a young man of about twenty-two, possibly, at the time, and it was probable that the premiership was not in his mind, although it was not out of his reach. Had he thought to make himself king of England, the whole purpose would have been chaotic. Nothing daunted him. When he finally obtained a seat in Parliament, and obtained a hearing, he made the most dismal of failures; yet his purpose was unshaken.

An analysis of his character may throw some light upon our principle. He was not seeking his election for the purpose of filling his purse or gratifying a temporary whim; he wished to come before the nation as a man of power, and, having come into possession of the opportunity, he immediately proceeded to use it to that end. At first he was a Liberal, but the party was unpopular, and he deviated his course to one that would place him on the winning side. His first speech was laughed at and jeered; he felt the weakness of his abilities, but he told his hearers that the time would come when they would listen to him, and this indicated that his will was supreme. Having become a Conservative, and having made himself a power in Parliament, he quickly succeeded

in showing Peel that he was a lieutenant of no small value. Able leaders of great political parties must have assistants about them capable of executing their wishes. Greatness lives in the men who serve it. Disraeli never swerved from the purpose of his ambition, but he altered his path and changed his methods as often as he could gain some end by so doing. He saw the vulnerable points in the character of his leader, and forthwith proceeded to take advantage of them. In a speech in Parliament, ostensively intended for another purpose, he placed Peel on trial, succeeded in overthrowing his government, and was chosen to heal the breaches he had made.

The story of Beaconsfield's life shows him to have been a man who was thwarted often in his progress toward the goal which he sought, but who never swerved from its ultimate attainment. He was willing to step aside when the obstacles were too great to be surmounted, to thrust them aside when he felt that he had the power, to compromise when neither was possible, and to make them his tools if something was to be gained thereby. His career is an illustration of what is meant by straightforward thought, for he kept the end in view. Had he made his plans in any other way, as most men do who are weak, he would have altered his purpose for some immediate success. As long as the thought in mind is straightforward, it will not deviate from the purpose, but will change only its method of pursuit.

449

The will sets the goal of purpose.

This is the 449th Ralston Principle. It is very easy for weaklings to depart from a plan which they have entered upon with some display of energy, and the lives of most men and women show that they are incapable of maintaining the straightforward thought which alone sustains the will and brings success. The case is so common, and may be so easily recognized, that a single instance will be sufficient to explain what is meant. A young man enters the university, and knows nothing of what course he will pursue after graduation. He says he will be older then and in a better position to determine. In this he is right, for a general education

may be made the foundation of most any kind of a worthy career. He becomes a lawyer, and resolves to reach the head of his procession, clear way up in the top ranks, where there is so much room, as Daniel Webster once said. In the first year of his practice his receipts are in the neighborhood of one hundred dollars, and as this is in excess of what Webster and Choate earned in the same period of time, he plods on very well satisfied. At the end of five years he is able to squeeze out less than five hundred dollars per annum, and some of this by questionable methods. On again comparing his career with that of Webster and Choate, he finds that he is far in the background. He places the snuffer over the candle of his ambition, extinguishes the flame, and runs for office. He is elected to some county position, and receives a salary of a thousand dollars or more a year. He becomes a political wire-puller, assists his Congressman in the campaign, and is rewarded with a temporary position of private secretary. When the fortunes of his leader begin to wane, he is helped into one of the departments of the general government at Washington, where he seems reasonably certain of a salary sufficient to live upon; and here he enters upon a career of slow decay for the rest of his active days.

The case we have cited is, as we have said, a common one. The particular details may be varied to suit the difference in any other instance which involves the same principle. Thus many young men, who start out in business with the determination to become merchant princes, turn to the law; a surprising large number of practicing attorneys seek the ministry, and the change of purpose thus goes on to suit the probabilities of success in these weak characters. These departures from one drift to another are not steps in the line of a fixed purpose. Beaconsfield would never have played such a part, nor would any other person whose will-power was sustained by straightforward thought. This means that shifting deviations for temporary policy that start life toward an entirely different goal make the mind an instrument of crooked purpose, and they show the lack of will-power as well as the lack of magnetism.

We are sure that the goal may be determined upon without mistake. Let it be what it may, the will that fixes it should be sustained and developed into greater and greater proportions of power by a straightforward direction of the mind, willing to deviate in the steps that are taken, but not in the end to

be secured. No person can afford to make a mistake in the selection of any great goal, nor can he afford to depart from the attainment of that goal. These two things are certain. The will is rapidly developed by seeing that those mistakes do not happen. It is developed by the constant adherence to the purpose already formed. Without such a purpose it has no port to make, no pathway to pursue across the ocean of life. There is really no such thing as a fixed life work; the best journeys are those that keep in a well chosen course and make the most of what is at hand.

The will must never be relaxed in its active urging onward of the individual career. It should not refuse to adopt the best means and the best methods. It should go ahead. But, on the other hand, it must not set itself upon some particular detail that can be circumvented with greater ease than it can be adopted. There should be no useless resolving to do something of minor value, no wasting of energy on trifles. The young man who had no aptitude for the stage, but who studied therefor because some phrenologist, who was paid to say something, told him that the shape of his head was exactly like that of Edwin Booth's, could not be persuaded from his purpose, and he went on to the direst failure without one opportunity for winning laurels in histrionics. What was his method? He studied and waited. He did not do anything aggressive; he made no effort to test himself alone; he merely studied in a desultory manner and waited. He shut his mind off, refused obstinately to be swerved from his purpose, and waited for the prediction to come true. Had he used his will-power as an aggressive force, he could have accomplished his end. He could have climbed to the top round of that ladder had he been in earnest. No obstinate man is in earnest. Aggression, backed by will, makes magnetism, and failure is impossible.

"Heaven is not reached by a single bound;
But we build the ladder, by which we rise,
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

450

Be in earnest.

This is the 450th Ralston Principle. To be sincere at all times is to be faithful to those trusts which have been placed in your keeping by Nature and God. Faculties that might be cultivated in the highest degree should not be regarded as things for trifling. Mind in itself is an organ of vast powers; it may be made more commanding year after year if it is nurtured and used aright; but it leads its owner down many steep declivities of disappointment in life when it is slightingly treated.

Many a beautiful mind, of promise far exceeding the ordinary cast, has been warped by the trifling methods of living. The trashiest kind of reading presented it as a regular diet, and were a remonstrance to be made, the reply would come back to the effect that there is but one life to live, and it would be monstrous to commit that to seriousness. Such a reply is trifling. Such a life is trifled with. Such a mind is useless, as the after story may show if it is learned at all. Few care to know it. Here is a young man who sleeps late, rushes through his meals, crams his brain with the sensations of the papers while his feet are above his head, and spends night till long past midnight hour in reading cheaply written novels, and being told that he is destroying his faculties, he sneers forth the word "crank," and goes along his course, rotting on the way to the grave. Too many men and women are mere triflers.

We believe in sunshine, in cheerfulness, in the happiness that leaves no sting. We do not believe in the sickly flush of diseased joys that spring out of laziness, lounging, morbid thoughts or lecherous habits. Nature gives beauty to the flower that grows by the impulses she furnishes, and it is her loathing to behold the painted daub on the walls of the brothel. The man or woman who shouts "crank" at one who is in earnest is as much out of the joys of life as though the worms had already begun their borings through the coffin. No such person is sincere. To mock others is to chaff at God. Few are those who respect the powers with which they are endowed; great is the reward of such respect.

Many of the great men have left their testimony to the importance of being in earnest. "What must I do to succeed in

life?" asks an ambitious young man of one who has tasted the pleasures of fame through merit. "Always be in earnest," was the reply. Another asked a similar question of Burke, who said: "Be in deadly earnest." From an acquaintance with the biographies of many of earth's favored sons and daughters, the same counsel seems to have been the golden thread that controlled them in the growing years, when the struggle required the utmost zeal in order to win. "Be in earnest" has been the motto of all who have conquered.

It is necessary to be in earnest in little things as well as great. The purpose of the mind should be sincere, honest, clear, definite and thorough. Talk to the least of your fellow beings as if you believed them worthy of your attention, and be in earnest. Do not trifle with body, with health, with mind, or with any of the faculties that are entrusted to your care. In every deed, in every remark, in play, in sport, in love, in labor, in all things, be in earnest. This virtue will stamp itself upon your thought, it will affect your daily habits, it will be seen by others, and ere long you will be believed in, and your power over others will rapidly become recognized. It pays.



Courage is the magnetism of aggressive action.

This is the 451st Ralston Principle. When you know that a certain course is right, that harm to justice cannot come from it, that you will achieve a grander standard by adhering to it, then you must not be swerved from it by any considerations of danger or fear, and certainly not because it may be inconvenient to do what needs to be done. It is not always in moral questions that courage claims action, and the mind requires courage to spur it on. Sometimes there are crises in business, in society or in friendship that can be met only by the energy of this virtue; and in self-conflicts as well the power of courage is capable of turning defeat into victory.

Look at some difficult case and see what courage will do. A young man from the country applied at various places in the city for something to do. He was uneducated, unmannered and

uncouth. They laughed at him in his home and in the fields about when he said he was going to the large metropolis to get a chance to rise in the world, for he was too ignorant to know what to do. "You don't know enough of the world to go to the city," they told him. "Well, I can't learn to swim till I go where there is water," he replied. Once in the city, he was laughed at there for his fixed country ways. In a few days he was thoroughly discouraged, yet he had courage. The only way of keeping alive was by working for a dollar a day, and this he did while he struggled to find out what was necessary in order to succeed.

His goal was a fixed one; he intended to throw off the crude habits of country life, a self-inflicted misfortune among most farmers, and get up in the world in some honorable way. He knew his goal; he did not know the road to it, nor even the direction in which it lay. He knew what was honest. It was not setting his mind to say that he would do no dishonest act, for obstinacy comes from a specific and not a general determination. In two weeks, by faithful toil, he proved his value to be more than he received. Any person can do as much. He did not labor to be watched; when he knew no one could see him, he still kept on, and results justified an increase of wages to slightly more, which, in a month, became nine dollars a week.

Now he began to feel independent. He asked questions, took notice of men in better positions than himself, and found out something new each day. The goal before him was to rise in the world, although he still had no knowledge of how it would be done in his case. He wished to go back to his country home, and prove to his old friends that they had laughed without cause. This he determined to do. In the class of laborers with whom he was associated there was not one who had any ambition; most of them saw nothing better than what they then had; they lived from day to day, from hand to mouth, and a few hoped for good fortune in some way, either by change of political parties in power, or some other notion of demagogues. This young man saw that they were all destined to be merely low laborers, for they did not determine to rise. He made up his mind that will-power must set the goal.

A friend of his at the place where he lodged told him that he needed more education. When asked what kind, he was informed that grammar, spelling and pronunciation were the essen-

tials, to which a knowledge of common arithmetic should be added. For a few cents each, copies of the required books were obtained, and he set to work, unaided, to learn what he could. There is not a laborer in New York City who would buy books on grammar, arithmetic, pronunciation and spelling, or any one of them; and there are not ten laborers in America who would do it; yet all of them howl at the misfortune that keeps them poor. When once the will sets the goal of ambition, it takes a heart full of courage to execute its behests.

Any person now bowed down by the misery of poverty may find out what to do to get out of the slough, if there is a will to get out; and it does not require that the way be seen, known or understood. Let but the mind be made up, and the body will act. Any human being who is grieved at the unfortunate turn of fate that bars the way to success, who wishes to turn this defeat into success, who wishes it hard enough to will it, may accomplish it in the fullest measure; but there must be a making up of the mind that is all earnestness. Few care to do this; they prefer to have the golden apples drop in their laps from the clouds overhead. The young man from the country had decided to rise; he looked with pity on the laborers around him; he knew that they could better themselves, for he felt sure that he could do so in his own case, which was a hard one; yet how he could not tell.

He toiled away at the books night after night. The spelling book first interested him; he could understand it better. Three hours a night are eighteen a week. All outside attractions were nothing to him. He had a talk with a nice gentleman, who saw his ambition, and who advised him to attend church on Sundays. He followed the advice unostentatiously. He talked with men, but did not force himself upon them. "Can a laborer rise in the world?" asked a correspondent. "If so, what is the best advice in starting to do so?" "Get a few books of common studies; insist on learning how to spell, pronounce, talk grammatically, and do ordinary arithmetic; go to church every Sunday; talk to your superiors, and find out all you can." Any man, young or old, who does this much will soon find himself above the ranks of mere physical labor.

Our young man found that it was not so easy to understand what was required in pronunciation as in spelling. His plan was to read the book through aloud, so that he might hear the

sound of his voice in uttering the words. He heard educated men talk in various places, and caught the sounds of words. His memory thus began to grow. Out of a sermon he would collect fully one hundred words, and compare them with the book on spelling. Once in a while, though not often, he had the privilege of talking on the subject with some person who could give him information. After once the ice was broken and he began to understand the rules of pronunciation, he made rapid progress. Then came grammar, which he dreaded. It was all Greek to him. He read the book through twice very slowly and aloud. A dictionary was necessary, and this he bought. Some introductory words in the grammar seemed to be abandoned as the study proceeded, so he merely marked the meanings and went ahead into the parts of speech, and it was all very dark to him.

While plodding along in this vale of discouragement, he got acquainted with a laborer who could not read. He was so ignorant that he could not tell one letter of the alphabet. He was about twenty years old, and had come from a mountain home far away, where they never saw a book or paper in use. "What are you in the city for?" "To get a living." "What will you do after you find out that you are able to get a living?" "Don't know." "There is but one other thing to do, and that is to die. See these men about you? They know nothing. They work with their arms and legs. Every one of them could get up higher, but they are not willing to use their heads." These remarks came burning out of the country boy's heart; they impressed the mountaineer, who wanted to learn the alphabet, and he became a sort of pupil of the ambitious boy; he called once a week, and the latter found how much easier it is to learn a thing himself if he tried to teach it to another. This is very true. The little episode turned out to be the starting point in a new career, for it sent the mountaineer up into the realm of ambition also, and he succeeded in many after-steps.

It was a severe test of the will power, when the grammar proved too much for the country boy. He did not like to ask the necessary questions of his elders, for he feared to intrude too much on their good nature, beyond getting general advice. So he read the book through a third time, and in so doing found it possible to discern the simple parts of speech, as the article, the noun, the pronoun, and sometimes the verb. In this he aided himself by the

practice of copying a sentence and then marking the words that he knew. It was in so doing that he realized his inability to write plainly. An old man, who kept a second-hand book store, told him what to buy, and showed him how to hold the pen. It was not long before he improved in this art.

He gained some knowledge of the rudimentary construction of grammar very soon after this, and was pleased to know that he understood every one of the parts of speech. It was with unusual pride that he meditated on the fact that no living being had given him one bit of light. He had discovered it all himself. The use of cases in pronouns had a fascination for him, and he learned to say *I* and *he*, *me* and *him* correctly. This change came to the attention of his employer one day. It was also noticed among his church friends, who were not altogether cool to him. Such a man is bound to attract attention. Will-power never strives alone in the haunts of one person's life. Grammar, now that he saw it, really changed his use of language to such an extent as to command the attention of others, was to him a magnet of attraction. It is surprising how rapidly a little bit of learning will accumulate force in its progress. Once he was able to catch hidden meanings, he plunged ahead, and found the higher books of rhetoric and literature awaiting him, while arithmetic now became easy to understand.

He was too valuable a man to be lost sight of. A vacancy above him soon occurred; and no life is kept crowded down when its wings are spread to rise. He was soon earning one thousand dollars a year. At this time pride did not trip him. He kept to his books all the harder; for, as he once said to his employer, he saw clearly that it was his books alone that took him out of a position of nine dollars a week to one worth more than double. He found that the little volumes that were everywhere for sale at the stores were so written as to enable any person, however stupid, to understand them if there was a disposition to do so. "What I did not understand, I would read, then lay aside and sometimes read again, repeating the process till I did understand it. I also started the worst case of ignorance I ever saw along the same road, and he has conquered." Here he referred to the mountaineer. Both careers proved successful in the highest degree. Where was the cause? What was the source of that cause?

452

Strength of purpose develops magnetism.

This is the 452d Ralston Principle. The case we have given at some length lends its answer to the questions we have asked. What could have caused an ignorant country boy to rise out of his condition, to acquire an education, to succeed in making a fortune, to go back to his old home, pack up his time-worn parents, and take them to a sumptuous home in the city? What could have done this? Every ignoramus in that country region exclaimed, "Luck." This is a false answer. Luck played no part whatever in his rise. It had no more to do with it than did the moon or the north pole. Luck is sometimes a factor in the turn of events, if we call the law of chance by this term; but it came not into the life we have mentioned.

When the pleasures of carousal night after night were neglected for the study of books, not for mere information, but to really fit the young man for a better plane of labor, there was no luck at work. When repeated readings of that abominable grammar did not shed light on the science, he did not throw the book down, and go out for a pitcher of beer. What luck was at work when he read the volume again? What luck was shaping his career when a fellow laborer, blear-eyed through continuous soakings of beer, laughed at him because he preferred the companionship of books that he could hardly understand to that of men whom he understood too well? Not for a moment in all his career did the element of luck play any part whatever. But, says some one, his rise to a better position was due to good luck. Not by any means. There are all grades of employment, from the humblest to the highest, and some one must fill each position therein. No person holds a position forever. The place hunts the man. He who is ready is the one wanted every time. This toiler made himself ready. There was no luck in his dropping into the place that awaited him.

What was the cause of his success? Will-power. But what was the origin of that will-power? It was not magnetism. It was nothing but a blind energy. This we must examine. Such an energy is possessed by many laborers; probably by millions now

in this country, who can never get any further along for the reason that the spark is lacking. Let us imagine any one man to be the type of these millions who are destined to remain always at their present low level. We look into his character, his habits, his good qualities and his imperfections, and we find him to be possessed of unlimited energy, all running wild. He works hard and faithfully, thinking it will always insure him employment if he does a full day's work. He wishes and even hopes to rise in the world, but to him the idea of rising is in no way connected with progress, the taking of steps, or the movement up into a higher stratum.

Right here the secret is found, for his life is a drift around a whirlpool without direction ahead. When asked if he is satisfied with his condition, he almost convulsively shouts, No. When the further inquiry is made as to what he hopes for, and how he hopes to get it, he invariably says something in this vein: "I want better wages and cheaper foods. The pay I get is too small; the price I pay for living is too high. Something is wrong in the government. They ought to tax the rich more and make them pay us more. There will be a political party come to the front some day that will do this for us, and every laboring man will vote for it." No wonder the fellow is poor and wretched. No wonder the millions of toilers are hopeless and tied hand and foot by the cords of misery.

To every one of them there is just the same opportunity of succeeding as came to the ignorant country boy, whose story is absolutely true. They and he possessed the same common energy; but theirs was blind, spending itself in the whirlpool of wasted forces; his needed the one instigation to give it magnetism. So all energies may be turned into a direction, set going on a road, and be made magnetic. What was that spark? It came to him in the one idea of rising out of his low condition. It furnished a goal. He looked ahead. Other laborers hoped for higher wages, lower prices of living, and cheaper beer; things that never occur together. This toiler did not look for higher wages in his rank, but resolved to get up out of and away from that rank. Thus he fixed a goal.

Toward this goal he looked at all times. His thoughts bent to it. He allowed no deviation from that straightforward energy of his mind, which saw no other goal to be desired: not temporary ease, not pleasure of the heart, not carousals, not the

rainbow-chasing of demagogues who allure toilers away from themselves toward the dangerous shoals of anarchy, which is the real purpose of political harangues; he threw all his life into that one struggle, which had for its helmsman the straightforward thought of rising in the world. Such thinking is sure to develop magnetism, and if you do not believe it, try it. Such thinking collects together the discordant energies of the mind and body, unites them as one puissant army of purpose, and hurls them in solid column against the ranks of the enemy of success, breaking the illegitimate array into fragments. Try it.

Nothing is more certain than that most persons possess energies which are allowed to run to waste. Nothing is more certain than that such energies, if their confusion is allayed, may be marshalled into an aggregation of fearful aggression. Here the will is needed, and the will is in itself an active progressive force, not a standstill energy of the mind; it is an open mind, always looking for means to effect an end. Development of the will requires the cultivation of straightforward thought; the road ahead may lead about and deviate a hundred times or more, but its end is never abandoned. The will sets the goal of purpose. This is the spark that ignites the fire beneath the boiler. This is the one distinguishing feature that separates the millions of laborers who cannot hope to rise, because they do not decide to rise, from the one ignorant fellow who is sure to forge ahead simply because the will sets the goal of purpose. He wants, wishes, proposes, decides to rise in life; and that is all that is needed to start the magnetism of his whole soul, mind and body into the way of succeeding. He is in earnest.

It is not the frothy impulse of a quick nature, but the steadfast earnestness of courage. Aggression requires courage. Success in anything, large or small, must brush little natures aside, for they block the road; and malice barks in proportion as the earnest man rises in the world. It takes courage to pass them by. One man, a pitiable weakling, says: "It hurts me to find that I acquire enemies as I climb higher. I almost wish I had never climbed at all." He must know that hatred has existed since the beginning of time, and will continue for some centuries yet; and no man or woman has lived well who has not felt the sting of savage humans among civilization. Courage is not so hard to hold under circumstances of success of any kind. It is when the failures

come, when the tide bears you away for a while down toward the opposite goal, when little things prick up their ears and bite viciously at your feet, when a cloud of impenetrable thickness shuts out all view of the world about and you are wrapped in the gloom of despair; at such times courage is the highest virtue.

In a way, as a type of needed courage, take the case of the country lad, who could not get one ray of light out of his grammar. Imagine, if you will, any ignoramus of a laborer taking a grammar to look at, much less to study. You and his acquaintances would laugh at him. Even if not laughed at, if he could go away to some room where he would be alone, you can very well imagine him squinting at the covers, turning the book upside down a few times, hunting for some tobacco and beer advertisements in the opening pages, placing leaf after leaf carefully over each other, until he gets to a few long words that are hieroglyphics to him, then hurling the volume across the room, and settling back in his chair, clasping one knee in his two hands, and go to dreaming of the time when some political party will bring prosperity to the laborer. Yet the fellow has energy. He lacks the will-power to set a goal that will cause him to move on. Any goal that is not ahead, or that does not require progress, is like a stake in a whirlpool around which one is ever dashing, and which, when reached, means nothing.

Better than leaving a farm and going to the city to add to the crowd of non-producers, is the reverse determination of staying at home and rising there; for the great centers of population must be fed by farmers; their clothing comes from wool cut from sheep raised by farmers, or from cotton cultivated by farmers, or from linen spun from flax planted and grown by farmers, or from silk made by worms tended by farmers; their shoes come from cattle, sheep or goats reared by farmers; their houses are built of wood that is produced outside the cities, and all that is used or consumed must come from these sources. The real man brings something from the soil; and, great as others may be, there is no vocation that can place a human being above the directing genius that compels nature to serve him. Yet the reverse seems true.

Why the noblest of all callings, that which harnesses the mighty power of the sun and whips along the elemental steeds, should be forced down to the lowest strata of humanity, and there degraded, we cannot understand. Many years ago we succeeded in

convincing a young man, who sought the glories of the legal profession as the highest end of living, that God held other professions in higher esteem, none being more honorable than that of honest farming. The laughter of his friends, the ridicule of his enemies, did not deter him from following the advice. He made the art of farming a noble one. From the soil he won all the comforts, all the luxuries of life. The same brain energy that can wrest a large income from the practice of law can secure a larger one from the soil, and the wear and tear are lessened.

When ignorance directs the plow the house gets a mortgage. It requires thought to make an acre yield a hundred dollars a year, yet he did it; a business skill is necessary to turn a hundred acres into ten thousand dollars, or five hundred into fifty thousand dollars; not one farmer in a dozen can get much more than twenty dollars from an acre; yet brains can take a fortune every year from a farm; and the best of it all is the fact that the man whose head holds the brains need not lift a finger. He may be in the city much of the time, or in the country amid the scenery he has helped to beautify, enjoying the products of nature and the healthful air of the fields.

One more case may be cited as showing the way in which a seemingly impossible feat may be accomplished by the magnetism of the will. A young man desired above all things else to become an orator; not a mere talker, shouter, haranguer or demagogue, but a real orator, earnest, eloquent, convincing; not that species of speaker that drives the public away or is tiresome to listen to, but a man such as those who have attracted great crowds, and the more they talk, the more they are desired. This young man at first did not select his goal, therefore he had no magnetism in the line of this effort; for it is one of the laws of magnetism that the goal must be decided upon.

The concentration of the energies of the body, including the mind, the nervous system and all the faculties, acts very much like the lens that collects scattered rays and directs them into a certain fixed channel of force. The sun is hot enough to make the blood suffer from its intensity, but it has not sufficient heat to set any substance on fire. The steel and flint throw a faint stream of delicate sparks that cause the fine tinder to ignite, owing to its supersensitiveness. The sun cannot ignite the tinder, even when its rays are the hottest. A lens collects scattered lines of

light, and throws them to a single line, the power of which is due to the fact that this single line is the concentrated force of many; yet it can set fire to nothing that is not readily ignited. Add to this lens another, and still another, till countless thousands of rays are focused upon one point, and you can set a ship on fire miles away.

By this it is seen that energies that are scattered are of less use by far, and in most respects are quite worthless, compared with the united force that is derived from their combined efforts. A thousand little powers, helpless in their separation, are resistless in their union. The mighty river that bears upon its brow the giant craft of nations could hardly float a log on any one of its upland streams. It is in exactly this wise that the will-power makes man a conqueror when he fixes a goal and concentrates all his nature upon the purpose of reaching it. He may become what he will.

Without losing sight of the young man who desired to attain the highest success in oratory, and who had to contend with difficulties that seemed insurmountable, as we shall soon see, we must examine the conditions that give a man the power he requires. It must not be supposed that any one thing will accomplish this end, nor that so multiform a use as magnetism may be summoned by one bend of the rod. There is no single line of training that develops this power, except for that single line. All that is said in other parts of this volume should be understood and acted upon, and a general all-round cultivation of magnetism should be adopted.

453

We may become what we will.

This is the 453d Ralston Principle. Any man, any woman, may determine the fate that awaits the unfolding of life's history. If you could but know this, and know the method by which you can shape your own career, it would be worth half the years of living, would it not? We stand ready to prove the fact even to the uttermost; to prove it in your case, or in the life of any person. If you wish the matter put to the test, we will do that. Here is

the full explanation, the process of development, the line of action. Nor is it so hard as it might seem.

In the first place it is necessary to assure those of our students who are careless in their mental conclusions, that the action of the will is easily accounted for by every-day rules, and is not dependent upon the occult powers so-called. To use the will is not to exercise faith. What that is may be worthy of discussion, but at this place we are considering the simple processes of our open, unhidden natures. We need not say more. This book has none of that overflow around its statements of mysterious sayings and problematical phrases that charlatanry must fall back upon in order to impress. The purpose here is to show how much vitality there is in the plainest processes of life.

You may become what you will, and it makes no difference how foreign to your nature the goal may be; if you are really in earnest, it is yours. That you must be thoroughly and completely in earnest requires no iteration. That much is taken for granted. In order to be in earnest it is necessary that you believe in yourself and in the possibility of success. Able men have always believed in themselves and in their power to accomplish what they undertake. This is not faith, at least not in either a religious or an occult sense. It is plain, every-day common sense. How absurd it would be to start out for an end that you had no expectation of reaching!

Suppose the great Englishman who when a lad decided that he would be the foremost power in that nation—suppose that he really never thought he would succeed; how could he be justified in retaining the ambition? It is not a blind faith, a trusting faith, to reason out that a certain goal is ahead and within reach of the man who is fully in earnest, and who proceeds to reach it by every available means. He is not absurd enough to select a purpose that he himself discredits; nor is he crazy enough to shut his eyes in choosing, so that he sets out upon an impossible journey by a road that leads the other way. He has many reasons for believing in himself.

> *"The soul's dark cottage, battered and decayed,*
> *Lets in new light through chinks that time has made.*
> *Stronger by weakness, wiser men become,*
> *As they draw near to their eternal home."*

454

The average daily life is surrounded by thousands of details.

This is the 454th Ralston Principle. The man who selects the goal of his ambition wins because all the operations of his own existence begin to throw their influence his way. This means a great deal. There is no silent, mysterious force playing occult pranks. We assume that he is active; if he is not, he cannot hope to succeed in anything. A magnetic man or woman loves to be doing something, to arise in the morning ready and eager to live a full day through, to see as many books, persons, friends or not, as many transactions and activities as can be well crowded into a single day.

Sometimes these thousands of details appear in what is read and in the long procession of thoughts that pass in line through the mind; they are pictures of action, and make their impressions vividly upon the personality. How many things have occurred to-day? Oh, a few only; none of importance, you may reply. This is not true, unless you are living aimlessly. Take a pencil and paper, and note down the myriad activities that have been going on all around you; and if none of them touched you, your day has been a void. It is not necessary that many of them should affect you, but some should interest you.

It has been estimated that an active man is surrounded in his daily life by fully ten thousand details out of which he could draw at will such as he chose; and sometimes it seems as if an excessively active life must be centered within a hundred thousand details. We write to explain what is meant by this claim, for it means much to an earnest individual. Suppose a woman is a lover of flowers; she has her books on botany, containing thousands of ideas from which she can draw one or more as she pleases; then there are references to the science in her ordinary reading; the paper, the magazine, the history, the novel, all may in some brief way present information within the line.

Now she sees pictures in books, on the wall, and elsewhere, which are bettered by the broad fields that stretch away to make the landscape; and here and there are garden plots bearing

more items of interest, all in the one particular line of her fancy; yet these are but a small proportion of the thousands of details that lie within her reach. No person makes use of a tenth of these; few ever see one-fiftieth of what is taking place; but a magnetic person does. He has reason to see and to appreciate the value of what transpires; and this leads us to a most important law in the present study.

455

Magnetism attracts its own kind from surrounding details.

This is the 455th Ralston Principle. Given ten thousand details of occurrence in the ordinarily active world of one man's life, and a hundred thousand in the day of a very energetic person, the question arises, how many of them will touch him? If he is a man of magnetism, he will exclude the most, and draw the few that are in the line of his interests. This we all know in a general way. The banker sees banking events chiefly; the grocer lives in an atmosphere of flour, spice, beans and goods of his trade; the lawyer watches the courts and human discords; the clergyman has an horizon of his own, and its fruitage is church membership, missions, donation parties and slippers; the doctor feels the pulse of the day's events in new serums, chemicals, powders, internal explosives and nitroglycerine pills; and so each sees and seizes details that escape all the others.

Take any example and follow out this law of magnetic attraction, and you will see it ever at work shaping the career of each individual that comes under its operation. Here is a young man who determines to become the judge of a court of high grade, not a justice of the peace, nor a criminal magistrate. He aims toward the Supreme Bench. If he is fully in earnest, he will get to that position; and it is not by any means easy, for such an exalted rank requires many, many years of preparation. Yet he will get to the goal. He must be in earnest in selecting it. It would be the height of foolishness for a man in mature life, without training or experience, to select such a goal; he could not be in earnest if he did so. But the younger man will succeed in this most difficult of undertakings; and it is safe to assert that no person ever set out to win this particular end that has failed.

The justice of one of the Supreme Courts of this country told in private the story of his ambition, and the way it worked out. The principle is exactly in accord with ours, and the case is fully a representative one. He made up his mind fully to reach that goal, and in his own State. He was a student in a law office, where books were at hand for study. He desired to become a Supreme Court judge. Naturally he began to look up the duties of the judge, and found that they involved a general knowledge of the law, a full knowledge of law libraries and digests that told where cases could be readily found, and experience in the rules, customs and precedents of practice and procedure. In addition to this, the judge must be perfectly familiar with the rules of evidence, those that were imperative and those that were discretionary, and he must be able to maintain the dignity of the office.

A young man who would like to be a judge is quiet different from one who is determined to be. The former still has all his energies; the latter focuses them upon the one goal, and his magnetism becomes powerful and irresistible. It draws out of the thousands of daily details those that appertain to his one resolve; and it is interesting to see how this is done. Little things that are of no value to the general drift of mankind appear to him important. In conversation he hears a thousand remarks during a single day; and he is where he can hear such as are in his line of study, of which number perhaps three or four only are worth retaining. They relate to some judge or some judgment, to some unusual decision, or some ruling that has been passed upon in the courts above the trial sessions. These are attracted to his mind, and held there as the magnet draws little particles of iron from a mass of dirt.

Not only in the thousand remarks of an active day, but in the numberless items of his reading will he catch such ideas as add to his general knowledge and grow into his being. No other individual on earth collects as much under one idea, unless the same determination has been formed; there may be fifty thousand men with a similar ambition, but not with a full mind made up to achieve it. With him it is different. He is in deadly earnest; and, day by day, there is an absorption of ideas out of the great fund of details that surround his life. It is necessary to practice law. He does this in all the integrity of his soul. In every trial he is

armed with a flood of decisions. When the settled law of his own State is undisputed he does not drag in the far away decisions of other States and thus win dishonestly, although the opportunity to do so is everywhere offered him. Thus a case was won in a trial court by a firm of lawyers who cited over sixty decisions of the far Western States, all agreeing to their proposition, while the other side did not know enough to look into the decisions of the State where the trial occurred, for they were the other way and took precedent.

This young man was always armed with the law, and amazed those about him. The judges came to respect his own sincerity, for never had he tricked them by trying to force down their legal throats a wrong conclusion, if there was such to be had. He had, in the first ten years of his practice, won the admiration of every lawyer and every judge within the wide range of his acquaintance, and many a judge remarked that when he started in to state the law, he was sure to succeed. His positions were tenable, subject to human error, of course, and always as liable to be wrong on problematic points as other learned minds; but he had a judicial clearness that enabled him to get the right logic out of mooted questions, and this was the result of his years of absorption. A remarkable thing above all was the fact that he cared more to assist the courts in arriving at the true conclusion than he did for winnig his clients' causes.

To view this method in the abstract, one who is not altogether honest might say that it is the lawyer's first duty to win his case, as his fees and living come from his clients, and his obligation to them is reciprocal. Therefore he should let the law's correction come as a secondary consideration. There are two reasons why this suggestion is not a worthy one. In the first place, a lawyer ought to be an honest man; and if such are hard to find in the profession, it does not follow that honesty will not succeed better than first successes. In our opinion there is no real magnetism unless it is honest; for a dishonest man cannot make himself in earnest and thoroughly sincere, no matter how hard he may try to crowd the belief into his mind. If any person doubts the wonderful power of an honest, actively aggressive life, let him try it. In the hands of able men integrity is a magnet capable of controlling all opposing interests. Not to pretenders, not to those who pose as modest and sincere, nor to that class of clever feigners of every noble virtue,

does mankind pay homage long; but to him who is proved honest will tribute come. In a world where white souls are almost unknown, in an age of rarest truth, the honest man, who couples ability with his deeds, must draw mankind to him. He may control them at will; and experience shows that even the hypocrite, finding integrity such a magnet, has educated himself to become honest. So many a pretender, who has joined the church for fraudulent ends, has finally been truly converted and has repented.

For another reason the lawyer who wishes rather to see justice done than to win his client's cause, will increase his practice. Few such lawyers exist. Most of the bar are human, and love the limited glory of having won the case in question. Says a rich man: "You secured the verdict for me. You are a clever lawyer. But your methods were not sound. I shall hesitate to employ you again, unless I have a very bad case." It may be known that capable business men are even keener in mind than the best lawyers; they know how much real integrity an attorney has, and they are shy of him in the future. Trickery may be concealed from the jury, but never from the court and rarely from the client. There are some lawyers in existence, though very few, who will not advance a wrong legal proposition to the consideration of the courts, and they are safe counsellors. They will not go into court on a side that must depend upon such a wrong, and the public soon finds it out. Litigants who wish to win when wrong, may employ the other class of attorneys; but every sensible human being who is in the full possession of his faculties desires to *know the law* in advance, and to act accordingly.

Too often, altogether too often, the lawyer advises his client that the law is on his side, or is sufficiently in doubt or unsettled to warrant making the fight, when he well knows that he will be defeated unless he can change the facts a trifle, and then he commits subornation of perjury in order to save himself from his client; and most clients are willing to vary the truth just a little bit, a harmlessly little bit, rather than be forced to yield to a hated rival. All this is wrong. It never touches the honest lawyer, for he will not permit it to. Being capable, learned and truthful, he becomes a power in his profession; and, wherever there have lived such men as these, they have reaped larger fortunes, won greater victories, and held higher honors in their communities, than the so-called smarter class.

We see the same principles holding true in the life-history of the man who determined to become a judge of the Supreme Court. What were his chances of succeeding? He had ability, not only in large degree, but in the very largest, and this must have followed from the fact that he kept himself constantly at work acquiring knowledge in his line. He had a judicial mind, which means that he could sift facts, dispel confusion, get at the pith of a controversy, and apply the logic of the law in such a way that its judgments were right. Some one has said that a judicial mind is the ability to discern what the law ought to be when it is not known by precedent decisions. At any rate, such a mind is acquired from habit and study, and it takes years of careful examination into the reasoning of courts to get at the true lines of logic. But it is attainable by him who wills.

Then he was quick to get at his knowledge. This was also an acquired talent. Over and far above all else, he was honest. This was publicly known. It could not have been concealed after a leading lawyer, tired and sick with the nauseating trickery of his profession, arose in court one day and made the following statement: "The facts in this case are agreed to; there remains nothing but the law to be settled. The learned counsel confronts me with an array of decisions that I am satisfied completely remove all doubt. I would not be true to myself, nor to the court, if I contended against them when I cannot do so in my own conscience. However, I am free to say that, when this cause was first brought to my attention by counsel, who came into it before I did, I advised my clients and their attorneys that they were in the right. I had found decisions that seemed to incline to that view; but what I did in a casual way my learned brother has done in another way not possible to counsellors who are rushed in their work by a practice that is far too extensive to be exact. I will submit what decisions I have found." There was no doubt he had done all he could for his clients; yet he seemed discouraged at the greater scope of investigation employed by the lawyer to whom he referred.

The end was now in sight. No judge has opportunity to read up on all the questions before him. He is wearied by court trials, but yet must study into the long hours of the night to keep within the plainest lines of duty owed to litigants, and here he stops in despair. Lawyers, by briefs and references, call his attention to precedents; but these must be read to ascertain the precise

points on which former decisions of law courts have rested, and much reading and study are necessary. The lawyer whose history we are taking as an example was clear-headed enough to see that a general, indiscriminate practice of his profession would bar the way to the goal he desired. He said that he would earn less money, and confine himself to the larger cases which presented mooted legal propositions, for then he would keep in touch with the moods of the highest courts. To his surprise he found himself employed by litigants who sought him for just such purpose, and the fees were much larger than they would have been had he taken a greater number of clients. Lawyers feared him, for he was too thorough, too exact, too exhaustive in his researches to please them. They worked hard to place him on the bench of the trial courts, the jury courts as they are known. His aim was the Supreme Bench. When the appointment came, he declined it. His income was more than ten times its salary. Again it was offered him, after a lapse of years, and again he declined it. He had won the goal, and more beside. He will yet accept such a position if his views do not materially change.

Any person may accomplish that which the will dictates. If we had cited the case of the young man who sought to become a great lawyer, we might have shown by easier methods the certainty of winning such a goal. We went further, and presented the resolve of one who aimed at an office that is seemingly an impossible one, as it depends so much on the accident of fortune of elections and appointments. Let us see how much chance is involved. When a man has made his mind great with a knowledge of the law; when he is quick, ready, apt, clear, forcible and impregnable in his legal reasoning; when he can protect the interests of litigants by correct judgment; when he is feared by the great lawyers of the bar; when he is known to be honest; when, if he were judge, his decisions would save many protracted appeals to higher courts with their endless costs, how long do you think the profession or the great public will allow that man to remain in private life? A determined man may acquire all the qualities we have named; he is then sought after for the position on the bench. History has proved this to be always true; and there is to-day room waiting in every State and in the national courts for such men. The goal is attainable. Will what you will, it is yours if you are in earnest. Be in earnest in the exercise of good judgment when

the goal is selected; do not choose the impossible, for that would dethrone your earnestness; go straight on to the end. It is yours.

We come now back again to the young man who wished to rise to eminence in oratory. The person in question was in no wise adapted to that profession. His personal appearance was awkward, uncouth and in every way against him. Some elders told him that his face and shape of the head indicated some mechanical occupation as best suited to him. Still his heart was set on the idea that he did not belong to the laboring ranks for life; he had ambition for something higher, and knew nothing more to his taste than oratory. Under advice of a successful speaker, who said that the use of speech developed the art, he attended the meetings of a debating society with disastrous effects, not for the society, but for himself. He had not then learned of the fact that Daniel Webster, the greatest orator the world ever produced, had failed utterly in his first address; nor that Beaconsfield's first speech in Parliament was a dismal defeat. He had none of the elements of oratory, except the determination to be one.

It is surprising that with nothing to encourage him he ever kept his course on toward the goal, which in fact he had not fully selected. All his friends and family were against his plan; all his faults of body, of voice and of mind were barriers to success, and it seemed as if all the great orators of history were made of stuff quite different from his own nature. All this while he wisely kept at work earning a living, for the study of oratory does not much interfere with any other matter. One night, after listening to the burning words of a great speaker, and being thrilled as no other influence could do, realizing that nine-tenths of the power of a thought is in the way it is uttered rather than in its composition, he went out under the starlit sky, and walked through the fields far from the town, as if his nature needed the fullest breadth for the deciding of this momentous question, and there and then he selected his goal. He would become a great orator.

Once his mind was made up the power of magnetism was felt coursing through all his veins. This of itself surprised him. The next day he seemed a giant within himself. It was a novel experience. It made him see the world through larger glasses than the orbs of his own vision. He was to himself the central figure, and the map of the earth started from his feet and radiated in all directions to the farthermost limits. This was con-

ceit, he thought, and began to fight it down; but it made him humbler toward his fellow beings, so he believed it to be rather a sense of responsibility under the great pledge he had made to his life. Still the magnetism that followed this concentration of his energies upon one focus was distinctly felt, and could not be deemed aught else than the force of his will. It was a grand experience. It seems strange to you who read this that magnetism does spring up from so simple an act; but when a person determines to reach a certain goal, and the will-power decrees it, the act is not simple. When the countless energies of a human being are whipped into one concentrated and concerted line of action, the result must of necessity be powerful; and this is what the will is capable of doing.

Now arose the influences described under our principles. His life, like that of every earnest person, was surrounded by thousands of details, from which his magnetism was to draw such as its interest might attract. He heard much of great orators, he read of them, he saw the essentials in part that went to make them impressive. Little things filled his mind, each of no value alone, but in combination they rounded out the structure of his thoughts. Then he caught ideas that shed rays of real light upon his purpose. It was easy to listen to speakers, for there were two or more opportunities for hearing pulpit orators on Sundays, and other occasions during the week. Then a majority of the lawyers of his county came to court sooner or later, and found it necessary to address juries, to which might be added the customary political harangues in which men tried to see who could outdo all others in the elasticity of the truth.

To sum up in this part of his observation, he came to the conclusion that ninety-nine speakers out of every hundred were exceedingly tiresome and worse than useless. He saw juries writhing under the wearisome talks of attorneys; he saw congregations get sleepy under the dutiful régime that compelled them to listen to sermons that were altogether tiresome, lacking all charms of magnetism and gradually keeping would-be worshippers at home as the only means of defence; he found lecturers growing unpopular because they struggled to hold their influence over audiences, not by reason of their oratory, but by their sensational babyisms, their monkey-jokes and their exaggerated facts—the three ideas of modern lecturers who do not use the stereopticon for holding the interest of auditors (?) who see rather than hear. The

false orator was a shouter. Small boys and timid women were induced to believe that noise was oratory, and they did not care for it.

Here were elements of discouragement enough to drown out the laudable ambition of any person, and they have kept most of the best men out of this most exalted profession, leaving the cheap talkers to prove to the public that oratory is not a pleasing art. Would he, or should he, refuse to follow out the line of his ambition because it was degraded by haranguers and maudlin shouters? This inquiry seemed like a stopping place; but he did not halt long. What was true oratory? he asked himself over and over again. He did not dare to ask others, for he feared their ignorance, and knew they were not able to speak from a knowledge of the truth. The inquiry was an important one—What was true oratory?

He tried hard to secure such an answer as would give him the real facts, and these he very much desired as guides to his future conduct. He traveled to large cities to hear famous orators, and to analyze them; to listen to better lecturers than came to his town; to attend the great churches, where more successful speakers had drifted by the law of gravity; and in this way he obtained better ideas. One man was an elegant enunciator; he spoke his vowels, consonants, syllables, words, phrases, clauses and sentences with a polished and beautiful clearness that was charming, and it almost seemed as if this were the secret after all. He had read in books that humanity was distinguished from the lower animals by the power of articulative speech, and this particular speaker had developed such power to its highest art. Could it be that perfect enunciation made the orator? He reasoned it out, and suspended his judgment until he could go further in the analysis.

Next in the charms of speech came an orator who did not use the common run of voice so often heard among the less effective speakers. One man had a very high pitch, and although he varied to some extent, he made it his prevailing voice; and the more he shouted, the higher up the scale the voice went, until every ear was sore and every brain irritated by the harsh screech. Then came the resolution never to inflict such pain upon his audiences. Another speaker had a more agreeable pitch; it was located in the middle part of the range, and this was a tremendous relief from the other fellow who went so high. Still, when he got to shouting, as most of the failures do, the pitch would tend upward a little

and was correspondingly tiresome, even painful. He asked himself, what use was it to inflict soreness upon the sensitive nerves of the audience, when the chief purpose of oratory was to charm and to win. It would be just as reasonable to court a beautiful girl by thrusting pricking needles in her ears; such courting would not win her. He could see one reason why oratory was on the decline, why juries were uncertain factors in courts of justice, and why religion was suffering so terribly at the hands of modern preachers. He could easily guess why John Wesley and George Whitefield were able to make hundreds of thousands of converts, and change the history of all England by the magnetism of their voices.

One more speaker aroused his interest. It was one who had no note in his voice lower than the middle tone. He was more popular, for the voice was incapable of producing pain. Think of that in oratory! A man who causes the least pain is the most popular; or, in reality, the least unpopular. As long as churches endure and jury trials are ordered under constitutional law, so long will some portion of humanity be coerced into listening to speeches, and perhaps in daily life the monotony of duties will make even the lecture field a welcome change with all its pangs. This was the way he reasoned. Discouragement was the natural consequence of such discoveries. Men, bright in some of the matters that involved the exercise of judgment, lacked common sense enough to know that a harsh voice, a one-pitched voice, an unmodulated voice, or a shouting voice could not serve any of the legitimate uses of the mind. Most persons who fail in life, when expecting success, are blind to the essential fault.

There was one man who really charmed his hearers by the pleasant variations of his voice. It was not confined to the low register, like a lion growling in a cavern from which he could not get free; it was not kept in the middle realm of the scale; it used the upper notes rarely, but it played like a great organ through all the marvelous beauties of song, leaping from note to note as the meaning demanded, and blending the whole into one harmonious expression. This was one of the uses of modulation. He noted the fine effects of pleasure produced by the quiet touches of the lighter tones, the solid stamp of character in the sturdy timbres that required no shouting to make them impressive, the thunder peals in the occasional bursts of power, and the lightning of magnetism that sent its flashes over the whole structure; and this

pleased him. So he began to think that enunciation, that perfect coinage of vowels, consonants, syllables, words, phrases, clauses, sentences, groups and paragraphs, each in the proper die, each set forth in place and proportion to suit the character of the thoughts with which they were burdened, was the first essential of oratory, especially as it stood for the best presentation of that one distinguishing gift that separated man from the brutes, while modulation was the second essential, carrying as it did the charm of variation in the music of speech.

By this time his attention was attracted to the tones of a voice in a man whose every note was peculiarly rich. Then he asked himself,—Is it possible that one human voice may be so different from another; so different from all others? Is it not made by the larynx, and is not every larynx made by the Creator? How, then, can one voice be harsh, crude, rought, raw, rasping, aspirate, breathy, piping, twangy, scratchy, or something else, while another is rich, melodious, resonant, clear, fine, beautiful, exquisite, and silvery in tones? This was a serious problem. It betokened an examination into the well-known art of voice-building, to see if such defects were curable. What was his own voice? It was unpleasant. No one cared to hear it. He attended still his debating society, but he was rarely ever sought for his powers of speech, and what he did say seemed to assist in thinning out the attendance.

He talked with some acquaintances who had been trained by teachers, and he learned enough to ascertain that a slight improvement had been made, but not as much as might have been had the pupils taken interest in themselves. Not one in a hundred make the progress that is possible under such help. He learned from good authority that a new voice could be built in two years, and he went to work upon it. The larynx changes its size, weight, strength, force and character with the training it receives; but the real nature of the voice is in the instrument as a whole that produces it, and this instrument is the pharynx and mouth, the hard palate or sounding board, the soft palate or muffler, the resonant chamber, and much else. He worked hard. Little by little he acquired a new voice; by changes so slight as to be unobserved, he took on another character in tone; he had an instrument of a million strings; he could use the timbres, the qualities, the stresses, the degrees of pitch, force and time; he found that there were mental colorings that gave meaning to sound, and emotional color-

ings that stamped the heart and soul upon his language, and the more he delved, the more he saw ahead of him to acquire. It was all wonderful.

Surely the art of speech was not one to be considered the birthright of every fellow who thought he could talk because he had a voice and something to say. When our would-be orator had discovered the value of the many acquisitions by which the thoughts are expressed, he believed that the secret was his; but, alas! he had a still longer road ahead of him. The arts and embellishments served to furnish the best channels for his thoughts, but what were the thoughts themselves worth? The merchant marine is best served in its carrying of goods by the most convenient and most effective means of transportation; canals, rivers, seas, lakes and oceans on which to journey, and every variety of ship in which to store the merchandise; but the real value of the latter, the source of its supply and the ports to which it is to be conveyed, are even as important as the means of conveyance. He found a parallel truth in oratory.

The question then arose, which was the better of the two? He studied orators, and analyzed their subject-matter and its manner of delivery. In such cases as those of Edward Everett and Rufus Choate he found that the charm is entirely lost in the absence of the speakers, and this he attributed to the magnetism with which they presented their thoughts. Among living orators he found that some had very good matter but wretched manner; others had poor matter, and one only of the many effective means of delivery; yet all had the audacity to pose as representative speakers. He saw, he realized, he felt in every fibre of his being what a magnificent power that man would be who could combine the thoughts of highest value in sentences of transcendent skill, and utter them in those best uses of the voice that nature with a lavish hand would gladly bestow upon him who was willing to toil for the guerdon. Over all there was needed the inspiring force of magnetism that lighted up the man, the mind, the thought, the language and the graces of art, making them a combined power not to be resisted by any counter human energy.

456

Closing the mind injures it.

This is the 456th Ralston Principle. In a number of ways this law has been referred to in the present volume. The will-power is an active and aggressive energy, a throttle open with a guiding hand upon it, never relaxing its control. A closed mind may be pictured in one or two illustrations, either as a horse balky and moveless, or running away unguided, or else as a locomotive stalled and stationary against all efforts to start it, or sent out with steam on, and no person in the cab to control it. The closing of the mind is not a shutting of it up against all efforts to move it, but a set action or inaction that admits of no alteration.

The refusal to change an opinion is a closing of the mind, for it is not open to influences either of right or wrong. In exactly the same sense the determination to do a certain thing, or to pursue a certain course of action, closes the mind when it refuses to desist, stop or change its method of progress. In other words, it is equivalent to saying that this particular thing shall be done, even if I know it to be wrong, or the plan of action I have entered upon ceases to meet with my approval. "When I say a thing I mean it," says the shallow mind. "Everybody knows that what I promise to do I will fulfil," says another. Here is a vast difference. Nothing can be more praiseworthy than the fulfilment of all proper pledges, promises and appointments. The business of life depends upon that.

The mind is excused from every improper loud agreement, contract, promise or threat. The law states as much. A large number of contracts are annulled by the courts. A note even, which is a commercial bank bill in some of its effects, is set aside as between the maker and payee, if made under mistake, in error, for lack of sufficient consideration, through deceit, or is obtained by other improper means. But the kind of mental closing to which we refer is that which takes away the continual watchfulness of the judgment and stops the motion of the will. A potentate said: "I will slay the first person I meet." He met his daughter, and slew her; not for any fault of hers, not to aid himself or his people, but simply because he had said he would. No pledge, however solemnly

made, can rise to the dignity of even the smallest obligation when its purpose, its method of execution, or its effect is useless or wrong.

When the Roman lawmaker made death the penalty of an offence, and his son was the first offender, he was right in ordering his execution if the law was right and the penalty not too severe in any case; he should not exempt his son from a desert which some other man's son would have to meet, although he had the power to save him. We are now dealing in questions of abstract justice, but are free to say that the parent is always justified in saving the life of his offspring, no matter what the offence or how deep the shade of guilt. In blood there is no sin that merits death. The family ties are stronger than all laws of earth. Much less is it justifiable to keep a foolish pledge.

The fulfilment of any proper agreement, promise or appointment is a matter of necessity. None such must ever be broken if there is a possibility of preventing the breach. It often requires a constantly open mind to avoid disappointment in such matters. All persons should know what agreements are pending, what appointments remain to be fulfilled. It is wrong to make one, then shut the mind in forgetfulness and pay no further attention to it. Too many persons are careless in a matter of this kind. A promise is made to a friend; the time comes around when its execution is due, and the promiser is totally oblivious of the fact; the friend may know that the breach was unintentional, yet the same degree of respect and confidence will never be shown again. Weak it was to make the promise and close the mind to it, weaker still to show no concern over the loss of trust that must follow.

Parents are freely willing to make all sorts of promises to their children, but when they shut their minds to the keeping of them, an injury has been done to themselves and to the little ones. On the other hand, the continual making of threats is reducing the magnetic quality of the mind. Most threats made to children are abandoned. "If you do that I will surely whip you," says a parent. The child does the thing inhibited, but does not receive the whipping. Seeing that the threat has no potency, it goes on, day after day, defying its parents, and soon becomes unruly. The question of governing children has many phases. A proper threat of punishment should be fulfilled if the child merits it. An improper threat should be abandoned, as where the mother said: "If you touch that flower I will whip you until you cannot neither

stand nor sit." The child did touch the flower, and did not reach that condition in which it was impossible to stand or sit. Another mother said: "If you speak one more word I will punish you." We cannot conceive of any situation where the utterance of a word requires punishment, and there is no necessity of keeping the terms of the threat. Better than these methods of governing children is that which employs magnetism and needs no penalties.

We trust that the difference between closing the mind against doing a thing and against ceasing to do it is clearly seen. The effect is the same in its injury, for it involves the same principle; and one is as stubborn as the other. Thus if a person refuses to consider a matter that requires attention, or if he will not look into it far enough to see whether it requires attention or not, he closes his mind; while, on the other hand, if he decides to do a thing and goes ahead blindly to the end, or persists against his judgment in the attempt to do it, he likewise closes his mind, though against the ceasing of it, which is in no way at variance with the principle.

457

Discretion is the magnetism of judgment.

This is the 457th Ralston Principle. Most mistakes cause regret; some repentance, others remorse. All are detrimental to the union of the energies of life. The confusion and scattering of these powers necessarily bring disturbance in the forceful run of magnetism, especially if a reversal of action or a complete rearrangement is required. Discretion is a rare gift, but it is a magnetic one. It is often cultivated by the weighing of results under the standard of past experience, generally of others.

Nothing can be more satisfactory than the skilful judging of probable consequences; and few things give a man more confidence in his mental powers than to find he had formed correct opinions. It is not at all essential that the element of guesswork or the law of chance be depended upon, for they involve the flavor of lottery, and the more one indulges in that flavor, the less he will develop his powers of judgment and discretion. It is true that when these efforts come to a standstill, and all ahead is clouded and dark, there can be nothing done but to await the turning of

the hand of fate. Here the skilful mind sees the alternative, and prepares to accept either without loss.

In the anticipation of trouble the magnetic person uses all the discretion possible, looking at every kind of outcome. He says, or acts in effect as if to say, that he will do his best to avert the misfortune; but if it must come, he reasons thus: "It will occur in a certain way; or, if not so, in another way; or else in a third. If it should happen in the first way, I will act so and so to meet it; if in the second way, I will change my plans, and give it a welcome by doing thus and so; but if it comes in the third possibility, I shall meet that by such and such methods." It will be seen that he is not to be surprised. Every futurity has one, two or more chances of happening; and discretion reasons out what these are, how they will befall and the probable effects. This much being understood, the next thing is to learn what to do in any event, so as to meet the exigencies. Thus discretion not only teaches a man to avoid mistakes and troubles when they are merely portending or are unnecessary if due precaution is taken, but it teaches him to be prepared in advance for trouble that cannot be averted. When it arrives, it is generally too late to meet it with a minimum degree of annoyance. It is a stitch in time that saves nine.

The use of discretion is one of the bulwarks of success in the career of every man who rises in the world by reason of his native ability. This principle is seen with the lawyer in his practice. One of the keenest attorneys was answering the statement that the advocate who had the final argument in a case always had the advantage. The counsel for the plaintiff in a civil action, or the prosecuting officer in a criminal trial, addresses the jury last, at least of the lawyers. In some States the judge delivers his charge before the summing-up speeches of the lawyers are made; in other States he is required to follow them, so that the erroneous effects, if any, may be counteracted. The warmth of effort and of appeal must come from the men who strive to win for their clients. The lawyer for the defence does his best; all the surprises, all the strong points of the cause have been quietly conserved, and he makes mountains of them in his eloquent speech. Then the attorney on the other side proceeds to demolish the effect.

It has been frequently said of Daniel Webster and Rufus Choate, who were undoubtedly the giants of their day in the legal

profession, that whichever side was in the right would win when these two advocates opposed each other in the same case. In one instance, Webster was on the wrong side, for the litigant who is at fault needs a strong lawyer to save him; but so hard did he fight that Rufus Choate declared it took him a whole day in his final speech to undo the effect of Webster's great address to the jury. This shows that the last speech is not always the easier in a trial. But when a man is in the right; when his lawyer is not the abler of those engaged in the struggle; when he must sum up to the jury, and then be followed by an address of tremendous power, skill, adroitness and fallacy of such a nature that the common minds of the jury are unable to extricate the truth from this entanglement, then justice fails, unless the defendant's counsel is equal to the danger.

Solid men who are not accounted great or brilliant have, by their discretion, been able to thwart these influences. Said the lawyer to whom we have referred: "The advocate who speaks last to a jury has the advantage only when his opponent is careless in the preparation of the case; otherwise the defence is in the best position. I remember that the hardest victories I have won have been in cases where I appeared for the defence and had the most eminent lawyers against me. I borrowed trouble, as I call it, though I mean that I anticipated trouble, and prepared to meet it. I never allow myself to be surprised in a trial if I can avoid it. My plan is to go into my office at night and alone, and there address the jury aloud in my imagination. I take the opposite side of the case. Talking aloud excites thought, makes new ideas and gets the machinery of the mind in operation. I have a pencil and a writing pad. When an idea of force comes to me, I write it down at once. I do not wait a minute. The best thoughts come out of the everywhere and are evanescent. I secure many valuable things in this way. I tear the defence to pieces. I picture my client as the man who is wrong, and the plaintiff as the one who is right. I invent, by every kind of ingenuity, the points that must most impress the jury. Now, in an ordinarily important trial, the summing up is limited to an hour on each side; yet I put in three or four hours, and out of the mass of points I make I find a certain number of strong ones that are really the most essential to that side. A new light comes to me; I see through the plaintiff's case, as though it were transparent. I see what must be the position,

or at least what ought to be if the counsel for the plaintiff is thoroughly familiar. In the greatest of such causes I have talked to imaginary juries in my office a half dozen nights or more, to get the other side exhausted of all its points. When the trial is reached in the courts, I know more about the plaintiff's case than his attorney does, as I have several times proved. I anticipate all his argument, and generally all his testimony, though some bits of evidence cannot be foreseen. Why, in that last cause, tried a month ago, I spoke for the defence three full hours, closing just as the court adjourned late in the afternoon, the worst time of all for a defendant to stop talking to the jury. I was forced to this by the strategy of the plaintiff's lawyer, who kept his dilatory arguments going till noon time. Yet, in my speech, I covered all the ground of the defence; I anticipated all the points the very able advocate would make in his address of the next morning; I answered them very fully, even exhaustively, and I told the jury quite vividly the very points he would present to them; and although he had all night to get his offset to this, he could do nothing but go over the ground I had covered. He labored very hard to make the points appear new, but he failed utterly, and when the jury had retired he said to me, very savagely, 'Which side of this case are you on, I would like to know;' meaning that I had argued both sides." The action of so keen a mind must be ascribed to his discretion in foreseeing events by analysis, and preparing to meet one alternative or the other.

The same results have been attained in matters not relating to court trials, although they present the story of life in all its forms. Edwin Booth found, on one of his tours, that his costumes and scenery had parted company on the way to a certain town, the former going in one car by a wrong train, and the latter in another car by another wrong train. He was assured that both would be on hand in time for the performance. Instead or worrying unnecessarily about the affair, he first ascertained what could be done to hurry them on. A number of telegrams were sent, and no stone left unturned; so all was done that could be accomplished in this direction. Then he imagined himself on the stage without scenery and without costumes suited to the character; or with the scenery, but with no costumes; or with the costumes but no scenery. Then he and his manager discussed these possible situations, and prepared to meet each in turn. In the town in question

there were no costumers, and the theatre itself had but three regulation scenes. These things are known in advance. One of the regulation scenes was a wood or landscape consisting of some trees and a stretch of country; but nothing in the play called for that. Another was an ocean view, called an horizon by actors. The third was an interior, called a fancy chamber. Only this last could be of service in the play in question, which was the Merchant of Venice. The first act opens in a street in the city; the landscape scene and the ocean could not picture the canal or the street for them, and the fancy chamber did not suit either of them or the subsequent movement of the play. Here was a vexing problem. If no costumes came, it was decided that an explanation should be made to the audience, and the actors go on in their ordinary clothes, while the stage should be set in an exterior and the performance called *al fresco*, or in the open air. If the scenery came, and not the costumes, it was decided to allow the company to wear their ordinary clothes, while Mr. Booth appeared in a black gown, which he might easily borrow from a friend whom he knew, and who had one that had been worn there by a supernumerary on a previous occasion. By this planning in advance, all confusion was avoided on their arrival; all fussing, fuming and worry was laid aside. It so happened that the scenery did not arrive, but that the costumes came in time, and a beautiful *al fresco* performance was given with a delightful smoothness. Had the deciding of what to do been left till they arrived, the actors would have been worn out, and their magnetism would have been lost. As it was, Mr. Booth was at his best, and the audience seemed not to realize that the scenery was lacking. When the local manager made the announcement that the scenery had been delayed by the railroad, but that *al fresco* performances were in style among the elite, it pleased them.

> "*The soul of voice slumbers in the shell,*
> *Till wak'd and kindled by the master's spell,*
> *And feeling hearts—touch them but lightly—pour*
> *A thousand melodies unheard before.*"

458

The use of the will assists in developing the will.

This is the 458th Ralston Principle. A good quality grows on itself by using. All the virtues gather strength by the earnest practice of them. Love is enhanced by true love; charity made a fixed habit by the act of judicious giving; hope is brightened by the upward gaze of faith, and what is worth improving is made better by the very act of improving them. The will is likewise developed by making many tests of its action, providing these efforts are discreet and founded in good judgment.

All unmagnetic persons lack energetic wills. Only those who are blessed with positive magnetism are able to exert the will at all. Others think they are showing will-power when they are merely exhibiting obstinacy under a closed mind. Thus a verdant fellow, who had once or more times tried to drive his father's hogs to the brook, only to have them go the other way, and who therefore drove them from the brook, and thereby got them to go to it, went to a large city. He was met by a lifelong friend, whom he never saw before, but who pretended to know him and his antecedents: and he took pleasure in correcting errors, and they parted company. Soon another friend came along, and explained to him that the foregoing stranger was a bunco steerer, who was pumping for further use. "Oh, I'll know him if I see him again," said the countryman. But the second friend really did know him after thinking it over; he told him who he was, asked him if his name was not so and so, his father such and such, and soon proved his title to his confidence. They then went around together for mutual protection, until the verdant fellow was robbed in a very quiet manner. He then saw through the trickery, though he required a policeman to explain to him that the first stranger had pumped the facts out of him and given them to the second stranger. Later on a cousin, whom he had never seen, met him by appointment, and was refused an audience, in the belief that it was a third stranger. In such ways the absence of discretion and will-power lead to disaster.

In contradistinction to this case was that of a green fellow from the country, who was told that he would be victimized if he went to the city. He liked the idea, took a hundred dollars

in bank bills, and went. On his arrival he was met by a green fellow fully as much in need of protection as himself, and who told him that he was afraid to go about alone, as he was never in the city before. The first verdant seemed to sympathize fully with him, and stated that it was his first trip. "I have a hundred dollars here," he said, showing the amount. The eyes of the second verdant glistened, and the first one saw it. Intuition dwells in humble minds as well as in the astute. He caught the idea at once, and proceeded to catechise his friend. The latter made every effort to get him into certain streets, but it was to no avail. At length they parted.

He inquired of policemen where to go, and found their information to coincide, so he deemed it trustworthy. Soon a very nice and pleasant faced young man met him, and called him by name; it was wrong as usual, and the stranger expected to be told the true name, but he got only the confirmation of the first name, Johnson. "I guess I have hit it by accident," he probably thought. "Silas Johnson is my name," said the country fellow; "and my father, Joshua, is a trader in horses up in ——ville. His brothers are Peter Johnson, a blacksmith, and Henry Johnson, a farmer, six miles from town." So he went on, and they parted; but not before the hundred dollars had been displayed. Soon came stranger number two, a rather sedate man, with a hymn book under his arm and a drawl in his voice. He stopped, lifted his hands in surprise, looked for a moment, then rushed to the green fellow, saying, "Well, well, of all pleasant surprises this is the best. Delighted to see you. Don't know me? Well, you could not, but you are the perfect image of my father. Your father and mine were second cousins, if you are Silas Johnson, of ——ville. If not, I have made a mistake. Let us see; your father's name was Josh Johnson. They called him Josh, but I know it was Joshua. Joshua was a good man in the old Bible days; and you had two uncles, Peter Johnson, a blacksmith, and Henry Johnson, a farmer, who lived some miles out from ——ville; let me see, it must be six miles. Well, how are you?" They chatted for a while. This verdant fellow had given false names to the first stranger, and had made them up on the spot; and as soon as he heard this invention he knew that the two men were in league to defraud him.

To him it was a pleasant experience. He showed the man the hundred dollars, and wondered how he could lose it. The

first attempt was by being led to a crowd and jolted; but he held his hand on the money and jolted back. When this experiment was repeated, he caught the hand of his aggressor, and found that it led to a third stranger two feet away and behind his hymn-book friend. This man he hung to like a vice, for he had a fearful power in his hand; and although the scuffle caused great commotion, he clung to the thief through thick and thin, and delivered him to a policeman. This occurrence puzzled the second stranger; he made a subterfuge attempt to trip the country fellow, who observed it and said nothing.

Matters proceeded in this way but with new attempts to decoy the fellow, until at last they got to the shells used in the game of monte, and this interested him exceedingly. The hymn-book man was quite unused to it, and wondered how it was done. He tried it though, for it was very plain that any bright mind could detect the plan of operation. The first time the stranger tried he won a dollar, then two, then five, then ten, and he never lost. The money was genuine, no doubt. The green fellow was asked each time to try it, but replied, "You try it once more." After the ten dollars were won by the hymn-book man, he ventured fifty cents and was successful; then a dollar, and equaled it. He got quite excited, and his friend, the hymn-book man, urged him to put up his hundred dollars all at once, and make another hundred on top of it. He said he would try five dollars first, which he did. All the crowd knew he had a hundred dollars, and those who knew the game expected that he would be permitted to win the five dollars and that the hundred would come out at once. He did win the five dollars, and he put them in his pocket. They expected him to rush out his full fortune, but he merely said, "Fellers, I come to this yere city to see if I could keep from bein' robbed. This yer feller with a hymn book has been showin' me about for the past few hours, a-doin' his darndest to rob me, but I hain't that sort." The bunco steerer slinked away. The case shows the power of the will as a means of protecting oneself from the deepest intrigues.

A young woman states a case that shows the effect of a constant practice of the will. She loved a young man, who had proposed marriage and been accepted. He seemed to regard her as a weak object in his hands, to be molded by him as he pleased; and she could hardly succeed in protecting herself from his aggres-

sions. He meant to toy with her affections, and had the advantage of his superior will coupled by her ardent love for him. This was a combination that could hardly be resisted. One day she read of weak girls and the fate that generally befalls them; also a bit of advice, telling girls to exercise their will-power to the utmost. She did not propose to offend the young man, not to act in a severe and prudish manner, nor to show petulance that might make him regard her as a bad dispositioned girl. On the contrary; she treated him graciously, and at times, when he seemed desirous of taking advantage of her, she looked him fully in the eye, and sweetly said "No." Her account to a lady friend showed that as she uttered the word she exerted her will-power to the utmost, and the decisiveness was stamped on the tone of her voice.

A young man who was tempted to drink had been so far overcome by his companions as to be unable to resist the use of beer, which is the beginning of the drunkard's fate, and on one occasion he had taken a glass of wine, and later on a drink of whisky. As he had scoffed at the idea that beer would lead to the habit of fixed alcoholism, he was overwhelmed with grief at the thought of being so deceived. He sought advice, and a good friend told him that his will-power would save him, and explained the process of magnetism in its use. He resolved to test the matter. At the next temptation he said no, and acted no decissively, and won. Again he was tempted and sought the aid of his will-power. It grew stronger as he used it. He then went in the study of magnetism, and fortified his will-power to such an extent that he could repel all temptations and not offend his acquaintances. His whole life was revolutionized.

Intensity is the arousing of the vital centers first; whence their power travels to the whole body. When the will is at work, the mind usually starts the action. Where there are ganglia, or where gray matter is found, there the electric batteries exist. The brain is the central furnace of magnetism. The mind is either positive or negative. If the former, it sets the will going, if it does not close; but if its energy shuts up its operation into a fixed refusal or a fixed, unswerving course, it is obstinacy, and all magnetism is at a standstill. If the will keeps alive and active, becoming a moving progression of force, it is soon as powerful as the limit of magnetism allows. These laws are important ones and should be understood. The so-called iron will is as useless as a

furnace of blazing fire when it ceases to give out its energies to some governed purpose. It may be observed in any person who is without doubt highly magnetic that he becomes tense as the power takes on strength. This is best seen in watching a speaker addressing an audience, or a person in conversation, who shows magnetism. Relaxation, or what is called the devitalizing of the body, is just the opposite; then every power drops; the vital centers are disconnected from the muscles; the mind even is languid, and there is no control over self or others, although the functions are in every way normal.

In watching persons who display magnetism, it may be seen that those who are obstinate, no matter how strong the will may be, are not tense nor warm in vitality. They are coarse, ugly, cold, stalled, and things of fixed and mindless strength. It is true that a person should be stubborn in the right rather than weak and overcome in the wrong; but he never gets on in the world. A horse that balks is perhaps better at the edge of a precipice than one whose knees are so fragile that he cannot keep from toppling over. The wishy-washy characters are objects of pitiable contempt, while the stiff and unreasoning rocks who cannot be moved except where they wish to go, and as far as they wish to go, are objects of disgust. We like not the silly fool from the country, who gave up his money to city sharks at the very first suggestion; we like not the stern fellow from verdant regions also, who locked up his money at home, and took but little with him for fear of loss; but, rather, we like the greeny who carried the roll of bank bills in his trousers' pocket, who told everybody he had the hundred dollars, who showed it to the sharks and sharpers, and who held on to it in spite of the deepest intrigues. That fellow was not obstinate; he was not afraid; he was strong, and conquered. That is true magnetism.

When the mind is sending forth its streams of energy, then the will is most dangerous, most effective and most far-reaching, for it is most active. To sustain the will, there must be a constant propulsive force, and this comes from tensing the mind, which imparts intensity to all the faculties. By this process we have the secret of success in the use of the will. The study of this one phase of magnetism is in itself important. As has been said, the best opportunities for observing the action and effect of intensity is when a person is speaking, either in a conversation or an

address. The orator that wins furnishes an excellent illustration of this use.

We recall a session held one Sunday afternoon under the auspices of a certain church. A large audience had been attracted out by the promise of interesting speakers. The first address was brief and merely introductory. The second was made by a stranger, who talked smoothly, and what he said seemed to be freighted with information that aroused attention, but in twenty minutes this grew tiresome, owing to his personal lack of vitality. It was a relief when he sat down. The third speaker began in the same way. He was all devitalized. In muscles, in attitude, in the craning of the neck, in the languid flow of the mind's efforts, in every way he was lacking in energy. Four men made preparations to go home; the children were restless, and the pastor looked sorrowful. This man came from a distance, and had a reputation in a far off locality.

The four men looked at the door and measured the distance from their seats to the place of exit. They had their coats on their arms, their hats in their hands, but did not take the step that would start the journey home, for the speaker had shortened that craning of his neck, and was now becoming erect in attitude. Something in his legs raised him an inch higher; they were no longer languid. There was nothing sudden. All was quiet gradation. Once in a while a speaker who lacks magnetism is compelled to make a remark intended to shame his tired hearers. This results in needless enmities. On the occasion in question the man did not resort to such measures. He saw the four restless auditors, and knew that they would slip out at the first lull in the proceedings. He did not say, "I will wait until those who wish to retire have done so," but he gauged his own momentum, and knew that he would soon be well under way. He did not throw in some intensely interesting remark to catch their minds as by a hook, nor did he promise great things as an inducement for his audience to remain.

Like a giant steamship getting momentum as she floats down the bay in the majesty of motion, he straightway swung into the channel of his power; yet without any evidence of change at any place of transition. His whole body became tense, in little gradations; his neck was now straight; his head rested upon a magnificent pair of shoulders, like a globe poised on the back of Atlas; he neither stormed, thundered, pealed, nor jerked. The

floating palace was acquiring headway. The voice that was so still in the quietude of its tones, now grew richly mellow. Ideas without effort flowed in an easy stream of power, while the arms rose in attitudes of expressive meaning. The man was becoming tenser in his body, though not by any means less active, for this quality does not mean mere rigidity. The four listeners, who were aiming to go out, ceased to gaze in side glances at the door; they turned around, and faced the speaker; the coats fell to the seats, and the hats got down under them by some sort of magic that was never explained.

Then the power of magnetism was more and more felt. The voice deepened at times in a wonderful descent to the rich mines that were beneath the surface; it flashed rarely, but with beautiful effect, in the glowing streams of light that came across the horizon; it moved in irresistible floods of power toward its goal, the greater ocean beyond; yet at no moment did the orator appear to labor. All was majestic, all at ease; yet every fibre of his body was alive. The eyes took on a new glow as the flesh became intense, and one seemed to keep pace with the other, as though the laws of cause and effect were at work. The gleam of the eye is closest to the brain, and that is nearest to the seat of the will-power. Exertion or straining was not apparent.

459

The will is strongest when its intensity is smoothest.

This is the 459th Ralston Principle. Some students have fallen into the belief that a physical, a nervous or a mental straining is necessary in order to produce the best results in the development of the will. Such struggling leads only to distraction and confusion; the very influences that are not advantageous. We have seen men of genius strive to send forth their magnetic powers by tearing their passions to tatters, as Hamlet would say; we have many and many a time noted the heroic storming of some amateur tragedian, as he attempted to impress the audience with the idea that he was the greatest actor of the world; yet they, the astonished beholders, merely studied his grotesque movements in amazement, wondering what he was really trying to do. Cicero wearied his

hearers at first by his excessive vehemence of manner, and would have been buried in oblivion but for that excellent charm of common sense which told him of his errors. Genius thus may run away with itself.

The most splendid exhibitions of magnetism, and the greatest, have been those wherein there was no struggling to send forth the will, no straining of the voice, no fevered pulsing of the nerves, no tearing of the mind, no severity of gaze; but, on the other hand, that perfect smoothness that is the result of a consciousness of supreme power. Then is a man or woman most dangerous. Quietude is deceptive, and the world is not on the alert. Expectancy is wanting, and there is no preparation for the coming conquest; no method of resistance has been adopted. One hardly knows the volume of power that is accumulated by intensity when aiding the will, if magnetism is already acquired. The three furnish an irresistible combination. In the unusual quietude of Mr. Moody, the evangelist, is seen the almost contradictory force of human electricity, ever sending out its influence over those who come within the range of his voice. He himself grows tense as he proceeds, but never strong; what force of tone he has is lacking in those bursts of thunderpeal that made Spurgeon, Beecher and Whitefield greater than all contemporary orators. Mr. Moody has full will-power, a vast fund of magnetism, and a steady, quiet but giant-like intensity. The will is strongest when it is smoothest in its power. We have seen what it is; in another realm we will learn how to accumulate it and use it.

"Slacken not sail yet
At inlet or island;
Straight for the beacon steer,
Straight for the high land."

"Brightly springs the prisoned fountain
From the side of Delphi's mountain,
When the stone that weighed upon its bouyant life is thrust aside."



"Ye stars! which are the poetry of Heaven!
If in your bright leaves we would read the fate
Of men and empires,—'tis to be forgiven,
That in our aspirations to be great,
Our destinies o'erleap their mortal state."



REALM SIX

"KNOW'ST thou the land where bloom the citron bowers,
Where the gold-orange lights the dusky grove?
High waves the laurel there, the myrtle flowers,
And through a still blue heaven the sweet winds rove.
Know'st thou it well? There, there with thee
O friend, O loved one! fain my steps would flee."

THE ESTATE OF

Personal Attainment

AND THE

CHARMS OF MAGNETISM

"HE who has yearned so long to go
Over the lofty mountains—
He whose visions and fond hopes grow
Dim, with the years that so restless flow—
Knows what the birds are singing,
Glad in the tree-tops swinging.
Why, O bird, dost thou hither fare
Over the lofty mountains?
Surely it must be better there,
Broader the view and freer the air;
Com'st thou these longings to bring me—
These only, and nothing to wing me?"

"A sound as if from bells of silver,
Or elfin cymbals smitten clear,
Through the frost-pictured panes I hear.
I tread in Orient halls enchanted,
I dream the Saga's dream of caves
Gem-lit beneath the North Sea waves!
I walk the land of Eldorado,
I touch its mimic garden bowers,
Its silver leaves and diamond flowers!
The flora of the mystic mine-world
Around me lifts on crystal stems
The petals of its clustered gems!"

"SHE raised up Kingu in the midst, she made him the greatest,
To march in front of the host, to lead the whole,
To begin the war of arms, to advance the attack,
Forward in the fight to be the triumpher.
This she gave into his hand, made him sit on the throne:—
By my command I make thee great in the circle of the gods;
Rule over all the gods I have given thee,
The greatest shalt thou be, thou my chosen consort;
Be thy name made great over all the earth.
She gave him the tablets of fate, laid them on his breast."

THE ESTATE OF
Personal Attainment

"I'VE rolled my limbs in ecstasy along
The selfsame turf on which old Homer lay
That night he dreamed of Helen and of Troy:
And I have heard, at midnight, the sweet strains
Come quiring from the hilltop, where, enshrined
In the rich foldings of a silver cloud,
The Muses sang Apollo into sleep."

CHARMS are embellishments of manner, of method, of thought, and even of feeling, that cannot fail to lend power and advantage to those who possess them. A face that is ugly may terrify, and even hypnotize, because of its frightful effect; but no person wishes to win the will of another by putting to sleep the faculties that make the personality a prize worth winning. Said a man who loved, or thought he loved, an excellent young lady: "I could not secure her heart, but I was unable to reason in my mind that she ought not to belong to me. For this end I hypnotized her, little by little, until I had her con-

sent. But she was clay, nothing but clay. No enjoyment sprang from my conquest. A rag doll could yield to me as much. I turned about in my methods, told her the facts, and began the other way. By magnetism I climbed the ladder of success; by hypnotism I descended to the pool of remorse." The two directions are exactly the opposite of each other, and they lead to results that are antagonistic in every sense."

There is a physical magnetism that sometimes carries things by storm. It plunges forward in a flush of excitement, and all things crouch before it. The vitality of the lion, the tiger or the bully is of this sort; and a temporary paralysis of the will-power causes the poor victims of fright to remain powerless. In the same way a woman becomes speechless in the presence of a burglar, and many a man loses all control of himself under circumstances that overwhelm him with alarm. This is due to the fact that the suddenness as well as the force of the shock stops the breath, and holds the heart still, making a display of strength impossible. A man cannot be brave if his heart will not beat. These bullying methods are not magnetic. This is not an age of animalism or of force among the most civilized nations.

Leaving such brute energy out of the question we come down to the single fact that there is no way of securing control of individuals worth having, when secured, except through magnetism. This power uplifts each human being; it affects and brings him up to the standard of the person who exercises it, even though but temporarily. It wins, not subjects. It creates the impression that the superior being is one whom it is agreeable to know and to serve. The hypnotist charms as does the snake; the magnetic individual exerts a charm that is real. It produces pleasure because of its value. It supplies vitality and exuberance where these are lacking.

"A skein of silk without a knot!
A fair march made without a halt!
A curious form without a fault!
A printed book without a blot!
All beauty,—and without a spot."

460

Magnetism gives buoyancy to others and arouses vitality.

This is the 460th Ralston Principle. What is meant by buoyancy is a lightness of feeling, as though the weights that have dragged down life are released, and the heart once more soars to realms of hope and radiance.

Many a time have we heard some weary person say that the presence of such an one had driven all sorrow away, for a while at least. "Why do I go to hear Mr. Gough lecture every time he comes? Because he lifts the heavy load of care from my heart; he fills me with life, and I am stronger for weeks after he has lectured." It is well known that John B. Gough's magnetism was of the very highest order, and drew larger audiences at every renewed engagement. In one city he failed to attract a large number at the start, although his reputation had well preceded him, the difficulty being due to the fact that he was regarded as a temperance lecturer, when in reality he had a large repertory of other subjects; and the city was passing through the era of decay due to the general use of alcoholic beverages. The people spoke of him as one demented. The press published the statement that he had arrived in the place drunk.

His personality was an example of the power of magnetism. The lecture was slimly attended, but by his proofs he showed the perjury of the press, and held the editors and reporters up to such scorn that they never again received the confidence of the public. Those who were fortunate enough to listen to the lecture came away a stature higher. One lady said: "I never felt so grand as when I came out of that hall," and her sentiment was echoed by others. The magnetism of the man had overcome the first meeting of his enemies in that place; but he was destined to follow up the advantage. Later on he delivered another lecture in that city, in which he repeated his proofs of perjury against the press, and his reception showed that the people despised the papers, as after-events also corroborated, for the paying advertisements were withdrawn, and the papers suspended. His second lecture was a triumph. A third came in another year, and it was not possible to accommodate the crowds that gathered in the hall.

In another place he met something of the same experience, for the reporters and editors all came forward with the allegation that Mr. Gough had not been sober for a year, and that his nerves were unstrung from habitual drunkenness. It is well known that a person who is in such condition could have none of that steadiness of nerves that is necessary in the self-control of magnetism. The public knew this. His enemies and his friends knew it well. So, to prove the absurdity of the charge, he took a goblet of water, adding more, until it was full to the top and almost ready to overflow; then, during the most impassioned part of his lecture, he held the goblet out at arm's length for fifteen minutes without so much as jarring off a single drop. The wonderful steadiness of nerves and the tremendous strength of his magnetism were marvels that enraptured his audience. Year after year he came to them, and lived to see his enemies, the editors and reporters, buried in the grave of oblivion that sooner or later closed over them.

There is a pleasurable satisfaction in the new vitality which we feel when we come under the influence of a great soul. Something is added to the force of our own faculties. There is strength in the contact. A man who suffered from a headache that his doctor could not cure, went to hear a speaker who possessed a large amount of magnetism, and came away without the headache. A young lady, who was subject to painful headaches, found that they would fly away whenever her aunt came into the room, as she believed the lady took them from her. The evidence is very full and very thoroughly corroborated that all magnetic individuals exercise this happy influence over those who are weaker; sometimes all that is necessary is to enter a room, or to speak a word, or to give a glance of the eye, and the depression gives way to buoyancy and a feeling of stronger vitality. This, then, is one of the effective charms of magnetism.

"The night is late, the house is still
The angels of the hour fulfill
Their tender ministries, and move
From couch to couch in cares of love."

461

A magnetic person may supply magnetism to another.

This is the 461st Ralston Principle. In its application to the practice of hypnotism it has an important bearing, in that it furnishes the power to release a subject from sleep, and restore him to his normal consciousness. We have seen that the magnetism of the subject must be exhausted by the operator before such sleep can be induced, and it remains for the latter to again supply what has been withdrawn.

If this is not done the subject either falls into a condition of true catalepsy, or else wakes out of the condition as soon as his sleep brings back vitality enough to establish magnetism or nervous life, although only on the negative side. The question has been asked, if one who is powerfully magnetic is able to yield up of his own magnetism enough to establish a positive fund in another individual. The idea that a person possessing this power obtains control over others by lessening their freedom of will is wrong. When magnetism produces an influence over another person it increases, for the time being, the power of that person's mind, and adds a volition or desire to agree with the views expressed by the person exerting such influence. It wins this agreement by fair means. In order, however, to do so, it is necessary to give such strength of mind to the person as will enable him to grasp and understand the ideas which are set forth. When the influence is of an emotional character, the whole nervous system of the person to be won is enlivened, strengthened and made responsive to the feelings which are expressed.

Persons whose magnetism is negative have been brought over to the positive side by the great power of some individual, as is often noted at the theatre. The stimulus for dramatic talent has been aroused under the influence of some very magnetic actor; and persons so affected have gone from the amusement hall firmly resolved to devote their lives to such art. It is said of actors who have become discouraged through their own waning abilities, that their power has been revived and a new lease of genius secured through such stimulus. Magnetism and vitality

are associated under certain conditions, but each is an element in the make-up of the being. Vitality may be referred to as relating to health or physical strength, although magnetism associates itself with the source of both; but the latter term is more familiarly recognized when it occurs in the operations of the nervous system, through the mind, in the emotions, or as some form of feeling. Through these channels it reaches similar conditions in others, and furnishes them with some share of its own power. It makes the vitality stronger, and sets in motion the currents of bodily health, without taking any of these qualities from the person who thus benefits others.

The best physicians are thus endowed with the ability to stimulate into health the depressed vital systems of their patients, and to buoy up their depleted magnetic state by the vigor and fullness of their own nervous life. "I felt better the moment the physician arrived," said a wealthy banker, who was suffering from nervous prostration. "Although I was very ill at the time, and lay in bed with my face from him, having no knowledge who was coming, I felt as if a strong influence was approaching me; and, somehow, I found that I had more strength and more of that quality which I had often known as personal magnetism. I turned over, and saw the doctor's great eyes shining upon me, and his features seemed to say that he proposed to bring me back again into health, even if he lost some of his own magnetism by so doing. His voice was decisive and told the same story. When he placed his hand upon my forehead, it seemed as though an empty shell was being filled from some large storage battery." The same kind of experience has been common with those who are ill and are fortunate enough to have the services of physicians who possess a large fund of magnetism.

"Its holy flame forever burneth,
From Heaven it came, to Heaven returneth
Too oft on earth a troubled guest,
At times deceived, at times opprest;
It here is tried and purified,
And hath in Heaven its perfect rest"

462

Magnetism awakens and strengthens whatever faculty it affects.

This is the 462d Ralston Principle. Not only does this power give its virtue to individuals toward whom it is directed, but it also reacts upon the person exercising it. Let a man who is undergoing a system of training or culture for the purpose of enhancing his own value give his mind full scope of action, and he will soon discover that the brain and its operations have been benefited. If a student of magnetism, after making some headway in the acquisition of the power, devotes himself to cultivating the will so that it may be made an instrument of resistless energy, he will be pleasantly surprised to learn that this faculty has grown with great rapidity.

Man has so many faculties, and they are so varied in their uses, that it is only necessary to refer to them in a general way. We have known many students of dentistry, and many practitioners in that profession, who have taken up the art of magnetic culture as a means of assisting them in their work. Whether the old style of dental work is pursued or modern methods prevail, it is of the utmost importance that the nerves be strong and always under the most exact control; and it is their steadiness, coupled with good judgment, that determines the real skill of the dentist. The instruments he uses are small, yet powerful in their effects; his hand should not allow them to slip, nor should rough usage and unevenness of applied force cause pain to the patient. There is no difficulty in recognizing the hand of skill, or the more clumsy hand of unsteadiness; and many a person has refused to go a second time to a dentist who, no matter what his knowledge may be, lacks control of his nerve or has not that fineness of touch which lessens the suffering and gives a relative pleasure, if such is possible. From reports sent by dentists who have learned how efficacious the art of magnetism becomes in their profession, we are satisfied that no greater blessing could be secured, both for the practitioner and his patients. One very frankly stated that the study of magnetism has added thousands of dollars to his yearly income by reason of the greater skill acquired.

The lives of most doctors are so irregular that they are constantly subject to low states of vitality, from which their patients suffer fully as much as themselves. No man more than a physician needs the aid of magnetism; and it is our pleasure to know, from knowledge secured directly from them, that many physicians, reaping the advantages of this culture, have acquired magnetism where none was known before; and others have increased the stock already on hand. Lawyers have been slow to take advantage of anything that adds to their personal qualifications for rendering useful services to their clients, their chief aim being to extract as much money as possible, and to flatter themselves by occasional successes in litigation, no matter what the means employed. There are, however, two or three lawyers in every hundred who believe that the greater their own personal attainments may become, the more useful they will be to those whose money makes it possible for them to live; and these few, numbering thousands in the aggregate, are finding out the truth of the matter. Wherever any attorney has entered earnestly into the study of magnetism he has added vastly to his ability, to his reputation and to his income.

Magnetism aids the lawyer by making his brain stronger and clearer; by enabling him to grasp the more difficult situations in a case; by leading him into the depths of the law without submerging him; by showing to him the salient facts in a cloud of disconnected testimony; by enabling him to explain everything clearly to his clients; by preventing him from the disadvantages of confusion and distraction during the heated conflict of trial; by giving him a better standing in court, both before the judge, the jury, his associates and his opponents; by enhancing his power in argument, and, above all else, by quickening his keenness of insight in the examination of witnesses. The reason why most lawyers refrain from any means of self-improvement is a fixed belief in their own extraordinary powers, which is not borne out by the experience of after-years; still they keep on waiting and looking for that sudden blossoming which never comes, whose embryonic petals are mildewed in the infancy of their budding. Hence the unmagnetic lawyer is a failure.

A very valuable illustration of the change that this culture will produce in one life, comes from the statement of a lawyer, who undertook to improve himself at the age of twenty-five, after

nearly four years of practice. He had commenced work in court before the close of his twenty-first year, being the youngest jury advocate in his county, and found himself favored by an extraordinary combination of circumstances, of which he was able to take full advantage. He lost case after case, and soon found that prospects, which had at first appeared splendid to him and his friends, were rapidly fading away. This condition of things discouraged and disheartened him; he saw that something was wrong, but what he could not tell. He was gifted in speech, was a good rhetorician, was keen in logic, and had depth of reasoning powers for one of his age; yet older and mightier lawyers awed him; the adverse rulings of judges made his mind a vacuity for the time being, and shrewd witnesses overmatched him. Cross-examination was something he could not understand.

At the age of twenty-five, when he was really about twenty-six, his prospects had practically vanished; his conceit had proved a bubble of thin vapor, and he cast about him to discover the cause of it all. After months of enforced idleness his mind perceived, in the efforts of the great advocates to whom he listened with wrapt attention, that they possessed a quality which he utterly lacked. This was commonly known by the name of personal magnetism. People said it was born in men, and could not be acquired; and this he believed for a while. He took the trouble at least to analyze this quality, and he found that it was always attended by certain personal charms, which seemed to be the source of the power itself. Further examination showed that such charms were merely attendants upon it, necessary to it, but not originators of it. He was compelled to look further. He noticed that magnetic men were cool and always free from embarrassment; that they spoke deeply and from their souls rather than from the mind; that they derived their power from within, so far within that they seemed to speak with another self, and that they had warmth in their tones, a gleam of brightness in the eye and a tense condition of all their physical faculties.

All these things gave evidence of an electrical or phosphorescent fire burning within. When a magnetic speaker began to exert an influence strong enough to affect others, a person sitting at a certain angle could always discern this electrical brightness of the eye. The lawyer to whom we have referred spent some time in the study of these forces, especially as applied to the human being, and

he satisfied himself that they could be acquired. Books then told him so. He found that they came both by negative and by positive means; that in a negative way, by preventing waste and loss of vitality, the natural accumulation of nervous energy in a single day became enormous, and that this might be added to by exercises, training and régime. He was somewhat idle in his profession, and took plenty of time to discover the full truth of these new suggestions and to put them into practice.

Soon after he had become interested in these ideas, he had a court trial at hand, and herein he resolved to make some effort toward winning through the aid of the power of personal magnetism. He really trained himself specially for the handling of this case. By some very good luck the trial was delayed three weeks beyond the time first set, and he had a total of nearly three months in which he had devoted himself to this culture. He laid everything else aside, for he was thoroughly in earnest. He had not then studied the nature of the will as a magnetic force, but somehow made the mastery of himself in this particular trial the goal of a most determined resolution. Never before did he open a case so calmly and yet so firmly. Never did the members of the county bar see him so cool, and they said that he had the self-possession of one confident of victory. The first real and effective cross-examination that he had ever done he did at this time. He actually discovered errors in the statements of witnesses, and destroyed the value of the testimony offered against his client. In the various arguments that attend the offering of objections during the course of a trial he was clear, concise and effective, and almost uniformly successful in the positions which he maintained. His argument was the best he had ever delivered, and the first entitled to positive praise.

Four years later this lawyer had become a master adept in the use of magnetism. The only thing we care to specially note in this connection is his statement of the remarkable clearness of mind which attended him in the cross-examination of adverse witnesses. This clearness almost reached the realm of the sub-conscious faculty; and certainly many questions, which he was prompted to ask, and which brought answers that materially helped him in the winning of cases, must have sprung from the gift of intuition. In illustration of the same point, a very successful jury advocate once made this statement: "In probing the minds

of witnesses opposed to me I often found myself impelled to ask questions that came to me by a sort of inspiration; and many an apparently lost cause has been won by the hazard of chance inquiries. It seemed as if the witnesses had these important things in mind, and thought of them so hard that my own mind must have caught them; and one case, I am sure, was lost until I saved it by a chance question." This experience has been confirmed by other attorneys similarly gifted.

463

Magnetism is enhanced by every physical and mental charm.

This is the 463d Ralston Principle. Not only does magnetism benefit and improve in every way the faculties of those who employ it, but it also is improved by the charms of personality in the individual. It would not be reasonable to expect any power to win by the sheer force of its own energy, any more than we would expect an engine, without evenness of action and freedom from friction, to do effective work, even though the most powerful energy was driving it. Magnetism is the power in the individual; the charms of his personality are the channels, in part at least, through which that power acts.

Any method that will attract the favorable attention of others is of some service; and any thing that will repel makes the exercise of power so much the harder. No person has ever been successful in the use of magnetism who has not aided it in every possible way. Flattery from a shallow soul, uttered in display and without semblance of genuineness, is always repelled; even those who are pleased to be praised by the empty heads of sycophants become angry at the dead tones of such flatterers; but let it be charged with the warmth of magnetism, and it takes on a new life at once. In such a way have the aggressive natures of the world's famous personages won their way to the hearts of those who would otherwise have remained enemies. We do not mean to say that mere flattery is a charm; the fact really is that the fascination attending it lies in the politeness, the sympathy and the kindness of heart that magnetic men and women know well how to use with the greatest effect.

Nothing is more valuable in the study of human life than the close analysis of those methods by which successful persons capture the good opinions of others, whose aid is necessary to them. The lawyer, by his extraordinary success, may force the public to patronize him, but he cannot force the jury to believe in him simply because he has won other cases and has achieved a great reputation. To fall back upon such a belief, and to repel the jurors by unpleasant methods of procedure, would be foolhardy in the extreme. The clergyman might claim that he is charged with the power that is implied from the nature of his profession, and the great majority seem to rely upon nothing else; but if charms of manner, elegance of mind and effective beauties of voice were substituted for the loud and rasping notes of a discordant voice, the results attained would overwhelm the world. Many physicians pretend to believe that a knowledge of drugs is all that is necessary to bring their patients back to health, and so much vantage ground is lost in this profession. The same principle holds true in every department of life.

The personal habits of some individuals tend to repel those who would like to be their friends. Awkwardness may be endured in the seclusion of acquaintanceship, when unobserved by others; but no young lady takes pleasure in displaying to her choicest friends a lover who is constantly having a misunderstanding with his feet; who knocks things over by the angularity of his elbows, and who sits astride an imaginary war-horse when in their presence. In a well-balanced nature love is never blind to faults that invoke general ridicule; and many a genuine love match has come to an abrupt end because of the crudeness of the lover, and he has been left to infer that the cause was due solely to the fickleness of his sweetheart. She was too generous to wound him where he was most vulnerable.

The roughness of mind and heart, as well as those of the body, have stood in the way of success in thousands of instances, where ability would otherwise have carried men to the highest pinnacle of fame. It needs hardly be noted that many prominent men in recent American history have been obscured because of their lack of charms, both in mind and heart, although they have been gifted with genius in its grandest form. When a little success makes a man arrogant, overbearing and independent of the opinions of others, his ability is never great enough, nor his

past triumphs brilliant enough, to prevent the decadence of his power. His career begins its downward course. If he succeeds at all after that, it is by compelling others to yield to him, and this enjoyment of power is bound to be short-lived.

464

Temperament is the result of magnetism, not the cause of it.

This is the 464th Ralston Principle. The first step toward the attainment of those personal charms, which aid magnetism in winning, is to establish a fixed temperament; and this is done by the adoption of new habits. It is supposed by some, if not by most persons, that magnetism is the outgrowth of a natural temperament, the influences of which give it birth. There is no reason for this assumption. The analysis of the lives of men and women proves very conclusively that the magnetic temperament is developed by methods of living, régime or courses of conduct that tend to conserve the nervous energies; and those who are described as possessing this power by the gift of nature are entitled to the credit themselves, even though it has been unconsciously secured.

Experiments show that any person who is in earnest by emulating the examples of others, if he is able to ascertain what they include, can develop the same temperament in himself. If he waits for it to become established before he undertakes this line of study, he will wait in vain. The temperament is undoubtedly necessary, for it is a continual source of supply and stands him in good stead under all circumstances. He needs it in those hours of conflict or discouragement, when the very foundations of his nature seem to fly from under him; when enemies are strongest and friends weakest; when it is hard to assume an attitude of courage that his own position does not justify, and when a compromise with the soft terms of policy, at the expense of honor, will relax the tension of the strain under which he is held. No man can have a better friend, a more staunch and abiding supporter than such a temperament. No woman is better qualified to take care of herself in the world, to repel aggression without giving offence, or to show her superiority to the average man, than when she is aided by this temperament. Yet both sexes may acquire it at will.

Common lives that seem to lack all character in their temperament, have been revolutionized after the use of magnetism has commenced. It is not merely in the study, but essentially in the adoption and practice of this power that advantage arises. It may be adopted by a resolution of the will, founded upon a knowledge of the ways in which the native force is kept from wasting, and also upon the régime that drifts into lives without practice of any sort. Man is the daily creation of his own mind, and life is the accumulation of days. Young men are most ambitious in the years when they seek hardest to earn their own living; say from twenty-one to twenty-seven in many cases; and they most easily acquire new temperaments. Older men change at will, but are not as flexible. We have known women at every age lay down the coil of a badly-planned life, and take on the vesture of temperaments calculated to improve their conditions. In some the change is most rapid. We must see what steps are necessary to be taken.

465

Magnetism broadens the features.

This is the 465th Ralston Principle. To one who reads carefully and repeatedly the requirements and régime that make and attend the change from a negative to a magnetic temperament, the first real surprise is the destroying of the "worry wrinkles" that are found on the brow in most persons. There are three kinds of these; the first and most common being the two indentations at the top of the nose, between the eyes, at the base of the forehead. In some persons there is but a single indentation; in others there are two, of about equal height, for they are always vertical; in others they are unequal, one being long and deep, the other quite short and thin, while the weakest of all nervous temperaments have three.

The strongest men and women, in a nervous sense, make one deep wrinkle and another shallow one, generally on each side of the nose, while a spray of very faint indentations will appear over each eye in rare instances. The life, or dramatic meaning of a vertical wrinkle is dislike; and this comes from the fact that occurrences of the day cause feelings that embody the mood of dis-

like. We never worry at what we like. Hatred, malice, revenge, and all the darker characteristics of the mind tend to produce these vertical indentations. In any event, they show a negative state of magnetism and a temperament not of the best. They do more than this; they mar the face, destroy its beauty and repel the admiration of those who would otherwise find pleasure in looking upon it.

Study the faces of those whom you meet, or of those with whom you are thrown in daily contact, and note the accuracy of this law. When the brow is knitted, something is wrong; some idea has passed through the mind that has caused dislike; or some fear, worry, fretful influence or other similar mood has detracted from the peace of the brain or nervous system. A mother shows this more than a father; for her cares are many, and she never is free from them; but a man in business, who cannot keep matters straightened out or always under control, will come home with the deep indentations at the brows. Speak an unkind word to one of your friends, and no matter how boldly it may be defied at the time, if it has sunk in you will note the deepening wrinkle hour by hour during the day. The sullen brow depresses the face and narrows it perceptibly.

If you wish to see how quickly the smoothness or beauty of the face may be destroyed, knit the brows and go about that way all day long. Your acquaintances will ask, "What is the matter?" Strange glances will be cast at you, and the remark may be made: "Something has gone wrong." This will not be so, if it is your custom to carry knitted brows, for they will not exhibit surprise. Many a beautiful woman has lost all her good looks by this deplorable custom. Young ladies, who have depended upon their faces for the retinue of admirers that have made life enjoyable, find at length that they are not so attractive as formerly, and wonder what has come over them. They see all the defects of skin and color, but not those of the muscles. Said a young man: "Here is the photograph of the girl I once loved. Look at its smoothness of face; and now, three years later, see how ugly it has become." It was ugly indeed; but the cause was in the muscles, as the general shape of the face showed the possibility of great beauty.

On inquiring the cause of his discarding her, which he had said he did, we found that it was due to an irritable temper.

She had scolded him often for trifles, was fretful, and seemed to dislike most persons, for she rarely had a good word for any one. "Yet, when I met her, she was a very sweet girl and had a very beautiful face." The cause of her change of temperament was really the habit of fretting at little things. It grew on her, until it became a settled habit. This is true of very many persons. They fuss and fret, and give way to every little bit of irritation, until they no longer have any control of themselves. Then the face gets narrow, and the wrinkles come in.

We mention the case of the girl who had been discarded, because it arose in the midst of a circle of acquaintanceship well known to us. The young lady was aware of the ugliness of face that had come in so short a part of her life; she knew in time that it had driven her lover from her and was constantly ostracizing her from the friends whom she would secure, and she had just sense enough to inquire the cause. For three years she believed it was due to the meanness of the world in general, to the falsity of all mankind, to the fickleness and empty-hearted pretences of those who would fawn upon her if she would permit them. Then she became satisfied that it was due to herself.

This was a very wise conclusion, and few indeed are shrewd enough to catch the spirit of a fact so accurately. She took a mirror, and exclaimed, "What a face!" It was her good fortune to become a pupil in expression, where the phases of life are studied under the principles and fixed laws of nature. To her teacher she said frankly: "I am studying my own face under your theories of facial drift, and I wish to see if I can control it. In the first place, is it symmetrical?" It certainly was, in bone formation. There was no deformity of brow, cheek-bone, nose or chin. No better shaped face could be found. The trouble was with the muscles only. The hideous ugliness was due to a contraction of those strings that move the flesh to suit the mind and disposition. Every ill-natured thought ploughs its small groove through the face; but this is really done by a contraction at the temple muscles, as a basis for facial drifts, followed by the narrowing of the brow.

The face is a bunch of strings, called flesh muscles. Each part is in two arrangements; one to pull the flesh one way. the other to pull it back again. These masses of flesh are capable of being moved up or down, right or left, and in any combination of these directions, as up to the right, up to the left, and so on.

In fact, there is no direction in which some part of the face cannot be moved. The skin is a live leather, overlying the flesh beneath; it is controlled by an intricate interlacing of little muscles, and every thought sheds its influence one way or the other on this construction. The expressions of which the face is capable are more than two thousand millions in number, and they are all made by the multitudes of directions which each fine fibre may make.

It stands to reason that, if a skin is smooth when stretched, it would be wrinkled when collapsed, relaxed or contracted. Magnetism is a life of tensity which destroys all relaxation as indicative of weakness; it pulls the face out of its narrow shape into one of breadth. The mere sensation of pleasure does this, while gloom contracts the features. An examination of the process of change seems to prove that the broadening of the face begins at the back of the ears, and pulls the temples smooth; but the flesh at the temples plays its part at the same time. The forehead is also active, so that it cannot be said that the scalp at the back half or third of the head is the only motive-power at work.

In noting these important movements, no result is more satisfactory than that which comes from the bringing of a genuine pleasure to one who has been depressed. A gentleman was quite worried over the uncertainty of news in a certain business transaction. His usually serene countenance, which indicated self-control and magnetism, was now severely contracted, and deep indentations were noticeable between the eyes at the base of the brow. Two friends secured information of the brighter turn of affairs in the business matter, and came to him resolved to see what effect the news would have on his knitted face. It was agreed that these two men would sit, one on each side, and note the effect of the gradual introduction of the report which they were about to make. The conversation had been adroitly planned.

He greeted them as usual and then relaxed into some business matters that required attention. The two men began a cross-fire of remarks widely separated in point of time, but calculated to lead indirectly to the subject that was uppermost in their minds. The first referred to a third party who had become interested in a business deal of a similar nature, and he said of him, casually: "Mr. A. is likely to pull out after all." There was a long pause, when the second man said: "Yes, I saw him this morning. He

was feeling very cheerful." Another wait of several minutes ensued. The man in the center of this group of three was listening, then went to his work again, as though he had not heard at all; but the effect was noticeable; there was a tightening of the muscles at the temples, and the scalp behind was somewhat tense. The first man continued: "I heard that A. was through with the matter." Another pause. The second man added at length: "Yes, he's through, and his bank account is fatter to-day." This was too much for the worried man. He swung around, and asked: "Have you heard anything definite?" "I merely got word that the deal was closed." "Which way?" "A. came out ahead." "This helps me." "Does it?" "Yes; I will 'phone up." The knitted brow was not yet smooth; there was a lingering doubt. He rang his telephone, and communicated with agents who had charge of the matter, and learned that the load had fallen off his shoulders. Success came, and in a very large measure. He sat down to go on with his other business, but it was too tame. The face had come out smoothly; the deep indentations were gone. They left their tiny scars, awaiting the deepening effect of some future worry, if it should come.

No face is so repulsive as that which is narrow. The lines at the sides of the mouth grow straighter in conditions of negative magnetism, and they become more curved and broader in cases of positive magnetism. The cheeks are thrown in against the nose, and the nostrils are pinched. Look at those little openings at the nose, and see how broad, how wide open, how distended they become under any phase of self-control; then note the pinching of the same features when the disposition is meaner. They say the dramatic meaning of closed nostrils is cruelty. It may be that the center of the face, which is in fact the seat of emotional intelligence, is indicative of the heart's moods, and that cruelty and its kindred meanings are found in such contractions, while generosity and sympathy are associated with the broadening of the face-center.

Then the forehead muscles play a very important part in the determination of moods that are the outgrowth of the reasoning faculties. Let a person think much on a subject, and his forehead will show lateral or horizontal wrinkles running over the nose and partly over the eyes. These are strangely produced in two ways. When the brows, or the little lines of hair over the

eyes, are raised high, the forehead takes on horizontal wrinkles, the true meaning of which is doubt. Certainty tends to bring down these eyebrows, and firmness plants them squarely over the eyes. Uncertainty raises them; the greater the doubt, the higher up they go; and you have seen some men and many women who are unable to withhold this evidence of their worrying.

In one case a woman of generally calm face was seen to raise her eyebrows very frequently. In a week they were fixed at a quarter of an inch higher than before. The trouble was due to the fact that her husband had taken an inventory of his goods at the store, and the account of stock showed a falling off in the last six months. This he told to his wife. The thought of poverty, of failure in business, of the anger of creditors, and the disgrace among neighbors when the report got out, filled her mind all the livelong day, and haunted her in dreams. In a month the eyebrows had risen a half inch, and in four weeks more she had them up close to the top of her forehead. No change could be more complete. It was amazing. Her brother called upon her from his far western home, and could not refrain from an exclamation of surprise when the uplifted face greeted his. He inquired the cause; but she, faithful to the promise made to her husband, refused to divulge it. The brother then went to the latter, who had not noticed the change in his wife; the gradation had been so little day by day. They discussed matters of business in confidence, and better success came. But it took as many years to restore that forehead to its normal shape as it took months to produce the former change. This is a common experience; a tendency the wrong way is not so easily remedied, for it soon fixes itself.

Trouble is the combined meanings of that uncontrol which instigates the expressions of doubt and that dislike which is shown in the knitting of the brow. In the making of this double meaning the vertical wrinkles pervade the lower half of the forehead, due to the contracting and narrowing of the face; while they are crossed by the horizontal wrinkles, making a display of broken skin. The forehead is truly clouded. Its meaning is trouble. The strange fact is that the horizontal lines are due to the forward movement of the scalp more than to the upward action of the eyebrows. This pushing down of the forehead by the scalp's action allows the brows to remain down also, as in sullenness; the latter having some element of firmness in it, as is seen in the

closed mouth when the corners are down in the settled mood of discontent.

Magnetism tenses the face, as does any bright sensation, and this tensing opens the features. We have referred to a young lady, who allowed her peevish nature to so narrow her face that it became quite ugly, although it had been beautiful. This ugliness drove her lover away. She studied expression, and learned what were the causes and the meanings of all the muscular changes of the face. Under advice she also studied advanced magnetism. Not by artificial methods, not by pretences of a better disposition, not by massage and the mechanical means of smoothing her face, did she attempt to get back its beauty, but by a deeply rooted system of magnetism that went to the core of her being and revolutionized her mind, her heart and her nervous nature. She won back her loveliness and her lover. The same thing is true, or may be made true, in all lives; for magnetism broadens the features, as it also broadens the whole personality. It is the best of all personal attainments.

466

Cynicism weakens mind and heart.

This is the 466th Ralston Principle. If we were dealing with nothing but physical magnetism, we might let this subject go without discussion. The best phase of this power is in its mental and emotional character. The beef is good enough, but there are departments of human life far above flesh, even though dependent upon that as a basis of existence. Our principle refers to the dark malice of the mind; the very thing that turned the sweet-faced maiden to a hideous hater of her fellow mortals, and stamped its nature on her face.

Cynicism is a distrust of the motives of others; a looking for something sinister in every good deed; a berater of charity because of its possibility of intended display, and a snapper at everything and everybody from early morning to the last hours of the dreary day. Its first effect is seen in the features. The brow knits more and more deeply; the forehead has its wrinkles of doubt, as though all persons were objects of dire suspicion; the nose becomes pinched in cruelty, and the corners of the mouth

drag down. Take a mirror, and try to change your face to such a condition; see if you deem the same beautiful, and try to catch the meanings that lurk in this disarrangement of those lines that may mark the sublime trend of grandest thoughts, or scrawl the hatred of the devil. Do not allow cynicism ever to possess you.

It is not because of its moral, so much as on account of its magnetic value that one should be free from the cynic's disposition. The cure is in the formation of a new habit, by the resolution of a determined will, which shall forbid the doubting, distrusting moods to come into the mind. Bad things grow first and fastest. When you look for flowers, the weeds are there. Uncanny habits take a strong hold on most natures, and resist to the last. The will alone can conquer them. Now, here is an opportunity for you to try your own value. What are you worth in will-power? We know you are cynical; just a little, perhaps; but it is the little out of which everything great grows. Eradicate it. It is better to hunt for good motives in every human life, and be deceived, than to hunt for bad ones and find them; better because of its reflex action on your mind, your heart and soul. If all men and women would cease searching for the ill in others, and set about finding the good, there would be much more of the latter in the world, for we can always find what we look for. Try it. Set the example. Get a hundred others to try it also. It will become infectious.

467

Adverse criticism is unmagnetic.

This is the 467th Ralston Principle. It is true that all persons are free to pass judgment on the acts and thoughts of their fellow beings when any earthly good can be accomplished by so doing; but the criticism should be bright, sunny and generous, without being untrue and misleading. If you cannot say bright things of a person, keep silent. Few indeed are the individuals who are totally deprived of some affirmative quality; if you find such, you may pass them by.

Criticism is of two class; the first applies to matters of which the public seek to be informed, the second to those in which individuals are interested. It is useless to speak of the methods

employed by newspapers, as such methods are generally beyond the pale of civilization. As long as they attack evil, show fight to the devil, and cry down the bad in every form, they are the agents of good; but they do not do this. We believe that it is the duty of every man and woman who honors the truth to make war upon dishonesty. Criticism attacks the individual. War attacks a principle. Persons engaged in doing injury to their fellow beings should be suppressed, and their punishment should be intended to deter them and others from doing such injury. All these things come under the head of crimes.

So frail is the human heart that perfection is far from possible. The critics are always steeped in the poison they discover in others. From the tone of their language they seek to create the impression that they themselves are free from faults. They do not deal in crimes or penalties, but in the weaknesses of life; picking out faults here and there, and holding them up to ridicule. They do not attack principles or methods, but persons. They avoid dealing in laws of operations, and confine themselves to characters which they choose to sully, because mud looks stronger on white. They prick human beings always in sore and tender spots, as though it were a sudden discovery of theirs that there were vulnerable defects in mankind.

What is gained by the general criticism of art, of professional work or of public careers. If a production of the artist is worthless, absolutely and entirely without merit, why not let it alone? The absence of notice will certainly not be construed into a favorable report. If it pleases the ignorant, let it stand for their sake; for the wise will not be deceived by it. If a picture or statue is so poor in taste and skill of execution that it repels the uninitiated, it is not worthy of notice; but if it gives pleasure to one mortal, let it go to him in peace. Critics have pronounced as daubs some of the masterpieces of creation; so the opinion is sometimes no better than the thoughts expressed. In professional work, singers, speakers and actors have been made the butt of ridicule by the cheapest of scribblers, the most ignorant of whom are found in the large cities. In New York it is so easy to bring favorable notices from certain critics that men, whose income from their papers is merely nominal, have become wealthy in bribery. In that city, and as well in any of the large centers of population, you never see a stinging, sarcastic or mean attack on a play, an

actor, a singer, a musician or a speaker, unless the critic is bidding for money, and is making the notice as bitter as possible in order to secure a bribe against its repetition in that or other cases.

If professional work has merit, let that part of it be stated. If it is utterly lacking in merit, it is a wonder; but let it alone. Every time you turn on the mud faucet in your own brain, you daub yourself. You cannot besmirch another without getting spattered. If the work has but little merit, state that much, and there let the matter rest. No one will be deceived. It is much better to be silent, or to state a little and have it bright, than to turn the mind into a green scum simply to let loose some words of ill. Nor is it the harm that may be done to others that is to be considered; the moral side of the problem is not what we are presenting; it is the reaction on your own mind. To possess the charm of brightness, you need all the sunshine there is in life. You can get none so well as by shedding it, as though you were an original sun, throwing your rays to planets and their satellites.

That class of criticism which interests the curious minds of the masses is in the line of personal malignity. There is so much devil in men and women that they enjoy the downfall of virtue. Even when the pale-face and pious souls exclaim, "Too bad!" they mean it not. Here is a man who has held up well for fifty years; the public has learned to place their confidence in him; the newsmongers get hold of some bit of gossip started by some "human gabber," and the story is distended and distorted till it is suitable for a column or more of print; the criminal papers start it with big headlines; the vilest of these take a whole page, with circus poster type running clear across, and it is given to the public. Now the men and women who say, "Too bad!" and who pretend to such sorrow because of the downfall of this man—well, what do those pale-faced, pious persons do? Do they feel the pangs of sorrow because of one more good man gone wrong? Not at all. They read every word of the account. They get other papers that contain the contortions, horribly stretched out; they call the attention of their friends and acquaintances to the affair; they scatter the news as widely as their morbid natures can, and they are totally lacking in the sense to see that the discrepancies of the sensation stamp it as an untruth on its face. What next do they do? We shall see how sincere is that expression of pity. The next day the less criminal of these scare-head papers come out with the

statement, in a few lines on a back page of their issue, in an obscure corner, to the effect that the scandal was wholly without foundation; that it was made up out of whole cloth by some gossip, and that the man was innocent. What do the pious men and women do? They glance at the refutal with disgust. They never correct the lie to their friends and acquaintances. Such is human nature.

We present this scum of the heart because you must meet it everywhere, and you must not cater to it. You cannot afford to send such clouds across the sky of your own life. Disappoint the morbid greed for this scum by refusing to become a sewer through which any mud shall flow. Persons whom you meet may declare that they never indulge in gossip and scandal; that they do not care to hear it, and all that; but the fact is, they will prick up their ears to catch something ill, and will turn deaf at mention of something favorable. "I heard a certain thing of H.," said a man to an assemblage of acquaintances. "What is it?" chimed in every voice, in eager inquiry. "He gave a hundred dollars to some worthy poor," was the answer; and the assemblage said "Oh!" in tones of disgust. On another occasion, a man said to the same group: "I heard a certain thing of D.," and they asked quickly, "What is it?" "Well, I heard that B. got into trouble last week." "What did he do?" "Out with it," "Tell us all about it." "Well, he borrowed fifty dollars of a friend—" "And never paid it back?" "Not exactly. He lost it." "Pretended to?" "He said he lost it." "Yes, yes; of course, he said so. He would say that." And so the conversation went on. Let any ill report start out concerning any man or woman, and the curiosity of the mind demands to know it, and to retail it. Let a suggestion of good, no matter how slight or how strong, be made concerning a person, and it dries up all curiosity. It is altogether uninteresting.

A very conclusive experiment was made with a woman who had professed to despise gossip. A gentleman friend took for the subject of his test an almost unknown personage, so that the question of interest in the individual might not enter into the problem. He then remarked to the lady: "I have been pleased to hear good reports of Mr. J." "Yes. Are you interested in bicycling?" "Somewhat. You know Mr. J. does not ride a bicycle." "I never heard so." "They speak very well of him, and I

heard of a very excellent deed of his not long ago." "That is very good. Bicycling is coming into vogue very rapidly." "I believe it is already quite popular. I got hold of a piece of gossip about this same Mr. J., that does not put him in a good light." The woman swung around, directed her gaze from the open window toward the man, and asked: "What did he do?" "It was something that does not reflect credit on a man who pretends to be honorable." "Will it bear repeating?" "I think so." "Then tell me." "I interrupted you in your remark about bicycling. Are you learning to ride?" "Not yet. I may, however. But what was that about Mr. J.? You are very tantalizing. Tell me; you keep me in suspense." "Oh, yes; I forgot. Do you wish to know what it was he did that I mentioned as being very good?" "No, no. I don't care for that. You said something else." And this woman then saw the weakness of her nature; but she excused herself on the ground that her own heart was but a reflection of humanity in general. So it is.

There is a reason for it, but no excuse. The reason is a plain one. All human beings are defective. Not one is perfect. The best man and the best woman is morally vulnerable somewhere. When that weak spot is found, the human devils dance about it like a crowd of revelers, glad of its existence. You must not join in that crowd. You need and must get a better temperament, one that cannot endure the upholding of dark suspicions in this world of light. Be brave. (Never see evil in another. See only the good. Never hint at the bad. Solicit the favors of sunshine, cheerfulness and loving kindness, and shower them broadcast wherever you go. It will pay you well. It is the magnetic temperament.)

"For from the birth
Of mortal man, the sovereign Maker said,
That not in humble nor in brief delight,
Nor in the fading echoes of Renown,
Power's purple robes, nor Pleasure's flowery lap,
The soul should find enjoyment: but from these
Turning disdainful to an equal good,
Through all the ascent of things enlarge her view
Till every bound at length should disappear,
And infinite perfection close the scene."

468

An unpleasant voice is unmagnetic.

This is the 468th Ralston Principle. The voice is a reflection of the real person. No matter how we attempt to vary our tones, we cannot escape this law. Even the affected assumption of ease fails to conceal what is behind the voice. It has been common of late years for persons who realize that their words are harshly spoken to assume a certain style of utterance, which is known as affectation, such as we hear in the fop, or in the languid lady; but, supposing the pretender to be ill, or discouraged, or envious, or malicious, or in whatever mood you please, the voice will betray such condition by mixing other qualities or colors with the affectation. On the same principle it is impossible for a good-natured man to assume a really disagreeable tone, although he purposely uses a constricted or throaty voice in the attempt.

There are fixed qualities in the human voice, and they are natural because they are the result of long continued use, which has developed into a fixed habit. If a person has seen too much of the ugly things of life, has developed enmities, sought revenge, or given vent in other ways to a disposition of dislike or hatred, he will have a voice that tells this story in spite of all he can do to conceal it. Ordinarily this is known as a guttural fault; the throat seems to be narrowed, as though he were attempting to growl at everybody and everything. We are sorry to say that a large majority are endowed with this harsh and unpleasant quality; and it is probably true that the same majority of the human race has experienced feelings of hatred or the desire of revenge to a greater or less extent. Another common fault is that of the aspirate voice, by which the tone is mixed with unvibrated air; and the meaning of this is a desire for secrecy, for it is the natural outcome of the universal gossiping habit. It is said that not one person in ten thousand, on an average, is free from this evil. An aspirate voice is unpleasant and irritating.

In order to cultivate a pleasant voice it is first essential to get at the root of the trouble, and this will be found in the temperament. By mechanical exercises the guttural and aspirate qualities may be eliminated, except for the purposes of art, where

they do some service; but the only result attained is the acquisition of musical clearness and purity, which may be entirely lacking in interest. Still it is a fact that mechanically pure tones cannot be long kept from becoming harsh. It is by no means a difficult matter to overcome all impurities of voice, including the most serious defects as well as harshness, by magnetic exercises alone. This is the short road to the best of voices. Under the usual systems of voice culture it has required not less than two years to establish purity and brilliancy of tone, whereas the development of magnetism has accomplished as much in a shorter time, besides adding a permanency of value that can never be attained by mere vocal practice. The voice is disagreeable in the quality of its structure, in the method of its use, and in what it seeks to convey. Everybody is agreed that harsh or unpleasant tones annoy those who are compelled to hear them, as scratching on glass with a nail irritates the ear.

469

Dead tones are unmagnetic.

This is the 469th Ralston Principle. We have seen that the voice may be made mechanically pure by exercises in voice culture which are designed for producing that result. At first we wonder why a sound that is free from defects, as of harshness and a scraping roughness so often found in the speaking tones, should not be pleasant when these faults have been removed. So they are, by comparison. The note of an organ that had a cracked reed proved annoying to the church folks; when a new reed was put in the place of the defective one, the sound was pleasant by comparison. The note was clear, beautiful and perfect. To hear it once was charming; to hear it a thousand times was pleasant enough; but to hear it always was lacking in the charm that it first gave, for it was a dead sound.

All persons have live or dead voices, in the sense that they speak from the muscular system, or from the mind or heart. A young man said of a young lady, who had one of these mechanically perfect voices, "She has the most beautiful voice I ever heard." He followed her for several years as a friend, admirer and suitor. She was of a lovable disposition, as far as she was

capable of loving, but had no malice or hatred in her heart, for she was too inactive; an example really of an undeveloped nature. This young man could not endure the emptiness of her tones after he had become better acquainted with her; their clearness and purity gave him no pleasure, although they did not produce that distress which the opposite qualities do, and were preferable to them. She had a dead voice, one that was completely lacking in magnetism, in emotional warmth or in mental strength.

We often meet this dead voice, and in a variety of forms. Sometimes it is coupled with aspiration in its worst condition; at other times it is guttural, harsh and scraping; and in these combinations it repels all persons who come within its sound. There are those whom we dislike very much to listen to; they talk and say nothing; or, when their ideas are worth anything, the way they present them is wearying. "He is a very attractive looking gentleman," said a young lady, describing one whom she had been glad to meet; "but the moment he began to talk I was tired of him. His voice is nothing, just nothing." The supposition that an oral voice is a dead one is well founded, and it is generally true, but not always so. There has been life discovered in tones of the oral quality, but it is languid. In a few rare cases, physical weakness has been the real cause of this unresonant voice. At all events, it should be turned into one of magnetic warmth, and this is the quickest and surest of all methods. The dead voice is overcome in no other way, no matter how hard one may try to force it out by culture of the mechanical sort.

470

Monotony of sound or action tends to hypnotize rather than magnetize.

This is the 470th Ralston Principle. What is called range of pitch is variation up or down the musical scale. There are three registers in the voice, speaking in a general way, the highest being known as the head register, the middle as the throat register, and the lowest as the chest register. These divisions are made for convenience only. In each of these great divisions of the musical scale there are from eight to about eleven half notes, or actual

singing tones. In other words, there are from twenty-four to thirty-three different degrees of pitch; in certain very remarkable voices there are more, in most persons less.

In spite of this possibility of change or variation, the ordinary individual uses but one or two of them. In conversation you will hear almost no modulation at all. The man with a harsh voice does not know it perhaps, yet he keeps it going, and in a monotony of sound at that. It is wonderfully distressing. By some good luck he learns that his unpleasant voice is repelling his friends, and he proceeds to cultivate it so as to sweeten it a little. This is not sufficient. He needs variation in the use of it, for everything monotonous tends to irritate the mind and nerves. He may never know why his more beautiful tone is not a full relief to his friends and acquaintances.

What is the value of one pretty note? Will you go to hear the most celebrated singer warble on one tone, say on C? It is a very excellent tone, and has all the exquisite charm of culture, and we will say some of the warmth of magnetism; but it is merely C. You purchase a piano, and it pleases you immensely. Your daughter likes some one note better than all others, say D, and she plays that a full hour. Do you like it, simply because it is perfect? Yet you are compelled to listen to one note only in some lovely individual, and it is in your presence all day long. It is monotonous; and monotony kills. It saps the life of one fibre of the brain, and one prick of a needle may produce insanity.

All monotony is distressing. By it one may perhaps hypnotize. We have learned of this process being successful through the scheme of addressing the subject in one pitch of the voice, taking pains not to indulge in any modulation. To eat the same food is bad for the blood, as it seems to cloy the stomach and weaken the eagerness of hunger by deadening the action of digestion. To see the same things in the same way in your room is likewise wearying. The same foods, the same régime, the same habits, the same amusements, the same thoughts, and monotony of life in general or in detail, is more or less exhausting. It does not do to take all the vitality out of one nerve, or one class of nerves. In the same way a voice of one note does injury to a speaker, producing on his mind, by reflex action, an exhaustion that is dangerous to his own vigor of thought. It is always seen that a man or woman with a monotonous voice is correspondingly

dull in brain and heart, when using the voice. Some excellent writers cannot express valuable thoughts off-hand. Some of the best novelists are tiresome in conversation and in speech. The attempt to make them lecturers has failed. Lacking magnetism, they have not acquired warm, rich voices; and to secure the value of their minds they have been compelled to write out their lectures, the delivery of which has destroyed the merits otherwise possessed.

471

Methods of speech should afford pleasure to others.

This is the 471st Ralston Principle. By the word "methods" is meant not merely the quality and general characteristics of voice, but the many little arts that aid to give its tone pleasure. These are so numerous that it would be impracticable to consider them apart. We have already referred to the unpleasant qualities of the voice, also to its deadness in certain individuals, and to its monotonous use; but there are other things, called methods, that annoy. You would hardly think that there would be much else under this line; but we shall see.

Under the term methods we may include as much or as little as we please, and in whatever department we may choose to enter. Thus the use of force is a mistake, if it is employed under the idea that it has unusual value. Not many years ago, the proprietor of a large summer hotel lost nearly a hundred of his regular patrons before he discovered the cause. It seems that the hotel was surrounded on three sides by a very broad piazza, the front portion of which attracted the guests in the forenoon hours. These patrons generally remained in the month of August, and some for two months, and most of them had come year after year. In the season to which we have referred they began to leave in a few days, and refused to assign a reason. At length it was discovered that a man, who talked in a loud voice had made it impossible for the guests to enjoy themselves.

It was his custom to take a prominent place on the main piazza and talk on all subjects with equal facility, and thereby make his voice a constant source of annoyance. Force is physical, animal, mechanical. Magnetic voices are always powerful in their

use of blows or peals of sound; but these are not to be employed more frequently than the thunder itself in a storm. You never hear it thunder all the time. The least bit of interest or excitement tends to send the voice up the pitch, and our admiration for it is lost at once, no matter how beautiful the person. The voice naturally has three normal pitches, the normal high, the normal middle, and the normal low. A low pitch is not a soft voice, but simply low in the musical scale, and should be developed into strength.

The following natural principles will serve to guide you in the daily use of the voice:

1. A very high pitch with force is used by scolds, vixen and irritable people.

2. A high pitch, a note or two below the normal high, spoken with softness and slowly, is the most affectionate and tender of all tones.

3. A middle pitch is an indication of calmness of mind and heart.

4. A pitch a little below the middle adds earnestness and seriousness to a tender and loving voice.

5. A low pitch spoken with force depicts strength of character, firmness of mind and heart, and a ruling spirit.

6. A low pitch spoken softly betrays solemnity.

7. Whispered tones, either composed of pure whisper or aspirated tones, indicate a suspicious, stealthy or deceptive nature. There should be no aspiration in any of the pitches.

Some of these little rules you already understand, but they have a special significance under this head, and should be kept constantly in mind until a new temperament has been acquired. An empty voice is the first great barrier in life; and, as it makes those around you nervous and irritable, the counter-purpose will become desperate and destroy your growth of influence. Somebody will be working to get you out of their circle of acquaintance. The remark of a man that he never traded at a certain store because he disliked to hear the proprietor talk, has a general significance. To frame pleasant sayings in the mind is not sufficient, for they may not sound pleasant when uttered. We can deceive our friends by writing, for then the voice is not heard; but spoken words are colored by the feeling that prompts them. A

cross remark, when not intended, has often escaped the lips and made enemies. We do not know how the words are going to sound until we open our mouths. A vixen is known by the voice. Irritability is so plainly marked in the manner of speaking that only strong self-control can eradicate it. It is not what we say, but how it is said, that influences others. "No" can be said to mean "Yes." "I am glad to see you," may be intoned so as to mean "I am sorry you are here."

Study the effect of your speech over others. Remember that you cannot afford to drive away friends or to make enemies wantonly. You cannot shut your eyes to the fact that you are in competition with all mankind, and that others stand ready to push you one side when you are no longer able to hold your own. Personal attainments are powers that defeat, each in itself, some counter influence that seeks to put you down. This study involves a knowledge of the general rules of human nature; and an application of personal magnetism in dealing with such persons as mere acquaintances, ordinary friends, tradesmen, employés, agents, and all persons whom we meet in ordinary transactions. If we were alone in our desire of power, all persons would fall within the sway of our will. Purpose, however, is so strong in life, and in all animal life especially, that we are crossed at every turn by counter purposes. There counter purposes are as numerous as the sands of the sea, as varied as the thoughts of man, and exist in every conceivable degree of strength. They are the cause of all crime and wickedness. When the desire is stronger than the power of execution, the natural consequence is agitation and broken lines of influence. As we will see later on, this leads to destruction of things, persons, self and soul. The counter influences to be met are worthy of your study. We do not now refer to those which come from special sources, but ask you to examine the great world at large, study its vagaries, customs, expectations and criticisms. Depend upon your will-power to meet them and hold them in mastery. This indomitable will-power is the genius of greatness, or the despair of the wretched. Either is for the time so much the superior of all counter purposes that the latter are completely controlled; in the one case they are swept into the straight lines of greatness, or demolished by the energy of crime. You can meet and overpower the evil forces at work by your own strength; but they are best kept at a distance by a magnetic temperament; and

this is built of the best things in life, teaching smoothness and avoiding whatever is rough and annoying.)

472

Nothing automatic is magnetic.

This is the 472d Ralston Principle. What are called automatics are the little movements that throw themselves off, so to speak; they are self-acting. All the world is full of them, and they originate in every conceivable way. They take the attention of others from your mind or purpose, and scatter your own influence. Did you ever watch your friend? What are his mannerisms, his individualities, his automatics? Individualities are character peculiarities. Mannerisms are physical peculiarities. Automatics are small and disagreeable movements that attract attention and detract from the usefulness and character of their possessor.

With the exception of those who have perfect self-control all persons possess automatics. Indeed, it is claimed that no person is free from them at one time or another. One person winks continually. Another squints the face into a constant contortion; this gentleman chews his mustache, this lady bites her finger-nails, that girl nibbles at the ends of her fingers, this young man drums, or keeps his lips in motion, and so on through a long list of automatic motions. But sounds are very disagreeable when automatic. We can look away from the sight of the motions, but cannot close our ears to the person who drums, or taps the foot, or snaps the finger, or whistles, or hems at every pause, or says "uh" a thousand times an hour when struggling for the right word, or keeps some sound going to annoy those within hearing.

The persons who most indulge in these faults are sometimes those who most need the power which they are wantonly throwing away. These tiresome and irritating physical habits ruin a person's usefulness, and directly affect his success in the world. It is a pleasure to get away from the person possessing them. Many clergymen fail because of this difficulty. No friend is bold enough to criticise so small a point. It touches the sensitiveness too finely. Only this year we were called upon to criticise the leading clergyman in a town where he could have reaped a harvest of souls double

that obtained. He felt that he was a failure, and asked for a frank opinion. We had seen him in the pulpit, and stated the cause of his indifferent success. "In the first place, you bob your head forward on every emphatic word, sometimes craning your neck, and sometimes pounding the atmosphere with your forehead. This of itself is tiresome. No one can endure to watch you long; for, even if the particular fault cannot be analyzed, the public feel the lack of your self-containment and control. You make many gestures, probably too many; but those you do make are meaningless and therefore irritating to the beholders. Your action is merely automatic; with the possibility of thousands of varied movements of the body, you make but one or two, and repeat them for three-quarters of an hour." He wrote down these ideas, told them to his wife, and practiced at home to overcome them, if he could.

The claim that a person should not be conscious of self is not true in every sense. There is a consciousness required that is of the kind that a good grammarian uses; a knowledge of when a thing is wrong. "Did you notice the spelling of any words in the book you finished to-day?" was asked of a very accurate orthographer. He said he noticed nothing. This is consciousness. Had there been any bad spelling he would have noticed it. A good grammarian never notices correct usage, but is quickly cognizant of errors. In the same way a person should be conscious of self, and avoid automatics when they occur; not paying attention to what is free from such faults. This is effected by temperament.

473

Genuine frankness is magnetic.

This is the 473d Ralston Principle. By this law the mind and heart speak so much as they need, and speak it openly. Subterfuge and concealment are never necessary. Nor is it proper to open the mind on all occasions or to every person. It is commendable to keep your most private thoughts to yourself; your plans, your ambition, your secret communings, if they seem to demand it; but of this you alone are arbitrator and must decide. Ingeniousness is an art with some, a pretence with others.

There is an air of genial magnetism about one who is free from deception. Frankness does not mean to tell everything you know. On the other hand a careful person will keep many things to himself. Where it is unnecessary to tell, it is quite unnecessary to lie. Do not employ circumlocution to evade. Be frank enough to say you wish to refrain from telling. A magnetic person can refuse the request of another so completely and yet so delightfully that a pleasant sensation is left where a sting might have ensued. Do not have any uncertainty in your answer. Be brave in small things. Honesty of purpose is the best corner-stone of all magnetic lives; yet there are some persons, notably lawyers, who so work themselves up into the belief of the honesty of their own dishonest views that for the time being they experience genuine feelings of truthfulness. Rufus Choate was one of these men. He did not have faith in his clients; but he used the process of mental vision to summon before his mind imaginary honest clients, for whom he pleaded with all the zeal and warmth of his generous and noble heart. The circumstances that looked suspicious in their connection with his real clients he made consistent with the lives of his imaginary ones, and showed to the jury how an honest man might commit deeds that, while appearing suspicious, were in fact innocently done. So mental vision is an aid to dishonesty, and it is to be regretted.

What a grand mail of manliness and womanliness is earnest frankness. In the privacy of your own family you may make an ape of yourself, if you wish, and it is generally a relief to an overwrought brain to do so. But out in the great, broad world, where the battle of life has to be fought, you should be in earnest. It is easy to joke, and you leave the impression of being a jolly good fellow; but your influence in life is much marred. A jovial disposition is always appreciated when proper, if accompanied with dignity and reserve. Humorous illustrations are made more humorous if the speaker contrasts himself with the subject-matter of the joke.

One's life conduct should be about right. Courage is so important a factor in this great art that its absence at once detracts from one's personal power. A man who lacks courage is a coward; not always in the sense of conscience, and moral cowardice is its lowest form; but in the sense of embarrassment. Ignorance, in some persons, is the cause of this trouble; in others it

kills embarrassment. Generally speaking, however, a lack of knowledge, a discovered mistake, or forgetfulness will give rise to embarrassment. If we know that we are pronouncing our words well, an affirmative courage is present. To be sure of being correct is always exhilarating and aids the development of magnetism.

If we know that our voices are good, and are easily controlled, the same result follows. If we know that we are awkward, we become embarrassed. To be awkward, and not to know it, mars our usefulness, for then our friends and audiences lose confidence in us. A graceful person, free from affectation, inspires the friendship and confidence of others. That saves embarrassment.

IF YOU ARE CAUGHT IN A MISTAKE, ADMIT IT.

This precept is nearly always a good one. No honest man need ever fear the result of admitting an error. If the error is unnoticed, do not call attention to it, if there is no possibility of harm arising from its concealment. If it is noticed, and you attempt to dodge it, the result will be disastrous. A ready, straightforward acknowledgment of the error has a breezy air of frankness about it that always charms and captivates. Dishonest people generally seek to circumlocute and explain away their errors.

Some persons run away from empty fears; some seek to dodge the irresistible; and all put off till the last moment the disagreeable duties of life. Such avoidance is unmagnetic.

DO THINGS THAT YOU DISLIKE TO DO.

Of course, this applies to things that are proper to do. It is human nature to shirk, to dodge, or evade, to put off. It is never magnetic, however. Such habits are easily formed. It is unnecessary to state that laziness is an enemy of this art, as it is of every art and every good thing in life; but there will be little laziness present in any pupil who masters the tension exercises. They will drive it away, and probably forever.

On arising in the morning you will think of some duty that should be performed. It may not exactly be disagreeable, but it is unattractive, and you feel that it can be put off for a day or two. Go about it at once! You wish to speak to your neighbor upon a matter that needs rectifying, but which he may be ignorant of. It may be slightly unpleasant. Do it at once. It is good training. You owe a man a bill. You meet him on the street. Speak to him about it frankly and honestly. If you can never pay

him, say so. If in a year you may be able to cancel the debt, say so. Whatever the facts are, tell them. Do not hang your head, and merely nod as you go by. If you know he is in the habit of passing a certain street, do not dodge him or change your accustomed path, even though it is just as convenient. Such habits make a currish spirit and stamp the face badly. If your creditor asks you for the debt, do not be annoyed, even if he is angry. Dignity and manliness will make you supreme master of the situation.

All persons may be unfortunate enough to be insolvent debtors at times. It is a bad freak of human nature to spend your cash at most any other place than that of your creditor, simply because you are afraid to meet him. Persons who can no longer get credit will spend their cash at the store of one whom they do not owe. This is unmagnetic, because it is unmanly. Go to your creditor, and tell him that you cannot pay him the old debt, but that, as long as he will sell you at as low prices as others, you will give him the preference of your cash patronage. It builds up a manly and magnetic spirit to seek out and to perform things that you dislike to do.

If a person owes you do not be afraid to ask for it. Do not whine and beg, but come directly to the point; show him the exact position he occupies in the matter. Your magnetic directness may secure the claim, where threatening or peevishness would do no good. The mere presence and look of a creditor has made many a debtor feel glad to pay the debt.

If you owe a person an apology, make it; but always in a frank, honest and dignified manner; no matter whether you have offended the greatest or the meanest of earth, intentionally or unintentionally. It is not yielding to apologize where an apology is due. Never be profuse. A simple, earnest remark, coming from the heart, is always sufficient. Do this even if it is hard to do; that makes it better practice.

If you have a favor to ask of another, do not put it off. The more you dislike to do it, the sooner you should attempt it, for you should be thankful that such an opportunity presents itself for practicing this precept. And so we might go on citing the ways in which you can perform things that are not inviting. Many such opportunities present themselves constantly. Hail them as good omens, and never disregard this precept. It will make you manly, and that quality is essential to magnetism of the person.

474

Politeness is magnetic.

This is the 474th Ralston Principle. To be polite is to be both skilled in the science of etiquette and polished in the art of good breeding. So important are these two great accomplishments that a special book, known as Ralston Culture, has devoted a large space to them. The laws of etiquette are founded upon natural rules in most instances, and no person is excusable who is ignorant of them. The fads and whims of artificial form are not worth learning. So that a person is correct, as far as good judgment and sense hold sway; he is cultured.

Politeness that is not natural, is generally insipid, flat and colorless. By natural politeness is meant that manner of tongue and action which is a part of ourselves at all times. Naturalness is merely habit. One habit can easily be changed for another. After the first struggle is over the new habit displaces the old. The tendency of mankind is to drift into barbarism. The cultivating hand of art checks this tendency and seeks to improve man.

Politeness should be studied as an art and practiced as such. It is sometimes practiced only before company, but the shallowness is soon discovered. A person naturally polite will be so before a beggar and before a king; before his own sister as well as in the presence of some other fellow's sister; before his mother, father, child, servant, dog; and he who is coarse at home, or boorish in his private life, can assume only the thinniest gauze of politeness when occasion demands it; and because it is mere assumption, he will become embarrassed, will blunder, halt, hem, and show either stupid reticence or a brassy boorishness under the guise of pretended felicitous conversation. The latter has the supreme satisfaction of feeling happy while making others miserable.

Success is worth attaining, whether it is forced by the command of a haughty will or invited by the dulcet tones of kindness. Polish is the fairest of accomplishments, for it attracts as the light draws the moth. Many a plain woman has won her way to the good opinion of others by nothing better than an elegance of manner and politeness. Society is a power in every locality. It

is intended to draw the line between the coarse animal instincts of humanity and the higher hopes of refinement, and is undoubtedly the birthright of gentleness. How quickly a gentleman of reasonable ability might rise in life, if he were to give unmistakable evidence of the possession of this quality.

475

Sympathy is magnetic.

This is the 475th Ralston Principle. It deals with a quality of the heart, as politeness is a quality of the mind and muscles. In the present existence men and women are always in need of sympathy, and are always looking for it. No one is so strong that it is not accepted as a solace for the sufferings and disappointments of life. To be alone on the face of the globe would make man a brute, a soul of iron without a single pulsation of kindly interest in anything except the operations of crude nature. Humanity is based upon sympathy by which hearts are interwoven into the fabric of society.

This quality is an angel with wings outspread toward opposite poles. We cannot bear to witness the agony of others, even when they might have averted the condition their own wantonness has brought upon them; but it is as harmful to them as to us to encourage or even permit such wantonness to have free scope. This age is saturated with fraud and deceit, the practice of which destroys the magnetism of the possessor and may outflank the strength of the honest man. You cannot afford to use crooked methods; for magnetism is the doctrine of straightness. Nor can you afford to be ambushed by the trickery of others. The proudest army the world ever saw, the chosen array of men tried in battle and proven in bravery, could not withstand the treachery of the diabolical methods employed by savages. Strength must fight in the open.

This law is true in magnetism, and is one of its most important principles. Sympathy is needed for those who are attacked in ambush, and for yourself as well if you are unable to cope with this disadvantage; but it must be withheld from the classes that prey upon your honesty under the pretence of doing you a service.

You may be as magnetic as you please; if you step into a trap that will catch you in its sharp clutches, you are defenceless. The sword that cut the tendon at the heel of Achilles laid him low. There is trickery at every hand, waiting to entrap you; and the age is now in the vortex of a whirlpool of deceit.

There is plenty of dishonesty in the world, but far more honesty. Because the former is so abundant it is no reason why you should distrust mankind generally. A confidence in those about you affords you more comfort, and draws the love of others to you. It is well to be on your guard, so as to save yourself from loss. You can rebuke dishonesty by a full, powerful glance of the eye. It may help the pupil to learn the result of ten years' investigation of mankind generally, by the author, as to where the dishonesty is apt to be found. The people are classified, and the percentage of dishonesty given. Thus, out of four thousand traders, twenty were found to be strictly honest; the others were honest where nothing was to be gained by dishonesty, and honest if gain was to be the product of it; so that, although every act of their business lives was not dishonest, we give them a clear bill of rascality.

PERCENTAGE OF DISHONESTY

as found among various classes of people during ten years' search:

	PER CENT. DISHONEST.
Corporations	100
Politicians	100
Manufacturers	$99^{9}/_{10}$
Wholesale dealers	$99^{8}/_{10}$
Retail traders	$99^{5}/_{10}$
Peddlers	$99^{4}/_{10}$
Real estate agents	98
Editors	98
Lawyers	$97^{5}/_{10}$
Insurance agents	89
Authors of fiction	89
Boarding-house keepers	87
Bankers	$75^{5}/_{10}$
Architects	52
Bakers	51
Druggists	48

	PER CENT. DISHONEST.
Physicians	47
Dentists	42
Teachers	$35^{5}|_{10}$
Actors	34
Artists	31
Musicians	31
Artisans	26
Poets	18
Historical authors	17
Soldiers	16
Surgeons	14
Undertakers	$13^{5}|_{10}$
Clergymen	6
Sailors	3

The relative percentage of honesty compared with dishonesty in each person could not be estimated. If a man is not always honest he is dishonest. Under this plan three sailors in every one hundred were dishonest; six clergymen, and so on, until we reach lawyers, editors, real estate agents, peddlers, retail traders, manufacturers, politicians and corporations; here we find eight classes wherein, through the exigencies of business, its competitions and demands, dishonesty is rife. It is a peculiar fact that, as a general rule, most of the men who are not honest in their business relations are faithful and true in their other relations in life.

The foregoing table will tell us when and under what circumstances to withhold our credulity. "Business is business" probably is the guiding maxim which seems to make dishonesty excusable. But the bad are not always bad. And so even among the dishonest classes there is more truth than falsity. If "business is business," we had better keep our eyes open while dealing with all persons, and yet not let our sympathy for mankind be lessened. Therefore, outside of the watchfulness necessary in trading and dealing with others in their professional or business relations, we should always be sympathetic. It requires an effort, undoubtedly, but all good things require efforts. It may not be our nature, but nature is only habit, and all habits may be changed.

We should take a kindly interest in everybody, where we have occasion to meet and talk with them. Make our tones

pleasant and sincerely earnest. Pitch the voice at or below the middle register. Soften it if the occasion demands. Do not be sympathetic to bestow a favor, or to be patronizing. Do not be verbose. Do not "slop over." Say nothing of a sympathetic nature unless the heart prompts it, and there is thought behind the words; but make the heart prompt it. Educate it to kindness. Study faces; look into the eyes of those you meet, and read their lives. Mental vision will aid you to carry your study of men and women into their homes; and it rarely ever fails to tell true stories of their joys or sorrows, hopes or disappointments.

In your sympathy learn to discriminate between the classes that cause so much suffering to their fellow beings and those who are fighting the battle of honesty, and you will find both sides in array. Dishonesty is more active; one foxy man will, in a day, cover more ground than ten honest men, taking all the averages into consideration. This should not be true. It is the duty of those who possess a superior power to drive out of ambush the lurking outlaws; for fear is a detriment to courage, and the bravest cannot help fearing a tricky adversary. You can understand this principle better by putting yourself in the place of one who is willing to fight a foe openly, as man to man, but who would be foolhardy to submit himself to the sure dangers of subterfuge.

The preceding table of dishonesty was prepared some years ago, and has been before the public for a decade without adverse criticism. Those who are in a position to know agree fully with the percentages given, and some have offered suggestions tending to strengthen the positions given. Corporations are bodies in the aggregate designed to avoid responsibility, and to shield the official as well as the member behind the mass. This aggregation is controlled by one spirit only—policy. It is a spirit without a soul. The common law of England and America has for centuries maintained that corporations have no souls. All humanity is absent in their conduct, and without humanity there is no chance for the development of magnetism.

Politicians are dishonest to the core, in and out, from their hides to their centers. The so-called profession of politics is the lowest in the whole category of methods by which a man seeks to get a living by his wits. It is the diametrical opposite of statesmanship. The latter refuses to be bound by party, but first demands the principle. All party ties are fetters of freedom; and

there is no honest man who is willing to give up his freedom to a party, unless he is a stupid dupe. To think and to act in a certain rut is not liberty. The party man is a caged bird of songless voice. The statesman is an eagle, whose broad, expanding wings lift him out of the hollow dungeons into a plane far above, from which he is able to view a wide horizon.

Manufacturers are nearly all dishonest, especially in America. The race here is for money only. If a reliable brand of goods is established, it is only because there is value in the name of honesty; and this mere name must be paraded for the purposes of advertising. American manufacturers are the most unreliable in the world, and this is not necessarily a reflection upon the people, for most of the manufacturers are the off-scourings of the Old World. Many attempts have been made to expose them, but they combine with politicians, and have influence in legislation to such an extent that it is almost hopeless to dethrone them. When we state the lamentable fact that the white flour sold at this day is badly adulterated with injurious matter, such as white clay, earth, ground lime, terra alba, fertilizing material, as well as corn, corn husks, alum and other poisons, it tells the whole story; for when manufacturers are so dishonest as to imperil the lives of humanity by the invasion of the staff of life with their money-making diabolism, we can hope for nothing better in other directions.

The study of magnetism has everything to do with the question of honesty in food manufactures. The surest way of securing magnetism is by the natural funds in the vital system of the body, and these are directly supplied by the nutrition of the blood. Pure foods, if of a wholesome character, will of themselves generate more than nine-tenths of all the magnetism the body needs. It is the purpose of nature that they should do this. Pure foods tend toward the healing of all diseases; they drive away pain by substituting wholesome flesh in place of that which is imperfect. They supply power because their nutrition is turned into vitality. On the opposite hand, the use of dangerous foods will soon drive away all magnetism.

A very ready test was made of this fact in the case of a man who was acknowledged to be of the highest order of power in this line, but who, on attempting to address a meeting where much was expected of him, could not do more than deal in words. He

was suffering from intestinal pains caused by the use of adulterated foods. An actor, who had held for years a power over his audiences, found his magnetism all gone, and he spent his weeks and months fighting to hold his own in the dramatic profession, while it was impossible to get vitality from the food he ate. At length he suspected that he was falling prey to the numberless food adulterations; he saw in the papers the statement that no food was pure, or at least that all kinds were adulterated, and he fell back upon the plainest of the wholesome foods, using those that he knew could not be tampered with; and lo! to his gratifying surprise his magnetism came back in full force. He said: "I now use a better class of foods, if simpler, than ever I used before, and I am correspondingly benefited." Herein is a secret worth learning, if you would get the best value from what you eat. And the best is much the cheapest.

We will not take the space to discuss all the list in the table of dishonesty. The chief importance is in the fact that we must avoid being waylaid by the trickery of these classes. A retail dealer says: "I am not one of those who pretend to be honest. I simply try to be when I can; and when I cannot, I do not try. I defy any man in my business line to be honest all the time. The trouble is principally with the wholesalers; they are up to new tricks all the time. Here is G., a retailer; he was convicted of selling chemically made vinegar that was rank poisonous. I had some of the same kind, and I would have sworn it was pure vinegar; but it was not. You see, I did not know. I cannot find out how to tell all these adulterations. I had bought the best grade of spices, cream tartar, peppers, and other goods; but they all turned out to be fraudulent. I paid the highest prices. What am I to do?" And he then went on to say that he could not look a man in the face to whom he had sold some of such poisons. It made a sort of sneak of him. The men who sold him the goods he never dealt with again, and he took the trouble to notify other retail dealers of the fact, which he persisted in until he had ruined the wholesalers. This was right. If other honest men would do as much, the enemies of humanity would be driven from ambush.

A judge of court once gave evidence of a keen knowledge of human nature. A business man purchased some guaranteed all-wool suitings, some guaranteed all-linen handkerchiefs, and other things from a peddler who had a regular route. The goods proved

to be very inferior grades of cotton. The peddler was arrested and discharged. The judge said: "In this age of misrepresentation the courts cannot stop to correct the falsehoods told in business. The complaining witness certainly knew, or ought to have known, that peddlers are no more honest than other merchants." In another case the judge ruled to the jury somewhat as follows: "The decisions of courts in the various States, particularly in what are termed leading cases, as far as they affect this cause, establish the right of a man selling goods to praise them to excess, even to overstep the bounds of truth. If he guarantees them in such language as would amount to a warranty of their nature, grade, etc., he may be liable in a civil action for a breach of such guarantee; but false statements are not of that character. There seems to be no penalty for them, unless it is a clear case of obtaining money or other value by false pretences. A falsehood that overpraises the goods would not be construed as a ground for either a criminal or civil action." In other words, the courts hold that deceit is to be expected in trade, and that a purchaser should not find fault if he is victimized.

A man who had been in business thirty years and in politics for ten or more, said: "In the ten years of my political career, which is now as successful as at any previous time, I have never met an honest man in that profession, although a certain few have the reputation of being unsullied. When a Representative or Senator does not dare to accept a bribe from a corporation; he accepts a retainer to act as attorney, whether he is an attorney or not. Among my business acquaintances the only honest man I have ever met—that is, the only man who was probably honest all the time—was a retail grocer, who would not sell pure goods on the guarantee or reputation of a firm of makers or whoesalers, but who got at the knowledge of their contents in one way or another and gave the facts to his patrons. He was believed in by all his customers, and built up an immense trade. He and a few of his wealthy patrons combined in a little society, and hired chemists to analyze the goods. This became known." We have received a large number of similar letters from the earliest students of our book on Advanced Magnetism.

If you are thinking of buying land or of otherwise engaging the services of a real estate agent, it is well to remember the remarks made by the judge of court. While most of them are dishonest at some time or other, about two in a hundred are honest

at all times; but these two have not settled in your locality, it is quite probable. It is very humiliating and disheartening to be cheated in matters that relate to a home; so we advise you to inquire of all your friends and acquaintances who can give you light upon the facts that pertain to such transactions. Lawyers are not all honest at all times; some are honest part of the time, and some are never honest, as the effort would fracture their cheek. There is a class of counsellors who pride themselves on their knowledge, their chastity and their integrity; men who never take a small case, and who charge extortionate fees in large ones. They would not misrepresent a fact to court or jury, but they are thoroughly dishonest while satisfying themselves of their honesty; for it is fraudulent to accept a retainer that is worth more than all their services should be valued in the whole case; keep their clients in the dark as to the probable future charges, and finally extort an extra fee of enormous proportions. This is the practice of many white-featured lawyers. Perhaps their conceit makes them believe that they are honest. Extortion is always a crime, and any charge that exceeds the actual value of the services rendered is extortion.

The greatest evidence of hypnotic contagion is the blind belief that the ignorant classes have in the statements made in the newspapers. On the Bowery in New York City the "yellow" journals have a large following, the rankest of which are four in number in the morning and four in the evening; although all papers that use large type headlines, called scare-heads, are "yellow," sensational and criminal, as investigation will show. The enterprise (?) of such papers is emulated by all other dishonest editors; their syndicate Sunday falsehoods are copied far and wide; their concocted scientific (?) articles are eagerly caught up by the smaller press, who know better than to believe in them; and so the whole profession of journalism is saturated with the lowest stripe of dishonesty. How eagerly a fake interview with a prominent man, created out of nothing but the criminal brain of an editor or far-away æthereal correspondent (?), is caught up by all the papers of the country without exception, and paraded into the homes of those who are too busy to analyze the frauds of the press. On July 28th, 1899, the New York Liar pretended that its European correspondent (a myth that existed in the brain of the editor of the N. Y. L.) had seen Admiral Dewey, and had succeeded in making him talk in a very indiscreet manner; the whole thing being, of

course, repudiated by him as an invention; yet every paper in America published that interview, as though it were true. We asked an editor if he believed it at the time he read it, and he quickly answered, "No; we all knew it was a lie. That New York paper is an unparalleled liar. But we published it because it was news, and the people do not care whether it was true or not." Another editor said: "Journalism of to-day in America is a sort of dime novel affair. It is mostly fiction of the cheapest grade." And we have reports from many editors who would like to see it made an honest profession. That such lies do an incalculable injury is well known, from the fact that so many editors, reporters and correspondents are killed every year by those they have maligned, and juries have refused to convict the slayers. Reputation is dearer than life, and if a man may kill his would-be murderer, it is good logic to assume that juries are justified in acquitting those who have removed pests worse than murderers.

476

Beauty of thought is magnetic.

This is the 476th Ralston Principle. Before this volume closes we shall show that true magnetism, that which wins and which ennobles the character that wins, is associated with a realm of which man knows but little. Assuming that there are opposite poles of existence somewhere, but not fully recognized as yet, and assuming that, for the sake of convenience, it would be proper to call one of them hell and the other heaven, we feel justified in asserting that negative magnetism tends toward the former condition and positive toward the latter; that hypnotism is at the lowest extremity of the basest form of sub-consciousness, while magnetism is at the highest.

The more you examine these propositions the more you will be convinced of their truth.

Life has two main highways—one that ascends, the other that descends; one that invites everything that enhances the value of existence, the other that invites all the meanness of the universe into its pathway. A flower is an object of praise, a weed

inspires contempt. A song awakens the memory of other days, and its swelling notes are fraught with the fragrant airs of youth and love; a discordant scratching on the window-pane is sound that distracts. Thoughts that are beautiful are born of heaven somewhere; whether it be on earth or in brighter skies, we know not. All power for ruling life is akin to the all prevailing scheme that is sending this planet on to a grander destiny.

A fountain can rise no higher than its source, and a mind can give no more than it has. Beautiful thoughts are pearls of life, and can never die. Well spoken words reflect their meaning on the soul. A thought read by the eye or coldly uttered by the voice appeals to the brain only, and is rarely ever fully absorbed. A thought feelingly spoken, with the full heart of the speaker back of it, is soon absorbed. Thus the grandest and most sublime experience of the world's past great men and women can be drawn into our natures.

The greatest characters of one generation have absorbed the thoughts of the greatest characters of the preceding generations. This accumulation has come down to us. A great character leaves behind him, in language, the very pith and essence of himself. The things a man says are himself. He at one time loved to quote the grandest thoughts of his predecessors, until, by absorption, they became a part of his character. Edward Everett declared this to be the surest and quickest means of building a strong character; and no great person has ever failed to follow the plan. Webster was full of Milton, Shakespeare and the Bible.

Flowers are the stars of the fields, the pearls of the garden, the jewels of home. They abound everywhere to please the eye with their beauty, and fill the air with their fragrance. They are to the substantial growth of vegetation what poetry is to prose. The sky is studded with them at night, when earth's flowers have gone to rest. The love of flowers should be cultivated. To look into the construction of the tiniest bud that blooms, and contemplate its world of life, its intricacy of growth, will awaken the heart to a desire for the purest things of life.

Music likewise touches the depths of the soul. The love for this can be increased by cultivation. It is not necessary to be able to sing or play. The author can do neither, but he can listen to both with intense enjoyment. The ballads of everyday life, and the profounder music of the thoughtful composers impress

the mind and heart; but the common airs known as topical songs, and the "catchy" tunes that amuse merely, are to pure music what "slang" is to refinement. Character is not built up by cultivating a taste for "slangy" songs. Here the line should be drawn. The first experiences of childhood are stamped on a whole life. The earliest impulses of a day live and breathe into a strong and pure life all through the hours till night. We are affected in the day-time by the first mood of the morning.

Some persons in society never say a bright thing; they are clay. Some cannot open their mouths without saying a positively dull thing; they are useless earth. Their social position is to wear colors and fill in the background. There are many talkers in society who have a vocabulary as small as a kitchen maid's, yet who do most of the talking. The repetition of words, and the redundancy of thought furnish as much brightness as a meal of dried applies twenty-one times a week. Such persons are empty minded; and flippancy or morbid moroseness can be the only offspring. True brightness can be acquired by all who desire it, and then the mind will scintillate with the modesty of a diamond. The surest way to achieve this much-to-be-desired result is to repeat aloud, to yourself only, the thoughts which you would say to others, and to correct them as you hear them.

It is the habit of many to talk as though it was unimportant whether the ideas, or even the language, were understood or not. Those who lack the power of voice and enunciation bury their thoughts in an unintelligible mass of sound, thereby reacting on the creative talent of speech. All things born must have some means of communication with living beings. The orator is dead to himself even, if he cannot use his voice. The writer must know how to use pen and ink. The poets of ancient centuries sang their fancies, those of to-day frame them in written speech; yet these jeweled galaxies of the mind could only have been felt were language unknown. To him who would create, unfold, develop, and give to the world the priceless gems of thought, the glittering and flower-spangled beauties of that rarer realm of life, there must precede in gifts the means and methods of expression; there must come the art of making sentences easily, the flow of language and the clear coinage of enunciation.

Persons who can say beautiful things in a beautiful manner, who are unable to make themselves heard or understood,

shrink back on themselves and lose courage, as has been the experience with many a man and woman who would otherwise have proved themselves of untold value to mankind. It is not loudness of voice that enables one to be understood. If the vowels have no mouth action the utterances are not clearly made and not easily heard. It is not sufficient that the audience hear the sound of the voice—they should hear what is said. Language consists merely of syllables, syllables of vowels and consonants. One syllable differs from another merely in the fact that different vowels and consonants are employed, or combined differently.

If a speaker or reader with more voice than brains should endeavor merely to make himself heard, he could do it by shouting or yelling unintelligible sounds, as the street venders do; the voice is heard, and distressingly so. But a quiet tone, accompanied by a clear enunciation, will carry sense, in the form of intelligible words, farther than the shouter's voice. A strong voice is of no avail if the vowels and consonants are not well formed and made. The vowels should be formed as far forward in the mouth as possible, and be accompanied by full lip action. One vowel differs from another only in a change of the shape of the mouth. The consonants should be made by the firmest possible contact of two parts of the mouth.

Conversation is often made the channel of expression of beautiful thoughts. It is an avenue of opportunity that should be made much of, for it is not possible to develop the brain and its best realms unless the channels of communication are employed. A thought that has never winged its flight out of the mind is dead-born. No better means of testing your magnetism, your dignity, your power and self-control, can be found than in the opportunities of good conversation. Do not, of course, become a mere display, nor an arrogant consumer of the time and attention of the assembly or whomsoever you are engaged with, but use the highest discretion. When others talk, listen. When others are ready to listen, talk. It is an advantage to the wise to be heard. Remaining silent soon relegates you to a lower stratum. Between these two dangers you must steer your way with care and intelligence. In listening, throw your whole interest upon the thoughts of the talker; if you are as magnetic as you should be, you will be able to quietly silence an empty talker, and open the way to a more fruitful conversation.

It is excellent to seek society, to make it if you cannot find it otherwise, to extend your acquaintance with refined and worthy persons, so that the flowers of life may be cultivated as well as the flowers of the garden. Good society is the best school for both sexes. Where it does not exist humanity is barbarous. The best society is that wherein we find the best refinement, the best thought and the purest hearts. Etiquette is a code of conduct founded on common sense, and intended to establish refined customs among people who interchange social courtesies. But what is good etiquette in society is good at home.

Caste in social rank is the true law of life. If men and women openly refuse to cultivate those charms of mind and manner which are within easy reach of all, they should be relegated to their proper rank socially. It is true, and lamentably so, that what is called the best society is often a mixture of good and bad; but even here the good has its opportunities. A few people make the personnel of the whole, and leaders are often magnetic rather than boorishly wealthy. No better ambition can be found in life than the desire to rule the drawing-room; and the history of the highest caste of all cities and countries proves that brilliancy and merit, when magnetic, may lead the salon, even if wealth and ancestry are lacking.

The magnetism that charms must be developed on charmable lines. It is a mistake to think otherwise. A lady, who had opportunities but no desire to make herself refined, once sought the aid of these lessons. "I just want to charm people," she said. "But, madam, do you suppose that coarse features, foul breath, discolored teeth, a snappy voice and masculine tread will aid you to charm the persons whom you meet?" "Why not, if I acquire magnetism?" Well, why not? In the first place, the soul of pure magnetism, or the vital gift of pleasing and winning, has existed since the birth of the sky. All that pleases, and blesses while it pleases, is magnetic. The kind ways, the cultured voice, the smile, the poise of color, the harmony of music, the sympathy of love, are natural emanations from the soul of magnetism that permeates existence. For you, then, to be socially magnetic, the first step is to decree by act of your will that these charms shall be yours.

In the realm of attainment you acquire the temperament that makes your work, your efforts, your life even, a naturally

magnetic success. Sudden adoption of habits must result in mere artifice, a thing that is pricked like a bubble when it is brought in contact with the real influence of strong men and women. You must be able to cope with the greatest. Do not depend upon the unreal. You need temperament; a fixed habit, a soul saturated with whatever is best, a character that is vital in its power; and these are the true magnetic temperament when they are charged

"The leaf tongues of the forest,
The flower lips of the sod,
The happy birds that hymn their
Rapture in the ear of God,
The summer wind that bringeth
Music over land and sea,
Have each a voice that singeth
This sweet song of songs to me:
'This world is full of beauty,
Like other worlds above,
And if we did our duty,
It might be full of love.'"

REALM SEVEN

"WITH a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine;
And she sits and gazes at me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies."

The Estate of Control

OVER INDIVIDUALS

"THE face of all the world is changed, I think,
Since first I heard the footsteps of thy soul
More still, O still, beside me, as they stole
Betwixt me and the dreadful outer brink
Of obvious death, where I, who thought to sink,
Was caught up into love, and taught the whole
Of life in a new rhythm."

"ALL that I know of a certain star
Is, it can throw (like the angled spar)
Now a dart of red, now a dart of blue;
Till my friends have said they would fain see, too,
My star that dartles the red and the blue!
Then it stops like a bird; like a flower hangs furled;
They must solace themselves with the Saturn above it.
What matter to me if their star is a world?
Mine has opened its soul to me, therefore I love it."

"IT'S we two, it's we two for aye,
All the world, and we two, and Heaven be our stay!
Like the laverock in the lift, sing, O bonny bride!
All the world was Adam once, with Eve by his side.
What's the world, my lass, my love!—what can it do?
I am thine, and thou art mine; life is sweet and new.
If the world have missed the mark, let it stand by;
For we two have gotten leave, and once more will try,
Like a laverock in the lift, sing, O bonny bride!
It's we two, it's we two, happy side by side.
Take a kiss from me, thy man;' now the song begins:
'All is made afresh for us, and the brave heart wins.'"

The Estate of Control

GOD, who gave iron, purposed ne'er
That man should be a slave:
Therefore the sabre, sword and spear
In his right hand He gave.
Therefore He gave him fiery mood,
Fierce speech, and free-born breath,
That he might fearlessly the feud
Maintain through life and death."

EMPERORS have lived who have had no control whatever over their subjects. Plain men and women have lived who have ruled over emperors. To be furnished with the physical force of armament and willing executives is the highest ideal of power in the minds of most persons; yet from time immemorial it has been known that a glance of the eye, a pressure of the hand, a word from the lips, has had the charm to sway the potentates of earth, and many a wayfarer of lesser caste.

The art of controlling individuals is a many-sided study. It may consist of physical force, or of compulsion resulting from superior power or an advantage of position; or it may be the

outcome of fear, policy or some mental calculation, or the desire to follow some leader in whom the highest confidence is placed. When Wellington crushed his greatest enemy, he did not do it by persuasion, but by the outpouring of fresh soldiers upon tired ones at a moment when both sides were exhausted. This was physical force. The police officer who is stronger than the man he arrests induces the latter to accompany him by sheer use of his muscular vitality; while many a smaller and weaker "knight of the baton," as he is erroneously called, has overpowered his victim by the energy of his will. This is physical magnetism. We well recall seeing a man of about a hundred pounds avoirdupois, hurry a keeper out of a store, without laying hands upon him, although the keeper weighed much more and had strength sufficient to throw the little man out of the window.

In the cases cited we see the difference between the use of mere muscular energy and the use of physical magnetism. Then there are motives that are powerful instruments of influence between individuals. This play of motive is the most far reaching of all the agencies of control, as it brings two parties together in mind, or may do so, where all other attempts to come within reach of one another might have failed. We see it in trade more often than in other channels of communication. The seeking of an advantage over another is not magnetic, for it is not noble; and those who "squeeze" their fellow beings make lifelong enemies, humiliate and often break the spirit of others, all for no real gain. It is better to win than to press the good will or acquiescence of others.

477

Magnetic-control should begin in simple affinities.

This is the 477th Ralston Principle. By affinities is meant the likes or inclinations of another person that can be adopted or made to come into your own life for the time being. They are stepping-stones; and the simplest of them are the first flags of the pavement, if the homely figure may be allowed. It would be folly to antagonize in the start the person whom you sought to control. Human nature sets itself against any such challenge, and a consequent obstinacy or shutting-up of the mind might follow.

It is never necessary to humiliate oneself in yielding to the views of another. An affinity may be established where views are not the same; but an open antagonism should be avoided. A member of one political party should not bring up the question of politics to another, unless he seeks to change his views, in which case he should first establish other affinities. There should be some agreement to begin with. It may be assumed that a person of strong magnetic temperament sweeps all before him; but this is only true when his subjects are of the lesser grades of will; it is necessary to be the equal of giants in this art. You do not wish easy conquests. There may come times when superior wills are pitted against you, and you must at least hold your own, if not conquer. No man or woman should ever make you a subject. In an age of liberty, the body should be free; the mind should be freer, and the will-power freest. Let no one become your victor.

Simple affinities are found by a skilful management of conversation. Etiquette demands that matters of religion, politics and personalities should not be broached; but if the person to whom you are talking insists upon doing so, you may easily find his mind by allowing him to express himself for a brief while; then turn the interest to other subjects. A too apparent agreement in anything is not policy, for its purpose may be seen at once. Shrewd minds are deep and perceive the trend of a designed conversation. Very soon the process will become one of mental culture in which the superior diplomatist will make the moves as on a chess-board, and his opponent will be forced to suit his choice of objects to the desires of his more accomplished companion.

The best study of simple affinities is found in the methods of successful lawyers when they appear before juries; and the examples there seen may be learned and adopted in private life. The rules are the same, and the operations of one suit the requirements of the other condition. What a magnetic lawyer will do before a jury, any magnetic man or woman may do in exact principle before any other man or woman. Therefore the following illustrations are helpful in this study. It is not known that magnetic persons are the most careful, painstaking and thorough of all classes; they leave but little to chance, in fact nothing that may otherwise be controlled. So, when we see a lawyer looking up the private lives of jurors, we learn something of the care that may lead to success.

The following illustrations apply to cases that have been doubtful; so evenly balanced that a straw might almost have changed them one way or the other. In the outset we will mention a very trifling incident that undoubtedly led to victory. It so happened that the lawyer was of the same political persuasion that was embraced by ten of the panel jurors, and he had two peremptory challenges at his disposal. By using these he filled out a jury of twelve party believers. In the course of the trial he lent a political color to his remarks, and even went so far as to attempt to draw the party line. The judge suggested that it might endanger the chance for agreement in the jury box, and the opposing lawyers were glad of the "bad mess" he was making. After a verdict they found to their amazement that the jurors were one and all of the same party as that of the counsel who had used his two challenges. His adroit movement was not the sole cause of winning; it merely brought the jurors into a common ground of like and dislike, from which the magnetism of the lawyer could secure its leverage and begin its work.

When one sees the long train of victories secured by a great advocate, he does not realize the kaleidoscopic changes necessary to establish such results, unless he follows him on his career. This is a profitable means of studying the origin and use of magnetic control through simple affinities. One such lawyer may be seen in a dozen different phases. We recall the case of a polished city attorney of the highest rank as an advocate, who had a very important trial before a jury of farmers in a distant part of his State. He had no knowledge of farming, nor of the character or methods of the tillers of the soil; and all the attorneys for the opposition were men familiar with both, and able in argument, which had a telling effect in such trials. The city lawyer examined the case thoroughly, for large interests were at stake: he called his clients frequently to his office, and twice made a trip to them; he arrived at the county seat a few days before the case was put on the short list, so that he might become acquainted with the atmosphere of life about him.

He did more and what every successful advocate ought to do; he took his witnesses in hand, gave them a very careful examination-in-chief, so that he might know what they were really worth in their knowledge, and he wrote down minutely all they said, even in the minutest details. Then he, unconsciously to them, cross-

examined them, to see if they were telling the truth, or would contradict themselves. If he was satisfied that they were not honest, he discarded them altogether from the trial, and retained only those who could be believed. This is right. He then began a sort of side-examination as to their ways of living, their moods and thoughts, by which also he secured much of the vocabulary of that part of the country. Indeed, he became well fortified in the homely but forceful phrases and idioms of the people. A keen mind gathers much and loses nothing worth keeping.

When the trial began the city lawyer had changed a little in his dress, but not so much as to produce surprise. One man in the box said: "He must be a country lawyer who has gone to the city to practice." So much was a breaking of the ice that separated them in caste. He had learned something of the crops that were raised in that locality, something of the hopes and prospects of the farmers for the coming season, and soon began to saturate the trial with bits of information that fell in like crumbs at a feast, giving comfort, if no more. When the argument came he was dressed like the foreman of the jury; and to this he had come by gradations during the two weeks' struggle.

The presentation of his side to the jury was a masterpiece of skill in establishing a simple affinity. He did not flatter the members by profuse compliments, but came among them as a lover of country life, as one interested in the farmer because his parents had known the hardships and uncertainties of securing a living in that profession; he called it a "profession," not a branch of labor. Without being coarse or common, he evinced a vivid love for this vocation, telling them that the first language of earth was the Aryan, and the first known men of civilization, if not of the whole race of humanity, were called Aryans, which meant noblemen, because the tilling of the soil was the noblest of all occupations. In his methods and phrases he spoke as a farmer, and the whole populace assembled in the room were heartily sorry when he got through. They liked him. They looked with glowing eyes of enthusiasm upon his manly form and sincere face. The jury were in accord with his views, and needed then nothing but his magnetism to win them.

The principle is a great one. It shows that a smooth, pleasant, agreeable way of approaching a person is far better than an angular or vinegary method. Now, we do not pretend that

magnetism wins by such securing of a friendly feeling, nor by the affinity; but it does find the way shorter and the victory more easily attainable when opposition is lacking and an affinity is established. Such a process is the sure harbinger of success, if there is magnetism. It is even true that unmagnetic persons have won victories by the aid of affinities alone. We must not lose sight of the lawyer whom we have agreed to follow in his course. An important line of business took him to the Far West. Before he arrived he had discarded silk hat and starched shirt. He dressed as the best men there dressed.

The case was tried by the ablest of the lawyers in that section of the country, men who were immensely popular. He knew that his magnetism was to be tested to the utmost. He dropped way down to a rough style of talking, though serious and always dignified. He used idioms, slang and phrases that were new to him a month before. He tried to dress and look like the jury. He knew incidents of wonderful shooting; of the braggard tenderfeet that had come from the cultured East; of marvelous luck in gambling; of enormous capacities for whisky; of the meanness of Indians, the relics of barbarism, compared with which the saloon and poker room of the present day were palaces of regal splendor; and he impressed the boys with the fact that they were in reality the kings of earth; free, fearless and plucky. Such a change in a lawyer was a transformation, a revolution; but it won the case.

Again in the culture of a metropolitan city, he shone as a man, a student, a polished speaker, unharmed by the rough usage of his cowboy experience, and free from the nasal twang of his bucolic career. If his metropolitan jury was composed of laborers, he knew them thoroughly, and could speak from their level; if mixed in character, he reached their sympathies, not by an undue display of the soft side of his case, but by a manly association with them in ideas. And so he went on, from success to success. Some lawyers think it wise to browbeat and terrorize a petty judge; or to appal him with a multitude of decisions the import of which is rammed home by taunts of ignorance. A few of the weaker justices are overcome by such methods; but the best success is always attained by making honest cases as clear as daylight, and showing the judges how much they know, not how much they are in ignorance.

A skilful lady is able to give most men ideas of how to establish a simple or complex affinity, either with one of her sex or with a gentleman, if she is sufficiently interested to undertake the task. Any conversation soon shows the likes and dislikes of the persons engaged in it; but you should be careful not to step upon a tender subject in such conferences. Be neutral, and let the other person do all the positive talking until you have made the discovery you seek; then establish the affinity, and handle it with the greatest care.

478

Motive is an easy channel of influence.

This is the 478th Ralston Principle. Most persons are utterly lacking in motive, or have one in concealment if they are diplomatic. It is the first duty of every one who would maintain a superior position to ascertain if there is no motive, or if one exists in the purpose of the conversation or communication, whatever form it may take. If one really exists, the next step is to see if it is near the surface and can be easily discovered, or is hidden and will not appear until the time is ripe; or, which is more important than all, to see if the true motive is kept in the dark and a pretended one displayed for purposes of deception.

If it is perfectly clear that there is no motive at all, then allow the conversation to proceed along neutral lines until you choose to make such use of the meeting as you please. If the motive is near the surface, draw it in sight by encouraging the individual to talk on such matters as may occur to you, and keep yourself in the background. Sooner or later it will come out. If it is hidden, all you can do is to wait; but be as cordial and as encouraging as possible. In the course of the conversation there will be indications of what is coming, and your own keenness will be sharpened by dealing with them as though you were merely waiting for them. If the motives are concealed by the expression of others, the person is probably dishonest and should be watched.

Yet it is not always true that the statement or presentation of one motive in place of the real one is dishonest. A. was to some extent in the power of B., and was being unduly oppressed

by the latter. B. was unscrupulous, and had but one good trait in his character; he hated to see another person get the advantage of him or of any one else. A. took the trouble to show him that C. was securing such advantage over both A. and B. This was true. B. at once saw it; and, having the power, he became the antagonist of C., while strengthening the position of A. This was what the latter desired. His real motive won, but it has remained concealed even to this day. The false motive is the only one that became known. It was not false in the sense of being untrue, but merely as a blind.

The other side of the motive question is what is intended by our principle. Your motive is not a matter of so much importance in the process as that of the individual whom you wish to control. Most persons are influenced through a desire to accomplish a certain end. This is the root of evil in legislation. One man seeks to secure the passage of a bill that will place him in favor with his constituency; this is the first and most potent factor in politics. So that he accomplishes his end, he does not care what happens in other directions. Now comes along a certain member of the Legislature, who seeks the passage of a bill that every member would individually vote against; but he agrees to their separate matters, and proposes to throw in such favor the legislators who are behind him in his measure, thus appealing to their motives as reasons for aiding him; and they yield. This is common history in Congress as well as in State Legislatures, and is wrong.

In private life many a person has failed in seeking to control the minds or wills of others; and, to their surprise, some brighter mind has stepped in and won with ease. A certain man holds a piece of land which is needed by H., who has tried in vain to purchase it. The owner refuses to sell, as he has no reason to do so. By and by H. wakes up to the idea that men must have reasons for doing things; so he casts about for a motive in the owner which ought to prompt him to sell. Investigation shows that the town is being rapidly built up in another direction; that, following the history of other towns, it will soon leave this portion as a valueless suburb; that he, H., is interested in checking the advance of greed in the wrong part of the town. Soon the owner finds that H. is right, and sells him the land at a price much lower than he would have willingly paid. A better house is built, and the spirit of growth is partly attracted in that direction. H. really

discovered this motive. This is an oft-repeated fact, and shows the lesson clearly.

479

There is an ether that fills all space.

This is the 479th Ralston Principle. It is one of the most important of those that are connected with the study of magnetism. The proposition stated in this principle cannot be disputed. Even the densest solids are admitted to be composed of single particles, known as molecules, having space between them. This infinitesimally small space is filled with the universal ether. Until our readers accept this statement as an assured fact, it will be a waste of time to proceed with these studies. If any doubt exists, consult the best scientific works of the world. This ether brings us light and life from the sun. Without light there can be no origin of life, and no long continuance of it.

Sound is a mechanical vibration of the substance of the atmosphere; but any elastic solid, as steel, wood, etc., as well as water, will convey sound. A vacuum will not. Thought vibrations are ethereal, while sound vibrations are material. Light travels by the same medium as thought, goes as fast and as far, and its perception may be clouded or extinguished by opaque matter, as consciousness of thought may be clouded or extinguished by disease or by physical defects of the brain. Light vibrations are ethereal, and are so infinitesimally delicate that they are terminated by opaque matter. Light cannot die; its absorption is a step only to its escape as electricity. All scientists now concur in the theory that light is undulatory, and vibrates or waves as it is transmitted, thus abandoning the corpuscular theory which was advocated by Newton.

All scientists now agree that there is a universal ether, which fills all the space in the universe, and is also diffused among the molecules of which solids are composed. This ether is declared by A. Daniell, in his Principles of Physics, page 208, to be a medium for the transfer of heat through space; a medium for electrical phenomena, and a medium for the propagation of the waves of light; he therefore calls it the luminiferous ether. Maxwell (who is quoted by all scientists) has even measured the density of

this ether, declaring it to be $\frac{936}{1000000000000000000000}$ that of water, or equal to the rarity of our atmosphere at a height of 210 miles.

This ether will permeate all solids and liquids with the speed of light, which travels at a rate of 186,000 miles per second. This ether passes through the bones, brain, flesh and liquids of the body with equal rapidity, and consists of active or absorbed light and electrical movement, constantly undulating. Thought and life are identical; light and life are identical; electrical movement and thought are identical; electrical movement and light are associated. Some day the newest discoveries in electricity will show that man is merely an energy of this kind, as far as all his vital functions are concerned; he will be made a part of the system which is fast being recognized as the source of all the physical and so-called spiritual laws of the universe.

It is probable that the ether which pervades all things is intended as the great sea of communication between place and place. It is not at variance with the known plan of life, as far as man has ascertained it. Ears are made for air. Take air away, and you must take ears away, unless you can substitute some other means of communication between mind and mind through the natural senses. Nature is peculiarly simple, while being enormously inventive. Two human beings wish to exchange ideas; and there are just four ways in which they may do so. In the simplest of all four, they may convey messages by the sense of touch; a pressure of one finger may mean what it will; of two fingers, something else; of three fingers, still something else; of four fingers, another letter, word or idea; of all five on one hand, a still further idea. These may then be combined with themselves and with the other hand, until a full alphabet is formed, from which a system as accurate as that used in telegraphy may be made.

It will be seen that the touch method of communication does not employ any medium of passage. The ideas are expressed in the use of the flesh against the flesh, and the process is necessarily slow and cumbersome. This is the real principle involved in telegraphy, although the different touches are marked off by the interruptions of the electrical current. It is akin to that used by deaf-mutes; for what they say to the eye, they can state in the dark if they are close together. Thus two girls, who were afflicted by the loss of speech and of hearing, could talk to each other by

the hour after retiring at night, their hands being under the bedclothes. Life is too full of opportunities that demand rapidity of action, for any system of communication without a medium that permits distance.

A little thinking will satisfy one that distance requires a means or medium, or else there can be no way of carrying the ideas. There never yet has existed a method that did not require such means, except that of touch. To have to place the hand on an individual whom we wish to address would necessitate contact, and there could be no general form of speaking to a number at a time. Nature realized the requirements of the situation, and proceeded to supply the needed means. She never introduces any superfluous matter; and if what is at hand can be made to suffice, she uses that. The atmosphere was placed around the globe dense enough at the surface to supply all needs for breathing, and to carry on the hundreds of processes that are essential to plant and animal life.

The atmosphere being already established, it was not necessary to create a new medium for communication. Had it been, there would have been one finished as soon as life was ready for it. The air was light, changeful, buoyant and capable of vibrating in mass. This was sufficient. It was then necessary to provide an instrument capable of producing vibrations rapid enough to make an impression as sound. A fan passing back and forth with speed may disturb the air, but we do not recognize it; we need something that will carry itself a mile away, and no ordinary number of vibrations will do this. Something is lacking. The speed of the fan is increased; still it is not enough; it goes faster, much faster than the eye can follow; still faster it goes, until there are vibrations enough in the second of time to produce what the ear can recognize as a tone. It is sound. It does not in fact exist, but is said to have existence because it seems to have, owing to the impression made on the brain. It seems to be a low base note at first; then, as more speed is added, it ascends the musical scale, and climbs to the higher notes, the top tone being the fastest. When the speed is too rapid, the ear cannot recognize it, for it blends away into nothingness.

This is the medium for speech. It requires in the human body an instrument that is capable of vibrating the air, and this is found in the throat at the head of the air passage, called the

epiglottis. There, under that little tongue, are two lightly hung, top-heavy pieces of cartilage, which vibrate with great speed whenever they approach each other while the air is passing out of the lungs. It is a wonderful device. If it made but one sound, we could not talk, except by interrupting its tone, as in telegraphy. But its natural sound, when the mouth is wide open, is *ah* as in *father;* and, as the mouth closes part way, it turns to *a* as in *mast;* closer it makes *a* as in *mat;* a little closer it produces *e* as in *met;* then *a* as in *mate;* when most closed it produces *i* as in *mit;* and the flattest of all sounds is *e* as in *meet,* which is made when the mouth is nearly shut. To utter the round sounds, the mouth shapes itself to round positions, the closest of which is *oo* in *boot;* and so on to the most open. All this is marvelous; to think that a mouth needed for eating, with lips, teeth, tongue and palate required for mastication, could make the changes essential to human speech; added to which are the consonants or touch positions, whereby a vowel is given contact and a new effect is produced.

This is human speech, and its medium is the air. But this is not all. Sound, being merely the vibration of the body of the atmosphere, is not a reality. It is not a movement which you can feel, for its vibrations cannot be interpreted by the muscles. The nerves of the body are not sensitive to the fine action which is involved in sound. No finger can detect them, although the delicate fibres are able to find the lines of print on the smoothest paper. Nature makes sound live by reason of a still more delicate contrivance in the brain. The vibrations must be caught, and this is done at the drum of the ear by a little disc called the tympanum. It is connected by a nerve with the core of the brain. When the air, which is set in vibration by the voice of A., reaches the tympanum of B., it sets that to vibrating in exactly the same way, and the sounds that leave A.'s mouth strike B.'s ear. But they must be interpreted, or they will be empty, silent waves. In the head the nerve carries the vibrations in electric currents from the tympanum to the core of the brain, so that the sounds that leave A.'s mouth strike B.'s ear and travel over this nerve to his brain. There they produce agitation at a place where the least, the tiniest, the faintest of real motion is magnified into a world of noise. Of this much of the distance the real medium of air begins at the larynx in the throat, and stops at the tympanum. The rest is electrical, for nerves and brain are such.

Had man been a fish he would have used the water as the medium of communication. It is not possible to speak in the volume of water itself, but one can hear very readily, and each sound seems louder and is audible a greater distance away, owing to the greater density. A blow is heard miles away. The voice is communicated to the water by a method which allows the speaker to be out of it. Man was not made to be a fish. The air is one of his means of speaking to others, but is not the only one. It is about him day and night, not only because he needs it in respiration, but also because he is dependent upon it for life itself. The air is not more than three or four miles deep as a useful envelope of this globe; even at a mile of depth it is too rare for some lungs; but it is more extensive in a highly elastic condition, some claiming a depth of two hundred miles, although it is likely that its characteristic composition as oxygen and nitrogen is not to be found much more than eight or ten miles from the surface of the earth.

Out somewhere in space it ceases to exist; but there is no place where all is void and empty. Men were not always conveniently near, so that their thoughts could be communicated by the touch of the hands; nor are they always within the sound of each others' voices. If A. wishes to send a message to B. some miles away, and there is no telegraph system, he must write it; but he could not see what he wrote, nor could the person read it, unless another medium were established. Air is present day and night. Light is absent when its source, or one of its agents, is withdrawn. We can hear, but not see in the dark. Light is an activity; air is a substance. Light may or may not be the medium in which it operates; but it certainly is a force; and being a force, it must have some means of passage.

One theory makes light a series of waves on the bosom of the universal ether; another makes it a substance in and of itself. If the latter is true, it is then its own medium; if the former is true, it is action, and not substance. It is of no consequence in this study whichever is correct. Its presence is action, and by this action the nerves of sight catch form; that is all. The shapes of things are cast in reflected waves against the great optic cable, and the vibrations of the latter go to the core of the brain, to be magnified, interpreted and made known. The action of light plays in waves along some medium; in waves such as we can catch from some far away star at night, whose tiny vibration has been millions

of years on the way. Sound has limit. The universe is not large enough to limit sight. The broken, fragile ray comes struggling along to tell us that vast æons ago its master-world sent it forth across the sea of space to apprise us of its existence; yet that world, and all the distant stars whose light we see, may have been blotted out long before this planet came into being, for the rays go on forever.

480

Every influence has its means of communication.

This is the 480th Ralston Principle. We know that thoughts and feelings are influences, just as sound and sight are influences; and magnetism is in, behind and the impulsive energy of them all. When the lightning plays along the cloud it takes its leap to earth as soon as the opportunity presents itself. When the electric current traverses the globe, it runs along the wires by which it is conducted, although it will not long stay pent up even in storage chambers. So, when the finer phosphorescence of thought impels its waves from mind to mind, it does not make a clear leap through void space.

Nothing passes from one place to another unless it has its medium of transfer. Not in all the universe has such an act been known. The chasm is not possible. Nothing was known of the process by which sound was communicated until recent centuries; and light is yet being studied. So wise and so great a man as Sir Isaac Newton presented a theory that could not stand the test of modern examination; yet all who are familiar with the operation of light admit that it needs a medium of communication, either its own or some other, in order to reach the earth, and to pass through all the avenues of the day. And what is true of one influence is true of all.

That thought passes from mind to mind by channels other than those of the natural senses is too well known to be discussed at this place. Hardly an individual living is free from some experience that proves the truth of the claim; but the fact is that hundreds of ideas from other minds come to you each day, and you do not know it. Gray matter, wherever found, is capable of thinking. Thought and gray matter are identical; the latter being the

result and subsequent cause of the former. Thought occurs not only in the head, but in all other parts of the body, where there is gray matter. Thought not only pulsates in the cerebrum, but when excessive affects the entire body, causing an abnormal increase of heart action, and sometimes fever heat ending in headache and loss of sleep.

The medium of thought is the universal ether, which fills all space in the universe, and is also diffused among the molecules of which solids are composed. This ether is declared to be a medium for the transfer of heat through space, a medium for electrical phenomena; and a thought is life and generates light by turning into electrical movement the absorbed light of the brain. This electrical movement vibrates wherever the universal ether exists, which is everywhere. Thought is an electrical movement originating in the brain or gray matter, and vibrating the ether.

Two persons are walking along the street, the brain is active in each, and one thinks of a subject just before the other utters it. "Why, I was about to speak of the very same thing myself. How queer we should both think of it." These experiences are common. The subject, too, is often one which is totally disconnected from any previous topic of conversation, and is in many instances quite remote in character from the surrounding circumstances of the conversation. Persons of constant association and general sympathy are reading each other's minds every minute of the day without knowing it.

Murat, the great Frenchman, standing on the edge of a precipice one day, in companionship with a supposed friend, suddenly read this person's intention of killing him by pushing him over the rocks. He turned, and saw the man preparing to do the deed. This man afterward confessed that such was his purpose. A witness, who had baffled the skill of a sharp lawyer on cross-examination, was about to leave the stand in triumph, when the lawyer was prompted by some mysterious influence to ask a very peculiar question. It was the one question which the witness had hoped to escape, and his thinking of it impressed itself upon the brain of the lawyer. A personal friend of the author owes his success at the bar to his skill in reading the mind of every witness. He has ferreted out more facts and terrified more knaves on the stand by hitting upon the true inwardness of the mind, than probably any other lawyer in America. His success is magical.

A well balanced magnetic brain will rarely ever lead a business man into error. Success depends upon the penetrating power of his judgment. All persons recognize the fact that mental impressions are conveyed from mind to mind; but how they are conveyed has hitherto been unexplained. It is not sufficient to know how they are conveyed. With a firm conviction of the truth of these principles well established in your mind, and a deep and lasting resolve to develop the magnetic wealth of the brain, you will make very marked progress in a study which has for its achievement the following great purposes:

1. An active brain of the most healthy type.
2. A growing mental activity.
3. An impressible brain, capable of receiving the thoughts of others at will.
4. A controlled brain, like that of all the grandest personages of the world's history, entirely subjugated to the decrees of the will; each department being opened and closed as desired.
5. A nobler, better, larger life.

481

Constant change and variation increase the magnetic vitality.

This is the 481st Ralston Principle. When we consider the facts set forth under the last principle, we see at once the strong and urgent necessity for a vigorous and ever active brain; and there are many other reasons why our present law should be adopted. Activity is the right arm of strength, and variety the constant refreshment of all our faculties. Law after law crowds upon us as we proceed to look into the subject before us. In an earlier principle in another book we find that the faculties are best preserved by their constant use.

The employment of the faculties in any one direction a part of the time is strengthening and highly beneficial; all the time, it would lead to atrophy and breaking down; while to pass from one to the other would result in a shiftless career. What is meant, therefore, is that the faculties must be used so as to give them all the vigor possible, so as to prevent weakening by such

change as leaves nothing completed, and yet so as not to hammer away at a single idea until the brain fails. Here are many laws, not in conflict, but, in the order of adjustment, working together. It seems on its face a contradiction to say that there must be eternal change, daily change; yet that nothing must be given up, nothing left incomplete, nothing allowed to displace other matters.

The meaning is clear if we look further into it. Change does not imply the abandonment of anything. To carry a plan through to its end requires the evolution of its details by the law of progress. An ambition that stands still has a worthless subject-matter for its goal. Life is a highway, and all roads lead somewhere. A man who stands still is not living. He may exist, but he is better off buried, if he cannot get started. Any plan in life is a series of change. Then it is not best to devote oneself altogether to one idea or one ambition. There should be a supreme goal in this life, but many minor ones also constantly being selected and attained. This is change multiplied. Nothing is deserted, nothing abandoned, nothing left to some shifting moods; but plans are carried to their ends in victories.

Life itself is full of action in the small processes of the body; nature is busy in all she does in the growing period of the year, and tends to silence and rest in her frozen, unmagnetic period; and man should ally himself to her, in principle at least. When winter freezes the river and soil, when the clouds hang chilled with snow vapor, when there is a hush of bird and leaf through the forest, and stillness prevails everywhere, then the electrical vitalities of nature are at rest. The thunderstorms, heavily overcharged with lightning, are the offspring of summer, when all life is filled with excessive action.

The man who would be most magnetic must be most active; not in the sense of small, wasting motions, but active in the larger and fuller sense of mental and nervous employment. He who has the most to do, who really accomplishes the most, is the quietest in outward mien. He must conserve his expenditure in order to be able to do the work his greater schemes demand. The powerful machinery that sends its currents of life through thousands of wires of use could not withstand the leakage of its own storage, for the latter takes more enery than the former. When the electricity of the body has free waste through the nervous and restless movements, it is kept at low ebb, because accumulation is

not possible; but when such leakage is stopped, and the power of life is piled up in force, the regular use only stimulates it to a greater accumulation. Hence action is of the highest importance. Men and women who have most to do, give the least outward evidence of it in the hurry and rush of the body; the mind is constantly employed, and the faculties are perhaps strained to their utmost; still they go on gathering greater power. Not only does much rest do injury to these faculties, but they are never at their best until the most is demanded. To accomplish much, it is necessary to have much to do; activity, change, variation—these are the impulses of life and of magnetic power.

482

Magnetism is a volume of electrical energy.

This is the 482d Ralston Principle. When we seek to make our power felt in others, we must remember that a medium of communication is necessary; and this is the universal ether in the case of electrical power. But the medium is not alone sufficient. When the air was found to be an excellent means of communication for the voice, it did not do the speaking, nor could there have been the transmission of sounds unless there had been the energy somewhere to produce them. This is at the diaphragm, where the air, being collected by an inhalation, is thrown by this great muscle against the vocal cords, which resists it, giving almost any degree of force desired.

In setting up the electric systems which now abound everywhere, it is not enough to have the machinery and the wires; for they may be complete even to the acme of perfection; but there must be a volume of energy collected at the power-house and sent forth as needed. For one purpose this goes out in small quantities, for another in larger; or, for the greatest test of strength, the volume and the intensity are increased to their utmost. When a human being seeks to influence another, he cannot hope to do so with no force at his command. First there must exist the power, or at least the knowledge of how to get it at will; then it must be of sufficient strength not merely to do the ordinary work of the day, not merely to take care of the little influences that do counter-work in our lives, but to cope with the giants about us.

There is nothing in the present book that is intended to take the place of the mechanical acquisition of electricity. That must come from the volume that precedes, where the many exercises do in fact lead to the accumulation of magnetism in almost unlimited quantities, to use an everyday term. Our purpose in this work is to take that power in charge, and give it all its varied and marvelous uses; for these are many, and what they may accomplish is far above expectation. So, to start with, there must be the volume of electrical energy always in the body; we may think of it at the brain if we will, for there it is most abundant; and from that place it gives evidence of its presence by the glow of the eye, and of its activity by the dilation of the pupil. These two propositions are so important that we shall consider them in the next pages. Let us suppose that you are studying the accumulative exercises in personal magnetism, in conjunction with the present book, and that you are able at will to summon this force for use. We are then ready to proceed further.

483

The magnetic eye has a phosphorescent glow.

This is the 483d Ralston Principle. In later pages, soon to be considered in the present realm, we shall see that there are different sources of electrical vitality in the body; and there are variations of the eye-glow. Light is a reflection from outer influences, as when the day is thrown from the surface of the eye-ball; or a candle, lamp or gas light is seen to shine thereon. It seems strange that the weaker the eye is, the more readily and the more brightly it reflects light, as in the case of sickness, when the surface of the ball is glazed and shines unduly; while the stronger it is, the less susceptible it is to light, and the more it glows from its own power within. This is easily proved by ordinary observation.

Self-glow, as we term it, when the light is generated from within, is one of the most important tests of health, as well as of vitality and electric force. It is not light, but mental electricity, or phosphorescent thought. To cultivate this is your present purpose. Practice any of the tensing exercises of the first volume of Magnetism; rest from all magnetic practice a full day of twenty-

four hours; then go into a room so dark that no object can be discovered, give one very slow, steady, smooth, earnest, but not too energetic tensing of the whole body. Immediately close the eyes. If you have developed any magnetism at all, you will perceive a dead light or still glow in the front of the brain. Some persons can throw this glow outward into the air; others see it in the eye-balls, whether open or shut; others can carry it to the inner brain. In either case the result is valuable. Follow the exact directions of this experiment for two weeks, if possible, always resting from magnetic practice for a whole day before the above is tried. Keep a record of the results, written on thin white leaves placed in this book.

The following experiment should only be made when the body is in good health and free from all depression. There must be a day's complete rest from all magnetic practice, preceded by a day of tensing exercises. This is required on the principle that all growth occurs during rest. The exercise that causes the growth does not itself bring it. No mistake is so common in magnetic practice as to keep continually exercising, in the hope that the magnetic exercise brings the growth into a higher magnetic state. In physical practice, as in a gymnasium, continual muscular labor may produce exhaustion. In unceasing magnetic practice the results are not seen, but rest develops them. Your good judgment will tell you whether you practice too long at any one time. The rule is to keep at it as long as it produces a pleasurable glow or lively sensation; then stop, and renew the practice, but on that day only. There should be but three magnetic practice days in a week, and no two successive. It will be found that the system is more magnetic on the next day after practice and rest.

EXPERIMENT.

At night after retiring, on a day of magnetic rest, tense the body, head, neck and brain, with the eyes closed; then strike each eyelid once lightly, so as to disturb the eye-ball. The blow must not be strong enough to do injury to the eye-ball. The effect seen is not light, nor any principle of fire, excepting the ordinary glow of dislodged atoms. This is the first step in discerning the magnetic fire of the eye. As a rule, it cannot be seen in the light, and is always most clearly observed in absolute darkness. Here may be noticed one of the incidental adjuncts of the exercise, aid-

ing the larger experiments that are made. The eye, under excitement, in some rare cases has a magnifying power within the brain sufficient to show atoms, and in a greater number of cases it shows molecules and every kind of atomic combination.

The reason of this is clear to one who understands the nerve-life between the eye and that part of the brain which is excited by the optic nerve. A madman or a drunkard, in some instances, may labor under mental excitement sufficient to derange this nerve, in which case visions of a variety of molecular combinations follow. The author was told by one drunkard that a cart-wheel, larger than himself, always chased him when the symptoms of delirium tremens were coming on; another drunkard was followed by some beast; another saw snakes, and so on through a vast catalogue of unusual objects; and several have given absolutely perfect descriptions of the atom, thus confirming certain theories.

In fever the eye, in a few instances, has magnified objects in the room to a wonderful increase of size. The brain interprets the objects revealed to it by the optic nerve, and this interpretation is called sight when the eye is the agent of transmission. Blind people are often able to interpret more than others dream of; they have a glow if they are magnetic; they derive a correct knowledge of things about them, and see by the sense of this inner light. Should you be possessed with a degree of magnetism sufficient to enable you to magnify the corpuscles within the brain into their atomic elements, you must not overdo the practice by too constant repetition. Something cannot be made out of nothing; whatever you see in the eyeball, in the brain or elsewhere, is there. It is a fact, and there are many millions of things displayed.

"She is coming, my own, my sweet;
Were it ever so airy a tread,
My heart would hear her and beat,
Were it earth in an earthy bed;
My dust would hear her and beat,
Had I lain for a century dead;
Would start and tremble under her feet,
And blossom in purple and red."

484

The power of the eye is increased by proper practice.

This is the 484th Ralston Principle. It contains a truth, the importance of which has been rarely understood. The eye and brain act together. If you see a person about to strike you, his purpose will appear in the eye. The law of succession in the effect of thought over the body shows that the muscles of the flesh act last; the thought is seen in the pupil of the eye first; it shines there as it is being wrought in the brain itself; it then lights up the face, but there is an appreciable difference of time, say a full second, between its thinking and the expression on the features. When you notice the face aglow with the operation of the mind, it is not what is being thought, but what has been thought, that is seen there; and any one who is skilled in the interpreting the meaning of the lineaments, can quickly ascertain the difference between what is said and what is about to be said.

In most cases the eye gives the cue to the change in the thought several seconds before the words are uttered. It is quite curious to note the travel or journey of the mind through the body; first, the eye; second, the features; third, the flesh; lastly, the voice. The speech never accompanies the thought; even where the reply comes quick as lightning, as they say, it is not as quick as the eye, and an appreciable space of time is apparent. The magnetism of the eye has power over the brain, and the two stimulate each other. We have often seen persons of the keenest mental force, who could not grasp a certain thought speedily enough, and who would excite the brain by quick, full movements of the eyeball, first to one side, then to the other. It was like waking up the mind.

The value of a quick and powerful eye cannot be understood until it has been acquired. It is of many-sided use. The speed of a gaze is of itself most important at certain times, and this is obtained by following out the exercises to be given in the next few pages. It is possible to attain a most remarkable rapidity of action by such practice, and some day you may need it. We recall the case of a man who could not read an ordinary page of a book

faster than a child of ten would do, who spent two years on the eye exercises given herein, and acquired such quickness and energy of glance as to be able to read a whole page of difficult writing in a second of time. In another case a business man was able to do the same thing, although he never possessed the power previous to the practice of these exercises; and he turned it to good account in a number of instances. A lawyer, by the same practice, was able, on a certain occasion, to detect the contents of a letter in the hands of the opposing counsel. It was a letter that the other side proposed to conceal or withhold; and this lawyer caught its contents when his opponent, in lifting up other papers, looked at this to see its purport. He had less than three seconds' gaze at it, yet caught the whole importance of it, after which he turned it to account by cross-examination. The opposing attorney does not believe to this day that the contents were acquired by those quick glances of the eye.

Nothing will stimulate the magnetism of the brain so much as the excited action of the eye. A single glance from a madman will freeze the beholder with terror. As all the eye movements of insane or frenzied people, which so appal us, can be produced with equally terrifying results by a little practice, it enables us to at once grasp the simpler methods of beginning our control over others. The steps now to be taken are not difficult. The first thing necessary is to strengthen the eye in its three directions:

1. The eyelids and surrounding muscular formation of the face.
2. The inward muscles which control the eyeball.
3. The eyeball itself.

This lesson will be devoted to acquiring the true eye position.

EXERCISE.

No. 1.—Take a hand mirror, and sit facing the gentle light of the window. Look into the mirror, watching the upper eyelid of either eye, and note its location relative to the pupil and the iris. Everybody, of course, knows that the pupil is the central part of the eyeball, and is sometimes very small. The iris is the larger circle in which the pupil is located. The white of the eye surrounds the entire iris.

The movement of the upper lid over a small space affects the entire appearance and meaning of the face. While these move-

ments are slight, they are easily discerned in the mind of the person making them, even though a mirror be not used.

MOVEMENTS OF UPPER LID WHICH PRODUCE EYE POSITIONS.

First Eye Position.—Locate the edge of the upper eyelid half way between the pupil and the top of the iris. This means calmness.

Second Eye Position.—Locate the edge of the upper eyelid at the top of the pupil. This means indifference.

Third Eye Position.—Locate the edge of the upper eyelid at the top of the iris. This means strong interest.

Fourth Eye Position.—Locate the edge of the upper eyelid half way over the pupil. This means deep thought.

Fifth Eye Position.—Locate the edge of the upper eyelid above the iris, so as to show a narrow line of white above the iris. This means excitement.

Sixth Eye Position.—Locate the edge of the upper eyelid above the iris, so as to show as much of the white as possible. This means uncontrolled excitement.

All the above movements may be easily performed excepting the last two. There is not one person in a hundred who can assume a look of uncontrolled excitement without practice; nor is there one in ten thousand who cannot do it after a reasonable amount of practice. The use to be made of these movements will be explained later on. At the present time it will suffice to say that as all the movements may be acquired by practice, the only thing to do is to find the time to spend in the practice. It is necessary to become so familiar with them that you may know without the aid of a hand-mirror just what position the upper eyelid is in. When these have been mastered, the final eye position may be undertaken. Before trying it, however, the fifth and sixth movements must be acquired. In cases of difficulty the better way is to open the eyes as widely as possible, and stare very hard at a hand-mirror, putting all the intensity possible into the muscles of the eyelids. If this at first hurts the eyes, desist for a while. In time the exercise of hard and intense staring, if made ferocious, will strengthen all the muscles of the eyes. I have known many cases of weak eyes completely cured by a careful and judicious method of staring in the way described above. The better and safer plan

is to devote one minute in each hour to this strengthening process of staring. In so doing, do not contract the brows too much; these should be normal in position.

Seventh Eye Position.—Locate the edge of the upper eyelid at the top of the iris, as in strong interest, and at the same time bring the lower eyelid to the under edge of the pupil. This signifies scrutiny.

Having learned certain movements of the lids, the next step is to strengthen the framework of the eye, or that part of the face which surrounds the eye. Too many human beings are weak-eyed. There is no case of this kind which cannot be cured. To prove this, test the value of the exercises in this and the next two lessons. Too many persons lack control of the upper eyelid. They appear sleepy or lifeless at home, in company and before audiences. Too many persons pinch the face between the eyes, on either side of the temples, and underneath as well as above them. For this defect the chief cure is the open face.

It is probable that some difficulty will be experienced in making the student understand the meaning of the open face; and perhaps still greater difficulty will be encountered in giving directions for acquiring it. The benefits to be derived from an open face may be stated as follows:

1. The features absorb great quantities of light for the brain within.

2. This face indicates to others the calm control of the passions.

3. It smoothens the wrinkles.

4. It beautifies the countenance.

5. A closed face is repellant, and its nerves are not in an absorbent condition.

Closed faces are those which seem to be shut up, and are generally wrinkled and knitted, but not always. Persons with weak eyes cannot endure the ordinary light of day. To go about "squinting" their faces into a closed condition. Some strong men and women of good eye-sight form a habit of doing this, entirely without cause. Persons who fret or worry, soon show it in their "pinched" faces. Care, poverty and suffering leave their marks on the countenance, but the hand of art can remove them all. By the term art we do not refer to the adornment and paints or balms

placed upon the skin. These do not remove, but merely cover up the defects.

If the student will, without the aid of a mirror, attempt to move the muscles that lie at the temple near the brows, he will find he can knit the forehead just above the nose between the brows. This is the closed condition of the brows. In our unpleasant moods the scalp comes down over the forehead and produces the wrinkles which are generally supposed to be brought about by raising the brows. Low foreheads are the result of this scalp movement, over which few persons have any control. In order to understand how to open the face, we must get hold of the muscles, and must move them by their own efforts, not by any extraneous aids. To do this the better way is to shut up the face first.

EXERCISE FOR MOVING THE FOREHEAD.

Contract the brows and wrinkle the forehead as much as possible by bringing the scalp forward; then, by a reverse action, smooth the brows and forehead as far as possible.

Always carry the face open; keep the mind upon it constantly until a new habit is formed, and then it will take care of itself.

We will conclude this section with two remarks:

First.—An open face indicates emotional supremacy, and is magnetic.

Second.—A closed face indicates the lack of control of the emotional nature, and is unmagnetic.

485

Balanced eye-movements preserve the sight.

This is the 485th Ralston Principle. It is of more than ordinary importance to protect the eyes from loss of vision, for we do not find weak-eyed persons very magnetic. When we meet a man or woman of ability we expect to find one who at least has been able to prevent the wearing of glasses. It is our candid belief that all glasses are unnecessary; and we say this after years of investigation of the subject. We may be pardoned for repeating the following facts. It was our own work of many years ago that first sug-

gested the cure of far-sightedness, near-sightedness and weakness of the eyes, from which most other local afflictions arose, by preserving the shape of the eye-ball on the one hand and stimulating its magnetism on the other. Yet the movements to be given here do both.

We have had reports from every variety of source stating the results of our methods, and we shall select a very few of them as means of encouragement to others. Here are two rather recent statements, both similar to one which we published some years ago. A woman writes: "I commenced the study of advanced magnetism solely because a lady friend of mine had studied it for years, and found that her general health was improved by it. She liked the help it gave to her vitality, and especially the strength she gained in the action of her heart. She wore glasses, but never cared for the eye movements. I took to that practice at once, and my eyes became regular, or what you call normal in shape; and then I could not use the glasses, as I saw perfectly well without. I then said to the lady who called my attention to the book: 'What would you give if you were to have your eyesight restored so as to get along without glasses?' and she said she would gladly give twenty thousand dollars. I asked what the book of Advanced Magnetism (referring to the earlier edition of this volume) had been worth to her, and she thought a great many thousands of dollars. Then I said: 'You may add twenty thousand to that, whatever it is, for the department on eye movement has restored my sight to me as perfectly as when I was a girl.' She found it true, and to-day she does without her glasses." The means of cure may be open to you, as the whole process is presented in this volume.

Quite in line with this letter, is the statement of another woman, who simply wrote: "The exercises of your high-priced book have cured my eyes. They were very weak, and I wore glasses continually. I had spent two thousand dollars on my eyes with specialists, who made them worse; that is, they got worse all the time. Then, for three years, I struggled along with no medical aid and no treatment. I had a friend, whose eyesight was restored by your book; my husband would not pay the price, as he said it was too high for a single book; but he paid many times more for much less information than can be found on two pages of the book. I saved the money, and sent for the volume, as you know.

He now enclosed the price for the same work for his brother. Actions speak louder than words." That was all, except the names. It spoke mighty volumes. A very terse letter reached us, enclosing remittance for the book, and simply saying: "My glasses are discarded. Send the book to my son; his eyes are very weak." We gathered from the missive what the result had been in the case of the person writing.

Let us proceed to these exercises and see what they are. It is well known that the nerves that move the eye muscles are directly connected with the electric batteries of the brain. Nothing shows so quickly the mind's intent as the human eye. It is moved by every mental feeling. In return it excites the brain by its own action. The student will begin to understand how little he controls his own eyes when the exercises of this section have been attempted. His inability to perform them should not deter him from persisting in practice. If we refuse to try to do a thing because we cannot do it at all, many great accomplishments in life would be denied us.

First Eye Movement.—Open the eyes as widely as possible, and hold them open by the principle of tenseness mentioned in the Mechanics of Personal Magnetism. Do not raise or contract the eyebrows; keep them normal. Look hard at a hand-mirror held on a level with the head, directly in front of the eyes. While looking at this, try to open the eyes even more widely and at the same time tensely.

Second Eye Movement.—Open the eyes as tensely and as widely as possible. Look at the little fingers of both hands held about, but not quite, an arm's length from the body, a little below the shoulders, so that the eyes must look downward a little. The palms of the hands must be toward the face. Now separate the hands, still keeping them on the same height as before. Do not move the head, but move the eyeballs only, first to the right and then to the left, looking at each hand alternately. The hands should be placed as far apart as possible, and yet not far enough to prevent a focus of the eye upon each hand, without having to move the head. This eye movement should be performed with the third eye position, or strong interest.

Third Eye Movement.—Repeat the second eye movement, accompanied by the fifth eye position, or excitement.

Fourth Eye Movement.—Repeat the second eye movement, accompanied by the sixth eye position, or uncontrolled excitement.

Fifth Eye Movement.—Repeat the second eye movement, accompanied by the seventh eye position, or scrutiny.

Sixth Eye Movement.—Opening the eyes as widely and as tensely as possible, tip the head slightly backward, and without moving either the head or the eyelids, raise the eyeballs upward until the eye is focused on the ceiling as nearly overhead as practicable. Now move the eyeball downward without moving the head or eyelids in the least, and focus the gaze upon the floor as near the feet as practicable.

Seventh Eye Movement.—Repeat the sixth eye movement, with the following variations: Look upward to the right and downward to the left. This requires an oblique movement of the eyeball.

Eighth Eye Movement.—Repeat the sixth eye movement, with the following variations: Look upward to the left and downward to the right.

The great value of these eye movements will become apparent only after long and severe practice. It has been proved conclusively that they accomplish three things perfectly:

1. They create brain magnetism.
2. They strengthen the eyes.
3. They brighten the eyes and beautify the countenance.

The following questions from pupils are anticipated and answered:

Question 1.—Is there any danger likely to result to the eyes from a practice of the foregoing eye movement?

Answer.—It is safer to practice about ten seconds at a time, and not more than ten times a day, for the first three days. Afterward increase ten seconds daily, and preserve the same number of times, unless the eyes water badly. The only danger is in straining the nerves of vision or the muscles about the eyes. When the eyes get strong, as they will in time, the pupil ought to practice five minutes at a time, twelve times a day, distributing the time evenly through the day.

Question 2.—Is artificial light dangerous in these exercises?

Answer.—It is immaterial whether the light be natural or artificial, so that the student is not in it. The light should never shine upon the eyeball at any time. As will be seen in another lesson, light is not absorbed into the brain through the eyes, but through the features. It can never be too dark for these exercises, and a strong light in time will be easily borne if it is not allowed to shine into the eyes. It is therefore better to have the light fall upon the back of the head.

Question 3.—Should the student form a habit of carrying the eyes tensely open?

Answer.—Yes; it is better to do so, providing the upper eyelid is not raised into the realm of excitement.

486

The health of the eyeball is increased by special outward exercises.

This is the 486th Ralston Principle. A few very valuable ideas may be compressed in a brief space. It is, of course, known that disuse and dark rooms are great causes of disease and change of shape in the eyeball. In caves the eyes grow totally blind. In dark cities the eyes are quickly affected. The natural rotundity of the ball denotes health of the eye and correctness of sight.

The eyes should not face a strong light, but they should be in it, as their strength depends upon their activity, just as muscular strength depends upon exercise. The over-use of the eyes strains their muscles, just as any other muscles may be strained and injured. Reading in the twilight or in a dim light is not good, if the eyes resent such use. Using weak eyes against the atmosphere when too cold, as at sea, has resulted in blindness. A change of the shape of the eyeball injures the natural sight. If it is too round or too flat, the use of glasses is necessary to restore the focus or range of vision. All this may be avoided. All the exercises thus far given in this stage lead to a restoration of the natural shape of the ball. In addition to such exercises, the following movements should be practiced until the assurance of perfect health of the eyeball has been reached:

First Movement.—Place the palm of each hand against the side of the face, as near the eye as possible. The hand will extend the entire length of the face, the fingers just touching the top of the forehead over the temples. Move both hands up and down one hundred times. The skin must not be rubbed, it simply moves up and down with the hand as though fastened to it.

Second Movement.—In the same position as just described, move the skin of the temples forward and backward one hundred times.

Third Movement.—Repeat the first movement one hundred times, except that the right hand moves upward, while the left hand moves downward. This alteration must be carefully done.

Fourth Movement.—Repeat the second movement, but move the skin of the right temple forward, while that of the left temple is moved back; and thus alternate for one hundred times.

Fifth Movement.—Move the skin of the brows over the eyes, upward at the same time, for one hundred times.

Sixth Movement.—Repeat the fifth movement by alternating; that is, move the skin above the right eye upward, while the skin above the left eye is moved downward.

Seventh Movement.—Move the skin below the eyes upward together, passing over the cheek-bones one hundred times.

Eighth Movement.—Repeat the seventh movement by alternating.

Ninth Movement.—Move the skin in circles in the positions given in all the preceding eight exercises.

Tenth Movement.—Pinch the skin as lightly as possible, but sufficiently to hold it between the thumb and two fingers, while lifting it from the bony structure of the face, including all the directions heretofore given in this lesson.

Eleventh Movement.—Close the eyes, and, while closed, take hold of the eyeball with the thumb and fingers. Move it about in every possible direction, but do not use the eyeball roughly. It may be moved in any direction, no less than eight distinct movements being in use. One hundred times will be sufficient.

Twelfth Movement.—Vary the last exercise by pinching and flattening the eyeball alternately. This movement alone has been known to restore the normal shape of the ball, causing wearers of

glasses to discard them. Near-sighted and far-sighted people should practice these things.

Of all the literature upon the unnumbered subjects of human health and life, not one line has ever before been written upon the gymnastics of the eye. It is more than valuable to man, and it quickly fades under our common system of neglect. You can attain brightness of eye, clearness of sight, quickness of glance and beauty of expression by constantly and faithfully practicing the exercises of this and the preceding lessons.

How long shall they be continued?

As long as life lasts.

We must eat and drink, and exercise daily for health, or sickness follows. Why not devote a few minutes three days in the week to the better care of the brain and eyes?

Accept our assurance that no better beauty of the face and eyes can be acquired than that which follows the steady practice of these exercises.

487

The activity of personal magnetism is indicated by the dilation of the eye-pupil.

This is the 487th Ralston Principle. As will be presently seen, there are several kinds of electricity in the body, which appear as varieties of magnetism, although the same original force may be the prime cause of them all. The eyeball is an irregularly shaped globe, the front of which is marked off by circles. Of these the outer line is the limit of the white, so-called, although it is blue, brown or muddy, as the temperament may determine. Next to the white is seen the iris, or color band. It is a circle that carries the hue of the general eye; some are blue, some brown, and others shade from these to darker and lighter; but all colors of the eye, when derived from the iris, are either blue or brown; when known as jet black, is comes from a distension of the pupil.

The pupil is a hole or aperture within the band of the iris, through which the light passes from without, and in which the magnetic glow of the brain comes from within. The old argument, as to whether the eye itself has expression, is always an interesting one; the claim of expressionsts being that the lids convey

all meaning of even the moods, passions and emotions. This is true. The upper lid expresses a range of such meanings, while the lower lid conveys the idea of scrutiny when raised evenly, of malice when raised inwardly, and of laughter or merriment when raised outwardly. We are of opinion that the eyeball at its white is the key to health, and in the books of the Health Club we have outlined all such meanings. We are also of the opinion that the pupil is the key of the magnetic condition.

When the magnetic vitality is low, the pupil of the eye is contracted and uninteresting; when it is high and active, the pupil shows a corresponding distension, and varies as the condition alters. To this rule there is the exception of the abnormal expansion of the pupil, due to disease or to a highly nervous temperament; and such eyes appear black because the pupil covers much of the iris; and, being an aperture, like all holes, it looks black. Many of these abnormal distensions are due to excess of magnetism, left unused, and a fixed iris has resulted. Such eyes should be trained until the pupil will distend or contract at will, and until this is done there is no assurance of healthy eyesight. Blindness has often ensued from neglect in this matter.

Another apparent exception should be considered at this time. The amount of light in front of the eyes has something to do with the opening and shutting of the band of iris. This is best seen when watching a cat. Let her face a dark corner, and the great pupils will open and almost fill the eye itself; let in a flood of strong light, and the iris will come over like two parts of a curtain and shield the optic nerve. The pupil then appears like a perpendicular slit in the iris. Now, a cat is instinctively on the alert for the sound of prey. Let her face such a light as will shut up the pupils; then say to yourself that, after all, she cannot open the pupils except in a dark room if it is true that light alone controls the movement of the iris; and, while wondering if this is true, imitate the scratching sound of mice. If the cat is deceived, she will expand the pupils, even in the strongest light, showing that there is animal vitality within that dilates them under due excitement. It is not uncommon to see a cat dozing on a porch in the sunlight, with eyes closed, or half open. Attract her attention, and she will look at you with pupils almost invisible; yet, let a bird come near, and in the same light, the pupils will expand enormously.

In human beings the same law holds good, whether the magnetism is physical, mental or emotional. A young lady becomes alive in her conversation; and as the interest or excitement increases, the pupils of her eyes expand. As the orator warms up to his work, if he is not magnetic, he will use more action and more noise of voice; but, if he is magnetic, his voice will steadily grow richer, while the pupils of his eyes expand little by little. Blue eyes, gray eyes, and all light shades, come to look black when the speaker, the orator, the singer, or the converser is swayed by the action of personal magnetism. This law is so valuable that it should be followed up; and, for this reason, we append exercises that help to increase the special magnetism of the eye. The work to be given in this lesson is of more than ordinary importance, for it opens the way to much of the success that may follow.

Sit alone in a room. Make the body tense. Look at a spot on the wall some eight of ten feet away. Increase the tension of the muscles of the brain as you fix your eye upon the spot. Look away, and rest the eye.

First Exercise.—Again look at the object before you, at the same time exercising the will-power of the brain upon an imaginary line leading directly from the center of your brain to the spot on the wall. Cause this imaginary line to revolve to the right while tensing the brain easily, though energetically. Increase the speed of the revolution of this imaginary line to the right, while using will-power as much as possible with tension. As you succeed in transferring the strength of the tension to the dominant force of the will, you will recognize a new power in your being. Careless, hasty, ill-prepared practice will be useless. The pupils who succeed in this, the grandest of all training, must come to the classroom with thoughtful, earnest minds, free from other cares, determined to win the full measure of gain from every minute spent in the pleasant task.

Second Exercise.—Repeat the last exercise, and continue the revolving energy of the imaginary line toward the left. In both these exercises do not proceed farther than the eye can watch the object easily; and in case a blur comes over the object, withdraw the gaze at once and rest.

Third Exercise.—Repeat the first exercise by commencing with the revolution of the imaginary line at its greatest speed, and gradually lessen it, until you bring this line into a slower speed.

Fourth Exercise.—Repeat the third exercise with the line revolving to the left.

Fifth Exercise.—Commence the first exercise, and cause the revolving line to commence as slowly as possible; then, without the slightest activity of even the smallest part of the body, gradually increase the spead of the revolving imaginary line, until the minute spot on the wall is lost in a blur, and a faint white line of phosphorescent glow is seen extending from the eye to the spot.

Sixth Exercise.—Repeat the same to the left.

488

In the highest magnetic degree the eye gives forth lightning.

This is the 488th Ralston Principle. When the light of the hall or room are favorable to the view of the eyes of a magnetic speaker, it is possible to see lines of glowing phosphorescence streaming forth from the pupils. This more often becomes visible during the performance of tragedy, when the footlights are lowered. Phosphorescence is not strong enough to withstand competition, unless the speaker is full of electrical vitality. We have seen, and have heard of others who report the same experience, the flash of the eye in many a person under due force of thought or magnetism; and it is not by any means uncommon.

Practice of the right kind always brings results in the shape of strength and greater accumulation of power. The exercises now introduced have been instrumental in effecting such end. The eye itself is capable of magnetic movements, executed with lightning-like rapidity. These stimulate a most need vitality in the optic nerve.

First Practice.—Place the eye in any one of the following positions:

a. Right level; that is, the eye is to pass as far as possible to a right position on its level, without turning the head.

b. Left level.

c. Right ascending.

d. Left ascending.

e. Right descending.

f. Left descending.
g. Direct ascending.
h. Direct descending.

Pass from any one of these to any other of them in a straight line. Then take all of them in turn.

Second Practice.—Place the eye in any one of the foregoing positions, pass as quickly as possible to another, and return to the one first taken. This double movement must be made with lightning rapidity, with no waiting at the first point reached. Then proceed to make double movements in all the positions.

Third Practice.—Place the eye in any one of the foregoing positions, pass with lightning rapidity to any other one, and on to a third, and then back to the second and to the first all in one movement. Then proceed to make quadruple movements in all the positions.

Fourth Practice.—Imagine a streak of lightning passing from point to point in one flash. Involve at least six different directions in one such flash.

Fifth Practice.—Take two books, one on the right and one on the left of the table; throw the eye to a single word on the page of the right-hand book, and, as soon as it is seen distinctly, glance to a single word on the page of the left-hand book; as soon as it is seen distinctly, pass the eye with lightning rapidity to the first word, and if it is not easily found, compel the eye to hunt for it until it is seen; then pass the eye back to the word on the left-hand page, and proceed as just described.

The purpose of this exercise is to compel exact lightning movements. This may require a day, a week, a month, or a year. The exercise must be persisted in until perfectly accomplished. It is the most useful accomplishment which any person can acquire.

The following exercises have achieved the most remarkable results in magnetizing the eye. The first set will be partial review.

LEVEL EYE MOVEMENT.

Take a standing or sitting position, and remain dead still during the entire exercise. Look at some object as far to the left as possible, without moving the head from a front attitude; then follow an imaginary line slowly and steadily to the right as far as possible, without moving the head. To be performed correctly,

the eye should move very smoothly and change its focus without jerks.

Repeat the same movement very slowly, and with a tense movement of the muscles of the eyes.

Repeat the same exercise as last described, excepting as to the movement, which should be slow, but not quite as slow as before.

Repeat the same with a normal movement—that is, neither slow nor fast.

Repeat the same with a rather fast movement of the eyes as intensely as possible.

Repeat the same with as rapid a movement as possible, very intensely; move the eyes back and forth repeatedly, following the imaginary line. This line should be about three feet from the floor, although the height is immaterial, so that it remains of a uniform elevation.

THE PENETRATING GLANCE.

It is better for the student not to practice this until he feels a consciousness of his growing personal magnetism. To be practiced at its best, it is necessary for two pupils who are engaged in this study to meet solely for the purpose of engaging in the counterpart work of the Fourth Peculiar Exercise. Only two persons must meet for this purpose. If both of them are students of Personal Magnetism, the results will be much more satisfactory; but if such is not the case, some other means should be adopted.

The two persons who are to engage in this exercise should select some room where the light is mild, neither very bright, nor very dim, and where there is no moving air. The light need not shine in the face of either party; if it should, that person will find some difficulty in maintaining his own glance. Sit facing each other, with the knees touching, both feet fully on the floor and the palms of both hands on the legs near the knees. Put the eyes in the position of Strong Interest; the brows normal; that is, neither raised nor lowered, and the face open. All these are essential requirements. Sit upright.

Look straight into the pupil of the eye of your colleague; whichever eye you look into first, look into all the time that glance is being maintained. There must be no winking, no resting of the eye, nor any movement of the body. All must be dead still. It is a most important magnetic principle that we

should never perform an act of any kind unless there is thought behind it directing it; therefore it is necessary to keep the mind active while the glance is being maintained. Make an effort to say mentally these words:

"I can and WILL out-look *you!*"

Say them to your colleague, not to yourself. Say them constantly. Mean them. Throw your whole character into them. If at any time you should find your supremacy waning, very gradually close the hands into the Increasing Tension. This will cause the glance after a while to absorb a like nervous intensity.

At the first attempt at the Penetrating Glance, repeat the above line only twice, and lower or remove the eyes slowly without moving the lids. At the second attempt repeat mentally the above line four times, and so on, until by adding two repetitions to each successive trial, you have been able to repeat the line thirty times, slowly and with nervous energy. If in the exercise the air becomes dark, it is better to stop, although no ill has ever been known to accrue from that sensation.

Take a favorite dog, one that can be trusted, and, look him straight in the eye in the same manner, constantly repeating the line:

"You are AFRAID of *me.*"

Accompany this by the eye in the position of Strong Interest, sometimes varied into excitement, in which case the brow will be raised slightly. Feel the meaning of the line. Make it tense as a thought, and accompany it by the Gradually Increasing Tension Exercise. The author has driven a dog into insanity by the glance of the eye, and could subdue the most ferocious beast in the same way.

Take a boy or girl younger than yourself, say of the age of from ten to seventeen, and talk vigorously, while glancing steadily into the child's eye. Do not talk nonsense, but make some sensible remarks of interest. Note the result, and forward the same to the publishers of this work. Some persons are able to keep a child from looking into the eye; others can hold the glance of a child, and prevent it from looking away. Repeat the same exercise, without words, and report the result.

Such practices should be frequent; but the glance must have some powerful living thought behind it; if it does not,

it is a mere stare and empty. Think in looking; think in talking; think in moving. Nothing must be done without thought behind it, directing it.

THE WALKING EYE MOVEMENTS.

The importance of the present exercise will never be appreciated until time has proven the thoroughness of the practice. It ranks as one of the very best.

The pupil must walk in the magnetic step described in the first volume. Walk in a straight line. Before starting, look straight ahead, and, keeping the face and head still, turn the eyes as far as possible to the right. Take three steps, and turn the eyes to the left as far as possible, the face still looking ahead. After the next three steps, move the eyes to the right, keeping them there until they are to be moved to the left. The walking must be continuous; that is, do not halt at every third step. The eyes should be in the position of Strong Interest, the face open, and the brows normal. In walking bear the weight firmly on the ball of each foot, the heel touching the floor, but not carrying the weight.

The exercise may be varied by moving the eyes very rapidly while walking very slowly.

Be sure that the muscles of the eyes are very tense all the time.

489

The brain is the engine of magnetic energy.

This is the 489th Ralston Principle. The human brain is an organ of great and mysterious power. In its activity it controls our intellectual, moral and physical forces. After death, or after an accident, and before death has ensued, when the substance of the brain is exposed so that it can be examined, we find nothing that impresses us with the awful vastness of its power. In the present part of this work it is unnecessary for the student to enter into a physiological investigation of the anatomy, action strength or weakness of the brain. While it is well to know all these, yet such knowledge is neither a help nor a disadvantage in the performance of the exercises to be given in this phase of the work.

Until the system of magnetic analysis was introduced no man in the world has been able to tell what thought is; nor can

he attempt a description of the process of mental action, even in its intellectual state, much less in its workings, as the originator of the will; and still less in its emotional condition. No human eye will ever see the brain at work; and even if the skull could be raised during life, the aid of the most powerful microscope would probably disclose only the following conditions during activity:

1. The flow of an acidulous fluid over the convoluted brain.

2. A contractile action producing something like fine wrinkles in the surface of the brain.

3. A fiery glow or fire, permeating the whole brain, and more particularly that part which is at work, and resembling the so-called phosphorescence of the sea.

While, therefore, it may be unnecessary to attempt to acquire too much science in this work, it is essential to keep in mind the three following divisions of the human being:

1. The intellectual.

2. The emotional.

3. The will.

The last named is the most important, for the reason that in the magnetic control of others it is the direct agency of success. The will may be cultivated to a remarkable degree in every person who has the patience to perform the exercises devoted to that work in another part of these advanced lessons.

Without cultivating, developing and strengthening the will, the other two divisions of our being are useless in our contact with mankind; without it the emotional tends toward insanity, and the intellectual dries up the magnetism of the body; or, to quote from another, too much intellectual development without a corresponding growth of the will-power makes "a bilious skin, brittle bones, large joints, heavy eyes, and a skull full of wrinkled brains that rattle like dry beans in a pod." The world contains thousands of very intellectual people who will always remain in obscurity, for the reason that their development has been one-sided.

Many a person of strong will-power has achieved the highest success in life without the aid of intellect. Probably every student of these lessons knows of this fact in his own community. The will, united with the emotional, makes a combination of still greater value, and the union of the three is the greatest possible power. Whatever the combination may be, the first is essential.

The conventional division of the being into the mind, soul and body is correct, except when other terms have been substituted for them, as for instance, the mental, moral, physical and will. The term will has often been used as a synonym for physical. This is quite incorrect. The will is "the power behind the throne," controlling the mental, moral and physical, or in proportion to the development of each.

In the magnetic control of others, the will is much exercised. There must, however, be in the body and in the brain an accumulated quantity of magnetism, and the power to create an unlimited supply for use when desired. The first volume of exercises is designated to partially effect this purpose, and is therefore either a precursor or a companion of the present series of lessons. If the student has completely mastered the first book, he should, nevertheless, use it in connection with this. "Habitual Régime" must be insisted upon most rigidly. The lessons in personal magnetism teach the pupil how to accumulate great quantities of magnetism in the body; but the work of creating it in the brain and exciting it there for action, is left to the present series of lessons.

The activity to which the brain will be subjected must not be regarded as exhausting. The contrary will be demonstrated to be the fact before this work is completed. There are no exceptions to the assertion that all practice in the art of personal magnetism builds up splendid brain power, fortifying it against mental derangement, preparing it for hard study, and giving to it the best life of which it is capable. Remembering that the habit-making exercises of the preceding volume must be constantly practiced, and that the whole work should be a companion to this, we will proceed to furnish a series of exercises for creating magnetism in the brain, and will explain the mode in which this influential power may be excited into action. To possess personal magnetism is one thing; to know how to use it is another.

"In wit, as nature, what affects our hearts,
Is not th' exactness of peculiar parts;
'Tis not a lip or eye we beauty call,
But the joint force, and full result of all."

490

Magnetic influence is driven forth upon the ether-sea in waves of energy.

This is the 490th Ralston Principle. The ether-sea is a medium of communication, like air or water; excepting that it goes among solids as though they were worlds of orbs separated by great chasms of space. If a man could stand upon a molecule of the most dense and compact solid, as small in proportion to that as he is in proportion to this globe, the nearest molecule might be as far away as are the planets of our system. It has for thousands of years been supposed that all matter is held in such control, and that mind and magnetism sway molecules at times out of their relation to their fellows in structure. It used to be said of the will that it was capable, like faith, of controlling all atoms, particles and molecules. An old but respected writer says: "The will is the spontaneous power of the mind to make particles swerve without variation of their *vis viva*;" and another says, in reply: "This doctrine of controlling particles without changing their vital energy is untenable." In dealing with the brain-energy, therefore, it is essential that we ascertain first the nature of these particles which may be controlled by the mental operations, if indeed they can be; and this question is entitled to some attention here.

Take a drop of water and look at it through a powerful microscope; we see an aggregation of life and motion. A stronger microscope is applied; the drop of water has now assumed an immensity that is marvelous; yet its component parts are so small that the most searching magnifying power cannot produce them for the eye to behold. If a man were to collect a million of small shot, he would have but a few quarts in bulk. A mountain contains so many millions of small shot that, if the figure 1 were written down but once for each million times a million of them, the mind would be dazed in contemplating the repetitions of the figure 1. How many small shot would be contained in the massive earth?

A drop of water is thus composed of infinitely small particles. Sir William Thomas said: "If a drop of water were magnified to the size of the earth, the molecules which compose it would appear no greater than small shot." A molecule is said to

be the smallest mass of any substance which is capable of existing in a separate form; that is, the smallest part into which it could be divided without losing its chemical identity. When a molecule is divided into its parts, these are called atoms. Thus a drop of water, if it were magnified to the size of the earth, would present the vast number of molecules referred to, and yet this would be capable of further division into atoms. This is the old theory; let us examine it. A microscope is helpless, and only by effect does it disclose a few of the facts which are hidden from the brain.

Science tells us that "an atom is the unit of matter;" "the smallest mass of an element which exists in any molecule;" "a hypothetical particle of matter so minute as to be incapable of further division." The great and good men of modern times, in and out of religion, are accustomed to make use of the word "atom" as a convenience in the study of life; while all have considered the theory as purely hypothetical. No man has said that he knows there is an ultimate indivisible particle.

Tennyson, in "Lucretius," cries:

> *"The gods, the gods!*
> *If all be atoms, how then should the gods,*
> *Being atomic, not be dissoluble,*
> *Not follow the great law?"*

As far as our universe is concerned all parts of it are dissoluble, and no particle of the human body is intact. But in this general dissolution is there a limit—a stopping place? If not, then we must face the monstrous assertion that particles, by constantly subdividing, become finer than nothing, and this is hopelessly untrue. Yet, be this true or not, it is a fact that the greater the subdivision, the more the atoms of matter must expand their bulk into space; a drop of water reaching possibly a rarity equal to the distance from the earth to the moon in a single straight line. This extended bulk is connected and associated. It is the ether-sea, and along its tides the waves of thought, of feeling and of magnetism speed with a rapidity greater than the flight of the sunray. Nothing is so swift as thought.

491

Ether is composed of elemental atoms.

This is the 491st Ralston Principle. It is not a theory, but a law and a fact combined, of which much more is to be said in the book of the one hundredth degree, All Existence. Nature is economical to the last degree; and out of her wonderful simplicity she accomplishes results that man in his deepest inventions could never dream of. Matter needs but one atomic structure to make all that exists. Let that single particle be endowed with a trinity of three laws, attraction at one end, repulsion at the other, and revolution at its center, and every chemical element, every law, every force, every form may be accounted for without the slightest difficulty.

This trinity of three endowments is essential; two will not suffice, and four are unnecessary. Even so difficult a subject as that of light becomes easy when these three laws are applied. Nature needs no other in the sky than that which is composed of elemental atoms; and with this she can build the sun and the planets, besides endowing them with life of every kind. Chemical action, from its explosion to its quietude, may be accounted for by these three laws. Adhesion, with its variations from the least to the greatest, is likewise explained; as is also the law of gravity and electricity, together with every known thing or operation. How this is done is considered in the philosophical work of the one hundredth degree, All Existence. If nature is able to build all existence from a single atomic structure, it may be set down as certain that she will do so, and has done so. In all her prodigality there cannot be found a wasted piece of matter or a wasted principle.

When it is kept in mind that this ether-sea is universal; that it penetrades solids as though they were not present; that it glides between the molecules of matter as light passes between the stars in the sky; then we can get an idea of the all-pervading activity of this ether. A sea that lashes its waves upon the shore of an island, far inland, will carry to that island, and take from it, such messages as are borne upon that sea, whether from distant or from closer ports. So the mind, being in part a solid, is touched by the currents that play against its life, and needs only the knowledge of such vibrations and the vocabulary of their meanings, in order to

interpret them. It requires time to catch the sounds of vowels and consonants in words; and few persons to-day are able to distinguish *a* in *mast* from *a* in *mat* or *a* in *mar;* so time and expression are necessary to the understanding of other waves. But intuition has already made this possible.

492

The physical energy throws the white fire of force.

This is the 492d Ralston Principle. It relates to the muscular system as the predominant feature of the exercise of power which is displayed. It is not claimed that the mental or the nervous energies may be absent in the use of the muscular activity. The parts of the body cannot be separated from each other. It is true that the mental brain may have only an automatic consciousness of what is done by the muscles; but this apparent separation is due to the fact that nature has purposely provided a separate brain to direct the habitual movements of the body, for no person could remain long active who had to think about each motion of the muscles. It is fortunate that the cerebellum is entrusted with that duty. For instance, no person could play the piano, using the fingers in exact touch on the multitude of keys, unless the consciousness of each individual action of the ten fingers were assumed by a secondary brain.

The magnetic energy of the body differs in many ways because of variations of use; while probably originating in the same general source. As the standpoint of observation may be changed, the consideration of the subject may likewise undergo change; and, in this series of principles, we propose to adopt the use of colors merely for convenience of description. The harshest variety of will-power comes from the muscles. These are found not only in the so-called muscular system, but also in the tissue structure of the body, whereby the flesh is built and held together. This department of life is typical of force. While it cannot be separated from other parts of the body, and is dependent upon the nervous system as well as upon the mental, it is capable of predominating at times. So may the nervous power predominate in the exercise of the will; and the same is true of the mind. All are

interwoven in the acts of life; yet each may, under certain conditions, lead the others in the expression of energy.

When the physical energy is at work without magnetism, we see it presented in the form of ordinary toil. The woman goes about her household duties, her many steps and movements counting a vast expenditure during the day; the man may walk, run, jump, lift, strike, or engage in the various details that constitute labor; yet there is no magnetism, perhaps. The mind is needed, but it is secondary to the muscles. The nerves guide the action, but very soon they are automatic in what they do. The mind learns its lessons, and quickly teaches them to the muscles; then the strain is principally upon the latter. A man who has never used a saw or plane will not be able to accomplish anything at first; but after the mental part has been acquired, the muscles become skilful with experience, and they then predominate.

We have thus far dealt with this principle as apart from the consideration of the use of the will in muscular effort. Our chief purpose has been to show that there is such a condition as the supremacy of one system over the others; that, although the faculties are inseparable from mind, nerve and muscle, there may be such a thing; one leading another in the expression of magnetic or other energy. Nearly all such expression is devoid of magnetism, for the reason that it is directed by the latent will.

493

The latent will cannot vibrate the ether-sea.

This is the 493d Ralston Principle. In an almost informal manner we have referred to the two wills, without so much as stating them. This was done to leave them for the present discussion of their nature. There are two wills, the latent and the active. Each has its share in every physical, nervous and mental energy; for which reason it might be stated that there were six wills: The latent physical, the active physical, the latent nervous, the active nervous, the latent mental and the active mental; but these divisions are of no use. They might serve to fill out a text-book for some college.

The latent will has continued possession of all our faculties for the greater part of the time; and few persons are aware of the duties that are relegated to it. This will performs many things that we are not aware of. Common habit is one of the familiar illustrations of latent will. Thus a person whistles at first by an exercise of his active will; again by the same direction, but at length he finds himself whistling unconsciously. Drum with the fingers on the table five minutes daily for two weeks, and at the end of that time you will find yourself drumming by habit, by an exercise of the latent will. Anything that we do repeatedly in the same way soon comes to be done mechanically. Many persons sing in this way, for the temptation to do so is very great. It would seem quite improbable that a speaker would employ so listless a method, yet nine out of ten of our public speakers lapse into this habit. Whoever will carefully analyze himself will soon come to appreciate the difference between the latent and the active will in every kind of utterance. In all manner of conversation this destroying agency is present. The thoughts come to the mind, the words to the tongue, the two connect, and so pass out on their empty mission. It is well enough for the commonplace things of life to be performed by the latent will; the acts of eating, dressing, walking, and other things; but if we wish to control others we should train the will always to be active when in the association of others.

The vast net-work of atomic rays, when considered as a whole, should be referred to as the universal ether. Only the active will is capable of vibrating this ether; the latent will has no effect whatever upon it. A few propositions in explanation of this principle will be given. They should be carefully thought over and understood. Any obscurity in the mind of the pupil as to their meaning should be cleared away as soon as possible.

1. The ether-sea connects the nervous system of one person with the nervous system of another.

2. The nervous system is the seat of the emotional nature, or the passions.

3. The emotional nature moves, charms, fascinates another when magnetic, and may irritate when unmagnetic.

4. The mental nature convinces; the physical overpowers.

5. The active will may direct any one or all of these three natures.

6. The latent will cannot affect the ether-sea as an agent of the emotional nature.

In the magnetic control of others the operation of the will simply commands the accumulated magnetism of the body to vibrate the ether-sea according to its dictates.

This command could not be obeyed, if the accumulated magnetism were not present to obey it. Therefore the magnetism must first be accumulated. The will consists of internal energy, which a person within reach of your voice, touch or eye, if he has greater magnetism accumulated than you have, will charm, attract, and use to overpower you when he employs his active will. If he has less magnetism accumulated, he cannot help but yield to your influences when you choose to employ your active will. It is immaterial whose will may be the stronger, as the will without the agent can never reach the emotional or yielding portion of another. Two persons possessing an equal amount of magnetic force will be congenial to each other. When considered in this way, the will seems to be separated from the energy which we call magnetism; in other pages we have treated the two as constituting a united force, which is more accurate, although analysis separates them as we are now doing. We might liken the matter to charioteers who are equally determined to win, but who possess horses of unequal merit; neither can go faster than the horses are capable of traveling. So the will cannot execute its purpose apart from the magnetic energy.

494

The active will is a conscious determination to accomplish a fixed purpose.

This is the 494th Ralston Principle. It is not possible to separate will from magnetism. It is an old saying that the man of the strongest will is generally the man who gets the advantage over another. This is not true; nor is it true that in the magnetic control over others one will is any better than another. To be sure, one may be stronger than another, but it has no advantage from so being. The amount of accumulated magnetism on hand quickly settles the question of supremacy, if the active will is used and it means what it says.

Many a man of a strong will has ended his life on the gallows. Obstinacy, a bull-dog disposition, and all kinds of self-will are found in this class of natures. Personal magnetism never requires the aid of strength, never appears obstinate, and wins, instead of compelling. A strong-willed man on a jury will "hang" it, or prevent an agreement. A magnetic man will win over the other eleven. The former goes out of the jury room hated and suspected; the latter is considered a man who saw the right side of the case before any of his eleven fellow jurymen had carefully sifted the testimony in their efforts to arrive at the evidence. To put into daily use the accumulated magnetism of the body it is necessary to form a habit of connecting the active will with this wonderful influence; and for such purpose the exercises which are given in subsequent pages of this realm will prove beneficial.

Having seen that the will is both active and latent, we will now revert to the principle previously stated, which says that the physical energy throws the white fire of force. By this is meant that the muscular faculties, when they predominate, are capable of accomplishing in a physical way the purpose set by the body. Remember that the mental faculties are not withdrawn; that the nervous system still has its functions to perform; but that the muscular energy is leading the others. To this should be coupled the active will and magnetism, the latter being supposed to be already accumulated.

Many illustrations of such combined power may be found in the animal kingdom; not so frequently with man as with the brute species. When the tiger springs toward his prey there is but small likelihood of his missing it. Having measured the distance, and knowing his own ability from previous use of the muscles in play, he needs only to catch the victim unawares. The force of the plunge and the terrific energy of his presence suffice to overwhelm the will of the animal to be caught. Under such a spell the cat holds the mouse enthralled; it stands less chance of escaping when the eyes of its tyrant are upon it, and many a time it seems as if it were fixed on the floor, unable to move.

Human beings exhibit at times this exuberance or excess of energy, and it counts to good purpose under many circumstances. The man who ran twice as fast as he ever ran before, to save his child from a train, gave an example of the force of which we speak. In contests, the same physical will often determines the

victory; something stronger than the muscles helps out. Bedridden persons have shown the same intensity of force, and sickly women have resisted the combined power of several men who sought to control them. A mother, who sees her child in danger, will get an almost superhuman strength, which is really a volume of reserve magnetism which is soon exhausted, leaving her in collapse; a condition that should never occur in the use of this power.

We might cite case after case of the white fire of force, and yet distinguish it from brute strength without taking it from the physical class; as in the work of gifted pianists, artists with the brush, sculptors, and others, whose muscular skill is charged with magnetic valor. The difference between physical energy and magnetism is seen in the use of the violin. One player is capable of making a loud noise by the employment of his muscular energy; another player, a virtuoso, will extract from the same instrument the most thrilling sounds, and charm even the untrained ear. So in the speaking or singing voice, there is an immense chasm between mere loudness and feeling; but here the nerves have play, which is not true in instrumental music.

495

The mental energy throws the blue fire of thought.

This is the 495th Ralston Principle. We now tread on loftier ground, and come to some of the direct practice in this splendid art. Nothing can be more beneficial, and nothing more ennobling, than the work before us, when considered in connection with the principles involved. These laws are magnificent. They must not only be known, but should be absorbed into the character and very being of every individual; they should walk with us by day, and sleep in our hearts by night. In every age of the world's history some agency has been employed to uplift life; at one time it was mechanical; later on it became physical; now it is mental; and in the immediate future it must be magnetic, making use of the preceding systems as its base.

The true description of thought must include the phosphorescence and electric energy that attend the production of it. Thought is a power. It is a collection of organized groups of intel-

ligence, each made up of lesser activities; and, wherever they are manifest, whether in the least or the greatest exhibitions of force, they show a dependence on electricity as a source, and on phosphorescence as a means of expression. The latter is evidence of energy in use. It is the inherent energy of living or of being. Thought pulsated in the tiny cell long before it united with its fellows to produce any organism, even that of the microscopic bacterium, and its throbbing has gone on to the limit of the highest creation.

When an attempt was made to describe the nature of a telephonic transmission, the most popular definition was that which compared it to the waves of a line of sound, commencing at the larynx in the throat, where the vibration is started; then carrying these waves in the air as merely pulsations of that body to the disc of the telephone, which is like the tympanum or drum of the ear; this film is so delicate that it vibrates with the air and to the same extent in force and in all characteristics; its vibrations, passing rapidly back and forth, interrupt the electrical current, and these interruptions reach the disc at the other end of the line, giving it the same pulsations that were imparted at the beginning. They lack power to move the mass of the general atmosphere; but the ear, when placed near the disc, is able to catch these vibrations and carry them along the nerve to the brain. The peculiar fact is that the brain is made a receptacle of the throbbings, which it turns into meaning and accepts as thought. So light also, which is a wave movement, is interpreted in the brain as ideas or thought.

496

The strength of the wave is determined by the intensity of the thought.

This is the 496th Ralston Principle. The brain is not affected by every sound it hears, nor by every thought that comes its way. If it were, the result would be unpleasant. Thousands of sounds, from large to small, are thrown upon the ear every day, and they naturally vibrate the nerve within; but the brain knows nothing of them. You hear what is going on, it is true; but you have no consciousness of it, unless the sound is unusual, or it makes a de-

mand upon your attention. The ticking of a clock will keep you awake at night, if you are not accustomed to hearing it by day. If, however, you hear it always, you cannot even catch its sound by an effort, for the commonness of it has deadened your consciousness of its presence. So an instrument made to record all sound impressions that occurred from sunrise to sunset, gave evidence of an enormous number that affected it mechanically, while they were unable to reach the mind at all.

The brain is so constituted that remarks roll off without attracting its attention, as criticism rolls off unsensitive natures. We listen, and yet do not catch the thought in the sound. This is experienced in the effort to follow the sermon of the ordinary preacher. He may shout for an hour in tones loud enough to be heard a mile away, yet few persons receive the ideas, for they listen without hearing. There have been many attempts to account for this double nature of the brain, as some have called it. "You are not listening to what I am saying," says an impatient person to another; and the other finds the last few words still vibrating on the nerve. He repeats them. "What did I say prior to that? What have I said during the last five minutes?" He did not know. The fact that the last idea can be caught on the yet vibrating nerve of hearing shows that the brain may go back a little way and extract the idea out of the last uttered sounds.

Where an unusual noise has been introduced in a locality, everybody notices it for a few days or weeks; then it is not heard at all in the brain, though it is really heard in the ear. A visitor is annoyed by it, and you cannot even hear it by trying. This is also true of sounds not continuous, as the passing of street cars or railway trains, and even the screeching of locomotives. "How can your babies sleep when the whistles blow so loud and shrill?" asked a woman. "They are used to it," was the reply. City people in the country are annoyed for a while by the universal din of the night amid the generally profound silence; but very soon they are unable to hear the noises.

"'Neath cloister'd boughs, each floral bell that swingeth
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth."

497

Thought may be separated from voice.

This is the 497th Ralston Principle. The more interest you feel in what you say, the more likely you are to reach the minds of others. Your voice may have no difficulty in reaching the ears of thousands as well as of one; but to be heard is one thing, to be understood is another; and to have your thought received is still more. You are heard when your voice is loud enough to reach the person addressed; you are understood when you enunciate distinctly; but your thoughts may not be received at all. This failure need not be ascribed to the obscurity of the ideas, which might prevent a comprehension of them; it is the commonest of all failures.

It is possible to read for an hour to a listener, expressing only the simplest thoughts, and yet not be able to reach the conscious attention of the individual. In such a case the thought was not in the voice; the reader was not thinking of the ideas; or, allowing that he was, the listener was engaged in ruminations of a different character or of things far away. "I heard every word that was said," remarked the person addressed, "but I was not paying attention; so I did not catch a single idea." How is it possible to hear what is said, and not know what is said? That the sound lingers is well known from the fact that it can be picked up and carried into the mind and there interpreted.

This shows that the thought is separable from the sound itself, and that a voice laden with ideas may fail to place them in the brain of another. Of course it is true that a dead sentence may be revived and interpreted, as where it is read by the eye, or heard by the ear, and revived just as it is about to pass into nothingness. In such manner the voice, spoken in the phonograph, is taken out at any time and read into the conscious brain. Such methods are of value next to nothing, and lack all life; they certainly serve no usefulness, except in the merest mechanical way. That which appeals to the eye goes directly to the brain; that which appeals to the ear may die in transit. We look at what interests us, and can concentrate our attention at will; but we are compelled to hear all the ten thousand sounds that fill the air in the course of the

day, and nature is kind enough to relieve the brain from the tax of knowing what they are or what ideas they represent.

There are two sides to the separation of the thought from the voice. On one we see the inability of the hearer to give due attention; on the other we see the inability of the speaker to think in his voice. It is a common occurrence to find these two sides represented in a single conversation, more common among women than men; although both sexes are given to the habit. Two young ladies are talking together; one speaks a hundred words or so, and the other starts in at the first pause for breath, saying, "Yes," or something as light, and going off at a rapid rate on a theme in no way connected with the subject first introduced by her friend. They proceed in this manner until there is something of specific interest mentioned, when the listeners catch the idea. It is generally scandal or a love affair. That the one who speaks, when the subject is not of vital interest, is not thinking of what is said, may be known from the fact that there is no tensity of ideas, and the train of thought, when interpreted, is not resumed unless it has something of unusual moment to keep it alive.

Similar to this most useless way of employing so great a faculty as the voice, is the tiresome style of orators, especially those in the pulpit. A majority of preachers, who read their sermons, do not connect their thoughts with their voices; in fact, their minds are far away. An actor who spoke his lines with vigor of sound, but with his whole attention on an outside matter, was told by a friend and admirer that he produced only a muddle in the minds of the audience. "Your voice was excellent, loud, strong and clear; you spoke distinctly; your enunciation and modulation were as good as ever; but the force of your voice was offered evidently as a substitute for your magnetism. How do you account for it?" "I can easily explain the difference. Usually my mind is on what I am saying. I know the lines perfectly. I need not think of them to speak them. To-night I was brooding over a little trouble, and I am sure that I did not utter an idea of the play; I spoke the words only." By his statement and that of his friend it seemed that magnetism is lacking when the thought is separated from the voice.

No more vital question can arise than that which relates to the usefulness of oratory in the pulpit. In some churches the officials prefer that the sermons be read from carefully prepared

manuscript, thus securing better structure of the sermon at the expense of native force and freedom of self in the delivery. A certain bishop issued a similar order to his ministers, and gave as a reason for it that they came to the pulpit on Sundays without a full preparation; they depended upon their ability to say what was in their minds, regardless of whether there was anything tangible there or not. This confession of the bishop was an admission that the clergy under him were either unable or unwilling to think out their sermons, to plan their structure in advance, to make outlines and notes, and to commit these to memory or to preserve them in a form for easy reference. The true art of extempore speech requires as careful a preparation as if the address were to be written and read. The bishop said that the sermons had been growing more and more rambling, some of them containing injudicious and carelessly formulated statements, showing lack of preparation and study.

When this disposition is analyzed it is found that a lazy person may speak better by having his manuscript before him, already written; that a lazier person will write down a few notes, and depend on the luck of finding ideas and language at the time of speaking, and that the laziest of all will come before his audience without advance thought, notes, outlines or anything else. Despite cleverness, natural ability, eloquence and everything that experience might add to his chances of success, he is bound to be a failure. Such a habit is injurious to the personal power of the speaker, as time soon proves. Not to be confounded with such slack methods, is the fullness of thought that comes when a theme has taken complete possession of the person; when he is so thoroughly charged with his subject that a mind brimful of ideas is but waiting for the occasion to give them utterance; for the best of all means of getting ready is to live in the atmosphere of the subject until identities are lost by merging together. Such instances are very rare, however.

The principle is a vital one, and has its place in every magnetic life, though in lesser degree. What is called an all-round knowledge is too diffusive to be effective. Only a gaseous matter diffuses itself widely. A general education is of the highest importance; but he who would throw the blue fire must be full of his subject. No person can be diffusibly magnetic. This does not imply that he is to be of one idea, but merely of one at a time.

He may wield the power all day long, controlling one individual after another, yet largely in the line of his mental operations. If he proposes to throw the red fire, the rule changes, and there he may hold sway over a greater number; for feeling, and not thought, is attempting the mastery of those who come within the domain of his influence.

498

The nervous energy throws the red fire of passion.

This is the 498th Ralston Principle. In speaking of this law we shall revert to others that have been but partly discussed; for this will save repetition where several principles relate to different lines of control. By nervous energy we refer to the power, and not to the weakness, of the nervous system. A person is spoken of as "nervous," implying that he lacks control of that part of himself, or is fidgety, embarrassed easily, or cannot endure distracting things; he jumps a little when a book falls to the floor, or shrinks at the screeching of an engine; a small boy with a drum annoys him; the young lady who practices the five-finger exercises on the piano over his head distresses him three hours every night, and so on. Or there may be a frail woman, like the womanish man, who is simply nervous regardless of outside occurrences; who broods over trouble, and magnifies it till the perspiration runs in cold sweat down the spinal column; while another type is all unrest within, having the constant desire to fly out of the skin, as a little gentleman once put it.

True nervous energy is an accumulation of power; not the erratic action of weakness. It differs from physical and mental vitality in that it represents the passions; and these are here intended to include the moods and emotions as well. It is here that true magnetism shows itself. An explanation of what is meant by an emotion should be made at this place. The popular idea clothes it in tears or sadness; but there is no more sorrow in the emotion of laughter than there is in the emotion of malice. Whatever proceeds from the nervous system and is colored by its interest is an emotion. We cannot separate the muscles from the nerves when the physical expression predominates, but we can make the physical a representation of mere force, and so subdue the mind

altogether as well as conceal all appearance of nervous interest; yet it is perfectly true that these three departments of our life are always associated. We all know what is meant by the predominance of muscles over mind and over feeling; we all know what is meant by the predominance of mind over the physical and nervous; and it remains to be seen what is meant by the sway of the feelings over the mind and muscles.

A person who is very much in earnest in saying a thing, creates a far different impression from one who shows merely a mental interest or a physical interest. The very same ideas, uttered from the fire of force, appear to have a different weight, a different meaning from that which is imparted by the fire of the mind or the fire of the passions. "Let him beware who offers insult to our flag," shouts the ranting orator in a volume of force that might be grand if it came from a setting of quietude; but, as most speakers yell from beginning to finish, the noise they make with their mouths is always deplorable. "Let him beware who offers insult to our flag," says the argumentative speaker, and his glides and modulation, coupled with the peculiar emphasis which the mind alone can give, tell that his thought holds sway. Such a method cannot rant. It may hold true to the line of mental magnetism; it may unite force with thought; but as long as the latter predominates there can be no mere shouting. At such a time, and in such an expression the union of the two is most powerful. It needs only the third to make it irresistible.

The use of the red fire changes the effect, and the utterance is no more what it seemed at first. "Let him beware who offers insult to our flag." The force may not be lacking, but the voice is mellowed by the richness of magnetism; the nerves are on fire, the eyes aglow, the body is tense, the tones ring out with a solidity of strength that is manifest even in the quieter efforts; and all present can see a transformation in the man. The features are not the same. There is no dragging down of the head and chest in obedience to the law of gavity, but the body stands erect, firm, impressive. All these evidences of energy can be easily traced to the nervous system. What are its offices?

Whenever the interest is expressed by the nerves, it may properly be referred to as feeling. To say that a person speaks feelingly need not imply the use of tears or the drooping of the features. Joy is the outcome of feeling. It is not true that mag-

netism is created by such use; but it is the fact that it employs this method as the best channel of delivering itself. The word passion is a stronger term than feeling, as it presents more the idea of intensity; for which reason we refer to the leading emotions as passions. Of these there are the bright and the dark. As night and day make the completed diem; as summer and winter for the year; so the good passions are rounded out by the bad.

As the emotions and passions spring from the moods and feelings of the nervous system, and as words come out of the mind, it is not easy to express the former by the agents of the latter. We all know that love is the reigning queen of this department; yet there are so many kinds of love that it is necessary here to adopt a technical definition. In the dictionary, and by popular use, a person may love husband or wife, father, mother, sister, brother, son, daughter, fruit, flowers, birds, cats, dogs, oysters, clams, dry weather, lettuce, cheese, the poor, the sinner, and a heterogeneous mass of everything and anything, all without sense in the use of the word, except in a few instances. "I love steamed oysters, but I hate fried oysters," is a common mode of saying two things, neither of which is really meant. Hate, and even dislike, are affirmative attitudes; to dislike a thing is to have a positive reason for so doing; while most persons merely do not like certain things, yet cannot properly say they dislike them.

The distinction between the love that may be felt for a person and for an inanimate object is as wide as affection may go. The woman who loves her pet bulldog has nothing more than an affection for the beast; and, because it has life and responsive intelligence, she would mourn its absence or its death. A man may love his companions in the brute world, his dog or his horse; he may love his gun, a tree, or a brook, if pleasant associations are called up by them; he may love his library, his favorite volume, a portrait; but all these emotions are properly classed under the term affection. The holiest of all earthly loves ought to be that which the child bears for the mother; perhaps it is the holiest; but the most enduring, the most faithful, the deepest and best, is that of the parent for the child. It cannot reason, for it does not proceed from the brain. It is blind to faults in a remarkable degree, for it sees beyond the source of all faults.

Yet while it is proper to refer to parental and filial endearment as love, we are compelled to put them with others

under the term affection; and, in our limited technical use, we include nothing in the word love except that strange influence which brings two hearts together under the command of the marriage passion. Of this we will speak later, as it is the mainspring of life. Opposed to this love is the dark passion of hate. These are the two poles of all animal existence, from the least to the greatest. Stepping aside from them, we come to the second group, in which hope is the bright star and grief its shadow. It is because of hope that we all continue to live, and because of grief that we seek to hope again. Shadows tempt us to the light.

It would seem as if these passions included all others; but there are classes yet to be considered. Pride is a bright, a lofty and an exalting passion, taking us where hope points the way. Its opposite is shame. Then comes resolution, the fourth of the bright class, with fear as its other pole. Excitement, the flame of labor, whereby the impulse of energy stamps genuineness on love, on hope, on pride and on resolution, is a bright passion. Its technical meaning is not the same as that popularly given it. Depression is its dark opposite. Here are the ten passions; five of them are bright, five are dark; and they include in their subdivisions and associate emotions all the colorable feelings of which the wonderful nervous system is capable of experiencing or expressing. In fact, most persons really experience the hundred emotions, while they cannot express more than a half dozen of them.

So important and so satisfying is it to an ambitious soul to develop the ability to recognize and to give true color to these variable moods, that we strongly urge every reader of this volume, every true student of life, to spend six months in a school of expression, taking the whole art very thoroughly, and devoting the time solely to the professional course. By this is meant a balanced study and training, wherein every detail of objective expression is taken *at the same time* with every detail of subjective expression. Besides making the man or woman more useful in life to others, and besides finding it the very best means of acquiring culture that the world affords to-day if truly taught, it is the best aid to the study of magnetism. Many persons take the training in expression for these purposes only.

We will look at a few of these emotions, such as arise from the ten great passions or are associated with them, for the purpose of obtaining a better understanding of what is meant by

the predominance of the nervous system in the expression of magnetism. In the family of emotions connected with love we find kindred feelings, the closest of which is affection. This differs as the objects vary on which it is lavished. Then such a mood as respect is well understood as belonging to the steps that lead up to affection and love, some claiming that it is a necessary basis for both these tributes, although such claim is not always sustained in the facts. Fancy is distantly akin to the general idea, and goodness also has association; but the attempt to show that all these emotions are interrelated would be profitless. They may exist in an harmonious group without actual kinship.

We can see why mirth, joy, flattery and ecstasy are rightly placed in the group of love, as harmonious with it; and thrill or animal passion of marital love may, under its technical name, stand in the same class also. The great passion that holds the pole opposite that of love is hate. In a group harmonizing with it are such emotions as those of defiance, disdain, contempt, scorn, jealousy, anger, treachery, revenge and rage; the last being the climacteric motion of hate. Passing to the bright passion of hope, called a passion simply because it is the central life of its group, and not because it makes its owner passionate, we see the harmonic colors of peace, mercy, reverence, ambition which inspires hope, prayer, longing, wishing, trust and faith. The opposite pole of this passion is grief, and it is grouped with disappointment, regret, sadness, sympathy, melancholy, disconsolation, desolation, despair and frenzy. Each is different; each comes from a fixed color; and it is in the predominance of the nervous system that each is possible.

Another of the bright passions is pride. In its group are sacrifice, dignity, triumph, nobility, patriotism, eloquence, solemnity, sublimity and grandeur. The opposite of pride is shame, with its harmonic group of anxiety, petulance, humility, repentance, guilt, murder, remorse, agony and desperation. The fourth of the bright passions is resolution, and its colors include resentment, warning, threatening, challenge, courage, recklessness, daring and intensity. These are opposed by the passion of fear, the group of which includes the emotions of superstition, stealth, apprehension, alarm, fright, awe, terror, horror and frantic fear. The last of the bright passions is excitement; in its group are doubt, wonder, perturbation, surprise, bewilderment, amazement, embarrassment, insanity and madness. These are bright in their activ-

ities only, being a series of unsettled conditions through which the better is struggling with the worse, and thus feeding the flame of existence. All fire and all light is the result of chaotic excitement of particles. We would think that this passion had no opposite pole; but an examination of life shows that depression is the exact opponent of excitement and is always its reaction. With it, in an harmonious group, are the decreptitude of age, the willingness of resignation, the falling to sleep, dizziness, fainting, the physical color of pain affecting the nerves, the cataleptic state called trance, the purpose of parting with life as in suicide, and the fading away of the world in death. Here, in these one hundred emotions, are all the moods of human life, running the awful gamut from the sweet temper of peace to the black mystery of death.

If you will look into these many expressions of the nervous system, you will find all of them free from the control of either mind or body. They are peculiarly the progeny of the feelings, and come out of a different department of the body from thought or force. They are powerful enough to control the physical life, for by their influence the latter may pine away into sickness and emaciation. They are rarely ever subdued by the mind. The man in love will hardly think of other things; he certainly could not reason himself out of it if he were sincere. Facts may awaken one out of a thin dream. Even the emotion of goodness is free from all mental calculation when it is abiding and honest; for if a person is good because the judgment decrees that it is the best policy, the goodness may fly away when it is no longer politic to preserve it.

The action of a passion or an emotion may spring out of the mind; but then it is a piece of acting, creating a delusion. This is the method of the hypocrite, the dissembler and the actor. Some feign goodness, respect, affection, love, joy, reverence, trust, faith, regret, sadness, sympathy, despair, sacrifice, dignity, nobility, patriotism, anxiety, humility, repentance, warning, threatening, courage, surprise, insanity, sleep, fainting, and no doubt many others; while the professional actor is in duty bound to assume all moods as the occasion demands. So long as the assumption is mental, it must lack naturalness; but it is true that magnetism enables a person to step from the pretence to the fact. Herein arises the question as to how much the lack of honesty is liable to defeat the power of magnetism.

It is true that dishonesty is unmagnetic. This cannot be denied. The lawyer who utters an untruth to the jury may shout it, declaim it, pound it at them; yet he cannot charge the assertion with any true fire. It is false, and as such is a discord. He must believe in himself and in the fact before he can hurl the bolt of fire that shall burn its way into other men's hearts. He may step into the rôle of the actor, and thereby win himself over to the conviction. The character of the drama is a reality in the realm of fancy; it lives, moves, acts, talks, feels, and takes on humanity; and this the actor must realize. He first studies the part as something separate; but little by little he enters into it, until it has no separate existence; the two are one, and what the character feels, the actor also feels in full reality. This fact does not involve the old discussion as to whether he can act without feeling the effect of his powers. Some claim that the emotion may sway the audience and not the actor; others, that it must sway both alike. Either of these propositions may be separated from the one we have made; our claim being that no actor can express magnetism until the character he portrays is fully absorbed and made a part of himself, so that what the character feels the actor feels. It seems to be a fact that the stronger he is, the less he, as an individual, is affected by the portrayal; that the more smoothly and perfectly he is blended into the character, the less wear and tear is produced on his own system; while, on the contrary, the weaker he is, the more he is upset by his portrayal, and the more credit he obtains for his efforts.

From these associate considerations it would seem impossible to discuss the present principle without becoming involved in other matters. It is important, however, to come back to the question of the assumption of an emotion that is not in reality honest. The lawyer may know that his client is guilty. Rufus Choate, who won all, or practically all of his jury cases, was in the habit of compelling his clients to tell him the truth, so that he might be better prepared to meet the dangers that would arise at the trial. Choate was the most magnetic man at the bar, excepting Daniel Webster. When they met as opposing advocates in a case, it was decided on its merits; otherwise is was decided by the magnetism of the counsel. In the preparation of a trial, Choate gave it much thought; he idealized his guilty client into one who was innocent; and, throwing away the bad for the unreal, he made

the former cease to exist, and the latter he changed into the real. He was the consummate actor, who could compel himself to believe with a fervid sincerity in the character which he assumed. On the same principle, the minister who wins the public by his magnetism, yet who is a consummate rascal, possesses the power of stepping into a character not himself. He becomes the advocate of a goodness that is not his own, but dwells only in the life of the fancy.

499

Magnetism creates a double life.

This is the 499th Ralston Principle. It would seem at first as if the tendency of this power in a duplex direction would be pronounced a most serious fault, and relegate it to the ranks of evil agencies. But the fact is just the other way. The power to step out of one's self into another being, that is, into an ideal assumption, is always applied to a self that is bad. The ideal is always better than the real. We have in mind a clergyman who had a wonderful fund of magnetic energy, who preached effective sermons, who won many converts, most of whom remained true to their profession of faith even after they knew this preacher was not honest; yet, in spite of these merits, this man was a gambler and a debauchee.

In analyzing his history as compared with his character, we find that he had always been going wrong from earliest boyhood, having set fire to a barn on one occasion, stolen tools on another, and committed numerous thefts. At the age of eighteen he ruined a girl of fifteen; moved to another State, where he repeated the offence with a girl of fourteen, and married her out of respect for her father's demands, on whom he threw himself for support. He was not lazy. The father-in-law actually stimulated him to think better of his conduct, but saw that his whole character was saturated with evil. Then came to the young man, as has come to others of the same mold, the desire to enter the ministry. He thought it over for a year or two, but an unexpected affair attracted him to the ocean, which he followed for several years, leaving his child-wife with her parents. While at sea, he arose out of his lower self through the pretence that he was an evangelist preacher.

This statement was made to the captain who said that he seemed more like a runaway criminal. Then came the thorough duplicity of his nature. He practiced continually the art of coolly preserving his nervous forces, and found himself magnetic. He conceived the idea of becoming a great preacher in a far-away land, under an assumed name. More and more he calmed his wild energies, and gained self-control as well as power over others. He assumed the attitude and carriage of a preacher, spoke to the men in groups on Sundays, and actually impressed them with his sincerity. Knowing that his earlier conduct was a contradiction of this pretence, he was shrewd enough to account for it by remarks of the following tenor: "Boys, I am not the good man I wish to be. I was born in sin; as a boy I lived in sin, and now, as a young man, I feel that there is a devil in me seeking to drag me down. If I let this evil propensity control me, you know what I would be like. I believe that every man has two angels in his life; he can follow one or the other. I want to follow my better angel; but, boys, I cannot at all times. The fight is harder for me than for you, because your evil nature is not so bad as mine." He unintentionally hit the truth.

So impressive and convincing was this confession that he received the credit of being sincere. The captain believed in him; and, at ports where they could find books, the two made purchases, in order to assist in the young man's sea education. In writing to a friend, the captain declared that this "preacher" had made his crew into new men, and that he never had such good government on board ship. Later on he gave him a letter of introduction to a friend in Australia, vouching for his honesty of purpose and his ability to influence his hearers. As the pretender afterwards confessed, this was the great thing he most desired; it opened to him his future. All he now needed was faithful work, study, and a lofty ambition to reach the topmost round of the ladder of fame. He failed because he lacked breadth of mind, and was not honest.

But the point of importance is the temporary genuineness that his magnetism gave him. In that far-away land he entirely subdued, or covered over, his evil side; then, finding it impossible to get out of a rut that prevented his further rise, he came back to America after being ordained. He was now unknown, and his name was new, for he entered the service of the ship under an

assumed name, and this was adopted ever after. In Australia he gave evidence of sincerity in his ministry; so much so, that he was loaded with credentials from men of influence; and, as a test of the force of these, it soon became known that he was missed there. A larger salary was promised him to return. He was restless, and sought greater opportunities for rising, hence came to America, where he hoped to realize his ambition. He argued that he might evade meeting the persons whom he had wronged, if he kept out of their communities, and that when his fame and usefulness were very great, his youthful errors would be overlooked. This was true, for a man of force might master the indiscretions that stand out against him in a remote past. But what about that chaldron of evil that was seething within him?

He was still a man of pretence relying on the duplex nature which magnetism gave him; therefore he was the creature of an influence that must fade when the influences waned. He was unsafe. Soon the magnetism was neglected. He ceased to try to maintain it. He believed that the ability he had shown was due to an inherent power born in his evil self; and he fell back upon it. Then he was ruined, exposed, arrested and sent to the penitentiary, all without having his name and former identity discovered. In speaking of his career and fall, he said: "I was a different man when preaching. The power within me drove out my evil self, and made me another being. So much was I impressed by this fact that I came to believe that some good man had come to me, and was doing the talking. It was not till I got home from the services that I realized how bad I was, and what a pretender I had been." It is on the same principle that the actor is enabled to step into a character far different from himself; yet he can do so only through magnetism.

In the case of Dr. Jekyll and Mr. Hyde the evil character is hypnotic; and this must not be confounded with the duplex life to which our principle refers. A man may at times step into an evil rôle, through the process of hypnotic change; and this change may be superinduced by an idea, a fear, an influence or a mechanical agency; all of which we have fully considered in a preceding realm of this volume. So much of duplicity in the life of Jekyll and Hyde as is unreal, or is dependent upon the notions of alchemy, we have nothing to do with, as that phase of the case must be read with Jules Verne's trip to the moon. The world has

many really double lives. When the normal is of average purity, and a drop ensues, or the duality is normal good and assumed bad, the assumption is not due to magnetism, but to hypnotism. Magnetism never lowers a human being.

The distinction is one of importance, and is worth looking at. We see a good life suddenly fallen. It has been in reality a good life; not a pretence, nor a piece of acting. It is changed to one of a duplex nature. The most common case is that of a business man, living at some distance from his place of business. A woman throws over him an hypnotic influence. He may have met her very probably, or she may be in his employ, possibly his typewriter or stenographer. He becomes infatuated by the hypnotic idea, which may emanate from her or may arise from his own thinking of her, either of which would lead him away from his good judgment. Now begins the double life; the normal is a pretence; the abnormal is evil and real. He will soon need magnetism, or the pretence must fall.

On the other hand, a man who is of a diabolical character often wins a fair reputation by the aid of magnetism. This is because the pretence does not cause a departure toward the bad, but toward the good. Magnetism in duplex lives never aids the real, but always the pretended. The real is never good, the pretended is always an assumption of good; therefore magnetism in duplex lives is the ally of the better side. Remember this, and do not blame the power. Its drift is always heavenward. Not a case can be cited where magnetism has even allured a human being downward; and, on the other hand, never a case has been known where hypnotism has allured a man upward. We refer to the semi-hypnotic state which does not pass into sleep or into stupor of any kind, but merely dazes the faculties or suspends the judgment. The cure for this is found only in the study of magnetism, which, if anything can, will destroy the meaner self.

"Ah! were we judged by what we might have been,
And not by what we are—too apt to fall!
My little child—he sleeps and smiles between
These thoughts and me. In heaven we shall know all."

500

Intermittent stress is the carrying power of feeling.

This is the 500th Ralston Principle. We seemingly step aside to examine a law that is generally unknown in the study of magnetism. It is not entirely new, having been personally taught for many years as one of the secret exercises in the most potent form of this art; but this is the first time it has been published. We must take the matter up as from the beginning; and, even if you are familiar with it, others may not be; so that a full explanation is essential.

By stress is meant the use of the voice under some impulse of feeling. In conversation that is uninteresting there is no stress in the voice; it is then called a dead voice in the art of expression. But when the converser wakes up to some feeling he cannot help the use of stress, of which there are eight. If the sentiment of beauty predominates, the voice will instinctively fill out the syllables, giving them a fullness suggestive of richness. This refers to flexible voices coupled with minds that have words at command ready and fit to use. It does not embrace such cases as are met in the commonplaces of life, where there are no tools of the mind in the voice. Wealth cannot give these tools, nor can it impart stress to voice. The daughter of the millionaire, who had seen the vale of Chamouni in the Alps, could say no more than that "It was perfectly splendid, you know; the peaks were awfully high, you see; and I just thought how fearfully nice it was." Her voice could have no stress. The style of delivery must have been as broken and jerky as the chop sea of a bay.

It seems then that there must be at least the ordinary means of expressing one's feelings, before stress comes in. It is easily cultivated, as are most all the tools of expression. He who would say grand things must have words to picture the ideas; but they fall short of their effectiveness if not accompanied by stress suitable to the stature of the mind. So these variations of the voice go on through the eight elementary stresses, and then their endless variations come into play, giving new faculties to the mind and body. It is on this, as on other accounts, that the full art of expression should be specifically studied in a six months' course in some reliable institution.

But the only stress that concerns us at this place is the intermittent; and this we will proceed to explain and to illustrate. Feeling of every kind affects the diaphragm, that large muscle that constitutes the floor of the lungs. Under great excitement this organ, for it is so termed, is violently agitated. In weeping, it not only causes the whole chest-frame to heave, but gives the voice its trembling sound, from the jumps to the finer runs that indicate suffering. An imitation of weeping is the quickest means of ascertaining what is meant. This is a strong intermittent action, too strong to be called stress. It is rather distress.

Let the mood be changed to the other side of our nature, and the agitation of the diaphragm will give vent to laughter. The great muscle rises and falls with considerable force, while its effect upon the lungs is to cause the chest to rise and fall also, and the voice has a rhythmical sound, due to the same vibration. We mention these extremes because they are easily analyzed. In listening to an unmagnetic voice, we notice its deadness, and particularly its lack of stress. Again, in listening to a voice that is known to be magnetic, we perceive a sensation as of vibrations too fine to be caught by ordinary observation. Anatomy tells us that the diaphragm is active in proportion to the strength of the feeling which takes possession of the body. From this fact there is no escape, nor has it any exception.

Any general reading upon the subject will confirm the statement that the diaphragm expresses the degree of feeling that controls the body. A very important event will cause it to vibrate, not violently, but in a fine though intense action that is powerful even in its minuteness. The voice shows a strong degree of the intermittent stress, but not so much as appears in the tremulo, which is an affectation of some singers. There is really considerable agitation at the diaphragm. Its fine but decided movement reaches the abdomen, and vibrates its contents so that, in a majority of cases, it results in looseness of the bowels. This tendency to diarrhœa is chargeable solely to the churning of the intestines by the motion of the diaphragm. This experience has been frequently noted by nearly everybody; and some persons have accounted at last for their proneness to this disorder when excited.

The magnetic person is tense from center to surface of the body. A tense muscle is vibrant. It does not shake or tremble, but it vibrates in a measure so small as to be noted only in effect.

Such a condition involves the whole body. The diaphragm is the first part to catch the sensation; it takes it up, and sends it to all extremes. The voice is supported on the diaphragm, for it is a solid air column in effect, having its base on this great muscle, and changing from air to tone as it passes the edges of the vocal cords, the glottis lips of the larynx. The difference between the voice and stress is a plain one. Both are vibrations; but those of the larynx are exceedingly small, fine and close together, the slowest of them in the ordinary pitch reaching an enormous number per minute; while the vibrations of the diaphragm are very much less. In weeping they do not average one to a second; in laughter, not more than five; in the tremulo, not more than five to eight, and in the fine stress, when magnetic, not more than ten or twenty.

The learning of the intermittent stress, so as to adopt it readily, is always an excitement to the diaphragm and through that organ to the whole nervous system; just as the quick action of the tense eye will excite the magnetism of the brain, and invigorate both the eye and the brain. Some exercises are like a match applied to a magazine of gunpowder, needing but little to produce much. The artificial use of the intermittent stress is of value because it endiches the voice to a very high order of beauty, and it sooner connects the tones with magnetism than if it were forced to come naturally. It quickly becomes natural in use when habitual.

The right degree of the intermittent stress should be acquired by practice. This is brought about by reading any line in a tremulous tone until the nerves, by their vibration, bring tears to the eyes. This is, of course, artificial. It may require days or weeks to vibrate the tone until the tears start. If you cannot start the vibrations, then adopt the following drill exercise: Fill the lungs full of air; open the mouth about half an inch at the lips; let the air out slowly and steadily in the sound of "Oh!" prolonged, say ten or twenty seconds in time; place the flat of the hand on the lowest bone in the middle of the lungs, in front of the lower chest, just over the stomach, and with the fist of the other hand pound the back of the first as rapidly as possible while making the tone "Oh!" The result will be a wavy vibration of the sound as in the tremulo.

The purpose now is to connect the wave-movement with the voice while omitting the use of the hands. This is done by continuing the former assistance for a while, starting the tone

with it, then removing the hands. It will be found that the voice will go on by itself. Then the tremulo must be reduced to that point where the ear can hardly catch it as a vibration. Adopt this into your voice on all occasions, ordinary as well as special. Never allow a person to suspect that your tones are vibratory, or that there is any change in them, for the affectation will defeat the purpose, besides being foreign to the true intermittent stress.

501

The nervous system must be in harmony with the emotion.

This is the 501st Ralston Principle. It is of the highest importance in the effort to control another or others. We have named one hundred emotions, in groups of ten each, under ten great passions. Each emotion is a vital and preponderating condition, capable of taking supreme charge of all the faculties to such an extent as to lead them, though not necessarily to divert them out of the channels of their best usefulness. All magnetism should be captained. Every mood should have leadership.

It is then of very great importance that the emotion to be impressed should be fully understood, and that the nervous system should be brought into harmony with it. This is really the work of magnetic coloring, and can be acquired only by practice in cases where it is unknown. It is a rule that when a color has once been acquired it cannot be lost; or at least may be readily summoned at any time when the person is able to concentrate his whole attention upon it. Without this complete interest in what you are doing or saying, you could not be fully in earnest. No lover can win the object of his adoration if his interest in her is dulled and weakened. He may ask her the pivotal question at a time when she is so much in love with him that she will lose no time in delivering the affirmative reply; but this is not winning her; it is merely taking what is offered.

Of all questions that are asked more frequently than the whole remaining categories combined, is that which seeks to know if a woman may be won without love, or if a man may likewise be caught. In other words: Is it possible for a man to win a woman who does not love him, or whom he does not love? Is it

possible for a woman to win a man who does not love her, or whom she does not love? Here are really four conditions, for a woman's love is unlike a man's. A harder question than all is this: Is it possible to win the love of one whom you do not frequently meet; or, can magnetism reach beyond the glance of the eye or the tones of the voice?

We are coming more closely to the solution of these problems as we progress, page by page. There are laws yet to be presented and understood before the questions can be answered. We mentioned love as the most common of all the emotions, and the greatest of all the passions. It is quite clear that no person can hope to win who is not in earnest; but that earnestness may be actual or magnetic. The latter idealizes an assumption until it is felt as an honest fact. Take any of the everyday emotions, as they are named, in expectation at least. Goodness is one of them; affection is another, pride another, and so on. If the magnetic mood must pass through one of these, there must be a harmony between the nervous system and the emotion.

At first glance it would seem as if it were not possible to employ more than a half dozen of the one hundred emotions which we have named; but, when they are understood in their technical bearings upon this question, it will be seen that nearly all of the dark ones must be avoided by careful study to that end, while a majority of the bright ones are necessary channels of magnetic influence. Of course, if your life is limited to a few common emotions, you must work in those, or else set about getting others within the range of your powers.

502

A mental assertion should accompany the energy of the will.

This is the 502d Ralston Principle. It is not easy to find words for this principle, as it includes something not translatable into language while retaining its true meaning. The will is an agent of great energy when magnetized. Let any man or woman acquire magnetism by mechanical exercises; then place behind it a living determination, and few persons can escape feeling the in-

fluence that is directly wielded. The only deterrent in getting results is because of the fact that the power is not given form. The wish of the mind is of the chief importance, and speech is necessary for its expression.

If a ghost were to come to you and chatter unintelligible noises, you would not know what it said simply from seeing or hearing it talk. Ideas to you are not ideas in any language that you cannot understand. Even the voice of a presentiment, the meaning of intuition, or the motive of sub-consciousness is wasted if not put in words that you are familiar with. Many a person, talking and understanding but one language, has caught the ideas that were formulated in the brain of another who could not use or even have knowledge of the language of the former, as though an English speaking person divined the meaning in the mind of a Russian, while neither knew the language of the other. This is explained on the ground that the Russian tongue is known by some one who speaks English, and sub-consciousness is able to connect the two with wonderful swiftness and keenness. It may be explained on the other ground that all ideas live regardless of words, and pass as ideas, each having form as words in individual minds; meaning that if one person could send his thoughts into the brains of a Russian, German, Frenchman and Italian, whose language he knew nothing of, the ideas would resolve themselves into the several tongues as needed for interpretation. Thus, if an Englishman were to send the idea of a chair covered with plush of a red color into the heads mentioned, he would see clearly in his own mind the form of the chair, the quality and nature of the goods and the color; which, being ideas, are given life in the respective brains where they find suitable words according to the language of each. This is not difficult. If persons of four nationalities enter a room and actually see such a chair, they will not be at a loss to find the suitable words for expressing the details.

A mental assertion takes just the shape we have endeavored to describe. It prevents a wild presence of energy and determination, uncoined and unshaped. The gold has value because it is given form and carries its meaning on its face. Let it be a shapeless mass, and no merchant will receive it for money until its value is given the certainty it requires. Will-power is most powerful when it is most definite and most defined. We often meet persons who do not have the slightest idea what they wish,

or what they intend even. The aimless speaker is the most tiresome of all. Not only does he drift and wander to and fro, but he scatters his energies to the winds. Some are magnetic in the sense that they have a vital energy at the start, which has been accumulated from previous habits; so the first few minutes of their address ring with the genuine tone, and the warmth of magnetism is distinctly felt; then they either forget what they are driving at, or are confused in its conception, and the effort fails. This is a common experience; and what is true in speech is true in every other use of the faculties.

The mental assertion is the formulating of the purpose into exact language; in brief phrases, if possible, and adhering to the form until it is accomplished, or until the greater end can be achieved by substitution of something better in effective power. "What I will to be done, I speak mentally over and over again, with all the energy, the fire and the determination of my whole nature," says a man who rarely ever fails where he considers the attempt worth the effort. The fact is, very few persons really know what they wish; and fewer still have the power to formulate a determination into fixed language. "Call on him, and ask him to subscribe for this fund," says the chairman of the committee to the member who is charged with the duty or privilege of raising a certain proportion of the funds needed. The effort is unsuccessful. The man was asked, that is all. The solicitor did not at any time determine to succeed; nor was there either magnetism or a formulated purpose to win.

Contrasted with this failure is the effort of another who calls upon the same man. There is magnetism to start with; there is a knowledge of how to use it; there is the will-power; there is the diplomacy which seeks to reach the man by the channel of motive; there is the fixed determination to win, and there is the mental assertion behind the magnetism, the will and the determination. The man said afterward: "I knew by the look in the face and the tones of the voice that I was to be overcome. I saw at once a determination to obtain my subscription, which was lacking in the first member who called on me for the same purpose. I realized the hopelessness of obstinacy, and gave in speedily." Here we learn that fixed magnetic determination, taking full possession of the person, may change the face and alter the voice. These are effective weapons, if they reduce the opposition early in the conflict.

The language used when the mental assertion is behind it may be of interest to our students, and we will try to reproduce a few conversations at those vital points where the forces of the superior party are doing their best work. Let us compare the two sides. One has acquired magnetism by mechanical practice and by conserving his energies, instead of allowing them to run to waste; he has learned by principles or laws the use of this power; he has marshalled his warring forces into one army of united energy; he has formed a tremendous will; he knows how to fix the goal of an irresistible determination; he speaks the purpose of each act by a mental assertion which is a flame of intense fire; and then he goes in to win. Against this array there is nothing; there is possibly no magnetism, no determination, no union of energies; only the scattered forces, perhaps, of an obstinate mind, or a set will that cannot withstand an appeal to motive. Still it is better that giants meet and impart more skill by requiring its use.

Let us look at the conversation by which the subscription was secured. In this and other conversations the chief movements only are preserved:

Solicitor (entering, determined to obtain the subscription): "I am glad to see you, Mr. F. I have come to see you on a matter of importance."

F.—"Of importance to me?"

S.—"I think you will agree with me that it is." (Mental assertion: "I know you will agree with me that it is.") [Had the mental assertion been made openly, the claim that it was *known* to be of importance to him would have at once challenged his obstinacy; and this should be avoided if possible.]

F.—"A subscription, I presume."

S.—"That is it. We expected something from Mr. H., but he does not like music, and says it is better for the people to get along without concerts. The young folks soon go astray if something is not done for them. They find it hard work to amuse themselves. The band has generously offered to give two concerts a week for the price of one."

F.—"Why does H. decline to subscribe?"

S.—"He gave as a reason that he could not afford it, as his business was not as prosperous as usual."

F.—"Do you think I can afford it any better than he can?"

S.—"We all know that times are hard, and that many of our best business men are running behind. Some will undoubtedly have to suspend. Report classes you with the more successful class." [This reply was not forced in. It very cleverly took advantage of the opening offered by F. when he asked if it was thought that he could better afford to give than could H. He was sensitive on the question of public opinion as to his prosperity in business. S. was waiting for a motive to develop, and saw the opportunity here.]

F.—"How much do you want?"

S.—"No more than you feel you can easily afford to give." (Mental assertion: "You are able to give twenty dollars. I know this.") [Whenever a magnetic person suggests an idea to one who is seeking to settle a matter to which it relates, the idea is always conveyed to the mind of the latter. This is very clear proof of the fact that impressions are sent from one person to another by the waves of the ether-sea. In genuine cases no failure ever occurs in this experiment.]

F.—"I did not intend to subscribe for this object."

S.—"But you did not fully understand its import" (Mental assertion: "You WILL subscribe for it.")

F.—(Takes paper, and puts his name down for twenty dollars): "There; I judge from what you say that it is money well invested."

In discussing this matter with a friend, F. said that S. was full of magnetism at the time of coming in. Both were very much interested in the study of this art; S. having been engaged in developing its culture for two years, while F. was taking it up at about the time of the above meeting of the two; though neither was aware that the other was interested in the subject. F. had personally known S. for several years, and had noted the change that had transpired both in personality and force of character since the study of magnetism began.

After the success in the foregoing case, S. went to H., who had previously refused to subscribe for the fund, as already stated. But it is also true that F. had similarly refused, a detail that escaped his mind in the conversation with S. The solicitor now took the place of one who had employed no method at all in seeking the contribution. It was a statement of the purpose, the asking of whatever amount he would be pleased to give; a refusal, a continued begging, and a disagreeable termination of the inter-

view, in which H. hinted that he was busy and would like to be left alone. S. now called upon him to go over the same ground. The difficulty was that H. naturally had some magnetism, but had no knowledge of how to use it or how to marshal his energies; so they ran to waste, and his business was really running down.

S. (entering with a fixed determination to secure the contribution)—"I am engaged in the unpleasant task of asking our citizens to assist in maintaining a series of concerts this summer."

H.—"Yes, I know. I won't give anything. I have been called upon before, and have flatly declined. Giving is a voluntary act, not one of compulsion."

S. (looking H. in the eye with mental assertion: "You will not flatly decline this time")—"I have not said that I called to ask you to contribute to this fund; I only said that I am engaged in the unpleasant task of asking our citizens who are able to assist us in accomplishing this end. Some may give us money; but occasionally there are business men who have felt the depression of the times so severely that they ought not to be asked for money. A member of our committee called upon you some time ago, and we owe you an apology."

H.—"An apology? For what?"

S.—"For asking money. We know that you are interested in the concerts, not for yourself, but because they lessen evil among the young folks by lessening the opportunity for temptation. We know that you are, and always have been, public-spirited, and that your sympathy is always extended toward any movement that will benefit the rising generation." (Mental assertion: "You know the concerts will be of great advantage to the public.") [If the remarks had gone further, and accused H. of not being able to pay out money, it would have angered him and spoiled the whole interview. It left the idea suggested but not stated, and it was sufficiently in doubt to afford a puzzle to H., who was disposed to follow it up.]

H.—"I do not require an apology. What do you expect me to do?"

S.—"I thought I would call and let you know how I am getting along. I was sure you would be interested."

H.—"Do you mean to say you called for no other object?" [Here H. was exerting magnetism in the doubt he stated, for he came quickly to a focus in challenging the absurd idea that S.

called for no purpose other than to convey an apology. S. saw the disadvantage under which he was placed; he realized the magnetic force of the emotion of a doubt, when genuine, and it was his duty to shift the mood]

S.—"My object in calling was to see you, to confer with you, to ask your advice, if you will give it, and further to ask your aid in reaching M., who is either about to suspend in business or who uses the idea to keep us away." [Here S. came back to the hint of non-prosperity, but struck at H. without appearing to do so. He hit H., for the latter squirmed, remembering that he had given it as an excuse for not subscribing that he could not afford to do so.]

H.—"What advice can I give you?"

S.—"Well, we need a certain amount of money, but are thirty dollars short; after exhausting the good-will and the resources of the community. There is but one other person on whom we can call, and that is M.; but he refused us so flatly that no one dares call on him now."

H.—"He won't give thirty dollars? What is the largest subscription?"

S.—"I believe F. gave twenty dollars."

H.—"Are you sure?"

S.—"Yes. Here is his name."

H.—"How did he come to give so much as that?"

S.—"He thought the object a good one. It is a sad thing to allow our young men and young women to go about with every temptation alluring them away from home. The absence of some form of public pleasure or private assembly creates a void and makes the town dull. Then it is that the devil suggests evil. Two concerts a week in the open air would become occasions of importance and fill this void of utter restlessness." (Mental assertion: "This you know to be strictly true. Money could not be better invested.") [It will be seen that S. was careful to avoid giving offence to H. by conveying too broad a hint that F. was prosperous in business, and offering this as a reason for his willingness to subscribe. It would have been too direct a charge that those who did not contribute were too poor to do so. The utmost care must be taken to please. S. thus far has succeeded in keeping the prosperity question before the mind of H., while appearing to ignore it. The inquiry of H. as to why F. came to give so much

as twenty dollars was a trap to see if S. would hint that F. was sufficiently prosperous in business to admit of his contributing the amount.]

H.—"If F. gave but twenty dollars, how can you expect M. to give thirty, when M. has refused to give anything at all?"

S.—"Most men who refuse to give money to worthy causes are likely to change their minds. I am not able to convince M., and have not attempted to do so. Instead of calling upon him myself, I thought you would be willing to see him, as you know him better than I do."

H.—"If I called on him I would make him subscribe, but he would not give thirty dollars. I think fifteen is his limit. I will tell you what I will do. If you will let me put my name down for fifteen, that will leave a similar amount for him. You would stand a better chance of getting half of thirty than all of it."

He did as he said, and then asked in a voice tinged somewhat with pride: "Now, suppose you fail to get the last fifteen dollars out of M., what will you do?" S. could not say, but hoped to win from M. H. was sufficiently interested to ask him to send him word how the interview terminated. It seems that S. had enough knowledge of the use of magnetism to realize the importance of working through a motive, as stated under one of our principles. He did not go blindly at M., but ascertained what he could of his motives, his wishes and general disposition. He found that M. was an ardent believer in the temperance of young men, and on this idea the interview was managed.

He spoke of the balance needed, and asked M. to assist him in thinking up the way of getting it. He then said that, when public concerts were given, it did great injury to the business of the saloons, and also kept young men from being tempted to questionable resorts. He hinted that the saloonkeepers were angry at the prospect of the concerts doing harm to their trade. With adroit skill and magnetism, S. succeeded in obtaining the fifteen dollars. Of his victory he notified H., and afterwards F. But he took greater pride in reporting to the chairman of the committee. It was a triumph for magnetism. There was no chance to doubt the usefulness of the special power which he had acquired. Above all was the peculiar effectiveness of the mental assertion, which seemed to live in his mind, not always in words; for it springs more from feeling than from thought.

503

Magnetism in repose does not seek the eye of another.

This is the 503d Ralston Principle. The old notion that honesty seeks the eye of another, and dishonesty avoids it, is not so true as it might seem. The farmer who had read in an almanac that it is not safe to deal with a person who could not look you in the eye, lost a large sum of money by pinning his faith to one who could look at him all day long. The question involves a number of considerations. In the first place, the more honest of two persons may have weak eyes, and the more dishonest may have strong ones. Then, the former may be facing a strong light, while the latter may have his back to it.

Whether for purposes of magnetism, or otherwise, it is a good idea to sit or stand with your back to the light, thus saving your eyes. This is good advice when alone, for neuralgia, headache and weakness of the sight are often due to an attempt to read or work with a strong glare directly in front of the eyes. Some sharpers, in conversation, make a great deal of this point; they work around the individuals whom they are addressing until the latter are at a disadvantage. We saw a canvasser, a bright, talkative young man, out in the cornfield one morning, so placed that the farmer to whom he was talking had the light in his face and was blinking like an owl that comes suddenly upon the glare of a lamp.

It is true that the practice and use of magnetism will give strength to the eye. Every student of this art should become perfect in the various movements provided in the earlier pages of this volume, in the Realm of Attainment. Then the eyes may withstand every glare, and any position may be taken with reference to the light; although we recommend always to secure that which avoids facing the light if possible. Little advantages help. It would not do to allow the individual to know what your purpose in taking any particular position. If you are unfavorably placed, let some detail of the conversation act to cause a shifting about, which may be done quietly.

It is rude and unmannerly to stare at another person. It often attracts attention; and when it does, the criticism is un-

favorable. If you look into the eyes of A. without cessation, he may think you one of those ultra-honest creatures who can always prove their integrity in this way; but to entertain such an opinion, A. must be very verdant. A little practice at gazing will soon enable you to look at anything or anybody with the most unflinching stares. In good society, what would be thought of it? More than one case of insult to women has been charged to the impudence of the fixed gaze. In the South, some years ago, a father challenged to a duel a young man who had looked continually at his daughter, although the latter was unconscious of it. A French comedy is founded upon the same plot, except that the offender was looking at an object near a lady at the farther end of a drawing-room, and the irate father mistook the point on which the gaze made its focus.

Let a man look steadily at another man, and the latter would invariably ask what was the matter; was anything wrong? A husband, who cast a magnetic stare, as he thought it was, toward his wife, was met by a look of wonderment and the query: "Is my hat on straight?" The following "guides" should be committed to memory for immediate application at all times:

1. Never open your mouth, except for a well-defined purpose.

2. Never speak to a person unless your active will is behind the words.

3. Never touch a person, unless in so doing you think some thought pertinent to the occasion and applicable to him. Direct that thought to him, and connect it with the touch.

4. Never look a person in the eye, unless you are thinking of something which you are mentally saying to that person, or unless you are speaking aloud to that person.

5. Gazing, when the mind is not saying anything, is mere staring.

6. When being addressed by a person whose magnetism you fear, always look toward him, but not directly into his eyes.

7. Looking into the eye of a person whose mind (either orally or mentally merely) is saying something to your mind, while your mind is saying nothing in return, subjects you to his power temporarily, and deadens the magnetic action of your brain.

8. If being addressed by a person whose magnetism you fear, and you wish to test your magnetic strength, look him directly in the eye, and while he is talking, repeat after him (mentally, of

course) the thoughts he is expressing. During any pause, repeat mentally, "My will-power is stronger than yours," always gazing firmly into the pupil of the eye.

9. A person while talking has the advantage, if the magnetic forces of each are nearly equal. But the glance of the eye of a magnetic person may quickly scatter to the four winds all the thoughts, ideas and arguments of the person speaking.

10. Keep the mouth closed, the teeth touching. Any other condition denotes a relaxed, unmagnetic state, unless the jaw is in use in eating or you are talking. Practice this.

11. Never waste remarks. Have a purpose in what you say, and direct the will to drive home that purpose well.

504

The eye may vibrate the waves of the ether-sea.

This is the 504th Ralston Principle. One reason for knowing the truth of the principle is its certainty under various kinds of experiments. The empty staring eye is not only useless, but renders the person liable to the influence of another. It seems that one theory of light makes the transmission of its ray merely a movement of the ether-sea, as it is well known that sound is a similar wave movement of the atmospheric sea. All forces make use of some agencies.

If the same ether-sea is vibrated in waves both for light and for magnetic influences, it must be then that there are two or more uses of the same agency. Nature does this in all her works. The atmosphere is used for scores of purposes, many of them being so common that it were idle to refer to them. Among the larger uses is that action by which power is furnished through moving air. It is sometimes the zephyr, sometimes the gale, or the ordinary blowing of the winds. In all such activity the same air may be vibrated in another way, carrying the sound of the voice. We may talk to a friend in moving wind or in still air. If the wind blows, and no sound is in it, there is one action without the other; if it is calm even to absolute stillness, there is another action without the former; if we talk in a blowing atmosphere, there are

the two actions of the air at one and the same time. So it may be with light and with magnetic influences; one may exist without the other, or both may be found at work at one and the same time.

The claim that one kind of waves would interfere with another, and each become impaired, is not a valid one. In the midst of daily life we hear sounds without number, of all kinds and degrees of force and quality. Out of what ought to be a jumble in theory, we select such sounds as interest us in fact, and pay no attention to the others. Even in the deathly quietude of country residence, we sit upon the piazza in conversation with friends, while the brook is running rhythmically in the near forest, the windmill is clicking on the tower, the trees are whispering their secrets to the sleeping birds, the tree-toads are trilling their shrill lay at the stars, the katydids are out of tune with the crickets, and the frogs swallow great lumps of sound as though it were distressful to live at all; yet these are not all the noises that send their wavelets along the atmosphere on an August evening in the country. Amid what might be termed a chaos in theory, we talk on without losing a single word we care to hear; and, when a piano is thrummed at some remote house, a violin squeaks in another, a song comes up the valley, wheels rattle over the road, or voices are faintly heard at a distance, these added sounds do not affect us; they produce no waves that cut into ours. Even in a group of a dozen or twenty shouters, two persons may hear each other and catch nothing of more vigorous tones. In the stock exchange, the din of voices is unintelligible to those who are not in it, or who do not understand its meaning.

The law of selection has something to do with the choice of hearing and of discarding what we do not wish to hear. We select what is intended for us or what we are interested in: generally we can reject the rest. We cannot, however, reject what some person may purpose that we shall hear; for a voice may be sent to us against our will. Yet the sounds that do actually come to us are very limited, and form a small proportion of those that are constantly transpiring about us. The same law is true of the ether-waves. Light is ever varied and varying. It is of all degrees of brightness, intensity and hue. We give heed to what we will, and let the rest go where they will. In magnetic influences we know but little of the waves that are passing to and fro; those that are intended for us we may receive or not, as the conditions permit;

those that we intend for others may go to their destiny only when our magnetism is capable of impelling them to such end.

The eye is the organ of light; it feeds upon light; what it cannot see, it cannot know; it thrives in the light, and shrinks in the dark. Cave dwellers become blind in time, and are born blind when their ancestors have dwelt in dark places continually. If you shut yourself up in an unlighted room, you will lose your eyesight, and possibly the eyeballs. On the other hand, the magnetism of the brain shines in the eye, and by a light of its own, being brightest in absolute darkness. It is connected with the fires of thought, of force and of passion. A thoroughly determined will shows itself in this organ, and many a man has quailed before it.

It is true that the eye conquers in nearly all exhibitions of magnetism. A simple request, accompanied by a glance or a look, has won all the victory desired. Magnetism transforms the features, but only when it is at work. The photograph of a person in repose of mood shows a different face, different lineaments, and different expression of the eyes from one taken when magnetism is active. Of Sarah Bernhardt, whose histrionic ability is due solely to her wonderful magnetism which has inspired all her culture, it is said that she has the face of a devil when she is in repose or lacking animation, but that she has the face of an angel when under the sway of emotions. One person described her as beautiful, and was taken to task for it by another who had never seen her; but in less than fifteen minutes after the curtain went up, the latter agreed that she was indeed beautiful. A man married an actress because of her beauty. In her home life she was neutral, homely and even ugly in face. He could not believe his eyes, and proclaimed that love was blinder than an old horse. This aroused her to anger, and she opened on him with a broadside of magnetism. He saw her face lighted up, and was the lover once more, though not to be satisfied. The excitement and thrill of approaching wedlock have fired many homely women with a temporary magnetism, which has lighted the face into beauty. This art never fails to enrich the voice or to lend charm to the features. Could it always remain alive in the individual, there would be no undulations of effect.

The point before us is the fact that the mere appearance of the face may carry conviction without the use of other agency; but this appearance must be the result of an accumulated mag-

netism. This much is accomplished by mechanical practice. Yet more is needed. There should be established, as soon as possible, a magnetic temperament, under the guidance of the principle relating to that acquisition. More yet is needed. The will-power should be cultivated: and the principles that assist to that end are many and effective. Then the fixed determination should take thorough possession of the mind, the nerves and the body. This, of itself, shows fully in the face, and has done more to win victories than all else combined.

We recall the cases of women who now rule their husbands, who had no control whatever over them a few years ago. It is not improper for a woman to hold such sway, for the influence is not hypnotic; it is magnetic and inspiring. These cases are numerous, and the women are graduates of this method. In nearly every instance they acquired the power solely by reading or by hearing the laws of the art stated by teachers. These laws have remained the same, although their language has been more or less extended until we placed them in the form of principles. Let us look further into the cases referred to.

505

The eye should be used with the mental assertion.

This is the 505th Ralston Principle. It should not be inferred that the eye is to be always used. The law means that, if used, the mental assertion should accompany it. We are satisfied that it is wrong to use the eyes when there is a strong influence about you, and yours is latent or quiescent. "I was in the midst of a very lucid explanation of a certain matter to some friends of mine, when Mr. ——— entered the room, and raised his eyes to mine. In the instant I caught his burning gaze, and my thoughts went everywhere. I was the more surprised because it was the first time I had ever seen him." It seems that the person who entered had been challenged to divert the thoughts of the other individual, and formulated the mental assertion: "You cannot think what you wish to say." This was brought with him into the room. Before entering, he stood for ten minutes in an adjoining room.

making the effort to accomplish the same end without using the eyes; but, as the other person had some magnetism, this failed. He then entered the room, caught the eye as stated, and succeeded. This showed that the wave influence was communicated through the eye.

Just prior to the statement of this principle we had referred to women who formerly had no control over their husbands, but who secured it through the use of this method. Our reports are so numerous that it would be impracticable to state them all, or even many of them. It seems that some of the most satisfactory cases of the acquisition of magnetism came out of nothing but the influence of reading the laws, or hearing them stated in private lessons. As set forth in the present work, it is now a complete system, and private teaching would be of no use; nor do we think a student would make half the progress under a teacher, whether publicly in lectures or privately in personal talks that would be made by the use of the book. We do believe, however, that a course in expression will be of vast help, especially in the specific ways mentioned, and in broadening the mind and character besides.

If reading is able to change the current of one's life, it is a grand thing. It is well known that biography has done this. Indeed, it is the hearing, reading or otherwise knowing that one man has achieved greatness through certain propensities that has inspired many a man to cultivate those very qualities that are needed. No person can possibly read the principles of magnetism, and their attendant explanations, without being benefited. A simple illustration is seen in other things. A man learns that thin shoes and a damp ground will quickly draw from his body all the vitality that can be freed, and that severe colds will follow, as well as loss of buoyancy that is needed in order to establish health. He does not go to practicing, nor does he take anything to regulate the conditions about him. He simply wears thicker shoes, and escapes further colds. This is the influence of reading, perhaps. So another person, who suffered from weak lungs, learned that to add a very little to every inhalation would soon strengthen the lungs; he did not go to practicing, nor did he take any time from his duties or his pleasures; he had to breathe, and it was as easy to "add a little inch" to each breath as not to do it, and soon a new habit was established. He never lost a minute of time in this

attainment. Nearly all the substantial improvements of life are secured in such ways.

Let us look at some of these instances, and see what help they may be to us. One woman says: "I was unable to induce my husband to give attention to his home. I scolded him for a year, and had coaxed him for a year before that. I tried to shame him. He spent his evenings away from me, and merely provided for his family. A friend of mine, who had the same trouble with her husband, told me that I could stop this by the study of magnetism. I did not practice regularly. I suppose I may say I did not do any real practice, for I took up an exercise from time to time as I saw the chance. The little I did was improving. The best was in the advanced method. These I read, and I repeated my reading over and over again, until I could understand. This plan suited me best. I became more careful of my energies; and it was most gratifying to know that I could acquire a great amount of magnetism by just saving myself all the time. It took me away from no duties whatever. It was living, and one must live. I think it easier to live right than wrong in this way. My husband knew nothing of the course I was taking. I could see day by day that he had greater respect for me. Soon he found excuses for not going away so much. After a while I had complete control of him. My home has been completely reformed in every way, and I am grateful for this blessed change." Her story is not the same as the others in its details, but it contains the keynote of the whole series of reports.

A few specific accounts may prove more interesting. Those given here are taken from portions of reports. The first lot are from the wives we have referred to in the pages immediately preceding. One writes as follows: "My husband was able to support me in better fashion than he did. I told him so; but to get ten dollars from him was like pulling teeth. I resolved to go without new clothes, so as to get the books on magnetism. I studied what I could, but my time was taken up with duties that prevented my practicing. What I learned of the will-power was worth many times the large amount of money I paid for the work. I was a different woman. One evening I asked my husband for a hundred dollars. He laughed. It was a sickly laugh, and faded away under my gaze. I said to myself while looking at him so earnestly that he quailed: 'You WILL give me one hundred dollars.' I had

learned not to say or think the mental assertion, but to feel it. He asked why I had asked for more money than I ever sought before, and I told him to make up for lost time, as I had been without so long. I did not beg, or plead, or cry, or tease, or threaten, as I used to do; but I requested the money. He saw that I was in earnest, and I got it, the amount in full." It appeared also that he could afford to part with it. In subsequent reports she said that he had squandered money away from home that belonged with his family; and she completely reformed him in this and other respects.

Another case is fully as important. A wife writes this in a very long statement: "I wished my husband to accompany me on a little trip one evening. He said he could not. I looked at him, and made the mental assertion, 'You will go,' and he went. On the way home he said I had never looked at him like that before, and it made him feel strange. Had I told him what the power was, I do not believe that I could have succeeded again. He is now completely and contentedly under my control." In still another case a woman writes: "My husband, who is in his twenties, took a fondness for my sister, who is eight years younger than I am. I endured this for two years. We live all in the same house, but in separated apartments. I studied this course for the one purpose of conquering him without offending either him or her. I did it solely by use of the magnetic eye." In some stated conversations which follow, the essential principles of other cases are fully presented.

A man who married a woman far more intellectual than he, was soon aware of the chasm between her and himself. He writes: "Under your advice I went into the advanced course, and am well satisfied with what I have done. I took your further advice to omit practice if I could gather magnetism by preserving my powers or energies. This I succeeded well in doing. I have not the happy possession of a wise intellect, and I could not hope to win my wife's respect by that. I tried to convince her of my devotion to her. This amused her for a while. Then she began to take advantage of it in a way that I cannot disclose at this time. It was on one of these occasions that I cowed her, and brought her to her senses. I have not written, nor told this to any person. I make the report to you for the good of this science." From other persons we learned that the woman was high-spirited, arrogant and

domineering. She lost all these faults to her husband, and toned them down before others.

Some brief conversations are given here in a rather mixed arrangement; but they will be understood without trouble. They are selected because of their difficulty, not one being an easy conquest.

"I wish you to buy a book."

"I have all the books I want."

"Not all you need. This is an important one." (Naming it.)

"What is the price?"

"It is very high for a book." (Stating it.)

"Shoking! It is absurd. Is any one fool enough to buy it?"

"It is sold freely. It is a necessity in all lives."

"How can a book be worth so much?"

"A book's value does not come from its paper and covers, but from its contents or associations. There are books that have sold for many thousands of dollars a copy, owing to some special reason. This book is like a gold mine; it will bring you wealth and power."

"Why do you not get a copy? Have you wealth and power?"

"I got a copy two years ago, and since then I have made more money than I ever had in all my previous years. Then I was in debt; now I have twenty-thousand dollars."

"Whew! It must be a book and a gold mine combined. But have you power?"

"I am sure I have. I now am able to control myself and others as well."

After an interval of explanation the book was sold, but there was no copy to deliver. Permission was given to forward the amount to the publishers. When the volume had been received and well studied, the purchaser agreed that it was of extraordinary value, and asked what interest the other party had in making the sale. He replied:

"Not any; not the slightest. I simply wanted to see if I had the power to induce you to buy it. I selected you as the hardest case I knew of; and I selected the most costly and most valuable of books."

It was a victory without doubt. The mental assertion was constantly made during the dialogue: "The book is a gold mine," and the idea of financial reward seemed most apparent. Here is another case. A young lady, who had been introduced to

a gentleman whom she very much disliked, had the audacity to tell him so. The introduction was brought about by a trick which she soon discovered.

"I wish you to dance with me this evening. I am sure you will."

"I am sure I won't. I dance with gentlemen."

"Well," he said, looking at her severely, "I am aware of that. I have noticed that your acquaintances are all worthy of you and worthy of a queen, though I do not claim rank with them. You despise me because I am a plebeian, while you move in the rank of nobility."

"There are no nobility in America. We are judged by other standards."

"Some women are queens by nature. I know that you do not believe me a flatterer." The eyes spoke volumes. Such eyes! She looked into them, and they were the pleasantest fires that ever warmed her heart.

A young man lost the love of his sweetheart, and her warmed-over affection was nursed for a year by another. He could not endure the loss, and took up the study of magnetism as a means of winning it back. One evening he called upon the young lady by arrangement with her father, who was averse to lover number two. She had declined to receive him. The father brought number one into the room where the daughter was reading. She proposed in her mind to excuse herself at the first opportunity, but the father got out first. She opened fire.

"Why do you call upon me?"

"Your father brought me here."

"But at your request. You have been very persistent of late. Do you see this ring?"

"Yes, plainly. You are engaged to another. It was because of that engagement that I came to see you. I do not propose to lose you. I will not lose you." He was quiet and free from excitement. She saw a look in his face that she never had seen before.

"Am I worth all this bother? What is there in my disposition that attracts you? Are there not other girls better than I am?"

"I love you."

"But I do not love you."

"You did once."

"Yes, I did love you."

"Love cannot change."

"But it has. See this ring. We are to be married in four months."

"No; I am sure you will never marry the giver of that ring." He did not seem to threaten. He was not defiant. He was merely in earnest, and she knew it.

"How will you prevent it. Will you use force? Will you steal me and run away?"

"No. You will decide that you love me, and this will awaken you to your duty. If you marry him, and then find that you are mine by the law of the heart, three lives will be wrecked." During the conversation he had never taken his eyes from hers. She looked down occasionally, and then up again into his face. This last remark was followed by silence. She cast her eyes upon the floor, and wished that he would say something further. She looked up again, and there was that gaze still devouring her. He had changed. The old love came back in an instant and flooded her heart. Once more she was lost in meditation; then she raised her eyes to his, and they were full, large, lustrous eyes, suffused with tears. As in a trance she came to him, threw away the ring, and knelt on the floor, with her face upon his knees. The father returned, and took her in his arms. The covenant there sealed was never broken, and they are happy even to this day. Magnetism had won.

Experiments are made at times in the use of the eye with or without the aid of the voice, to see how much influence may be secured over others. One set of these experiments deals with interruptions intended to divert the mind of some one who is speaking. A few extracts will serve to show what is meant.

"I will now proceed to tell you what occurred. I have already said there were four interests involved—"

"You have lost track of them," was the mental assertion of one who was looking straight at the speaker, and who caught his eye at this point. This assertion was continually repeated as the speaker showed signs of hesitation.

"These four interests are somewhat as follows. If you catch my meaning, which I trust you do."

"You have forgotten what you were to say," was the mental assertion of the interrupter.

"I was about to state what these four interests are; but I find that they are not of sufficient importance to take your time for them now. So I will pass on."

The bewilderment was confusing to the speaker as well as to the hearers, and it was some time before the interruption was smoothed over. In another case a person of powerful magnetism resolved to make the effort to substitute a word in the speech of a man who was accustomed to repeat himself too much for ease of diction. In the experiment to which we refer, he was using the word "institution" very frequently, in language somewhat as follows. The person influenced him to say constitution.

"I have said, ladies and gentlemen, that this institution is of the highest rank in its line. It is not too much to say that we are all proud of—"

"Say constitution," was the mental assertion as the eyes of both persons met.

"This—institution. It has fought its way up from the humblest of beginnings, and is now without a peer in our land. I do not say this idly. Some of you, whom I am addressing, are graduates of this con—this institution, and you will bear me out in all I say. We have watched its growth, year by year, up to this moment, and our hearts are full of pride for our constitution." A general laughter followed. It was the opinion of many that the speaker had been drinking.

The following case is typical of so many similar experiences, if the drama and the novel are to be believed, that it may not be ascribed to magnetism. A young lady had been annoyed by the attentions of a gentleman whom she wished to repulse without offending. She had been a student of advanced lessons for two years, and knew how to use the power. One evening, which was the crucial, he called with the full intention of proposing. Little by little, as time wore on, he drew himself nearer to her, and was at his best. She felt that he was somewhat imbued with magnetism, due no doubt to the earnestness of his intentions.

"Miss Y., I have come to tell you something this evening."

"Are you sure?" she asked. ("No, you are not sure," was her mental assertion as she looked fully into his face.) He did not wince; he was too full of his subject. But she did not dare to remove her gaze from his eyes, as it was a contest of unusual strength. She found that she was not to win an easy victory.

"I am quite sure," he said, fervently. "I wish to say something."

"You are not sure that you should do so, even if you are sure

you will," she replied aloud, while saying mentally: "You are mixed. Yes, you are. You know you are." He looked at her in wonderment.

"If I am sure I will, I am sure I should. Oh, Miss Y., I am positive."

"I am afraid you are not feeling well. Shall I ring for the servant? You are so pale." ("So very pale, so deadly pale," was the mental assertion.) Now his eyes lost some of their intensity, while hers assumed greater brightness, and she felt sure of winning, if she could but keep him from actually mentioning the subject of marriage. She knew better than to challenge him by a hint at it. Her purpose was to keep his mind on his condition.

"I am perfectly well," he said, "but agitated. It is proper that one of my sex should be agitated when he has something important to say to the woman he adores."

"No doubt it is proper for every true gentleman to adore every true lady, but the agitation is uncalled for. You are sure that the matter is as important as you think?" She was being defeated, and had temporarily lost the mastery.

"I said I was sure."

"But you are not. If you were sure, you would have said it ere this. I have waited for you, and you are still talking about being sure." ("You are mixed," was the mental assertion once more.)

"I cannot think why I should be mixed, can you?"

"You look quite pale. Now let us turn the subject, and soon you will be yourself again." ("It will relieve you to turn the subject," was the mental assertion.)

"I must say what I intended to. The room is very warm."

"So it is out at last. I knew you would be able to tell it. It is important, and I feel the effects of the high temperature. I will have some fresh air." The man was completely cowed, and gave up the struggle.

A young lady of plain face and lack of pleasing accomplishments met a young man in a social gathering of her church. She was a working girl, and he the son of a wealthy merchant. They were widely apart in every respect. She fell in love with him, and wrote to us to inquire if such a girl could, by the study and use of magnetism, win such a man. We said that it was possible if they met occasionally. He was somewhat of a flirt and not disposed to settle down right away. She realized the almost utter

hopelessness of the situation, but loved him, and went to work upon the studies. Among other things she learned that charms of person are avenues of approach in securing control over others, and she did whatever her means permitted. Soon it happened that her face brightened very much, and her manner was interesting. Other gentlemen began to notice her.

She took advantage of every means of seeing the man she loved, and of being seen by him; but never in any way that was not naturally within the course of ordinary events, as at church, at the Sunday-school, at the meeting of young folks so-called, at the social gatherings, and occasionally at other places. She kept her gaze upon him when he did not know it, and once in a while their eyes met. Her mental assertion was not, "I love you," for that would not have won him, but "You love me," which was her aim. He once said to a friend of his, when he came away from one of these magnetic fights: "There's a poor girl that sets me on edge whenever I come into the room where she is. I wish to get acquainted with her." This he did, and asked her to go driving with him. She declined, but told him that she would be pleased to have him call upon her.

"Why will you not go with me in my carriage? Other ladies have done so. Do you not like driving?"

"Oh, yes; I do very much."

"Do you object to me?"

"No. If I did, I should not have asked you to call. I would be pleased to go driving with you if my mother could go with us."

"Then she shall."

This was the beginning. Both the mother and daughter were plainly but neatly dressed; yet he felt that their poverty humiliated him, and the remarks of his friends added to his chagrin. He did not call, and did not invite her to further drives. This was the end as well as the beginning of the first chapter. She yet maintained her fixed determination to win him. Her face followed him everywhere for days after they had met. Winter came and went. Summer was around once more. One evening a shower burst suddenly over the land, and found her at a sociable, or social, as sometimes called, without the aid of an umbrella. He offered his aid as an escort, which she accepted. On the way home he told her that he was glad to be able to talk with her once more, and continued:

"I was saying to a friend only a few weeks ago that I always felt happy when in the room where you were."

"But you were happy elsewhere."

"Not in the sense I mean. One evening I was waiting for a train at a railway station. My mother was with me. I did not look about, but soon experienced the same sensation, and I said to myself that Miss ——— is here also. I found it true, but did not let you know it."

This convinced her that she was able to exert an influence over him, and the only remaining question was whether he could be induced to love her or not. She knew that there was a vast difference in their stations in life. She was poor and a working girl; he was not only rich by his parents' wealth, but had come into the possession of a fortune by other inheritance. Magnetism to her was a religion. It made her sweet and lovable at home and in the little society that she entered, thanks to the church. A few days after the rainy evening episode, she was offered a much better position under another employment, with salary out of proportion to the value of the services rendered. In her spare evenings at home she had studied book-keeping with the aid of a girl friend, so that she was able to do considerable in that line. She and her mother were all that remained of a family of four, the father and sister having died. Her mother had done sewing, and had succeeded in supporting herself with the aid of the daughter.

Something in her heart told her that the young man had been instrumental in the change of her employment. Magnetism makes a good business man and a smart woman even out of humble material. As soon as she was satisfied that she could do the work required, she surprised her mother by renting a very neat and stylish cottage in an excellent locality, at a price not as low as good judgment would otherwise have dictated. She had the parlor beautifully furnished on the instalment plan, and went into debt in other ways. Then she dressed herself better, did as much for her mother, and forbade the latter taking in work, as her home duties were enough for one woman. This stroke of business policy in home affairs is mentioned as an evidence of the value that judgment renders to magnetism, and both to each other. He saw her as frequently as before, but bided his time, for his parents would be bitterly opposed to the idea of such a match. In a period of mental suffering he confided his love to a woman of commanding

position in society, and she at once agreed to open the way for him. One day the girl's mother was surprised to receive a call from this lady. Then followed the girl's entrance into society, and the rest may be surmised. The young man's parents consented to the wedding. The love seems mutual in every respect, and the marriage is still a happy one.

The papers have referred to certain captures of wealthy sons by the influence of women; and there are several cases that might be mentioned. One of the most recent may explain the others. A young man in the twenties came into the possession of more than a million dollars. It was agreed between the brother, the sister and the mother of a pretty miss that she should make the effort to win him by magnetism. The papers have called it hypnotism; but this error is explained on the theory that the public are not familiar with the fact that hypnotism is a negative influence, and magnetism is positive. We are familiar with the facts, and know that no attempt was made to hypnotize the young man.

This family of four remained in the best society of a large city after their finances were waning, and they knew that their elegant home must soon be lost to them if some good fortune did not intervene to save them. Each had a separate book of advanced magnetism, and put it to good use. They were not forward in their efforts to influence the millionaire, but soon brought about a marriage with the pretty miss. The strange thing in this affair is the fact that, when his relatives undertook to save him from the impending alliance, he left his home, and took up his residence with the family of the prospective bride, where he remained for two years after the marriage. The claim was made that he had been kept under hypnotic influences for all the time, and that he was of unsound mind in consequence. This was not sustained. He built a large house to which he moved, and where he is living today. That he is mentally bright is known from the fact of his success in business, wherein he has added considerably to the fortune which he inherited.

In another case, a young man of poverty, by which is meant of humble earnings, fell in love with a young woman two years his senior. In his first letter to us he wrote: "I love her with all my soul and body. Can I win her? Can advanced magnetism help me?" We wrote that it would surely help him, but as to winning her, he could only decide at some future time. The

fact was that magnetism was the only thing that could win, and it might do so even in cases where the circumstances made it seem impossible. This bit of history, like some others we have cited, is selected because of the disparagement between the persons involved.

The young man began the study of the art, and could not grasp the requirements, owing to a slight mental dullness; so he laid it aside. Then came the renewed longing to win the young lady. She was about twenty-one years now, and he about nineteen. She was the only child of well-to-do parents, and seemed to be destined to become an old maid, for she had refused to consider the proposals of men who were in every way qualified to make her happy. The young man in question was unknown to her. He wished she had brothers with whom he could affiliate and through them reach her. There was a cousin of hers, who was eighteen years old, and he was selected for the purpose. This is magnetism. It is proper to make everything aid its work, so far as it may properly be done.

The study of magnetism was resumed, but too much was expected of it, and it was again abandoned. Still something had been gained each time. A year later he began in earnest, and kept up his zeal till he felt the power of a tremendous purpose coming into his life. His nature underwent a change that surprised his friends. The cousin was glad to know him and to be with him. In his capacity of wage-earner he rose to that of a superintendent by the time he was twenty-one, and then he embodied this remark in his report: "If I am not able to win the lady whom I love, and who is far above me, I can truly say that magnetism has accomplished wonders for me in other ways. I know positively that it has raised me from the common ranks of labor to a position far greater than any I ever had hoped to reach." He was at last an appreciative admirer and student of magnetism.

Omitting the processes whereby he reached an acquaintance with the lady, we append a conversation which he had with her at an opportune moment, when circumstances placed them alone at her home for a brief period one evening:

"You are much interested in our sex, I should judge from the way you talk of them."

"I am interested in one of them. She is so far above me socially that I do not know if I could win her even if she loved me."

"Does she love you?"

"Not a bit."

"Does she know of your love for her?"

"She does not even suspect. If she did she would hate herself for ever having talked with me."

"Are you sure she is not playing the part of an ingenuous maiden?"

"I know she is not. She is too plain, too practical for that."

"Is she of a lovable disposition?"

"Her disposition is lovable; she never loved, and is said to be of a cold heart toward men."

"Don't you believe all you think. Girls are not old maids from choice, but from necessity. Some do not meet the men they love, and are too honest to marry those they do not love."

"This girl is an exception."

"Who is she?"

"I cannot tell. I respect her too much. She is far beyond my reach."

"Well, who is she?"

"I am afraid I would offend her if I should tell."

"How can you offend her by telling me? I promise to keep your secret. Confide in me as you would in a sister." She extended her hand, and gave him that confidence which her superior nature made a lavish expenditure. "Now tell me."

"You will hate me."

"Why?"

"You are cold in heart, and do not like to hear of love."

"But I can hear what you have to say. Who is the very fortunate lady whom you love so much?"

"She is very unfortunate."

"No. I would congratulate her with all my heart."

"You are trifling. What hope can a young man have who loves a lady far above him in social rank and fortune?"

"The hope that she will love him. Now, who is it?" Her eyes rested full upon his. He sent the final shaft of love into her heart; he threw the red fire of passion, and the trophy lay upon his breast. She had no suspicion of the lady's name when the conversation opened. It was a complete victory, won under the subterfuge of embarrassment, during which she believed that he had lost all control of himself.

These conversations are not in the identical words in which they were spoken. We have required reports in the utmost minuteness of detail, and what is not clearly stated we have put in our own language, without disturbing the principle involved. No essential has been omitted, and none added. These remarks apply to what has preceded and what will follow in these descriptions of experiments. Some of the dialogue is presented word for word as it has been sent to us, with assurances that it was noted down immediately after the occurrences stated. Whatever variance there may be in language or diction, the only matter that really concerns the student of magnetism is the victory and the process whereby it was attained.

One brief account may prove of interest in this connection. A man met what he considered his match in the art of control. He was forty years of age, and met a beautiful woman of thirty, who was possessed of great wealth. She had declined a man far handsomer than the hero of this account, and one who had more wealth than she, while the man in question was comparatively poor. He received an income of less than fifteen hundred dollars per year at the time he undertook the study of advanced magnetism, and about four thousand dollars annually at the period when the following experiment was made, two years later. The two were conversing together one winter's evening, when he suddenly changed the subject, and said:

"You should be married."

"What for?"

"To be happier."

"No woman is happier than I. Marriage would not improve my contentment. I am responsible to no one but myself; then I would be the slave of another."

"Not a slave, I assure you. Your qualities are too commanding for even an equal rank with the best of men."

"As a flatterer you are not successful. Your words do not impress me. Men are nothing to me; nor can they ever win one spark of love from me, since I have it not."

"Then you are a beautiful outlaw of creation. Love is the mainspring of existence. You are not in earnest. I see by your eyes that you are in love."

She drooped her head like a stricken rose, and when she raised it again, the story was told in words. It was to her as much

of a surprise as to him, and more so; for she had never given him one tender thought. If some one had suggested his name to her an hour before as a possible lover, she would have treated the idea with raillery; if some one had hinted that she might become his wife, she would have been indignant to the highest degree. Yet she fell in love with him so desperately that there was no escape. For weeks she fought the idea as monstrous, and found that there could be no peace of mind, no happiness of heart, except by an alliance with him, and she became his wife. He had sent into her life the shaft that fells; he had thrown the red fire of passion.

Children are controlled by their parents through magnetism better than by any other process. Punishment is an appeal to the lowest of physical forces; the threat of punishment carries with it more influence, if the threat is known by the child to be always fulfilled. It should not be made carelessly, for then there is no faith in it, as the element of certainty is taken out. Let any child be so trained that it can depend on what its parents say, and let them avoid saying what is not meant or what is not necessary to the situation, and the government of children will be less difficult. But above all such measures is the use of magnetism.

This implies that the parent possesses the power mechanically; that is, it has been collected either by practicing exercises or by conserving the energies of the body; either or both of these methods will give a great fund of magnetism. This is the starting point. Next is the knowledge of how to use the power; the fixed determination, the will-energy, the goal of purpose, and the mental assertion, together with all those means of help that easily blend into one action of the magnetic centres. A glance of the eye conveys all to the child. It is the channel of communication, and is irresistible. There is no parent who need use any other means of obtaining obedience. Most unruly children are made so by the condoning of their faults under the sentiment of indulgence. This is harder for the child in the years to come.

The mental assertion in all cases of control must be used with intelligence. It is said to be mental because it is formulated in the mind, and there receives its shape in language capable of interpretation; but it is in reality born in the energy of magnetism, and its source of origin should be treated as deeper than the mind. We think in our feelings, and feel in our thinkings. Practice of the most elementary character serves to develop this power. You

meet a friend, and say: "Good morning." This is one of the simplest and commonest of sayings, and in almost every case comes from the latent will. Put back of it, now, the active will, and the result will be quite different. How are you to do this? There must be thought behind the words, "Good morning." Thought flashes quickly. Many extended thoughts can be called into existence while a very short sentence is being spoken. It takes time to shape the thoughts into words even in the mind. This framing of mental sentences is not necessary. In saying "Good morning," speak it with the accompanying thought of "I intend that you shall believe this is a good morning."

"How do you do?" Accompany such a remark by the thought, "I intend that you shall tell me how you do."

"Will you come with me?" To be accompanied by the thought "You must come with me."

"I am sorry, but I am unable to do so." To be accompanied by the thought "I will not do so, and you cannot compel me."

These easy illustrations may be adopted by practicing them sufficiently. At first the thought will not accompany, but will follow the words. Familiarity with the method will soon unite the two. In this, as in the exercises following, observe two things:

1. Employ the active will earnestly; that is, mean what you say.

2. Excite the nerve centers into a magnetic state by the employment of the internal energy.

You look a person in the eye. It must be for a purpose; never allow it to be purposeless. Try the following occasionally with your friends. Avoid doing it in a way to attract too much attention. As soon as your eyes meet the pupil of one of the eyes of a person you are looking at, repeat mentally, thoroughly meaning and believing everything you say:

"I am looking at you."

"I am looking through your eyes into your brain."

"My will power is stronger than yours."

"You are under my control."

"I will compel you to do what I wish."

"Look away from me."

This series, repeated several times with a thorough faith in what you say, will have its effect, if combined with the nervous intensity which excites magnetism. The last mental

thought, "Look away from me," may be made oral, and changed into any request you may desire.

Your child refuses to do a certain thing requested of him. You say menally:

"I am your father."

"You must do what I say."

And then orally to the child:

"You will do this. Do it at once."

Force of the voice is physical, and therefore incapable of winning. It may compel. Any pitch of the voice above the middle pitch is physical in its tendency, especially if made on the bright side of the voice. Any pitch below the middle is emotional in its tendency. From this it will be seen that force in the high pitch is generally disastrous. The child at first is frightened at it, but soon gets used to its unemotional nature. The experience of the world has shown that disobedient children have parents whose voices are high pitched and loud, or who are weaklings.

The school teacher who requires force to keep discipline, answers to the same description. The minister, the lawyer, the orator, who cannot hold the attention of an audience, is likewise classed. The best voices, therefore, have

1. A strong low pitch.
2. Nervous intensity predominating over force.
3. The intermittent stress.

You have been insulted. If you can catch the eye of the person, throw your eyes at once into the gaze of scrutiny, and make their tensity very great; call up within you all the internal energy possible while holding a dead still attitude, and, looking directly into the pupil of his eye, say mentally:

"You have insulted me."

"You will answer for that."

"You are a coward."

This may be repeated over and over again. You must feel and believe each and every mental remark which you make. It does not require the presence of another, nor the commission of the insult to make this an excellent exercise. It may be practiced alone, and in that case the voice may be used, employing intensity, a low pitch and no force. The imagination must be very powerful. Can you stand in a room at growing dusk in the presence of an

imagined but august personage, whose insult you would rebuke? The flash of the eye, the courageous demeanor, the haughty attitude, all should be assumed by you. Make the mental remarks, above given, as dignified and as fierce as possible. Say them over and over again for fifty times, endeavoring to add greater nerve-power each time. Any movement, however slight, will destroy the magnetic influence.

If you cannot perceive in your mind this being who stands in front of you, shut the eyes, and listen. A faint movement will be heard, very faint indeed. It is the magnetic current flowing past the nerves of the ear, which produces the resemblance to steps, so easily is the imagination worked upon. At the hour of growing dusk the currents are very sensitive in their movements along the nerves, and create in the brain many sensations of a physical and nervous nature, which lead some persons to believe them to be supernatural.

A truly magnetic individual will be able at will to throw the whole body into a tense or sensitive condition, without the aid of any outside movement, except, perhaps, the dilating of the pupil. This is called the ecstatic condition. It should be cultivated and practiced continually.

To resume let us impress upon the student the desirability of strictly following the directions given in this volume. Remember that the will may be latent or active; that the latter alone directs the controlling influence, and that the accumulated magnetism is the controlling influence. Faith alone, or the will alone, cannot be relied upon. This seems to be the deficiency in many so-called faith methods. Magnetism alone often exerts itself even when we do not seek to use it. Thus we sometimes find ourselves, when in the presence of a magnetic person, yielding homage to him, though no thought of his is directed toward us. This is merely the recognized superiority of the magnetic state.

Mental assertions should be practiced until they act as by a habit. That this can be accomplished is now known to be true, for many persons have acquired the use of the will-power in all they say and do through first connecting every important remark with a mental assertion, and they have found that the habit is not only quickly formed, but is also a permanent one if properly sought. This may be said to be a temperament when it is made a part of one's nature, and it seems more natural then than other-

wise. The following are elementary exercises that have been used with success:

First Oral Remark.—"I am very glad to see you."

Mental Assertion.—"I am in *fact* GLAD to see you."

Second O. R.—"This is a gloomy day."

M. A.—"I know *you* FEEL that it is *gloomy*."

Third O. R.—"I appreciate what you have done."

M. A.—"I DO in *fact* appreciate it."

Fourth O. R.—"I wish you to do this."

M. A.—"I propose that you SHALL do it."

Fifth O. R.—"Give me that watch."

M. A.—"You *know well* that you MUST give it to me."

Sixth O. R.—"I like you very much."

M. A.—"I am SINCERE when I say I *like* you."

Seventh O. R.—"I think a great deal of you."

M. A.—"I BELIEVE *thoroughly* that I *do* think a great deal of you."

Eighth O. R.—"I love you."

M. A.—"As HEAVEN is my witness I am in EARNEST."

Ninth O. R.—"Lend me one hundred dollars."

M. A.—"I in fact BELIEVE that you are *willing* to lend it to *me*."

Tenth O. R.—"This is only one dollar."

M. A.—"You KNOW it is *only* one dollar."

And so we might go on for pages. The student may invent hundreds of examples of his own. Whatever he asserts mentally with a firm belief in the fact stated, or a firm confidence in his own mind that the person addressed believes the fact stated to be true, will in reality be so accepted if the nervous intensity of either voice or eye accompany it. It will then be seen that there must be belief in the student's mind; a firm and abiding faith, which is conveyed to another by the vibrations of the universal ether, which are originated only from the accumulated magnetism of the body. In the foregoing examples let the word in capitals in each sentence receive the greatest nervous intensity. Force is unnecessary and wrong.

Cords of influence are convenient terms that enable the mind to grasp an idea and a purpose, and wield them as powers with much greater energy. These helps are by no means small; they cannot be ignored. While they are creatures of the fancy,

they have the same all-potent life that comes from the strongest children of the imagination. To their use add the intensity of magnetic lives, and the will-power is certainly an engine of fearful strength. The normal lines make their changes felt both in the user and the object toward which they are directed; and this feeling is so strong that it may be classed among the material forces of existence.

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Magnetic lines execute the mandates of the will.

This is the 506th Ralston Principle. One of the essential laws of the life and energy of the soul is the common fluctuation between the principles of attraction and repulsion. Brain activity directed to no purpose is of little value, as it effects nothing. Any energy of the soul, or conscious mind, set at work to attract or repel, throws into terrible use the enginery of a magnetic brain. Why this is so is easily understood when the laws of existence are known.

In using your magnetic lines, everything must be done in a flash of speed. The will must act as though it were directing a lightning bolt. This speed is impossible at first. It may require discouraging practice. If not clearly understood, all will be made plain as the lessons are read and re-read. The magnetic lines have two movements:

1. *Repulsion.* This movement proceeds from the normal line to a straight line.

2. *Attraction.* This movement proceeds from a straight line to a normal line.

A magnetic line may be referred to as having three parts: First, the nearer end, which is supposed to be at the center of the cerebrum, or brain; second, the farther end, which reaches the object of a wish, thought or purpose; third, the median part, which is supposed to be that part of a normal magnetic line midway between the points, or ends.

A normal magnetic line is one in which the median part is not on a straight line with the two ends. Imagine a bow with the nearer end in the brain, the farther end reaching to the object, and the median part at the middle or bend of the bow. If

such a bow were to be straightened, the farther end would be placed still more distant; but if the ends of a straight line were to be brought nearer, the line would bend in proportion to the movement. The will-power must pass with lightning rapidity from the brain, through the median part to the farther end, immediately after which use the law of attraction or repulsion, as stated above. If you are not thoroughly familiar with every word of this full course of training, there will be a lack of clearness in understanding your lines.

EXPERIMENT.

We have dealt with the subject of magnetic lines through figures and actual lines drawn on paper; but the difficulty of understanding them has been so great among careless students that the only safe course is in the use of experiments. In the first place it must be clearly understood that the only object sought after is brain-energy, turning itself into magnetic energy. To begin with, we will assume that you have no magnetism; or, if you have, that it is uncontrolled. Did you ever see a bale of cotton, all loose and fluffy? In it are possibilities of strength. They must be made into threads, cords and ropes.

Your body consists of tissue-cells, so many millions in number that you could not count them in ten thousand years. Each cell is an organized life, having a complete existence, and capable of supporting itself alone. It can eat, digest and multiply. It has intelligence, as can be easily proved. It has energy! Your body is a collection of energies, but in the form of a mass, as uncontrolled for magnetic purposes as a bale of fluffy cotton. The possibilities are there, but no more. Let us see if you can turn them into lines, into concentration, into a dangerous force. You well understand the power of union; but what may be the power of a concentrated union of energies, each great in itself and capable of a multi-million force, as the world has often seen, is a problem that can be solved only by experiment.

We must commence with the mind, for it represents will. Some wills are lax, others are firm; but, among the strongest, very few are able to weave their energies into a concentrated line. Thus the obstinate man is full of will-power, but it is generalized, as in the mule; and obstinacy is unmagnetic. Assuming that you have no will, that power must be first cultivated. No better attempt can be made than to adopt the regime, or any unusual

part of it, stated in the first volume of Magnetism. The next step is concentration, or the weaving of all your millions of energies in one powerful line. This must be done solely by the imagination, for the force of this agency is able to overcome matter. We do not refer to that nothingness which people scoff at when they say "it is only imagination;" but to the power of the mind to summon an ideal to its assistance. This is the secret of genius in poet, author, orator, actor and warrior; for even the general wins his victories in his mind before the plans of battle are made.

The difficult part of our experiment is now at hand. The better way is to train the will at home and alone; always basing it upon some principle in the study of magnetism. With this in view, seclude yourself so as to be free from disturbing influences, and proceed as follows:

1. Sit at one side of your room, so as to get as great a distance as possible between you and the object.

2. Place any small object on the table as far away as the size of the room permits.

3. Draw in your mind a straight line between the core of your brain and the object.

4. It is well understood that intense thinking about any matter will produce an affirmative or negative effect. Try this, and see; let the matter be what it will, a wish, an object, or a fact. You will either master it or be mastered by it. Success in life is secured, often unconsciously, by concentration of attention. The tissue-cells are being lined up into ropes of energy. Every great life is based on this one principle, and it is ninety per cent. of the full source of power.

5. But intense thinking is not our chief purpose at this place.

6. The straight line between the core of your brain and the object should be designated in the imagination as a silver cord. A magnetic brain has no difficulty in creating this silver line as a seeming reality. A poet sees his ideal, and actor his counterpart, as a thing of existence; so all great men behold the goal of their ambition in perspective.

7. The normal line is always a departure from a straight line, yet passes from the core of your brain to the object. It should be designated in your imagination as a golden cord.

8. A magnetic exercise of the will may be made in one of two ways: Attraction and repulsion.

9. Attraction changes the silver line into a golden line, and in doing this the angle or curve of the golden line is taken, not the line itself.

10. Repulsion changes the golden line into a silver one; or, in other words, the curved line becomes straight.

11. The change summons magnetism; the concentration marshals the energies; the rapidity of the change denotes the heat of the magnetism.

12. If you can imagine the silver line to be attached to the object on the table, and then raised in the middle to an altitude half its length, or nearly to the ceiling, you will at once realize that the object is brought nearer to you by changing the silver line to a golden line. Let us suppose this brings it half way. Again imagine a silver line to connect it, and let it be raised to a golden line, the center of which is raised to half the length. Thus the object comes nearer in the mind. A few more repetitions, and it is yours. If the process is hard to understand, attach a cord to a chair at one end and to a spool at the other, then raise the cord in the middle. The spool moves toward the chair. Cut the cord to make it shorter, and repeat. Soon the spool will be close to the chair.

13. Repulsion is simply the reverse. The bent line is straightened out, and the object is driven off. While all this appeals to the imagination, it is powerful. A number of great results have been attained in this simple use of concentrated energy. A strong instance is that of the man who could not drive a certain temptation from his life until he used the repellant lines. He said: "My mind was on the shifting of the curved line to the straight one, and I gradually saw the evil being driven from my life. It was imagination while it was going on, but stern reality when it was accomplished. The magnetic lines furnished a leverage by which to work, a something for the mind to do."

14. To test the efficacy of mental concentration, apply the magnetic powers of changing the silver lines to golden for attraction, and the golden lines to silver for repulsion, to any object of the affections or to any hope, quality, wish, ambition or person. That you may win friendship and ward off enmities is a matter of absolute certainty.

15. Before the lines may be used successfully in a general way, they must be developed in the workshops of privacy and in

the way described herein. Time is required to secure a mental grasp of them, and weeks of trial may be needed. The result is never in doubt.

16. Lightning movements, and a lightning succession of movements, must be learned by practice and acquired by use under varying circumstances. The habit is weak at first; the apprenticeship must be served, and time and experience only produce the adept.

17. At least one principle in this volume must be studied before any experiment is made in the use of your magnetic lines.

The first influence of magnetism should be directed toward the members of your family. We have had many little histories of dissensions between parents and children, or between brothers and sisters, and these we have been instrumental in healing through the laws of magnetism. As an aid to outer living the affection of family ties should be seconded by devotion to friendship. Do not make this journey alone. Seek friends sparingly, but successfully. Make yourself worthy of what they should be, and make them worthy of your new self. Let each January sun look down on twelve good friends and true, won during the year just fallen. Of these a record should be kept.

Love is golden when it attracts two hearts toward each other for the purpose of establishing a home on this planet. Every male being of developed growth stamps upon his heart in early life the flower of an ideal soul. Every female likewise pictures in her sweetest nature an ideal hero. The ideals never change, never vanish, although often obscured by clouds for years at a time. It is not necessary that they be definite in feature or fixed in outlines or contour. The man loves his ideal always and ever, and the woman hers.

Ideals are of the soul, not of the body. When a woman loves a man with all the passionate warmth of her sunny heart she does not throw her adoration at his body, but at the soul of the ideal which was coined from the choicest blood of her youth, and stamped forever on the soul-life of her nature. Now all soul-life must be interpreted by the agencies of the flesh, which are unreliable under excitement; and in consequence, many a woman has jumped into the arms of the wrong man. Her waking moments are filled with disappointment and repentance. Of course something must be done. Some prefer to sew a patch of tinsel over the gap in the affections, and deceive the world. Some separate, and never meet

again. Some lead a drifting life, quarreling and caressing, until endurance is beyond question, and then the separation comes. Some make their headquarters at the so-called "home," and wander back and forth on wanton wings. Yet all this while the one ideal of early youth is loved by both.

There is no such thing in all the universe as the love of one person for one person. Two lovers are said to be "mated" for each other; if so, the mating is of the physical or mental endowments, not the loving parts. The same lovers could be equally as well, or better, mated to ten thousand others on this globe, if search were made. Fondness of association, and loneliness during absence, are common conditions of all created life, and these too often pass for love. It is excellent; encourage it; but it is not the love of ideal for ideal. It is time in the history of mankind for a more accurate analysis of this mischievous power which has swayed the world, ruined hearts and homes, and blasted many a fine brain by its insidious deception.

The study of love under the never failing eye of magnetism shows that it exists in two phases: First, as the ideal worship of a co-ideal; second, as perverted passion seeking only sex for sex, and taking the best available. This passion is a crime against the fiat of creation, and ill-fortune haunts the hearts and hovers over the heads of the guilty men and women who indulge in it. The ideal worship is the only love. Let us lay aside sentiment and cant, and accept the matter in its naked reality. No one person ever fills the measure of the great ideal. Some, when unveiled, shrink to nothingness in comparison with the haloed picture. But a serious duty rests upon our loves. There is a power, God-given, which enables us to take the miserable carcass of our shattered hope, and in it set the angel-soul of what we loved, nursing it until hope and ideal are one. You may make your ideal.

First make yourself worthy of the best inheritance of the human race; then throw the red fire; the golden cord will bind your lives together, and your opportunity will come for making your loved one your ideal. This triumph over the human heart has been many times achieved to our certain knowledge. It requires worthiness on your part; a never diminishing picture of your great ideal carried by your magnetic power upon the visage of your loved one; an evenness of nature, and always the same true, confiding, unhasting and unresting resolve to win and keep.

True wedlock is the union of two ideals. The disappointment that follows marriage in many cases is due to a partial or total disregard of the common rules of conduct. The various phases of early married life, where unhappiness attends it, may be classified as follows:

1. The Brute Period.
2. The Insulting Period.
3. The Variable Period.
4. The Neglect Period.
5. The Criminal Period.

In the Brute Period, one or both parties, taking the advantage of the commonness of the new relationship, will trespass on the refinement of life and disgust the other. In the Insulting Perior some slight incident, too trivial to claim attention in ordinary life, will call forth conduct or remarks that would not be tolerated in the presence of others. Because people are married, they take advantage of the ties of bondage to inflict deep wounds in the heart.

Now comes the Variable Period. One day kind and gentle, sweet and attentive; the next, sour and morose. If cross and pouty to-day, why, to-morrow the goodness is overdone to strike a balance. The author has studied the married lives of many hundreds of people, and is satisfied that the one great charm that binds hearts together is an evenness of disposition. The same yesterday, to-day and to-morrow.

But if the Variable Period thrives well in its weeds the Neglect Period is sure to follow. The husband must get away from a nagging wife, and he seeks comfort in clubs, lodges and social pleasures night after night, under the pretence of "business." Many men and women are members of very proper associations and clubs, which are better places for the unmarried. Every available moment of wedlock should be spent in each other's society.

If neglect continues crime will be committed by one or the other, or both. Divorce follows, the home falls. The strongest protection of home would be found in the utter impossibility of obtaining a legal separation. Divorce laws are made by man for man's convenience, but all laws divine and natural forbid them. For the ounce of good accomplished by their operation there is a ton of disaster launched upon an already tottering moral fabric.

REALM EIGHT



"BUT sweeter still than this, than these, than all
Is first and passionate love,—it stands alone,
Like Adam's recollection of his fall;
The tree of knowledge has been plucked,—all's known—
And life yields nothing further to recall
Worthy of this ambrosial sin, so shown,
Nor doubt in fable, as the unforgiven
Fire which Prometheus filched for us from Heaven."



The Estate of Largesse

"ARE there voices in the valley,
Lying near the heavenly gate?
When it opens, do the harp-strings,
Touched within reverberate?
When, like shooting stars, the angels
To your couch at nightfall go,
Are their swift wings heard to rustle?
Tell me! for you know."

"WHEN the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight;
Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful firelight
Dance upon the parlor wall;
Then the forms of the departed
Enter at the open door,—
The beloved ones, the true-hearted,
Come to visit me once more."

The Estate of Largesse

"BUT I have sinuous shells of pearly hue
Within, and they that lustre have imbibed
In the Sun's palace-porch, where when unyoked
His chariot-wheel stands midway in the wave:
Shake one and it awakens, then apply
Its polished lips to your attentive ear
And in remembers its august abodes,
And murmurs as the ocean murmurs there."

BROADENING rivers sweep to the ocean by the inevitable law of progress. We have serious work ahead. Our scope widens as the powers of living grow more potent and acquire greater value. We take on a new estate in the realm of largesse. The cry is everywhere, "Reward and riches," not alone financial, but also mental and physical. Once the human family knew nothing but brute force; with claws they held their prey, and with tusks they tore the flesh from the victim's bones. A few tribes now remain that are animal in this sense; they tell us of the age in which we live, while geology brings to light the story intensified in remote eras.

The epoch of brute force is nearly gone; remnants are yet with us in uncivilized lands. Mind has for a long while been

supreme, and its dizzy height is reached and passed. The subconscious faculty, revealed by magnetism and stripped of its baseness, is about to open the gateway to a larger wealth and grander rewards. In as far as mind has been master of the physical powers, so far will magnetism exceed the highest attainments of the mind. It is not new; it existed ere matter was rolled out into space; it is simply forging to the front by the law of value, and must soon take its place in the forerank of authority, capable of uplifting man to the magnificent estate of largesse. Reward is right. Munificence is everywhere promised, and nowhere fulfilled, unless through this estate.

Magnetism is an attainment that is not designed solely for the purpose of affording pleasure in reading. This volume should satisfy the mind's desire; but that is not enough. Its pages have not been written with that as the only end in view. The scholar loves his books, but he never expresses them; after he has read and learned a world of science, he is smaller than when he began. Law, to a lawyer, is valueless unless he can put its principles into operation; to know all the legal lore of the centuries is of itself nothing. The physician must heal, or his wisdom is a bauble. The minister must save souls; and he who is possessed of the forceful energy to uplift humanity, though his book-learning is scanty, is a greater power than the college-bred preacher who talks over the heads of the hungry multitude. We must express what we know, or the knowledge is a collection of dry bones. Talking is not such expression; we must live and act. The wisdom, the acquisitions and the attainments of magnetism should yield substance in every form; in mind, in bodily perfection, in riches and in rewards for our hopes beyond the realm of mystery.

"He saw the evening's chilly star
Above his native vale afar;
A moment on the horizon's bar
It hung, then sank, as with a sigh,
And there the crescent moon went by,
An empty sickle down the sky."

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Largesse is the munificent bounty of magnetism.

This is the 507th Ralston Principle. The power involved is the means of attaining everything within reach of mortal man; and, when magnetism shall be better understood, it will be seen that it is chief representative force of the life that follows this career. Men have been deified in almost all ages; but the qualities that make them heroes are found in the realm of this power, whether their renown has come in deeds of valor, in generalship, or in the great republic of letters. Centuries ago, if one were to ask a man what line of conduct would bring him the most satisfying fame, he would reply, the career of a successful warrior. A woman would say, to be the mother of a victorious general would be considered the acme of earthly bliss.

A hundred years ago, or perhaps at any time within the past thirty decades, the love of fame sought expression in many other ways than through the arts of war. Position was at one time thought impossible of attainment, except by force of arms; to-day it comes in time of peace by the wielding of social or financial power, and the latter generally wins the way to the former. Genius has always been the child of magnetism, whether it was displayed in the stern profession of war, the exacting demands of science, or the flights of fancy. The more magnetism a man has, the more likely he is to follow correct impulses. The truest judgment cannot measure results. In the next few hours of every life there are occurrences that follow no mathematical law; they shift as the winds vary, true to some succession of happenings that no one can foresee. It is like the variations of wind, temperature and humidity. The laws that are at work are natural, it is true, but their full purposes cannot be known, except under the chance of probability, and this misleads the wisest at times.

What to do and what not to do, excepting the routine of existence, must appeal to the judgment on the one hand, and to intuition on the other; and, standing on the apex of dilemma, many a man has gone down on the wrong side through the exercise of his best judgment, while many another man has been led by the power of magnetism through intuition into the fullest measure of success. Here genius leads the way. Cold calculation never

made the Alexander, the Cæsar, the Peter, the Frederick, the Napoleon or the Dewey. Genius is not reckless blindness; it is the impulse that tells a man how to do a great thing grandly. It opens the mind to an idea that cannot be understood by others until it is executed. When the first emperor of France, by cold calculation, figured out that the Austrians would join the Russians in their combined attack against him, he saw at what point the meeting would take place. Arithmetic told him that an army, marching at the recognized pace, must travel the distance in a certain time; and, furthermore, that the total number of his enemies united could overwhelm him. By no method known to war could he reach either army. Now genius stepped in, and told him that unprecedented speed could place his soldiers between these two hostile hordes. He obeyed. He met one before it had reached the other; he conquered and scattered that one, then turned around and dealt the same fate to the other.

There is no exception to the rule that magnetism creates genius by giving it quickness and clearness of sight, always aided by the best skill and truest judgment; but the latter cannot accomplish great ends alone. Every important life has its crisis, or its series of crises. What is called perfect judgment cannot be ascertained until all the after-events have occurred; then the loss, if any, will be accounted for; and what a man might have done, not what he ought to have known, will be proved by analysis. The wisest scientist can tell why the hail followed the excessive heat of a July day; but, seated in his observatory, and watching the haze of the atmosphere as it steams beneath the torried sun, he cannot say whether the lower currents now tending from the south will pass east or west, or rise to the middle-upper or far-upper airs, and here, there or elsewhere exchange places with the colder currents, nor whether clouds, rain, hail or dry weather will follow this or that change, nor what will blow, whether blasts, gales, hurricanes or zephyrs. You ask him, and he will say: If this goes this way, that will go that; if the hot air can get above the surface of the earth, it will let the north wind down. But what will follow he cannot foresee. Even with the reports of all the continent telling him the weather elsewhere, he is not even then sure of it here. A change underway is the foreteller of its immediate results, in part at least; but before that change begins all science is helpless. What is true of wind and weather, is equally true of human life.

The animal is the victim of chance; while man's vicissitudes are controlled by two agents—judgment and genius. The latter is the child of magnetism, and the former is always helped by it. This power clears the brain, strengthens the mind, quickens intuition, and leads men and women up into the brighter realms of life. It is the largesse of mortal existence and immortal hope. Its greatest friendship appears in every crisis, when one of two acts must determine whether we rise or fall. There is no certain guide without its help. Its right hand may be called intuition; its left, judgment; and the two together, genius. The fruits of this combination may properly be termed largesse. And in this realm we find ourselves at this time. The first direct fruition is called the magnetic temperament, and this is never a missing or absent friend. Not only in the crises of life, but in every way and at every place, magnetism should bring its bounty to men and women.

The realm of largesse is an estate that is all powerful in its opportunities for the enjoyment of success. We include in it every bit of life, from the least to the greatest; and we make it embrace the whole round of years wherein voluntary action makes one a responsible being. While the student of magnetism is bound to improve self and surroundings in proportion as these principles are adopted and absorbed, the direct advantages come from specific purposes in life. These it is our purpose to name and refer briefly to in this place, preserving a certain order for convenience only. By this presentation it will be seen that men and women should rise above duties, and compel all circumstances to yield them power.

In the family circle you are expected to hold sway. This does not mean that you are to exhibit an arrogant show of authority. On the contrary, the highest type of magnetism appears to others to be the humblest. Self-control comes through peace, and this much is very little to you, though great to others. By self-control you are master of your thoughts, your words, your deeds and your feelings. Think of that. If such mastery is attained, what should be your position in the family? If such control is not achieved, do not take another step in this study until you are able to say that it is achieved. Things must not be done by halves. Keep in the realm of peace as presented in this volume; stay there until you know that you are master of yourself. Magnetism follows that, and never precedes it. No person has a right to say that self-control is not possible. Such is untrue. You, who read these words, are

fully able to master yourself. Now, what does that mean? Simply to control all your thoughts. That is hard for a weakling, not for you.

If you do not control your thoughts, some other person will. They say that idleness is the workshop of the devil. Whatever that may mean, it is true that an idle mind, or one that flits from weed to weed, is the creature of all influences. There is more bad than good in the air about you. Within its compass is an ether-sea, whose waves beat against your brain, and start the thoughts that you do not control. If a certain idea haunts you; if a subject will not leave your mind, it is because an influence is controlling you. Be strong. Be resolute. Rise in your might, and, by all the powers of right, order the subject out of your thoughts. It will go. It always does. Then deliberately take up some theme that belongs to a worthy ambition, and develop that. Many and many a time this exercise of the will has secured the victory.

Being able to control your thoughts you are now free from serious conflict, for your words may be better handled. Few are capable of choosing their topics, fewer of curbing the tongue ere the wrong word is uttered; but you are not of them; they are weaklings; you are magnetic, and no word will escape your lips that is not fit and well advised. This is grand. See to it that it is so. Never speak that cross word; it is a sign of an evil influence controlling you; avoid it at all hazards; do not allow yourself to be ruled. You must be master of every word that you utter, and there must be no exception to this position. Cross words, harsh words, ill-natured words, mean criticism, only serve to make you enemies; and magnetism lies on beds of roses, not briars. Every channel that passes pleasure is the agent of this art: the ways of severity do not attach to it. Not by yielding to error or to wrong; not by budging an inch from the position that you know to be right, but by the charms of firmness that do not sting, you should persist to victory.

Never write a harsh word. You have time to check it; for impulse dies out ere the letter takes wing to its mission. If it is unpleasant, allow it to stand over night; in the morning give it thought again, and decide its fate. While all humanity is in need of direst punishment—for none can escape the merit of it except those who are perfect—you are not selected to inflict the penalties. The harshness of living, the scourge of disease, the malice of the

world, the sufferings of disappointment, the loss of dear ones, and death itself, are penalties that match man's imperfections. Do not heap more upon him. There is no way of evening things in this life. To give each his deserts is to add more than he deserves. Sweetness of disposition, and beauty of character, are the honey and the flower in the human garden.

While these directions are applicable to all occasions, they are particularly so in the family circle, for there you are expected to hold sway. Uniformly kind, with a sameness of nature, never depressed, always strong in your brightness and lofty in your personal character, you cannot help commanding the respect of parents, of brothers, sisters, and of children. This is something, but not all. It may be a dry ceremony, without heart or feeling, but it leads to the rest. We see you now in full control of yourself; thinking only as you desire to think; speaking such words as you choose, and choosing the best; doing only that which will make your presence lovable to all whom you meet, and mastering your feelings day after day through the livelong year. Add to these superhuman accomplishments the power that comes from a fund of magnetism as taught in the preceding volume, and you will pleasantly but continually hold sway over all who are within your family circle.

This largesse is magical in its effects. If you have a father, honor him fully; serve him, no matter what he is; cling to him despite his moral, physical or social stature, for it will pay you to do so. The child who has the heart to ostracize a parent for any reason should never have been born. Perhaps your mother is old-fashioned, as the world now goes, and would not do you credit were she to attempt to blaze in society; perhaps she is particular to the extent of being fidgety and fussy; perhaps she has ways that shock you, her sensitive offspring; perhaps she says things that are positively distasteful, if not worse; never mind what she does or who she is; the fate that is hers will be yours; she is your mother; her arms held you in the tender years of your infancy; her songs sent you into that blessed dreamland that hovers like a halo over the charmed skies of babyhood; her tears fell when you were sick and nigh unto death, and her lips breathed for you the prayer that you lisped when sin was not yet in your heart; this was your mother, dear, sweet, angelic; and what of clay there is clinging to her flesh, never mind that, but make her supremely happy as long as God

spares her life. Take full control of her days, and see that they are long and full of sunshine.

You perhaps have brothers and sisters. They or you may be married or unmarried. You know, or will find out, that the slightest pique will cause ill-feeling between the members of a household, especially if the brothers and sisters have set up families of their own in opposition to each other. A severe blow is needed to estrange ordinary friends; a mere straw will estrange brothers. This is because, being more closely related, they expect more indulgence from each other, and take offence at the smallest trifles. A magnetic person should rise above all such feelings. Even if you know your brother or sister is jealous or envious of your position, or has laid to heart some act or word, regard it not, but go on as though you were too great to be affected by little things. Win and hold your relations together by a bond of magnetism; and the harder you find it, the more resolved you should be. By all means make yourself master of the family circle, even though its members are scattered.

Children have come to bless your life, it may be. Remember that they are what you make them, not what God and nature have ordained. The direct responsibility rests upon the parents. Heredity prevails only when it is allowed to prevail, and even then it is but the sum total of prior influences. The circumstances that surround the life of the child from early infancy mold its character in every sense; while heredity applies more to functions and faculties. You may see the parent reflected in the child, except so far as the child is thrown upon the care of others; and there the neglect is often chargeable to the parents. There is no way of controlling the little ones so effectual as that provided by magnetism. Force rarely ever secures complete triumph. Love softens, but must become too indulgent for the real good of the child if there is no backbone to the affection. Magnetism gives the solidity, the firmness and the structural strength to love, that are needed if respect and free obedience are to be secured. You must be the dominant master of your children; yet with such a mastery that they are glad to bask in its sunshine. Magnetism is of no value if these gains are not made.

Then there is the golden relationship of marriage; too often looked upon as the mere tool of selfishness. The husband may hold absolute control over his wife, and she over him, without

conflict of any kind; for it is one of the charms of magnetism that it gives this power of supremacy to both sexes. It always uplifts the user of it, as well as the person over whom its influence is shed. Some men there are who hold a sort of hypnotic control over their wives; some women are certainly in the same position as to their husbands; but hypnotism is like a well in which the subject is placed and covered up, only to respond when required. The man who would wield the magnetic power over his wife, must himself ascend to some higher plane, and draw her up to its height, not depress her to a lower condition. The same is true of the wife's control over the husband. In marriage, never stoop to petty deeds or thoughts; set a standard, and reach it; elevate the relationship day by day and year by year, until you have made it all that earth affords and hope can cherish. If you cannot do this, you are lacking in the power which you are seeking to attain. Remember that what you are determined to do, you will do. It rests with you now and always. Study very carefully the realm of the will in this volume.

Friendships outside the family circle are of the highest consideration, and should never be ignored. A man must have his steadfast alliances with other men; a woman must attach herself to women. It is not the law of nature that the opposite sexes should form special friendships. There is no age so young or so old that can be fixed as the place of drawing the line to this rule. George Eliot tried by the superior force of her personality to rise above the idea, but she could not hold her friendship for men in absolute purity, as her life clearly shows. Even where sickness would preclude the thought of sexual love, it has failed to become such a barrier. Elizabeth Barrett was a bed-ridden cripple when Robert Browning formed his friendship for her; but this did not prevent their marriage. Men and women in the seventies, eighties and nineties have entered wedlock. The rule should, therefore, have no exceptions. The man's best female friends are wife, mother, daughter and sister, in the order mentioned. Nature clearly places the wife above the mother, without dethroning the latter; for the former is destined, or should be destined, to become the mother of his own offspring.

But the friendships to which we refer are those between man and man on the one hand, and woman and woman on the other. They should not be antagonistic in any sense to the duties

of home life or the government of the family. A man must devote himself to his wife and his home above all else. He cannot safely play false or careless to these trusts without endangering his happiness and his place in the scale of fortune. When outside friendships or other considerations are allowed to control either the husband or wife, then ill-luck, under whatever name or nature it may be recognized, will appear and disintegrate the home. What if your life is not the heaven you thought it might be; what if your home is a place of annoyance; what if your wife is coarse, ugly, peevish, sickly, or otherwise distasteful to you; the duty that falls now heavily on your shoulders must be taken up the more bravely. Look at the case of the man who wrote in confidence: "My wife is big, beefy, coarse, with the voice of a bulldog; with great rough hair, pimples and warts on her face, a shiny nose, a mustache on her lip, and whiskers sticking out in spots on her once dimpled cheek and chin. She is no fairy. Her step is masculine and jars the house. What must I, can I, do? Shall I approach her mentally or physically, in the hope that these little counter-influences may be toned down? If I approach her mentally, I must use a chisel and hammer to insert the ideas beneath her thick skull. If I approach her physically, I cannot endure the strength of her breath without a disinfectant, a deodorizer and a hose. Now, where is the romance of my life?" Where was it, in fact?

He thought the matter over in all its seriousness, and found that magnetism sometimes has tasks of equal difficulty to perform. The breath was foul for two reasons; the teeth were decayed, and the stomach was bad because of a wrong diet. He succeeded in making his wife believe that he was very much in earnest in his desire to improve his own condition, and this was so gradual that she did not ridicule it as a piece of sudden reform. His magnetism increased, and swept her into the same tide of betterment. The diet came about through the laws of health, and the teeth were blacksmithed by a dentist equal to the situation. Then science, as expressed in the Ralston Health Club of advanced membership, relieved the face of its blemishes. All minds yield to the influence of others more magnetic. This woman took up the home college course of Ralstonism, and developed in thought as well as in all her faculties, until the husband at length wrote that he was proud of her. We cite the case because it was the most extreme one that could possibly be imagined.

It is always true that a magnetic wife may make her husband what she will. It is not true that a wife without magnetism can do anything with her husband. She is powerless. In her despair she says: "Oh, well; I cannot do impossibilities. I must have something to work upon," implying that the partner of her choice is totally depraved or a hopeless degenerate. You have the same person to work upon that you had in the glorious days of courtship, and what he seems now is but an inverted character. Turn him inside out, or outside in, as the case may require. Magnetism delights in great conquests, not easy ones; and the harder or more discouraging your task, the more important will be the victory. There is no escape from the fact that your husband is what you make him.

Can the alcoholic and tobacco habits be cured? Yes. Over and over again the most difficult cases have been mastered by magnetism. Drugs and "cures" at institutes may prove effective, but the mind is often ruined by the methods employed. No such result is chargeable to magnetism. We have seen case after case overcome by the man himself through these advanced lessons; or through the woman herself, when she is the victim of the habit. But the proudest victories are those where the wife has acquired magnetism, and has used it to mold the likes and dislikes of her husband; and such cases are numerous. It can in every instance be guaranteed to any wife that she may acquire the power to cure her husband of the habit of drinking, as well as of smoking. There need be no failure. This is a very strong statement, but it can be proved, as it has been in many cases.

The friendships referred to as being outside the family circle, are important adjuncts to every life. Every man should have some male friend, who is to stand by him through thick and thin, in every hazard of life, even to the hour of death. This is intended by nature, and the very plan on which human society is founded. That such friendships should exist, and may thrive without in any way interfering with the home duties, has been many times proved, and the ties thus formed have saved men when nothing else could. We have known them for twenty-five years at least, and we know of alliances made a quarter of a century ago that still exist to-day. They were then known as the Magnetic Circle. Their purpose was as much to protect the home and the health of the family, as the prosperity of the member.

A Magnetic Circle is founded upon the necessity of reaching the great world through a channel of powerful influence that cannot be opened in any other way. The first element of ambition in life, if a man or woman would succeed, is the establishing of a home of one kind or another. This is the basis from which all plans are matured. If there is no real home, a constructive one should be made. If one is childless, single or otherwise alone, some companionship ought to be formed. The world's influences cannot be ignored, and they are best met from some base of operations. Normal humanity is not capable of exclusiveness.

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The Magnetic Circle is the most powerful of human influences.

This is the 508th Ralston Principle. We speak of what it has accomplished in the past quarter of a century, and what it is bound to accomplish in the future. It is brought into existence by a brief but effective constitution, which is furnished by us free of expense whenever any owner of this volume is ready to apply for the same. This is noted elsewhere in a subsequent page, where also the form of application may be found. Before blindly rushing into it, give the matter the fullest consideration, and take an abundance of time for the purpose.

The idea of the Magnetic Circle is an old one, in its essential value, although the cementing of the friendship was not anciently secured by the use of magnetism pure and simple, for there were always strong moving reasons for its existence. In the Orient to-day there is proof of the operation of the circle among men of the highest castes, and tradition places the age of the custom at from four to six thousand years. In all civilized countries, notably in England and Germany, but also in nearly all of Europe, the idea has been in vogue. The first purpose seems to have been to have a friend to fall back upon when in stress. No man can know just when trouble will fall to his lot. When it comes he is unnerved, and is less able to take care of himself then than at any other time. Two men formed an alliance before the Civil War, each swearing that if anything happened to either of them the

other would see that his family did not suffer. It was the fate of one to be killed in the war. His wife and five children would have been thrown upon the cold world defenceless but for the efforts of this friend, who himself was a husband and father.

It may be claimed that the secret societies are organized for just such purposes. Even if it is true, the practical effects are very small as compared with those of the magnetic circle. Let us compare two cases, and we will take histories that are alike, or as nearly so as possible. A man, whose family consisted of himself, his wife and three sons, all of good repute, was a member of a secret society. It was one of the large kind, with funds and influence to spare. He died. The sons were never benefited in the slightest degree, and two of them were cast out upon the streets to be tempted and misled, while the other obtained humble employment at a very small salary. The wife found it so difficult to get help from the society that she had to abandon all efforts, although her husband had always paid his dues and met his obligations during the many years of his membership.

The other case is likewise that of a man who had a wife and three sons. He formed a magnetic circle, taking alliance with one who was, like himself, a man of acquired magnetic temperament, and therefore in deadly earnest. What occurred? During life they both prospered the more because of the good influence each of the other. When the man died, his wife and sons were looked after as faithfully as though the deceased were on earth. The eldest boy was provided with a paying position solely by the efforts of the friend. The other two sons were given the attention they needed, the youngest continuing in school, and the other being specially fitted for a place in a business house which was afterwards secured. The home was prosperous. Years later all three sons were in receipt of good incomes, one having entered a firm as member or copartner. The man who thus exerted himself for his dead friend reports that he did not spend a total of two dollars in all his efforts, yet that he performed services that could not have been rendered under any other circumstances. Certainly no society could do as much, for there are too many interested in a general way, and no one interested specifically. Few widows relish the publicity of such charity as they receive, limited as it is. We do not underestimate the value of these secret associations, and would not belittle them. They are very worthy, no doubt.

Other instances without number might be set forth here, showing the value and power of the Magnetic Circle. Some of the results attained may be mentioned, for the purpose of explaining what is possible under the plan we have had in operation for a quarter of a century. It is also important to note that every one of these cases has come under our notice because they have occurred in the personal history of men and women who are magnetic. We have always required that a member should be seventy per cent. magnetic, under the test which is provided herein, before being accepted in the circle. The reason is a plain one. Help is needed. Friendship has no value if it endures only in peace and cannot outride the storm. The Magnetic Circle is intended to meet and avert or overcome disaster. A strong friend is necessary. No person is strong who is not magnetic. In this age, and in every age, the man of magnetism has held the power and still holds it.

You need friends who are seventy per cent. magnetic; because that degree is the lowest in the highest caste of strength. You are safe in such an alliance. Any person who is not a mental dwarf, who studies this volume carefully, is bound to reach the required caste, and seventy per cent. is attainable. Be sure of that before you select your ally. You will never be contented with a weakling in your circle. We have made this explanation because we wish to impress the fact that members of the Magnetic Circle have come under our notice because of this study. Otherwise we could not have been cognizant of their work.

In one case a man who was hard pressed in business, had to suffer the agony of a bit of cruel gossip, the intent of which was to ruin his credit and cause his suspension. He went to his ally looking east, and told the situation. The latter went to his ally east, that one to his, and so on until a number of most powerful influences were at work in the man's behalf. It was learned that his competitor in business had started the canard: this was proved, and the result was that the man he sought to injure was benefited at the expense of the culprit. Somewhat in a similar vein is the case of the clergyman who fought certain disreputable places by open public attack, and was himself made the victim of a scandal. He belonged to the Magnetic Circle, and went to the east, as the other man did whom we have cited; that ally went east, and so on until some good was accomplished. But the locality being small, there were but few allies east; so the minister went west as a priv-

ilege, and, to his delight, the friend vouchsafed his cause. They went to work in earnest to correct public opinion, with the result that the clergyman was not only saved from the effects of the scandal, but the keepers of the disreputable places were driven from town.

A perhaps very simple illustration of the power of the Magnetic Circle is seen in the following instance: A man of moderate means was suddenly thrown out of employment by the failure of the firm for which he worked. He was nearly sixty years of age and in the possession of all his faculties, which were preserved in a remarkable manner; yet his many years told heavily against him. No one would give him employment. He belonged to the Magnetic Circle, and went east. His friend went east, and so on until there were powerful influences at work in his behalf. The result was most gratifying. He secured a better position than he had lost, and was prospering when we last heard of him. It seems that the Magnetic Circle is a serious affair when it can step in at life's most serious crisis, and accomplish what earth's most powerful influences are unable to achieve. It is not organized for pleasure, nor for any satisfaction whatever, except that which comes out of the certainty that help will be provided when it is most needed. In times of peace and contentment you are not anxious about the future; when reverses come, you are not entitled to sympathy, because you have made no provision for meeting them. You did not build the dykes when the summer's sun was shining, so the autumn tides bear your home out to sea. If you are fully capable of taking care of your own affairs without the aid or interference of others, you are wonderfully endowed at the present time, but will cry like a child when the storm breaks on your defenceless head. The Magnetic Circle does not cost you anything, except self-interest and that meagre portion of effort that must go forth to reach anything worth having.

Looking east and looking west are terms that are adopted in the naming of your life friends, who constitute the circle. While we cannot take the time and space to insert the plan here, and it would certainly be far from proper to do so, we are in duty bound to state what is meant by the terms east and west. The friend who is to help you is east of you in the circle; the friend you are to help is west of you. This lack of complete mutuality has been found most important, for the feeling of mere reciprocity develops

into a measurement of benefits conferred as compared with those received, always to the disparagement of both parties, as false imagination plays such a part in all cases where mutuality exists. The two methods have been thoroughly tested and compared; and, where all chance for selfishness has been eliminated, there has been no flaw found. The circle is magically strengthened by looking east for help, and going west to give help.

To look east does not mean to depart from your locality and travel in an easterly direction; it simply refers to the fact that your helping friend is to the east of you magnetically speaking, but not otherwise. We will explain why this is so. Terms are needed for description, and specific terms cannot be avoided. A symbol is much better than an absolute coinage of words. The sun is the source of all vitality, of all life, of all magnetism. It has been referred to for three or four thousand years as emblematic of the bettering of one's fortunes when rising, and of a lessening of the same when setting. For this reason the rising sun is helpful to you and buoyant; you turn your face to the west when some one's fortune is waning or setting. These ideas are merely symbolical. It is true at all times that friends should not be mutual or reciprocal; if so, one would look east for help and east to render help, thus developing a common complaint society, which could not succeed except under the most extraordinary circumstances. In every known case of success, one man has been the sole generous giver, and the other or his family has been the sole beneficiary. It is a great mistake to carry your woes to one who is waiting for you to get through the narration in order that he may tell his.

The circle is maintained by the arrangement referred to, whereby you get help from the east, and give help to the west. The friend, then, who is assisted by you, gets help from you, which is from the east to him. You are his east, and you are the west of the friend who is on your east. The closing of the circle should depend on your judgment and the decision of others who are connected with it. Thus, if A. looks east to B., and B. looks east to C., and C. looks east to D., and D. looks east to A., the circle is completed, and can never be enlarged. It will grow narrow as death removes its members. By the system adopted by us there can be no breach that is not instantly filled. Thus, if C. should die, the circle would consist of A., B. and D., and A. would look east to B. for help, B. would look to D., and D. would look east to

A. The same closing up and narrowing of the circle would go on until the last one had gone.

By way of mere review and discussion it may be well to state that there are certain essentials which must be observed in the formation of the Magnetic Circle, the failure to adhere to which will invariably result in failure. Some of our reasoning may seem inefficient, because it is not understood; but we have watched these influences for many years, and have seen wherein the circle has failed to succeed. We are assured by such experiences and the laws that are known to underlie them, that the present essentials must be observed, while due latitude may be allowed in other respects.

Solemnity.—The step is as solemn as any in life; more so than marriage, for it protects marriage, home and family at a time when help is most needed; it is more solemn than any known compact, as it rules above them all in its efficaciousness. It is a rope of gold anchored to the present with surety beyond the grave.

Slowness of selection.—It is the most serious of all mistakes to make one in this matter. Magnetism seems to be endowed with an unseen and superhuman power that brings the right kind of persons together, as it does in courtship and marriage, for it draws ideals to each other often out of the unknown. In the past quarter of a century we have had no record or report of failure or error in any Magnetic Circle, where reciprocity or mutuality has been avoided, and but few even then. We have always advised, and still do advise, the utmost care in making the choice. Go slow, go very slow; do not deem it necessary to rush. In due time you will learn what a power this magnetism is. You will learn that it sways mankind as by the direct hand of God; and it is almost provable that the divine Master decrees such a compact. This you will say when you see the plan of making the Magnetic Circle. There certainly is a power above us that is present in every moment of life.

In this connection some opinions may serve to help us in explaining the efficacy of the circle as a means of influence over lives that have entered and are entering it, although these were inspired to do so by personal instruction from the author rather than by books. A woman, who was a member of a circle of five, says: "I was three years making this circle; all women, and all in earnest, I can tell you. Since seeing the workings of it and the

solemn purport of its meaning, I am convinced that it will revolutionize every human heart that it touches." Says another woman: "A word from you in the last lecture was sufficient. It set me on fire. I formed a Magnetic Circle of three. I know it is too small, but its influence extends to matters of health as well as to others, and we are sure to live long, if no accident occurs. What I most desire to say is this: I find the circle to be an inspiration toward everything that is heavenly. It is born of a higher power than human." A man of the very highest social rank says: "I caught the idea at once. You have learned ere this how thoroughly I prize the lessons you gave to me in person; but the idea of the Magnetic Circle was the greatest of all. It took hold of me with such force that I could not get rid of it. I yielded to it. You know my zeal when your records will show you the many friends whom I have induced to take up this study under your direct supervision. We formed a Magnetic Circle of fourteen, probably the largest yet, and we had some difficulty in getting information of its completion, so scrupulously did we observe the directions. There was not a flaw in the chain, not an imperfect link. I say this to confirm your statement that magnetism is a superhuman power, with an influence wielded directly by some divine hand. One proof of the assertion is seen in the lives of those who are in this circle. All have looked upon earthly existence more seriously, all are happier, all are looking heavenward with greater courage." A brief extract from the report of a wealthy man should appear here: "I am glad I went into the Magnetic Circle, for it is the best thing of earth." Another man writes: "I often wonder if those who are out of the circle can know what it does for those who are in. From the time I entered it, I had a feeling that some great being had taken me in his two big hands placed under the shoulders, and was lifting me up all the time. I find the influence a grand one always." A clergyman says: "Your plan is worthy of the noblest following. I went into the circle with some fear of the results. I knew it could do me no harm, but I thought it would produce no real good. Instantly I felt a power from above working in my soul, and I believe you do not know half there is in it. I dare not call it in words what I feel it to be." Another minister says: "I am convinced that the Magnetic Circle is an inspiration. It saves every man it embraces." One, who is a scientist of more than ordinary ability, writes: "I am in the Magnetic Circle, as you are aware; I find it

more of an advantage than you expressed, but I wish to correct an error that doubtless has reached you a number of times from others who may claim, as one of our members here does, that there is a divine power influencing the work and operation of the circle. I admit that the circle will in fact elevate a man morally as well as hygienically, for the plan so purposes. On the other hand, I account for the remarkable power of the circle in this wise: If a number of persons, all of the strongest magnetism, form a circle of influence, each sending a positive current always onward (corresponding to your term 'east'), and a negative current always backward (corresponding to your term, 'west'), there is enough of magnetic energy, nervous telepathy and ether-vitality (to use simple words) to produce the influence you set up in the arrangement of the interests involved." And another scientist, who saw the foregoing opinion, without knowing the name of the man who thought he had discovered the true secret, answered him as follows: "I cannot fully agree with him. The more I live, the more am I satisfied that there are powers and influences around us and over us that take special pride in shaping the career of a human being. Never till I joined the Magnetic Circle did I know what blessings can come from a close relationship to the one great force that rules the universe. Give it a wide scope in this world, and everything else will fall before it." A politician, who left that abject profession for a better one, but who knew men as only politicians can, said: "I joined the Magnetic Circle here. It purified me to the extent of driving me out of politics. I have seen rings and combinations of effectiveness, but none that can compare in the possibilities of power with the circle. Those who are not in it are not aware of what it means. It can sweep anything wrong out of existence." This compels us to relate one incident that was reported to us from a very large city.

Perhaps the most extensive use ever made of the power which dwells in the Magnetic Circle, as well as the widest departure from the intended use of it, is seen in the following report: "One of our circle was unjustly sued by a corporation whose witnesses were hirelings, and whose lawyers were brilliant but unscrupulous. By the combination of money, skill and perjury, the case was sure to go against us. Under the liberties of the Magnetic Circle, we were allowed to lay the honest facts honestly before the judge or any juror, but none happened to be in our circle. It

so happened that there were side influences set to work, which I cannot narrate here; but they went to the mark. We saw the cause of justice triumphing at last, and we are glad of what we did." The process actually employed was made known to us.

The Cost.—There is no expense whatever attached to the formation of a Magnetic Circle, nor to anything connected with it, either before or after its establishment. The plan, containing the constitution and all the rules and laws, will be provided by us free of charge. The power and purpose of the circle are so great that no reason should stand in the way of the foundation of one sooner or later. It is our intention to see the civilized world honeycombed with them. They are so arranged that one circle can never conflict with another. All work separately, but toward the same ends.

The Sex.—The men must remain in their own circles; the women in theirs. The honoring of the tenderer sex is carefully looked to, and no greater tribute can ever be paid to mothers, wives, sisters and daughters than they receive from the actual operation of the Magnetic Circle.

Strength.—No person can be admitted to a Magnetic Circle who does not test seventy per cent. magnetic, according to the methods stated. It is not worth while to ally yourself in any way with one who is a weakling. By this is meant one who cannot stand up to the requirements of the principles in the Estate of the Will, to which attention should be given daily. A chain of strength must have every link of giant power. You would feel discontented and unhappy if you were to know or imagine that your ally east was not able to look after your personal needs in time of distress.

Secrecy.—He who is afraid of a promise to keep his own affairs to himself is a weakling. Most men, especially those who have attained success, know full well the value of privacy in all important undertakings, in business as well as in government or other matters; and as far as our records show, the only persons who have hesitated to take the pledges of secrecy are clerks at small salaries, or weak women. The very essence of life. of nature and of creation is within the knowledge of the individual or the God that has given it authorship. The pitiful Dreyfus case of France originated in his arrest under the charge of giving information to another government. In war, the power of secrecy is often the salvation of country, of life and of home. Every business moves along by just this principle. Inventors gain or lose by it. An invention

that earned millions of dollars was lost to the real inventor because his wife told the secret to a friend, who told it to her husband, and the latter developed it first. There are times when the world are given the knowledge, although the Creator of this earth is still wrapped in the profoundest secrecy. For some good reason there are thousands of facts hidden from man. The operations of the Magnetic Circle would be very futile if they were done openly. We adopt what is best, and no more. Even in so simple a thing as ordinary magnetism, if you notify a person that it is your intention to magnetize him, you will make no progress whatever, until you disabuse his mind of the knowledge or supposition.

Probation.—It is advisable to take allies on probation for a year or two. They are not permitted to enter the circle until the final choice is made and the compacts sealed, but they can be tried in every way that will put their value to the test. As many as twelve probationers have at times been selected; meetings have been held for experimenting, and from this number the person most in harmony has been chosen, always, of course, with his consent. Cards for associate practice may be obtained by application, as hereafter stated.

Who should make circles.—This is a matter that must be considered in the light of past experience. Where two men are partners in business, and are certain of working together in harmony, they may form the alliance, provided it is certain that their wives or other members of the two families have no jealousies or envies toward the partners of their husbands or heads of the families. A minister may select a minister on the one side, and a church official or business man on the other. Friends, who are not likely to come in competition with each other, or to be made jealous from any cause then in sight, are suited to membership in the circle. Women should remember that their own frailties are envy, suspicion and jealousy, and should seek alliances that will not tend to breed these morbid feelings.

Who should go east and west.—When you find an ally who is seventy per cent. magnetic, and who is willing to enter the circle, it is the duty of both of you to ascertain who is the more magnetic. This is generally agreed upon without difficulty. The purpose is to select the stronger to go east, because he is to become your helper. To make the circle a powerful band of energies, with the positive currents all going east, and the negative currents all

going west, it is essential that this difference exist. We have never known a case where the judgment of both parties was not correct in this selection; but there are some instances where they cannot agree, and the procedure then is as follows: Have a helper to manage for you. He will place you both in a very dimly lighted room in the evening, and completely blindfold a young person of the opposite sex under fourteen years of age and over nine. Thus, if two men are to make the test, the helper should be a man, and the blindfolded person should be a little girl. If two women are to make the test, the helper should be a woman and the blindfolded person a little boy. Other persons may be allowed in the adjoining room, but the door must be closed. The child should be one of the better kind mentally, and not of a frothy nature. The two persons in the test are to be placed in positions at least nine feet apart, seated in chairs close to the wall of the room, so as to leave the center clear. They may be diagonally opposite if desired, but not diametrically opposite to each other, as the influences, even if not balanced, are apt to produce a deadlock. They may be on two sides or on the same side, but at least nine feet away. The blindfolded person enters with the helper, goes to some place near the center of the room, turns around once, takes three steps, turns around once more, takes two steps, turns around once, then takes one step and stands still until the helper claps his hands three times, whereupon, at the third clapping, both persons sitting say simultaneously: "Come here." The child then takes three steps and stands still. The blindfold is removed, and the distance is measured. The person nearer the child wins. This experiment is repeated six times more, making seven in all. If there is a closeness of influence, one person will win four out of the seven and is to be on the east of the other person in the Magnetic Circle. In each of the experiments the two persons are to take different positions. The only allowable variation is to permit the child to go the full distance after the call, "Come here." If this call is not made by both persons simultaneously, it is not valid, and the experiment must be recommenced.

How the members are known.—It is not permissible for one member to know all who are in the Magnetic Circle, as that would prevent the accomplishment of some of the most desired ends. A. knows who is on his east and who is on his west. When the one has been chosen, he should see to getting the other as soon

as circumstances will permit. Then his ally east must select one east. If the experiments fail, he should seek to induce the friend to go to the west of A. or to A.'s west, or else to go into a new circle. As conditions and moods change, the experiments may indicate differently at one time from another, while the mutual agreement soon settles the question. It is also a very easy matter for one person to acquire a greater percentage of magnetism than another by devoting more time and energy to it. Then there comes the fact that two persons hold the relation of positive and negative to each other, who are perhaps both positive to a third person, or both negative to him. Individualities are powers in themselves. When A. has selected B. on his east and C. on his west, he may or may not wait for a further extension of the circle, for it would then close with B. east of A., with C. east of B., and with A. east of C., for A. cannot select C. on his west without the consent of B. on his east. Most circles go beyond this number. A circle of three or of four persons is called weak, of five or six is called moderate, and of seven or more is called strong. A. has a right to know who is on the east of B., but he cannot know who is on the east of D. B. has a right to know who is on the east of D., but not who is on the east of E. It is also true that B. cannot select his east ally without the consent of A., nor can C. select his east ally without the consent of B., but the line is drawn at this distance in each case. On the other side, A. has a right to know who is west of his west ally, and his consent is necessary. It will thus be seen that A. knows two on his east and two on his west, a total of five known to him; and, as this knowledge moves around in a circle, when there are but five in it, all are known. In a circle of six, one is always unknown; in a circle of seven, two are always unknown, and so on. As five at least must be congenial to each other, and this harmony of five works around a circle ever changing and advancing, it cannot be possible that there would be discord in the largest circle.

Cards of associate practice are issued on application. The form of asking for them is as follows:

Application for Card of Associate Practice.

"To Ralston University, Washington, D. C.

"I own in my name a copy of the volume Universal Magnetism, and my class number is ————. I am acquainted with

M ————————, who is also an owner of said volume, and whose class number is ————. We desire to meet for practice and experiment, and wish to have a Card issued to us for such purpose. I pledge my honor that I will, as long as I live, keep the volume of Universal Magnetism for my exclusive use, and will not show, loan, give or sell it, nor divulge its contents, or any part thereof, to any other person or persons. And I further state that, from the time I received said volume to the present moment I have kept my original pledge of privacy in respect to said volume. My name and full address are ————————————."

Each person must make a similar application. No two persons in possession of this volume can confer together in any wise in relation to the same, except upon application in the way stated. The inquiry is often made, why a wife should have a copy of this book apart from her husband. The answer is the same as in case a man and his wife were going to Europe on the trans-Atlantic steamer; each must have a ticket, and pay the price of the passage. The book of Universal Magnetism is not for reading, but for study; and it should be studied and referred to daily. Many marginal notes are made in it by the owner, and these reflect the feelings, thoughts and experiences of such person. [For this, as well as for many other reasons, every individual who hopes to attain success in the art should possess a copy of the work. Besides this, we receive reports from members, and often follow them in their progress; and if it is right for one person to take a partnership interest with another, it would be right for a hundred. The charge of fifty dollars is very low, and even this may be reduced to twenty-five in the way stated in the first volume; and, under other conditions, it may be obtained free.] It will be found important to regard the work as individual and personal.

The constitution of the Magnetic Circle is furnished to any person who sends the application therefor, enclosing the same pledges that are given in the application for the card for associate practice. It must be borne in mind that all these matters are additions to the volume, that they are voluntarily offered, and may be withdrawn at any time, and that no obligation to give or to receive them exists in fact until proper application has been made and accepted. Before such steps are taken, there must be some other individuals in sight, as prospective allies east and west. This is the condition precedent. Then there must be the evidence of

absolute earnestness in the work, a desire to attain the very highest rank in human power. For the convenience of our students we append the form of

Application for Constitution of Magnetic Circle.

"To Ralston University, Washington, D. C.

"I own in my name a copy of the volume, Universal Magnetism, and my class number is ————. I wish to obtain the Constitution and Rules for organizing a Magnetic Circle, and hereby apply for the same, to be sent to my address, as below. I pledge my honor that I will, as long as I live, keep the volume of Universal Magnetism for my exclusive use, and will not show, loan, give or sell it, nor divulge its contents, or any part thereof, to any other person or persons. And I further state that, from the time I received said volume to the present moment, I have kept my original pledge of privacy in respect to said volume. My name and full address are ————————————."

We would request that these forms of application be written on paper eight inches wide and ten and a half inches long, for convenience in filing.

509

Every person enters the realm of largesse who tests seventy per cent. magnetic.

This is the 509th Ralston Principle. The law involved herein is of the very greatest importance. We cannot deny that some persons have been endowed by habit with the degree of magnetism sufficient to give them entrance to this estate. The fruits and bounty come naturally, because there is no ceremony whereby they are announced or bestowed. Those who are magnetic but unsuccessful in life, or in some of its departments, are erratic and uncertain; and we have shown in the earlier pages of this book that their energies are scattered in confusion. No such person could test more than thirty per cent. magnetic. Even the most brilliant of the eccentric characters of genius are never thirty per cent. magnetic.

The process whereby the test is made is very simple. It will be set forth at this time in its easiest form, and what further steps are needed will appear, as light comes, in ways that are not properly within the province of this page. We never lose sight of any student of this power. It is sufficient that we explain fully the process of ascertaining the percentage, so that allies may be selected for the Magnetic Circle. It is for no other purpose that we are discussing the present principle. The system of reckoning a percentage differs from what might have been expected, for we allow no fractions. Each item must be complete, or else valueless. Thus, if ten per cent. is not made in muscular control, nothing is to be counted, although as high as nine may be attained; and this rule follows all through.

1. Ten per cent. for Muscular Control.—This is based upon the exercises of the first volume. The reckoning runs through the whole month, and may begin at any date and end thirty full days thereafter. By muscular control at this place is meant the ability to control the whole body at any time desired. We shall depart from the uses required in the first volume, and sum up the exercises in the following manner, with the limitations placed on them here for present purposes only.

Exercise.—During the thirty days, stand perfectly still four times a day for every day of the thirty, and five minutes at a time. The five minutes' trial must be at least three hours from any preceding or subsequent trial. The first is best made in the morning, after being dressed, on arising; the second at noon, the third in the late afternoon, and the fourth before retiring. To stand perfectly still, it is recommended in this place that the heels be placed together, the feet both turned out; the arms and hands hang at the sides, and the face look to an object on a level, ten or more feet away. Half way from the object and the position, it is advisable to hang a heavy key attached to a white thread. When the thread is perfectly still, take your position, and see that the body does not sway at all. This will be detected by the departure of the thread from the line of the object or some small place on it. When you have such control of your body that you are able to stand perfectly still for the required thirty days, five minutes at a time, and four times daily, you may allow the percentage of ten. This will include one hundred and twenty trials. Five failures or part failures may occur and not detract from the total count of ten.

Thus, if at any portion of the month it is not possible to come up to the requirements during the five minutes, or if the body sways a part of a minute even for a few seconds only, the trial is a failure, and five of these collected in thirty days would be allowed as a margin of failure, while the sixth would destroy the whole ten per cent. The thirty days must be consecutive, and not collected over a longer period. More than four trials a day may be made, if there are three hours between the successful ones. If the exercise is found to be difficult, it must be remembered that anything worth accomplishing comes not easy. The results of this one experiment alone are of extraordinary value in every possible way. A very wealthy lady reported to us that it had cured her of all nervousness, for which she had previously paid over five thousand dollars with no benefit whatever, and she said: "This one part of your book is surely worth that amount to me." It, of itself, generates a great power of magnetism as well.

Ten per cent. for Nervous Control.—Take a sheet of paper not smaller than eight inches wide and ten or eleven inches long; hold it between the thumb and fingers, placed at one corner of the paper, extending the arm so that the elbow is free from the body and has nothing to rest upon. It is perhaps to hold the arm out at nearly full length. The paper must not tremble at the opposite upper diagonal corner. This should be tried four times daily during the same thirty days already referred to, and the paper must be held unwavering for one minute at each trial. It is sufficient if the minute of perfect steadiness be secured at the trial, so that the latter may be longer than a minute. More than five failures in the month will destroy or invalidate the whole ten per cent., and result in a record of nothing.

Ten per cent. for Automatic Control.—The word "automatics" is used to describe the little motions that are being continually thrown off by a person who leaks magnetism. It may be due to nervousness, and is so closely associated to that defect in both cause and result, that the two are under the influence each of the other. Yet nervous control, in the meaning indicated here, is not the same exactly; and it is known that one will not completely eradicate the other. The present exercise requires that you go the full thirty days already referred to, and in the same period, with a perfect record as to automatics. When alone, do not take any position that is awkward, ungainly or lacking in refine-

ment and elegance; nor throw off any action or motion that is not necessary to the expression of some idea intended by you. Do not commit any breach of the rules or requirements that are set forth in a preceding realm of this volume, in which the matter is fully dealt with. What is applicable to moments of solitude is all the more necessary when others are present. No person should reserve his best conduct for strangers or rare acquaintances, but should show full respect for his nearest friends and his family. To win the ten per cent. under this requirement, you must make no motion of the body, of the head, arms, hands, fingers, eye-lids, feet, knees or other part, except what may be necessary and intended. In other words, make no useless motion. It is allowable to use the lids in winking to protect the eyeball, and to moisten it. Nature does this almost rhythmically. What is called automatic winking is the constant action of the lid when looking at any person or object. If the thirty days referred to can be lived so carefully that, alone or before others, you do not give way to these little motions that so quickly destroy magnetism, you may record ten per cent. No failures are allowed for a margin in this line of control. The whole month may, and should be, perfect in such respects.

Ten per cent. for Eye Control.—This requires that you practice with some person who is already seventy per cent. magnetic, or nearly so. If you do not know of any such person, take your time; you will surely find one sooner or later, for the numbers who are interested in this line of study will surprise you. The present test is intended only to enable you to procure a suitable ally east or west in the Magnetic Circle, and if no one is in sight or in prospect, the test is not needed. By the time you find such possible allies, or probationers, you will easily find one with whom you can make the special test of eye-control; and then it will be time enough for you to engage in the present exercise. Having found one of the same sex as yourself, who has tested seventy per cent. magnetic, or nearly so, go into a room that is not too bright; have all the light at one side or overhead, and clear the table, chairs or other furniture away, so as to leave space for walking. The room should be not less than sixteen feet wide, and twenty would be better. Stand apart against the walls. Face each other. It is known that, when you look a person in the eye, you see but one eye directly, although you see it with your two eyes. You cannot look at both eyes of a person at the same time, for it is im-

possible to make a focus so wide as that. Look in the right eye of your opponent, fixing your gaze on the pupil of the ball, and never lose sight of it. Walk slowly to the center of the room, each saying mentally, "I am your master;" and, when met, shake hands warmly, still looking at the eye. The focus is constantly changing, which will severely test the power of the gaze while tending to break the magnetic control. As soon as you have shaken hands, using, of course, the right hands, retrace the steps by going backward to the wall, and saying mentally, "I am compelling you to leave me." The uncertainty as to when the wall will be reached, causes a tendency to fluctuate the gaze; to strike the wall with the heel or back will jar the gaze so that the power will be easily broken. A very magnetic person will know where the wall is by the sensation of its presence, and will experience no trouble whatever. As soon as the wall is touched, which should be by scarcely perceptible approach, the two persons should start toward each other again, each making the same mental assertion, "I am your master." On meeting, they should again shake hands, and retrace their steps, changing the mental assertion to the words, "I am compelling you to leave me." The effect of this change of thought, if magnetic, as it undoubtedly will be, cannot be described in words. The change is at once seen in the altered dilation of the eye-pupil and iris; and even an observer standing some distance away, if of acute vision, can easily detect it. This change of the mind's thought also produces a peculiar power over the other person, and if either of the contestants is much superior, the gaze will be disturbed and perhaps broken. Where there is great disparity, the inferior party will change countenance either by a flush or taking on a blank gaze, as seen in instances where the memory is for the moment a vacuity. It is not often that the eyes are made to drop in a contest of this kind, for a pugnacious obstinacy will cause a person to stare by the use of a parallel gaze, which is used in meditation or brown study. Such a gaze enables an empty and unmagnetic mind to look at any person or object for an hour without taxing the vitality. This experiment should be continued until both persons have advanced and retired five times as stated. A break of the gaze destroys the experiment, and no percentage is allowable in favor of the person defeated, while the other receives the full percentage of ten under the conditions stated herein. When the five advances and retirements have been made, the first trial

is ended. A rest of ten minutes or more should follow, and the same experiment in full should be repeated. Then another rest, and repetition. This will give three trials on the same occasion, and there must be one occasion per week for each of the four weeks in the month. It is not advisable to allow other persons in the room. If any of the trials should fail, another may be substituted on the same occasion, so that there are three perfect trials, not closer together in time than ten minutes, and all successive, without failures between. Two or more meetings may be held the same week, in case of failure in any one; but there must be one meeting that is successful in each of four weeks. The total of a complete success gives a percentage of ten.

Ten per cent. for Health.—It is necessary that the diet and all matters connected with the body's condition shall be perfectly controlled during the thirty days referred to, and this must occur in the same thirty days. There must be no headache, no pain, no colds, no malady of any kind in the time stated. We claim that magnetism is able to expel all pain and sickness, as will be seen in the next realm of this volume.

Ten per cent. for Mental Control.—During the same thirty days, if you are strong enough to control your thoughts as they come in and go out of the mind, and your words, deeds and feelings, as far as these are the prey of the thoughts; then you will win the percentage stated. There is no margin for failure. The whole month must present a clean record. The greatest difficulty will be found in keeping certain unwelcome thoughts from the mind. This experiment is so hard that no living person can succeed in it who is not highly endowed with magnetism; and it is so easy that no one need fail in it who is really seventy per cent. magnetic. There are many records of success, so we are sure you can master it in time. Perfectly control the thoughts that enter your mind, and perfectly control the utterances of lip or pen. Keep your feelings in subjection to your mind.

Ten per cent. for Smoothness.—This refers to that method of living which avoids friction in every way, and extends from the smallest details of the day up to the largest actions of life. In a physical sense, the smoothest motions are the most magnetic; no jar in walking, no extra heavy tread, no force or weight on the heel, no jerk or sudden start; but a smooth, firm, easy, yet dignified carriage of every portion of the body from the least to

the greatest. Here magnetism is most potent. Then the day should proceed in smoothness from the moment of awakening to the moment of falling asleep; whether it is in the physical, mental, emotional or other department of our being.

Ten per cent. for Moral Cleanliness.—During the same period of thirty days there should be no lie thought, acted or uttered; there should be no deception, direct, indirect, excusable or otherwise, practiced. If you do not know what grandeur of courage comes from perfect whiteness of soul, and what magnetism floods the nature when the heart, mind and body are morally clean, just try this for thirty days. You may enjoy the thought of relaxation afterward, but the strength that is attained in the reality of this whiteness is beyond compare or measurement. No margin is allowed for failures. We have insisted upon this part of the test as essential, because the heart of a lion in the enormous power of magnetism is felt by those who succeed in it. It is of course known that no person is perfect in morality; no one can claim to be; but that means all the time. Try moral perfection for thirty days. Make every life about you happy, live without the stain of sin upon thought or deed, and rise in stature to an inestimable height.

Ten per cent. for Control of Irritability.—What is known by irritability is fully explained in the realm that discusses all the enemies of peace. It is set forth in the third estate of this volume, and elaborated in the fourth. The thirty days must proceed from beginning to end without any exhibition whatever of irritability, especially when you are alone. There can be hardly any hope of a high order of magnetism if the least taint of irritability is present in the system. Do not confound this with the abnormalism described below.

Ten per cent. for Control of Abnormalism.—The two chief matters embraced in abnormalism are worry and superstition. As to the latter, a clear-cut breaking loose from all phases of this inheritance of the dark ages should be made as stated in the realm of peace, which is the fourth estate of this volume. We use the words realm and estate as interchangeable, as they both mean the same thing. Nothing should be allowed to cause you to worry or have a depressing anxiety for the future. We cannot take the time here to repeat the reasons for this, as they have been fully told in other pages of this work. To win this ten per cent., it is necessary to believe and to feel that all worrying, all superstition and

all depression have been permanently driven out of the system. If any remain, you cannot allow yourself the ten per cent.; and no part of the same can be recorded, as it must be ten or nothing in each of the parts.

Here are ten opportunities for winning a record of ten per cent. To succeed in all would give you absolute perfection, or one hundred, and you would be at once a giant. You are your own judge, for there is nothing to tempt you to deceive yourself, and no reason why you should not be perfectly fair and honest. The chances for error are so slight that you will not make them. Any seven of the ten will pass you into the estate of largesse, from which you will never depart. Once in, you are able to remain. All private history of this art confirms the statement. You realize a wonderful security of position, a remarkable self-reliance, and a most potent force of character, from which a fall never seems likely; the suggestion of it does not even enter your mind.

Having won the seventy per cent., aided by this volume, you are already in the estate of largesse, and you may claim an ally east or one west, as you choose, under the plan previously stated. Such allies are to be procured by you, if none should seek you. Your influence over others is to be great enough to draw them to you. If unmarried, your ideal in wedlock may be so drawn, as stated in the book, "The Two Sexes." But no Magnetic Circle can include a wife or a husband, as the plan of defending a home after the death of one or the other would be defeated. If the thirty days' experiment fails, it can be tried again in some other month. It is full of difficulties; but once over, they are over for good. The grand results that follow a month of such effort more than compensate for the time and attention required.

"So hush,—I will give you this leaf to keep,—
See, I shut it inside the sweet cold hand.
There, that is our secret! go to sleep;
You will wake, and remember, and understand."

510

No person can fall from the estate of largesse.

This is the 510th Ralston Principle. We have referred to this law in the last paragraph, and there we showed its bearing upon the connection it had with the office of ally. This knowledge grows in importance the more it is recognized. There is something satisfying in the highest degree in the fact that an ally, once selected, is sure to be true to the end. The fact is not the deduction of a theory, nor the assumption of belief; it has been proved over and over again in the lives of those who have adopted the system in its full seriousness and solemnity. What has been once done can be done again; what has repeated itself time and again without failure is sure to be repeated further under the same conditions.

If a person is not willing to follow the plan as stated, and to follow it with absolute faithfulness to detail, then failure may be looked for. Our students do not depart from these rules. They are glad to get them and to abide by them. The reward, the bounty, the largesse, is worth the labor and the zeal required. You, who have a family, should enter the Magnetic Circle, and should secure an ally that cannot be lost to you. See that he tests seventy per cent. magnetic, and that he is east or west as the conditions require. He will not prove you false. He will be known by others of whom you may not be aware. Once in the estate of largesse, he cannot fall out. A new light will come to him. New powers are felt. This you can prove in yourself, for it is not improbable that you will enter that realm very soon after you read this volume and understand it. We recommend that it be carefully and slowly perused three times, every word being digested and assimilated in your nature.

With the conscious power that follows the attainment of the high percentage, you will proceed to other victories. In the Magnetic Circle there will be many opportunities for putting into use the principles of this book. It is not alone by the ten tests named that you prove your position or gain admission to the estate of largesse; the present volume is always at work, helping you if you are always studying it. All powers about you will be on the increase. More interesting, perhaps, than any other matters in

this line of development are the special powers of the next realm. One piece of advice should be continually iterated: Do not depend upon any one part of this book for help and progress, but keep at the whole of it; it must be studied as an entire work. There are many other ways of testing the magnetic percentage; we presented the most available at this stage of the study. Whatever else is to be made known will come in the form of other works that will be freely furnished; also in the form of personal assistance at such times and in such ways as we volunteer it, in case there is deemed a necessity for the same after the passing of years. We make no obligation to do either; but, as in times past we have never lost sight of our students, so in the future we shall help them by whatever influences are most suited and most potent. These matters should not be stated by you to others, who are not owners of the present work, for they may regard it as an inducement to procure the book, which would taint the whole relationship with a commercial interest; and this we seek to avoid. Our present purpose is to encourage you to gain all the powers you can, and thereby become better fitted to acquire more.

"Betwixt the North wind and the Sun arose
A contest, which would soonest of his clothes
Strip a wayfaring clown, so runs the tale.
First, Boreas blows an almost Thracian gale,
Thinking, perforce, to steal the man's capote:
He loosed it not; but as the cold wind smote
More sharply, tighter round him drew the folds,
And sheltered by a crag his station holds.
But now the Sun at first peered gently forth,
And thawed the chills of the uncanny North;
Then in their turn his beams more amply plied,
Till sudden heat the clown's endurance tried;
Stripping himself, away his cloak he flung:
The Sun from Boreas thus a triumph wrung."

REALM NINE

"HOW sweet and clear and faint and low
The airy tinklings come and go,
Like chimings from the far-off tower,
Or patterings of an April shower.
And old-time friends and twilight plays
And starry nights and sunny days
Come trooping up the misty ways."

THE ESTATE

OF

SPECIAL POWERS

"MUSIC, when soft voices die,
Vibrates in the memory,—
Odors, when the violets sicken,
Live within the sense they quicken.
Rose-leaves, when the rose is dead,
Are heaped for the beloved's bed;
And so thy thoughts, when thou art gone,
Love itself shall slumber on."

"O, bid the morning stars combine
To match the chorus clear and fine,
That rippled lightly down the line,—
A cadence of celestial rhyme,
The language of that cloudless clime,
To which their shining hands kept time!"

"AND the bald blear scull of the desert
With glowing mountains is crowned,
That, burning like molten jewels,
Circle its temples round.
I will lie and dream of the past time,
Æons of thought away,
And through the jungle of memory
Loosen my fancy to play."

THE ESTATE

OF

SPECIAL POWERS



"AND thus she moves in tender light,
The purest ray, where all is bright,
Serene, and sweet;
And sheds a graceful influence round,
That hallows e'en the very ground
Beneath her feet!"



OPPORTUNITIES for progress and self-improvement are never lacking in the study of advanced magnetism. As we enter upon another realm we find ourselves confronted by many new phases of the subject. Here we come to consider the special powers that are acquired through this art. Some of them may be classified as follows:

Power over audiences.
Power in the ministry.
Power over juries.
Power in the medical profession.
Power in business.

Power in social relations.
Power over the opposite sex.
Power in temptation.
Power in self-cures.
Power in certain cures of other persons.
Power over the imagination.

These subjects will receive attention in this realm; and, in an incidental way, others also will be discussed, for there is no limit to the extent and variations of the influence which is derived from magnetism. In the outset it is well to bear certain points in mind. In the first place, the power referred to in each phase is not derived from this realm, but is founded upon the general fund of magnetism which is obtained by the use of the first volume, and is further enlarged by the preceding realms of the present book. Nothing stands alone in this art. You should already be well endowed with the power if you hope to test the uses of it in this realm. Much of the matter is descriptive, and is intended to explain uses.

Much importance is given to the study of oratory, and the reasons therefor are partly stated. They are so numerous as to be almost without limit; so we content ourselves with presenting those that seem to possess the chief power. The meaning of the word oratory is certainly misunderstood by the public. The common idea is that any person who has something to say can say it. This is far from being true. It is not the fact in more than one case in a hundred; and in that case the chances are that the individual will fail to gain his point because of his inability to say what he had to say in the most effective way. If any person who has something to say can say it, the fact might remain that he would not know how to say it. The same thing spoken by one person may have a thousandfold more weight if uttered by another.

"To me men are for what they are—
They wear no masks with me.
I never sickened at the jar
Of ill-tuned flattery."

511

Human speech is the faculty that most distinguishes mankind from lesser creation.

This is the 511th Ralston Principle. Under this law we propose to come directly to the subject of power over audiences. Speech is articulation, when we refer to it as a faculty not possessed by animals. The latter are able to make all vowels, simple and compound, but do not have the power of expressing consonants. What connection there is between mere consonants and mind, is not easily seen; but as these articulations enable sound to be marked off into syllables and words, it is very likely that they concur with the development of thought.

It is when speech rises to its height in oratory that its effectiveness is seen. The uselessness of attempting to measure its value by reading it may be found by comparing the occasion with the report made of it. It is not language, nor words, nor phrases, nor felicitations that give greatness to oratory; it is the manner of delivery. The addresses of Rufus Choate are very dry reading, but their effect when spoken was marvelous, charming and fascinating; so much so that no person could resist his persuasive power. The same is true of Edward Everett and all others who have been great as orators. Biography makes this point clear in the life of every such man. The claim that the press is mightier than the orator is true as far as the rank and file of the public speakers are concerned; but, as between the most powerful influence of the greatest newspapers and the tremendous sway of the true orator, there is as much difference as between a mass of mud and a sun of diamonds.

This disparaging discrepancy has been seen illustrated in the recent history of America. In one issue the combined influence of all the New York papers was exerted in one direction, while four speeches of ringing magnetism were personally delivered to less than twenty thousand voters; yet the power was felt in them, was transmitted to their friends and to the public, until the press was snubbed and ignored in settling the issue. One speech in Boston, some years ago, so aroused the public mind that the united shouts of the excited press could do nothing but call down derisive laughter on the editors' heads. This has been proved true in sim-

ilar tests in every city and locality where the public have had an opportunity to measure the two values. At its best, the press never commands the respect of any portion of the public; and, now that its office is on a par with the dime novel, it is foolhardy to undertake any comparison with true oratory. We do not include in this term the ranting efforts of the multitude of speakers who believe themselves gifted, as they are not really orators.

512

The true orator speaks from the sub-conscious faculty.

This is the 512th Ralston Principle. Not one person in a thousand is gifted in true oratory. He must not only be qualified in vocabulary, mind and fluency of composition to address his audience, but he must possess a large fund of magnetism; and this fund must be great enough to open up the sub-conscious faculty for him, so that his ideas may be there created and flow out of that realm.

When such a speaker is addressing an audience it is very easy to tell when he passes over the line that separates the conscious from the sub-conscious mind. A peculiar sensation is felt among the listeners; something that is real while it lasts, and soon becomes evanescent like a dream after the occasion has passed away. Many things that seem clear while being stated, are lost to memory a few hours later. The pencil is the best preserver of them. Some speakers open their addresses with the sub-conscious faculty, and hold their audience from the very moment of beginning, while others gradually approach this faculty, and pass into it in the course of a few minutes. Such an orator as Gough would require about ten or fifteen minutes before entering the realm; his harsh, husky, uninteresting voice would then become rich, resonant and mellow, holding his auditors for two hours on an average, while an ordinary sermon would tire in fifteen or twenty minutes. Beecher generally began in the sub-conscious faculty, so that his first few minutes were as interesting as the middle of his speech. Gladstone sometimes failed to enter this realm, and, when out of it, his efforts were often ridiculed; when in it, he was able

to convince his enemies. Disraeli had similar unevenness of power. Daniel Webster, in his later days, was totally unable to speak from this faculty, and his appearance in Boston was described as that of a "magnificent wreck." There is a lesson to be learned in this law.

In a subsequent principle we shall show that the grade of this faculty is far above that which is aroused by hypnotic influences. The speaker is not in any sense in a subjective or trance condition, but is openly outspoken, frank, free and magnetic. He is not uttering the thoughts of others, but the ideas of his own brain, although from the realm of the sixth sense. There have been no successful orators in all history who have not possessed and used this faculty, and the lack of power in the present era is due to the fact that men speak from mere mind and thought, without seeking the driving-home impulse that makes ideas irresistible. There will be no great orator in any era, except as this power makes him great.

513

The orator must go with and not beyond his audience.

This is the 513th Ralston Principle. A careful study of its meaning may lead to a higher degree of success in this great art. Most speakers commence by talking at the audience. It is doubtful if even the habit of talking to them is best. While the exordium, or careful opening, is a help, it is always desirable to make it simple and effective, and not too strong. Display of personal powers never accomplishes much; nor can such exhibitions be understood or realized as genuine, even if they are, until the audience has been carried up to the plane from which they appear to emanate.

Great endings are assisted by small beginnings. Lack of ostentation should accompany a humane sympathy and fellow-feeling between the orator and his audience, without familiarity. Terms of address should be dignified, and should be avoided wherever they can. To be constantly saying, "My brethren," "My sisters," "My hearers," "My beloved hearers," "Friends," "Fellow citizens," "Ladies and gentlemen," etc., is undignified. If once used at the beginning, that should suffice, and no further personal reference should be made, except in addressing the judge or the

jury in a trial. Outside of these instances, the opening may be simple, sympathetic, and yet full of dignity. In order to go with the audience, it is not necessary to descend to undignified familiarity.

Listeners as a rule are fond of an appearance of association and sociability in a speaker. Some of the most successful orators, after a line or two of exordium, or polished opening that serves as a framework of beauty or strength, pass into a pleasant reference to something that is sure to arouse interest and pleasure at the same time. One refers to the beauty of the town, another to the time of the year with its fascinations, another to some familiar topic that is on everybody's tongue, another to some recent public occurrence, and so on, as circumstances will permit. A very eloquent lecturer undertook to handle the dry subject of astronomy, and render it interesting by reducing its principles to the plane of popularity, and opened in the following vein: "Ladies and gentlemen, I am surprised to see so many of you out this evening. I wish I could say that the subject is as interesting as it is important. It is not of a kind to amuse the public, and if you should decide to get up out of your seats, and go home at any time during this lecture, do not for a moment think I would blame you. It is your right to leave anything you do not like. I would do the same thing, and would take pride in the spirit of independence that prompted it. Stronger influences are at work in this age of brightness to keep the mind interested; as our old familiar meteors are tempted away from their region in the sky, which astronomers had come to regard as their home until Saturn and Jupiter began their work of inducing them to stray away." The lecturer went on to describe what he meant, and ere the audience had caught his idea, he was in the midst of an interesting talk which grew into a very eloquent lecture. He took his audience with him by first going among them, and at no time getting them beyond their depth.

The uselessness of speaking to hearers who are not on the same plane of association with the orator may be seen by watching the failures that are made, and which seem to throw the veil of obscurity over the work. Clearness should exist even before magnetism is attempted. The latter must have as its basis the greatest value that can be inspired by clearness, interest and importance of statement. Then it is that this power is able to drive facts home with unerring aim. But, as charms enhance all values,

so the plane of association must always be maintained. No audience is so lowly that it cannot be uplifted. Even Father Taylor, in his Seaman's Bethel at Boston, speaking to ignorant sailors, was able to take them with him to heights of grandeur. But he took them with him. He did not perch on the dizzy heights, and attempt to pull them up; he went down to them, used the language and the simile of the sailor, and gradually carried them wheresoever he chose. No great orator ever gets beyond the depth of his audience. Webster used great words at times, but kept his meaning clear even in its ponderous weight; his large terms were not crowded together like the phrases of the average college professor.

Many a speaker has said in effect: "I am a scholar, my work is scholarly; I cannot descend to the level of my audience, because I would degrade my profession. They must come up to me." Such speakers are failures as orators; if they succeed, it is because they are mere readers of facts, and herein the press is their superior. Perhaps the greatest exordium in oratory is in Webster's reply to Hayne; yet, in all its elaboration, the most lowly mind would be entranced by its simplicity. No scholar need descend an inch from his dignity to put himself on a plane with his audience. They are human beings, and as such are worthy of some association; they cannot be outlawed by the methods of oratory. The grandest words of English speech are monosyllables, and no one suffers in dignity by calling them words of one syllable. Shakespeare, in his heights of sublimity, depends on such words for producing the masterly effects of his genius; effects that the greatest minds since his day have never equaled. If you will study his works, you will see in every instance that, as he rises to those heights, the words of two or more syllables gradually fall away, and unusual terms are no longer employed.

What can any orator hope to gain who will go beyond his audience? Let his theory be right; of what use is it to take his hearers into depths they cannot tread, or on heights where their footing fails and their wings cannot sustain them? "If they cannot understand me, it is their fault. I do not furnish them with brains," is the belief of modern oratory. No great speaker ever acted upon such theory. "I must win," is the cry of genius. "I will measure my audience in the start; I will go ahead no faster than they can travel; I will never distance them." Soon he touches them through his magnetism, and establishes a cord of influence

so powerful that he lifts them to any height where he chooses. His plane is theirs for the time being, and they are together.

514

The successful speaker studies his audience moment by moment.

This is the 514th Ralston Principle. The art of succeeding in oratory is the art of knowing moment by moment the temper, the mood and the interest of the audience. It is the acme of absurdity to ask a close friend, after the effort is ended, "How did I do? Did they appreciate me?" Imagine Demosthenes, Cicero, Burke, Beaconsfield, or any of the thousand brilliant speakers of history, seeking information as to whether they succeeded in swaying their audiences. Such private testimony is of no value. The speech receives its answer in the conduct of the auditors. The orator knows, if he is at all in touch with them, just how much power he wields and what its effect is worth.

A minute study is necessary, if failure would be averted. This does not occur to more than one speaker in a thousand, and these nine hundred and ninety-nine prove that the press is of greater power than such oratory. "I never realize the presence of my audience, I am so full of my subject," says the fly-away talker, who is mastered by his own energies. "I know the mind and disposition of every man on the jury," said Rufus Choate; and in those days, when a lawyer could talk without being limited in time, he would keep at the jury until the last man yielded. Seeing this, he brought his magnetic oratory to a graceful close. In ordinary cases, the advocate of to-day is usually limited to one hour in his closing address; but in cases of such importance as many of those in which Choate appeared, the courts of to-day allow as much time as he had. He played to the twelve men in the box, and primarily to the judge. If their faces told the story of a victory already won, he was brief in his argument, unless he feared a speech to follow him.

The same rule applies to all methods of speech, whether in conversation, in acting, entertaining or oratory. There should be no conversation, even of the trivial sort, that does not meet the

ends intended; if for pleasure, let it be measured by that standard, and not cause weariness; if for instruction, let it convey information in a way that will not bore while it edifies; if for a transaction, let the purpose be attained, and this requires a measurement of the effect of every word. This can be done without the appearance of doing it. The actor is accustomed by the very art of his profession to know how far the audience is for or against him. In general entertaining, it is a good idea to ask always mentally, "What is this worth to the audience?" The orator should, of all others, keep informed of every effect, for his duty is to convince, to control, persuade and win; a very different office from that usually performed.

515

When auditors show lapse of mind the orator is hypnotizing and not magnetizing them.

This is the 515th Ralston Principle. No condition on the part of an audience is more fatal to the success of the speaker than that called lapse. What this is may be ascertained by reference to the other principle under which it is fully discussed, and you are requested to study that carefully in connection with this.

He who, in addressing an audience, is so carried away by his own enthusiasm or admiration of his efforts, that he cannot study each and every phase of the occasion and the effect, moment by moment, which his speech is producing, cannot hope for a high degree of success. Some speakers imagine that noise is the chief essential of oratory; and the theory on which they proceed is akin to that of a man beating a drum violently and blowing at random through a megaphone. Noise plays a very small part in the true expression of mind and heart; it deadens the nerves of hearing; the louder your voice becomes, the less easily it is heard, and the more it distresses those who are compelled to hear it.

The disregard of the ordinary rules of conduct, as set forth in this volume, in addressing an audience, will drive away their inclination to be led by you. Until that much is insisted upon as a basis, it is useless to hope for more. The speaker who talks along one plane of pitch is sure to produce weariness, the next

step to which is sleepiness, hypnotism or disgust. An evenness of force is just as bad, and the result is the same, whether the force is weak or strong; a slow and dull voice is slightly better than a rapid and loud one. The pounding in a boiler factory does not awaken, but, on the other hand, stupefies. A harsh voice, or any presentation of the personality that annoys, cannot fail to defeat the magnetism that might be put forth, no matter how powerful might be its intended effect. These facts must be borne in mind at all times.

The first evidence of a lack of interest on the part of the audience is seen in some of them passing into the lapse state. This should be detected at once, for the tendency toward hypnotizing them is just the opposite of magnetizing them. You may hold them spellbound, but you cannot convince them, and win them to your standard of belief if you drag them along on this negative side. Says a woman: "I love to hear Mr. M. preach, for he always puts me into a peaceful feeling, almost as gentle as an afternoon nap." The monotone of Mr. K. seemed to destroy all opposition among the jury, for they sat calmly through it all for a full hour; but their verdict was given in favor of the other side. Says a juror: "I listened to every word he said, but I'll be blowed if I can recall a single idea, although every one of us decided that he talked beautifully." Too many speakers believe in the methods that depress their auditors; they swing along in a regular rhythm, tell stories that sadden, and are satisfied to soothe their hearers into an hypnotic daze.

A constant recurrence of the same style of voice or delivery tends to produce this sleepy feeling that, while it holds the attention, does not secure the mind, and has no usefulness whatever, either at the meeting or beyond its walls. Thus we are compelled to listen to the sing-song style that favors an unvarying recurrence of force and cadence. Even those who modulate, do so sometimes with a rising and falling regularity that invites sleep. If you rock a baby rapidly at one moment, slowly at another, jerk the cradle about a bit, kick it from underneath, and let one end come down on the floor with a bang, you will not put the little one to sleep right away; the tendency is to the opposite result. But let the motion be uniform and even throughout, and the baby will drop into a gentle slumber, unless some other cause is operating to keep it awake. So you may induce audiences to drop off into a doze by the rhythmic swings of the voice.

Clergymen who cannot arouse by magnetism, try to do so by force of sound, yelling and pounding; but this is the boiler factory style. When they fail in such efforts, they seek the hypnotic plan of soothing their hearers into a dazed condition. It is a sad reflection on the usefulness possible among the clergy, that ninety-five out of every hundred are totally lacking in the positive power of magnetism, yet that all might acquire such power if they were enterprising and godly enough to choose to do so. You may go into most any church; the preacher is shouting, and the auditors have a faraway look; or he is soothing, and they are dreaming. Those who are pillars of the church, and who therefore consider it a duty to keep wide awake, do so with visibly painful efforts. Where is the good of such preaching? How long will it take to convert the world when the ministers of the gospel cannot hold the ordinary interest of their hearers, to say nothing of winning them over to the cause?

There are energetic men in the pulpit who are gifted with the insight required by the condition that confronts their profession. They have learned that the value of the thing said may be overwhelmed in the manner of saying it; that a weak truth well uttered and driven home is more potent than one of power if ineffectually presented; that the tricks of oratory are useless when apparent; that the best speaking is that which comes from the heart, well clothed in the graces of mind and body; that, while modulation and natural expression are far better than clumsy monotony and crude articulation, they are empty in the presence of magnetic fires, and that he who would succeed in convincing must elevate as he proceeds, and win as he elevates. Depression is the art of hypnotism; ennobling and arousing are the arts of magnetism.

Study your audiences in their every mood. Be on the lookout for evidence of the lapse. You will see it in the parallel gaze, wherein the eye-ball is fixed in a far-off look and its pupil seems distended, while the face shows something like a dream. Such a countenance may stare at you, yet not see you. It is not uncommon to find your hearer looking you in the eye, directly and honestly as you suppose; but he is thinking of nothing, absolutely nothing. More often, however, his gaze is aside, but he is still attentive in appearance; you have driven all thought out of his head. You ask, "What did I just say?" and he replies "I did not catch it."

"But were you thinking of something else?" "I must have been." "Do you recall what you were thinking of?" "No, it was nothing important, for I cannot remember anything of it." Here your words established a perfect vacuity in his mind. He was your subject, but you won nothing.

Working hard to conquer your hearers is not magnetic. The more effort you make, the more they will feel that you are at a disadvantage. A river that foams and tosses about is not so mighty as one whose still waters, running deep, bear great burdens along. There is majesty and strength in repose of manner. Two laws seem to work counterwise, that in fact are harmonious. The weaker you are, the harder you must strive to convince others of your power; yet the less you are agitated, the more power you will accumulate. Your audience will admire the conscious quietude with which you maintain your supremacy over them. When you see a speaker storming and raging like a lion at bay, you behold one whose vitality is running to waste; he is throwing off force and possibly magnetism to the four winds of heaven. Let him concentrate it and drive it with a steady hand, and he might bear along with him his entire audience; instead of giving them the exhibition of a runaway team, with the driver oblivious of his plight.

A lawyer advocating a case found that the jurors went off into a doze at a time when he thought he was most interesting and effective. He imagined that they were tired out, probably on account of their excessive labors on the case; and, to keep them awake, he began to shout and make every kind of vocal and physical demonstration that seemed to be permissible in cheap oratory. Some of the jurors opened their eyes, gave him a look of wonderment, much as a dozer in a railway car might do when the train passed a brass band, then lapsed off again. "I shouted louder," he afterward said, "but they recoiled the more. Noise could not interest them. I knew that I had the justice of the case on my side, and yet I felt that it was oozing out of my hands. My client could not afford to lose. I glanced at him and saw a look of agony on his face, I instantly put myself in his place; I ceased to be the lawyer; I was the man; all my inner feelings awoke, sympathy, hope, zeal, determination, and, then and there, as I stood on my feet before that jury, I resolved to win that case or pay for its loss in cash to my client. I know if every lawyer who realizes that he is on the right side, would make such a resolve, justice would triumph

more often. Gradually I passed out of my previous methods, and found myself drifting along for a few moments in a transition mood; then my inner magnetism began to show itself. Twenty-four eyes were focused upon mine; the jurors sat up, they leaned forward, and soon I saw the pupils of their eye-balls grow larger; what I said they believed; and I stopped as soon as I knew that the case was won. All that the eloquent lawyer who followed me could say or do, could not wrest the victory from me. In two hours later we heard the verdict. I did not smile. I took my client by the hand, and realized, as I studied his face, what obligations rest on the shoulders of lawyers who hold in their power the rights, the property and the happiness of their clients. Thenceforward I studied magnetism, and placed my dependence on its efficacy."

Good cases are lost because of the inability of attorneys to reach the jurors. They believe in two things, and disaster is charged to the stupidity of juries instead of placing it at the door of their own neglect. They can see no further than to believe that, if a person has something to say, he will say it; and if he is in earnest he cannot go astray. Neither of these propositions is true, standing alone. There are millions who have much to say, who, when they open their mouths, are unable to give it utterance. The great mines and funds of feelings and thought, go to the grave unused, because they are not clothed with the vesture of expression. Man is a creature of environments, hemmed in by a shell of limitations through which he rarely ever breaks his way. Genius lurks within most persons, but goes through life fettered, simply because it cannot set its wings free for flight.

By reference to another principle it will be seen that a magnetic person is able to pass at will from one of his estates into another. As long as he is in command of himself, he can always do this, and it is only when he is mastered by circumstances or by the superior magnetism of another, that he will fail to step out of one estate into another. Therefore, in connection with this line of study, it is necessary to glance at the meaning of other principles in this volume, so as to apply them to the one now under consideration. There is no one lesson that is to be the sole guide of the successful orator. His work must be based on all that precedes and all that follows in the teachings of this book. Even the negative side of the study, as presented under the realm of hypnotism, is valuable as showing what is to be avoided. It is not enough that

we pursue the true course; for, if even we drift, as we may at times, we should know the rocks and shoals that threaten our voyage. With these remarks, let us now glance at a vital doctrine.

516

To destroy a lapse the speaker should pass into the realms of peace and intensity.

This is the 516th Ralston Principle. If his hearers are in a vacuity of mind, it is due solely to the fact that he himself is in the realm of confusion. What this means may be seen by reference to the full descriptions which are given under other principles. Confusion may be lack of mental clearness, or it may be the unmarshalled condition of the ranks of magnetic vitality, like forces of magnificent power wandering about aimlessly without leadership or organization. Such was Cicero in the early days of his career.

Many a genius knows nothing of the laws of marshalling his hosts of energy. He becomes wild, furious, erratic and useless. He estranges all his followers and pains his dearest friends. They recognize in him the possibilities of great leadership, the hope of success for him and them; but they see his army, the magnetic forces within, straying off without guide, and all his energy going with no purpose. It is necessary to have such ranks; for, when united, they become an irresistible power; but, without organization and singleness of leadership, they are no more useful than would have been the brigades of our greatest warrior if each soldier had been allowed to command himself. This is confusion; not necessarily of mind, but surely of magnetism.

We have told how the speaker may detect the lapse in his audience. The cure is in getting away from the cause and adopting the only effective means of awakening and not putting to sleep the minds of those who listen. The subject-matter must be valuable. Many speakers hunt for facts, anecdotes, stories, illustrations, and other things that will probably create great interest. When all these seem likely to fail, the weakest orators resort to the use of pictures which are placed on the canvas with the aid of the stereopticon. Minds and opinions are not won in any such way. If the lecture or address must be interlarded with items of mere in-

terest, and of no other value, there is a wake of froth that follows the effort. The subject-matter should be great in all its details; interesting of course, but all this and much more.

The tools of expression must be the very best that can be procured. These are the coinage of perfect consonants, the enunciation of perfect vowels, the accurate delivery of language, the pleasing changes of voice by which meaning and feeling may be rendered in the sounds that harmonize with the mind and heart, and the grace of modulation through which relief from monotony is always assured. Never in any case in the past, nor ever in any instance of the future, have or will the tools of expression come to a person naturally. Voice itself is not born in the body. The larynx is in the throat, but that is merely a tool by which air is vibrated. The tongue and lips are ready at the mouth, but they are useful for other purposes than shaping vowels and consonants. Let the larynx remain unused, and there would be no voice. All such faculties are developed in the way, to the extent, and for the purposes in which they are employed, and lack of employment would obliterate them.

The greatest mistake made by any author is the belief that his voice is born in him. It is true that sounds, crying, shrieking, screeching, shouting and the like, are produced in the earliest moments of life and are depended upon in after years by the public speaker; but the voice as a million-stringed instrument of the mind and heart, is a thing of development through use and training; and no orator ever stepped full-fledged into the arena with this instrument waiting for him to merely touch and play it. The biography of every great speaker tells us that he has studied and practiced until the voice has been built up to the standard needed.

Of every one thousand orators nine hundred and ninety-nine are failures to a greater or less extent; and most of them are decided nuisances. The most part of a law trial is the talk of the lawyer. The most tiresome part of church services is the sermon. Yet the guilty parties will not admit it. They consider themselves exceptions; and even go so far as to "know" that they are exceptions. With aspirate, or harsh, throaty voices, with mannerisms of body that only tend to irritate their audiences, they hold on to these false ideas with a certainty that is not to be shaken, and that is understood only by a study of our principle relating to stubbornness. They refuse to acquire the tools of expression.

Some are changing their views now; suggestions are being received and adopted, and speakers are making their work worth more money value through the use of the teachings of magnetism.

Assuming that the tools of expression are being used, the magnetic speaker will be able to quickly dispel the lapse of his audience. He must come out of the realm of confusion, and enter those of peace and intensity. There is no mistaking when one is in either of these estates. To pass into the realm of confusion he lets himself go, as though the boat, not being rowed up stream, would drift downward by its own impulses. To come into the estate of peace he must pursue the course of training as given under that department in this volume; and the same is true of the other estate of intensity, which is acquired under the study of the Will in this volume. The greater the determination of magnetism, the greater is the intensity.

517

In speaking, the deeper the feeling the less the body expresses it.

This is the 517th Ralston Principle. It is a part of the law of intensity. The feeling is centered in the innermost part of the body; physically speaking, in the chest at that part where the life of the body is created by the union of the oxygen of the air with the blood. This is farthest away from the extremities. The more the energies run wild, the more active will be the feet, carrying the body about; the arms and hands in gesticulation; and the head in its sympathetic movements. It is also true that the less effective a speaker becomes the more action there is in the extremities of feet, hands and head. Again it is true that the less magnetism and the greater weakness he possesses, the more active he becomes in this way. The probable cause of the association of weakness and action is found in the attempt to accomplish a certain end; which, being unattainable in the use of vital power, must be sought by extraordinary effort.

These activities lead to failure. In the first place they tire the body and use up its physical and nervous vitality, leaving it floundering like a drowning man buffeting the waves. The ex-

perienced swimmer loses not one unnecessary motion; in danger he is strong because he is steady. The weakling in the trough of the sea, as on its calm bosom, strikes about in a wild ferocity. So in oratory. In the second place these activities detract from the efforts of the speaker by calling attention to his movements. In the third place they worry, irritate and unnerve the audience; rendering the value of the address as little as possible. No one can long endure the sight of so much distracted action. The worst of it is, the voice is colored by the motions of the body, and the mind thinks no better and no more smoothly than the muscles do their work.

While gestures are necessary they should proceed from the intensity of the power within, from which they receive their temper and by which they are controlled. Such action, representing and speaking from the central fire of life is always magnetic, it is never peripheral, never centrifugal, but is ever held to the force that gives it expression. It is very bad to walk about on the platform; the few changes of the feet within a compass of change will yield all the variations needed. In proportion as the power of self-control is lost the temptation becomes stronger to walk about, to pace the floor, to stride up and down the stage, and become a moving machine, or sort of locomotive. This does not apply to the actor who must suit his movements to the general action of the drama, and whose entrances and exits, as well as crossings, are made a part of the story which is being enacted. And there are times when the speaker must pass to other parts of the platform.

518

The orator should make no unintended movement, great or small.

This is the 518th Ralston Principle. It is of the highest importance in the art of controlling an audience, that this law should be always kept in mind and acted upon. It includes every motion that can be made, commencing with the eyelids in one direction and passing to the fingers and toes as objective points of control. It is a very faulty habit to be constantly winking while speaking. "I have tried to stop it, but I cannot," says a weakling. Yes, you can. You have not half tried. If you really make up your mind to stop

it, you will succeed. Another trial brings success. The persons who cannot do what they try to do, are childish in magnetism. Whatever any person resolves to do will be done if the resolution comes from a strong will.

It is not alone because the movements of nervousness or of runaway energy lessen the stock of magnetism on hand; but also because they weary the audience and produce an irritable condition in them that such action should be avoided. They are guilty of this double offence. We do not hesitate to affirm that no magnetic speaker can long hold control over others, and no unmagnetic speaker can win this power who indulges in unintended movements. The reasons why intention makes all the difference are two; in the first place, such motions become fewer all the time; in the second place, they are directed by the conscious will when intended, and are thus connected with the fund of power which they strengthen; while unintended motions grow in number all the time, and are offshoots that rob the body of its life. Then, again, they indicate a lack of self-control, which is everything.

A speaker who is so far lost in his subject as to be controlled by it is in the realm of confusion. We recall one who thought he had reached the realm of peace; but he nodded his head at every emphatic word in a sermon an hour long; there were never less than twenty such words a minute, or twelve hundred in the hour; and these twelve hundred nods prove exhaustive to himself and to his audiences. Mentally he is a success; magnetically he is a failure; his congregations are not increasing; he does not draw a single listener, for duty to religion compels his faithful members to attend church; and so his life is comparatively a wasted one. He cannot learn the lesson of success. His case is typical of others. Every step taken, every gesture made, every nod of the head, every act, large or small, should be intended and executed as such. It need not be slow at all times. The flash of lightning is not an accident of nature.

As speakers study audiences so the latter study the former. When the orator loses any of his magnetism, the listeners cease to follow him; they are restless and fidgety, and this broken influence they give back to him. He gets what he imparts. His own nature travels in a circle. When a power has been temporarily obtained in his address, and is lost, he is seen to carry his hand to his face and attempt to alleviate some itching sensation. This is

the almost universal symptom of nervousness. Then his fingers seek something else, as a button, a part of the clothing, or a means of relief by going behind the body out of sight, in the trouser's pocket, or in the coat front. His next exhibition of loss of power is an irresistible desire to walk about, or to move the feet. Not only is he at a disadvantage with reference to himself, but he has confused his audience.

519

Magnetism, in creating vitality in others, receives back more than it gives.

This is the 519th Ralston Principle. The law is one of more than ordinary importance to the orator. The question arises, whether the audience inspires the speaker, or the reverse is true. It sometimes happens that the applause will frighten a speaker; and it must be borne in mind that such demonstration is far different from the responsive feeling that results from magnetism. The latter is present only when the feeling runs deep. The occasion, the purpose for which the meeting is held, the general atmosphere of importance, all serve to give to the orator a degree of vital interest which he does not experience when the audience is cold and the whole work of arousing enthusiasm devolves upon him. He must furnish magnetism or fail.

Under such circumstances it devolves upon him to commence by taking the exact measure of his audience, and proceeding by easy stages to secure control of them. He must not challenge them by an assumption of power, nor by an early exhibition of it. If he allows his energies to run wild, the performance will fall flat ere it has gone far. Oratorical display is fatal. The well-trained orator is taught to secure his effect by concealing all appearances of display, as the skilled actor knows how to avoid the stagey demeanor. The speaker always arouses antagonism if he seems to believe himself greater than his audience; he may be so in fact; he may show his superior manliness if it is safe to do so; but he must never parade his belief in himself.

Small beginnings with evidences of an inability to cope with the requirements of the occasion, in case the speaker is at all interesting, are certain to arouse sympathetic hearing, which be-

comes intensified as soon as the audience begins to believe in the man. Then his magnetism, coming slowly into play, will send a thrill, quiet, deep and strong, through the hearers; this he feels in the instant; it goes to him in greater quantity because it comes from a greater supply if active; and he now has more to give. As long as he handles himself carefully the exchange goes on, yielding him new life each time. The horripilation of the skin, which accompanies his recognition of this power, is felt equally by his auditors as by himself. What he experiences, they experience. This thrill tells him that he and they are *en rapport*. He is in touch with his audience. This is a great victory, and should be maintained throughout the occasion. By care in controlling himself he may not only hold this power, but may increase it by the very use.

520

What a magnetic person sees clearly in his own mind is photographed on the tones of the voice.

This is the 520th Ralston Principle. This law has no relation to the sub-conscious faculty. By reading this book it will be seen that the latter power is in two parts, a low realm faculty of morbid sight beyond the use of the brain in its ordinary senses, and a high realm faculty which constitutes the last estates of the volume. But, aside from either of these gifts. is the well-known ability of the mind to so clearly stamp its own pictures on its nerves that they take part in the vibrations of the thoughts and travel out to other minds with them.

The use of this power is so necessary to the talker, the orator, the actor and to all persons who wish to clearly convey their meanings to others, that it should be understood and cultivated by every man and woman. We must first see what it is, and then ascertain how it may be acquired and increased. The telephone conveys along the wire in electrical currents that affect the air, the tones, intonations, glides, stresses and even the overtones of voice by which almost any speaker may be recognized from all others. The phonograph receives such sounds and talks them back again at will. That either process could transmit words, syllables, vowels, consonants, and qualities of tone, is certainly wonderful,

and a generation or two ago the power to do so would have been challenged.

In a similar way, but by a different medium of communication, the thoughts of one person may be sent to the brain of another, and there be felt and interpreted. They vibrate the ether-sea, just as sound vibrates the atmospheric sea, or waves vibrate the ocean. This ether-sea is a well established fact. The transfer of thought by channels other than the senses, is also too well established to be argued. Thought felt intensely in one mind and directed to another will strike in waves upon that other, and, if the latter is in a responsive condition, the meaning will be interpreted. Neither person may see the other, and no sound may be uttered or heard. Third persons may be oblivious of the transfer.

The photographic power of the mind is established by a clearly defined thought, an intense thinking and an irresistible determination to send it to another mind. All human beings feel before they learn to think. Every thought can be traced to its origin in some passion. The experience which we have while feeling a passion is the source of some subsequent thought, or train of thought. By analyzing a train of thought we will find its parts and processes made up of mental experiences, each traceable to some distinct passion. Instincts and passions are not identical. The former are capable of developing only the latter, and that in crude form; while the latter alone are capable of developing thought. The lowest forms of creation possess strong instincts, and no real passions. The higher types of animals, next to man, possess but few instincts, and feel many of the passions. Man's instincts are very limited, while he is capable of running the whole gamut of the passions. A passion must have results. These results pass into our lives and make up existence. The results of the passions are certain kindred feelings, known as emotions, which, as they are developed, show themselves in very marked convolutions of the brain. The results of the emotions are thoughts; or that succession of feelings, which, because of the natural movement of cause and effect, we call the process of reasoning. The reasoning faculties are located in the nervous system, and are merely a succession of emotional results; they are co-extensive with the life of the nerves. The passions have not been established at hap-hazard by the Creator, but are placed in the brain-system with careful exactness. The nerve-system is capable of thinking, and is not confined to the head,

although thoughts as well as nerve-force arise in the head. Every system must have its center or source of intelligent control.

Words are sounds that appeal to the ear, or characters that appeal to the eye; and represent something which we have experienced through the emotions directly or indirectly by the avenues of the senses; as something we have seen, heard, felt, smelt, or tasted. Between the word and the real thought which it represents there is a connecting link. All persons are more or less impressed. It is a cultivatable habit. The present lessons explain this fact. Your thought is excited by one thought section of the brain; and excites a corresponding section of all other brains. This is a universal law. But in the general transmissions of conflicting thoughts your brain is excited in many sections at once.

Therefore in order to receive a strong thought, which comes to you always as an impression, it is necessary to cultivate two habits. Once let the mind be placed in its proper training as to divisions and recognition of the divisions and their separate activities, and ever after the power of receiving and understanding impressions will abide with you. An impression is a feeling of something about to happen, or something that is happening. If it is something about to happen, then the thought of it is already well fixed in some mind, and that mind is directed toward you. In the far West the desperadoes, by years of intuitive acquisition, will feel the presence of immediate danger, and this feeling is so acute that it becomes a living fact to each. They never make a mistake, when sober.

In spite of the evils of gambling, the expert gambler has attained to one degree of excellence; he knows the mind of his companion in the game. A very expert poker player can only be thwarted by a man who can throw his mind off to opposite moods. To study these men as they sit studying the faces of others, and thereby learning the condition of their hands, will repay one for the loss of morality which may be suffered. What is thus turned to a bad use may be made far more valuable in a good use. It is a fact that merchants in trading, or great capitalists in dealing with men lesser than themselves, have gained their advantages by knowing the minds of those with whom they came in contact. The gambler is forced to the habit by necessity, as any criminal may be forced to follow some high moral law at times in order to keep out of jail. Keen uses make keen faculties. The man who seeks to know what

is in the minds of others, comes in time into a habit of gaining access by the use of methods which necessity tells him must be adopted if he would succeed. These methods should receive our attention at this place, as they are always dependent upon magnetism for the force that makes them vital.

521

Magnetism may open and close the mind at will, for waking, sleeping or thinking.

This is the 521st Ralston Principle. The foundation of its power is in the accumulation of magnetism under the mechanical practice of the first volume. Having done this, the next step is in the study of the great two estates of this book; namely, the realms of peace and will. It would at first seem true that the greater the magnetism, the easier it is to close the mind, especially for going to sleep; but the less magnetism a person possesses, the more confused are his energies. These must be supposed as wild powers, for it is their uncontrolled state that leads to wakefulness. The fact has been tested over and over again. One of the hardest working and most magnetic physicians this country has ever produced was able to put himself to sleep while waiting for an engagement with a patient; if the latter came late, the doctor had improved the few minutes by a sound sleep, from which he would awaken as easily as he fell into it, yet would derive full benefit from the repose.

Insomnia has been completely cured in any case, however severe, when the sufferer has acquired magnetism under these advanced lessons; of course, using the first volume as a basis for the culture. We have had occasion to recommend this power to many who could get no relief from other treatments, and the result has always been the same, a complete cure. The reason is told in the realm of peace and its predecessor; for scattered energies, like engines running wild, are dangers to the body and confusion to the mind. These are held under control by magnetism. More than that; a person possessing this power is able to fix the length of time for a nap, and awaken at the moment indicated.

Experiments are very conclusive in this respect, and we will suggest the following as the best: Close the mind, or at least attempt to do so. The first twenty trials may result in no

progress; one trial a day being sufficient, and from thirty minutes to an hour being devoted to it. Thought flows in a succession of waves, like a swell across the sea. In the course of three weeks of daily practice, directed under the principles stated in the realm of the will, you should catch the recognition of a flow of thought. As soon as you recognize the thought-flow, which must result from faithful practice, you will know just what is operating in your brain, after which it will be an easy task to shut off the flow of thinking. Try it, and be convinced. The proof of a thing is in what it does. Scientists differ as to theories, but when they come to facts they are often dumbfounded to see their pretty theories demolished. Take, for illustration, the splendid systems of psychology taught in the great universities of the world; they fall and crumble before the great facts of life.

When the out-going flow of thought is recognized, it is easy to control it at will. It may be shut off, or turned on in smaller or larger currents, like some stream over which a check is maintained. The reverse should now be attempted. Allow no thoughts to come into your mind, as you allow none to get out. Those persons who are susceptible possess no power over the impressions which they receive from others, and they are often distracted by outer influences. You should close your mind at will against intrusions, or open it at will to catch others' thoughts. The reception of ideas or of impressions, which are feelings, from another, is easy if the other is at hand or in sight. Think of that person with the constant mental assertion: "I am passively listening to your mind." Of all the mental sentences capable of being used this has proved the most efficacious. Try it. But if the person is away, or if there is no person in mind, and you desire to draw into your brain some strong or distinct thought, as an impression, it is necessary first to stop the outflow and the inflow of thought from general sources, and absorb that which comes from the distance.

The ordinary senses convey something of the moods, thoughts and purposes of others, as the student of facial expression has ascertained; but the finer, more delicate, and yet more certain way to be felt, is through the ether. Imagine for a moment a person sitting in your presence. If he is thinking of any subject, that subject is transmitted to the ether about him, which fills the entire room, until the subject itself occupies all the space. His

thoughts are as much out and around him as they are within him. They vibrate in every nerve of the body. Now, any person who is constituted or developed as to be able to feel the influence of the thought-waves upon the ether, would read his thoughts clearly and distinctly.

This resolves the matter down to the single question: How shall we put ourselves in a condition to receive and feel the thought-waves which are vibrating all about us? The reply is to be had in the maintenance of the four following rules, which are summed up as four acquisitions: 1. An indomitable will. 2. Large magnetic life. 3. A persistent thinking of, and yearning for, the object desired. 4. The throwing out of the magnetic lines toward that object or wish. Any person, no matter how weak, may acquire all these conditions, even if none of them are present in the least degree. To this great end the art tends.

But for the purposes of this power we need the four conditions to affect the distance about us; that is, to give us control over facts occurring on earth, though not in our presence. To do this we need all the aid of the long course of training found in the estates that lead up to this lesson—to enable us to control our outgoing thoughts, or, for the while, to prevent our originating any ideas or thoughts. Herein lies the greatest cure of mental troubles. Only men and women of great magnetism are able to stop thinking. Lesser mortals worry at every trifle. Worry kills more people than all other causes combined. Worry is agitated thinking. It operates to mar the free action of the medulla oblongata, or the third brain, from which spring the nerves that give vitality to the vegetable body and the three functions thereof; namely, respiration, digestion and circulation.

When a person worries the large brain absorbs all the vitality of the nervous system and general strength; little vitality is left for the medulla. Consequently, the respiration almost ceases; the heart becomes fitful and ultimately deranged in its effort to meet the unusual demand upon it, and digestion is very feeble. We sit at the table in good spirits, eating heartily in response to a lively appetite, when bad news arrives. The gastric juice stops flowing into the stomach, digestion ceases, and appetite is lost. Likewise a person who carries one thought too long, or who is pinioned by an uncontrollable activity of the brain, cannot digest food readily.

No more useful lesson in life can be learned than this which is taught under the present principles. It is gratifying to recognize results in the many experiments which have been made by our students. To be controlled by one's own wandering and ofttimes erratic feelings, is to be at the mercy of a stormy sea without rudder, oars or sail to guide and direct the boat of life; but to be the constant prey of others' moods, and to be the tool of every passing influence, is still worse. We know of nothing so important as the magnetic control of the mind, for this organ is a world in itself, and controls all else that belongs to human existence. It is the moral agent as well as the mental and physical. Life is one long series of activities impelled by this organ.

522

Magnetism perfects the brain power.

This is the 522d Ralston Principle. The brain is an engine that feeds on electricity, phosphorus and magnetism, the latter being the directing agent and master as well, while the former are means of obeying its dictates. It is not possible to think without phosphorus and electricity; yet these are not sufficient. Add to them the power of magnetism, and the engines may run wild. An engineer is needed; the will must drive the forces that tell for man's ruin or supremacy. This will must come to recognize the thought-flows, the incoming and outgoing ideas, and must direct them at all times.

Having gained this much of the mastery, the will must adopt that photographic clearness of thought and feeling that is referred to under a preceding principle. What the mind of a magnetic person sees or feels clearly will be photographed in the tones of his voice. Speech is the most common means of communication, and the man or woman whose brain is so clear that every utterance is perceived and understood by those to whom it may be directed, is already a great power. This skill is acquired by magnetism, and has been explained. The use of a faculty strengthens it, and, in fact, preserves it against disease. The brain should be tested by hard work daily; not all the time, but for a while each day.

Memorizing magnetizes the brain by its activity, if the thought is fully felt and appreciated. As the memory is strengthened with wonderful rapidity, it is a sin to permit it to remain weak. Its use or non-use quickly affects it either way. A breaking down of the brain-power first appears in the difficulty of remembering names and events; and, while it is not true that the cultivation of memory would restore the brain, it would nevertheless help it some, and prevent mental disease. As we owe many duties to those with whom we deal in business and social life, we have no right to forget them, for our forgetfulness often causes annoyance and loss to them. This element of character being an important one, it is well to go into a special course of training to develop and strengthen it.

1. Take any sentence; select the emphatic words, having but one word to an elementary thought; commit these words to memory in their order, then endeavor to complete the entire sentence mentally or aloud.

2. In going from your home to any other house or place of business, try to recall all the persons by name whom you met, and in the order in which you met them.

3. On retiring for the night, recall the events of the day in the order in which they have occurred.

4. During meditation carry on a train of thought directed by the active will, and recall all the topics in reverse order, then in the order in which they came to the mind.

5. A most excellent practice, and probably the very best for developing a quick and ready memory, is to listen closely to a sermon, and, on the first trial, seek to recall the text and the most important points made during the discourse. On the second trial recall the two most important points established by the sermon, and so on, increasing by one each time. Do not seek at first to recall more than one point, for, although you will undoubtedly be able to remember very many, it will prevent the scale of increase if you do not follow the plan here given.

All these means of developing the magnetism of the brain help each other. The power to send a thought to another mind is helpful to the memory, for both require the utmost clearness and intensity, although mere imitative memorizing is of the opposite character and lacks strength. This is seen in the case of

one who has committed a recitation and forgets a line somewhere in the middle of it, and must go back to the beginning to straighten it out. That implies no mind; it is merely a succession of sounds. The Chinaman memorizes by a succession of sights, copying or imitating merely, but holding the ideas with tenacity. This is a mental gift, but is not true memorizing, and cannot therefore become magnetic.

The clergyman is charged with the most solemn duties of the orator. We do not believe that the parish work should be imposed upon him. By divine command he is called upon to preach, not to enter into the financial problems of the church, nor the social intrigues of the choir. He is ground down under the pressure of labors not properly in his province. With such a handicap, he is useless in many cases, and worse than useless in most. We believe in the minister and in the church. They alone are particularly endowed with the power and the business of maintaining the moral standing of the world. But we do not believe in the carthorse.

To preach to the souls of men the minister must possess magnetism in the highest degree, as well as mental clearness and the other qualities of his profession. Out of mind alone come thoughts only. Out of sub-conscious power comes inspiration, and magnetism takes no step and makes no advance that does not lead constantly upward toward that faculty. A magnetic preacher can impress, convince and win; but the drudge who visits his parishoners and grinds out a week of toil far more distracting than the method of getting a living by the wits, is not possibly capable of developing or even maintaining his magnetism. To say that the humble church cannot afford it is not true. In a community where there is but one church, there are not members enough to require labor from the pastor outside of his pulpit duties. Where there are two churches in the same community, let the minister of one do the drudgery and the other do the preaching. They will agree to this if they are honest. If the congregations object to amalgamation, let them think how ashamed they would be if God were to appear in their midst and ask what objection there could be to one church working as a harmonious whole, instead of two at war with each other in creed.

Power in the ministry is greatly increased by magnetism. This should not be conformed with zeal and excitement

that take the mind off its legs; they are too often run away energies that are not fruitful in worthy results. Magnetism never strains, never pulls, never tugs, never shouts for mere noise, although the thunder-burst comes when the period is ripe for it; but, on the other hand, it draws the people away from themselves up to the plane whither the speaker would carry them. What is said on this subject in the earlier pages of this realm, applies to the ministry and to all branches of oratorical use. For very many years we have watched the progress of our students in this art, who are ministers, and in every case they have bettered themselves. Of those who have been engaged in the study of magnetism for more than two years, we do not know of a single one who has not reported extraordinary success.

Power over juries has also been secured in a remarkable degree by our students. Lawyers who were accustomed to fail in their trials, have become the most successful in their counties. How this has been done can be learned from one who sends us his report while the present book is being brought to its completion (August, 1899). We embody the greater part of the account, as it is in itself a lesson in magnetism. "Like the lawyers whom you spoke of a number of years ago, I was poor and unsuccessful. I could not get a case to try for over two years. When I did go into court I was defeated, and lost a good cause. My client was ashamed of me. The public quietly ridiculed me, so much so that I was anxious to quit the law or move away where I was unknown. This would not save me, for I was unfit for the court part of my profession. Yet I was well read in the law. I could floor much older lawyers on legal questions, and I could talk; but I was tiresome. When in this predicament I saw your book on Personal Magnetism; it was what I had been wanting for years; I got that, and then went one better by buying the expensive book of Advanced Lessons, although I borrowed the money. This was three or more years ago, perhaps four. I depended on those two books and nothing more. I am going to tell you what I accomplished, and make it brief. I accumulated mechanical magnetism. Being a leaker I had room for much and it came. That was step number one. Everybody knows how that is done; it is easy. The second step was to control all my energies, by bringing them under one harmonious law; the third was the greatest, the will. I cultivated that. Now, I was ready for the world, for the battle of life. One thing I needed, and I am going to teach you, my teacher. It is this. I have an enor-

mous fund of power, but it needed the diversified uses to give it escape without waste. I organized a debating society; I spoke at public meetings; I was invited to speak oftener; I attracted attention by my co-called wonderful improvement in so short a time, and here I am to-day credited as the most eloquent and most successful jury lawyer of my county." He told the whole story in a succinct manner, and his report goes with the many other victories won by the power of magnetism. It is, as we hope your report some day, will be, one of the stars in this galaxy of glory.

Power in the medical profession is rapidly gained through the practice of advanced magnetism. In no other calling is there so much opportunity for the exercise of this art. In the first place let the physician accumulate all the magnetism possible by the aid of the first volume, and let him compress all his energies into one chain of power, for confusion in him distracts the sensitive patient. The latter looks to the face of the doctor for hope, or for the story of the case; the very entrance of the physician is one of assurance, inspiring confidence, or it is one of confused energies, disturbing the confidence already secured. To make the sick one nervous or depressed is sure to throw back the patient and retard the progress toward recovery. Perfect calmness of mind, perfect peace of all the energies held under absolute sway, and a clearness of vision into the nature of the malady accompanied by a determination to affect a cure, are preliminaries that every physician should regard.

A distinction should be recognized between the so-called magnetic healers and the regular physicians. The former cannot be other than charlatans. There is no escape from this conclusion. Disease cannot be driven out of a patient by the magnetism of another. Self-magnetism may effect a cure, but only by supplying vitality with which to govern the appetite and the assimilation of food; two processes that often fail because of a lack of functional life. This is afforded by magnetism, as is the increased vitality of the heart which is rapidly failing and bringing its owner to the grave. Even in such cases the proper nutrition must be supplied to the system. There is no cure of any disease, no matter what its kind, except by re-building the body. Medicines may shift the abnormal conditions, but never did and never can effect a cure. How absurd is it for a "magnetic healer" to attempt to "throw off" such a malady as rheumatism by rubbing or other processes, when

the uric acid is being momentarily formed by perverse habits which the patient makes no effort to correct? As well open the faucet and flood the house, then call the healer to rub the house instead of turning off the faucet. The cure of diseases is effected by turning off the fountain of their supply, and rebuilding the injured body. The fact that neuralgic headaches are overcome by the outer influence of magnetism, is not of itself sufficient to prove extensive powers. One swallow does not make the springtime.

Power in business is founded upon the same laws that have been repeatedly stated in this volume. To restate them would be to rewrite the book. The first essential is a stock of magnetism of enduring force, such as is derived from the practice of the exercises of the first volume. The confusion that inevitably attends the career of an active business man, and which may sooner or later unfit him for any other duties, should be conquered. Calmness, peace, will, determination, and every social charm that can be acquired, should be used. Never fretted, never made angry by the angularities of his customers, always conciliatory and pleasant, always bound to please, even when patience ceases to be a virtue, always honest in his dealings, and bright enough to see that the wholesalers do not impose dishonest goods upon him, he cannot help succeeding if he is magnetic. He should be prompt in his correspondence, never allowing a minute to pass unnecessarily when an answer is needed; for it takes no more time to be prompt than to lag behind, and he should make the wishes of his customers paramount to his own, when he can properly do so. Honesty pays a larger dividend in this age of trickery than any other quality.

Power in social relations is purely magnetic, and always derived from this art. Wealth and rank may force the leadership over others, but it is a following of sycophants that will permit it. There are requisites of admission into every set, into every clique, into every circle; sometimes these are titles and wealth; sometimes ancestry or birth; sometimes merit, office, fame or style; but the queen of women is always the possessor of charms of personality, whether she belong to the upper or to the humbler caste. So with true men who win recognition in society. We have shown the possibility of merit alone rising out of the lowest scale and taking the possessor to the highest plane, even amid wealth and rank, while neither came to lend aid. The best society is governed by the most sensible rules, and it is to the credit of some circles in every part of

the civilized globe that they place no barrier against the entrance of worth, unattended by any other quality.

Power over the opposite sex has been referred to so often in this volume that we need devote no large space to it here, except to take a glance at its opposite side. We believe in the law of affinity by which one ideal, schooled in magnetism, will eventually find one of the opposite sex that nature and destiny have intended for each other; although fate steps in too often and ties the knot otherwise. Too many men have married too soon, or have not succeeded in welding that chain that should have bound them to another. Too many women have also been mis-mated. There is now no remedy. Maintain the marriage relation at all hazards, and make of your counterparts all that you would have found in your ideals. Much has been said in previous pages of this volume on the same subject.

What we now wish to say upon the matter of power over the opposite sex is on its reverse side, the attempt of a person of superior magnetism to rob a lesser individual of chastity. It is supposed that the man or male is always the aggressor; but this is far from being true, as it is also untrue that no female is in danger if she does not give some kind of invitation to the opposite sex. Leaving out of the question the class that plies the profession of unchastity, we need only refer to the others who are innocent *in toto*, and to those who are bad *sub rosa*. When one of the last-named class meets another of the same class, and there is doubt as to the fact of virtue, either may avoid the needed suggestion and so pass by untrammeled; or either may take the initiative. One is as likely to do so as the other. The man, fearing to make a mistake, looks for some sign or signal. The woman, hating to be despised if she should reveal her nature to one who would not wish her company, will likewise be wary. Thinking herself correct in the opinion she forms of the man, she throws out a hint that is capable of being construed either way, in case a turn is necessary. This is the moment of her fall, though not of the first she has experienced. The man accepts the hint as a challenge, with some bit of conduct that he can explain on either side of the fence on which both are poised; and, these preliminaries over, the toboggan is easy. The pivotal point may be assumed by either; the man gets some cue from the woman in most cases; while the woman acts on the theory that every man is vulnerable.

If honor is a tawdry jewel there is nothing on which to base the use of magnetism. No person will exert an influence to do some thing that is not desired in his own heart. There is no glory in conquering the virtue of one who has it for sale or loan. There is only shame in throwing a magnetic influence over an innocent human being, with the purpose of despoiling the one chief charm of life. But there is both glory and honor in winning the heart and mind of one who is worth the battle and who resists the victor, if won for marriage. We are proud of those of our students who have taken Cupid by the ear, thrust him aside, and leveled their own shafts of love at the hearts of unwilling mortals. A wife or a husband who has been lassoed by magnetism has never been lost. It is the only cord that never breaks in marriage. Many notable cases have been cited in previous realms of this book.

Power in temptation is the needed friend of the honest girl who is unable to withstand the magnetism of some man who seeks her virtue. We believe that our students are incapable of such defilement; but there are men everywhere who have some small degree of native magnetism, just enough to overpower the girl. It is useless to claim that the percentage is small of young women who are misled. The fact is quite the contrary. Every physician of extensive practice knows that a rather large, though relatively small, percentage of females have been wronged prior to the age of twelve; as many are likewise dealt with between that age and fifteen; then comes the horrible era which ranges from fifteen to twenty, in which more than ninety per cent. of all who are left to their own control, fall prey to man. Mothers, fathers, sisters, brothers and husbands go to their graves ignorant of the evil which has been visited upon their loved ones. Those who see only the surface evidence will indignantly and vehemently deny this assertion. Those who know the facts will recognize its truth.

There is but one remedy. There is but one aid for the weak who is tempted, and that is magnetism. It is well worth the cost, for what it saves is above all price. Let the girl learn to control herself, not by the empty boast that she can always take care of herself, for this vaunting is a bubble that some certain man can prick at the first glance of the eye. Let her study the full course of magnetism, and fortify herself especially under the realm of the will as presented in this volume, and she need not fall. Not even the promise of marriage, affirmed in hot tears and indented with

burning kisses, can unbalance that power which she thus acquires. So in all temptations the rule of safety is the same. It is, and has been, the tower of strength to those young men, and older men too, who have fallen into lines of evil and are likely to yield.

Power in self-cures should be studied very thoroughly, as it is by far the most certain of all means of removing disease, if there is a basis, in the shape of nutrition, to work upon. Nearly all disease is due to foreign matter in the system, coming in through adulterations in the food or a wrong selection of drinking fluid. All this is fully explained in "Ralston Gardens." The body must have fourteen elements daily, and in seventeen compounds. Give it more or give it less, and something will go wrong. The kidneys are the source of some of the most disagreeable as well as the most quickly fatal of maladies; yet these organs would never become diseased were it not for the introduction of foreign matter in the system. On the other hand, it is the lack of sufficient quantities of the right kind of food that causes heart failure and neuralgia; while many improper methods of cooking. combined with foreign matter in the diet, lead to dyspepsia, and so on through the whole list.

The facts concerning the curative powers of magnetism are so apt to be distorted, that we prefer to first sum them up, and then explain them. They are as follows:

1. One person cannot cure another person by magnetism: the most that can be accomplished is to render a minimum assistance, which must be based upon hygienic laws.

2. One person may supply a slight amount of vitality to another through the power of magnetism; and this has but a small temporary, and no permanent, virtue, unless obedience is yielded to hygienic laws.

3. The erratic action of the nervous fluids that sometimes causes headaches or other pains, may be corrected by the magnetism of another.

4. Self-magnetism is the most certain of all methods of cure, and its efficiency must depend on the proper supply of the exact nutrition demanded by the body.

5. All disease represents one of three conditions: either a deficiency of nutrition in whole or in some particular part: or the introduction of foreign matter in the body through food, drink or

drugs; or the lack of due vitality. The last-named often results from the first or second. In some cases, perhaps in a majority, all these causes are at work together.

6. There is no way known to science, or to man, nor has there ever been, nor will there be any way of overcoming disease and curing its effects, except by rebuilding the body.

7. As in childhood and youth, when the body grew because the vitality was excessive, so in maturity a fullness of vitality is needed to maintain the daily waste and rebuild the system with new and perfect material; and this process of rebuilding must occur faster than the ordinary waste of the body.

8. Artificial magnetism cannot supply vitality. Life springs from its own impulses, not from those that are thrust upon it. The more dependence is placed upon outward influences, the less the life of the body will generate its own vitality.

9. Self-magnetism is the source of the greatest and most buoyant life.

These are facts that have been proved times without number in the cure of disease; and on the other hand, is the perverted doctrine of magnetic healers, who claim that they are able to produce sleep, cure pain, and accomplish other results by this power, when the fact is that much of their work is hypnotic. The best opinions are decidedly against the use of this degrading power to cure disease, and we have found many potent reasons why it should not be employed, which have been stated in the earlier realms of this book. Do not let us be misunderstood as to the value of magnetism itself in curing ordinary pains, headaches and any disorder that is due to an erratic action of the nerves; but there is a vast difference between a disorder and a disease. Self-magnetism is the proper agency for curing the latter, and this must have for its basis the same régime that rebuilds a diseased body. In fact, the latter process is often impossible or very slow when unaided by self-magnetism.

The practice of curing headaches in others is valuable as a means of testing your growing magnetism, and we shall review some of this power, at the same time asking you not to confound so slight a disorder as headache with any disease. You may control another person by the voice, the eye or the touch in this experiment, which is a very simple affair. If discrimination were to be made, the relative value of each would be stated as follows:

The eye's power is generally the strongest, and is rated at 100 per cent. in value, the voice at 80 per cent., the touch at 60 per cent., the eye and voice at 180 per cent., the eye and touch at 160 per cent., the eye, voice and touch at 240 per cent.

Some persons have a more magnetic touch than others; and some have on hand a crude supply of touch magnetism furnished by nature, while the eye and voice may not possess any appreciable quantity. In grasping a person's hand it is better to hold the body, arm and hand dead still, while the nerves are exceedingly tense. The mind may say what it will, either silently or openly. The touch is capable of accomplishing many physical effects, and the exhibition is most satisfactory. It is a pleasant evidence of the power of generating animal electricity. The fingers can arouse and give escape to more magnetism than any other part of the body in the way of touch. The balls, or the very tips, of the fingers are the best points of escape, but only slightly better than the palms. It is well to remember this in attempting to remove pain from others.

The capture of the belief of a sick person is a valuable aid to his being cured. Confidence in yourself, free from a consciousness of it, is the surest way of obtaining his confidence. No being should be forced into any belief against his will. These combinations in you and your patient open the way to the exercise of curative powers. Then comes the necessity of using the mental assertion, of which so much has been said in previous realms of this volume. Direct your whole mind upon the patient, and make use of the following inward observation: "I am sure you believe I can remove this pain," or some similar expression. There are many cases where an attempt to cure in this way would be entirely useless. While it is possible, it is grossly improbable, that such a method as that of personal magnetism could effect a cure of a dangerous illness, and it would be criminal to neglect to call in a physician at such a time.

The only illness that a person ever ought to attempt to cure by magnetism is such as would be considered too trivial to require the immediate aid of a physician. We make these remarks because persons often acquire considerable power, and this leads them into the belief that they are infallible. There comes times to all of us when the nervous system is unmanageable, and its magnetism unreliable. These times are few, however; but even at our

best we are fallible. The method of checking the violent escape of electricity may be effected by either medicine or magnetism. If by the former, the flow is conteracted by exciting a lesser degree of it somewhere else, thereby establishing an equilibrium until nature restores the normal condition. We all know that the tendency in nature is toward a cure of every malady.

The same method may use magnetism only, and it is here that the best results are obtained. The person suffering with a pain in the head is still waiting for that soothing touch which, if directed aright, will counteract the escaping electricity of the patient. Imagine yourself a battery (with plenty of power in store, capable of directing it at will), seated before a suffering friend, who is no battery worth mentioning, having no power to direct, but losing it all, and that loss caused by some pressure on the nerves, or some irritation of them that excites a violent escape of the vital fluid. You have to overcome this violent loss. You will have done well if you restore the loss to its every-day or ordinary escape—that which attends all nervous people. The nerves of such people are often very sore, without experiencing any real pain, showing that any escape of vitality may be slightly painful.

It will generally suffice to cure headache to have the patient sit near you, your hands resting on opposite sides of his or her head, the balls of the fingers coursing gently over the forehead and scalp, from the front of the head to the back, following the general direction of the pain. It requires three things to make unequivocal cures.

1. That you possess accumulated magnetism.
2. That you firmly believe you can cure.
3. That you so express yourself mentally during the process of the attempt.

An active mind will be able to direct the course of the magnetic current down the arms and out of the balls of the fingers into the very nerves of the patient. In many cases the escape of vitality is overcome at once by the counter current. The cure is instantaneous. In others the escaping vitality is checked gradually. The reports of cures are so numerous that it is useless to attempt to select any for publication. The students of advanced magnetism, unless grossly careless, have been uniformly successful.

The voice may always aid the magnetic touch, by speaking in soft, gentle, low and sympathetic tones. Holding the

palm over the part affected by the pain is sometimes quick in its results. The whole palm should touch, and very lightly. In touching other parts than the head, and in coursing the balls of the fingers gently over these parts, but one direction should be taken. Rubbing back and forth will only warm the body, not magnetize it. Rub always in the same direction. Do not reverse, but bring the hand back through the air, and so continue. All movements along the arm or hand should be toward the shoulder, following the line of pain; all on the legs should be toward the hips, and generally toward the spinal column.

523

The power of the imagination may deplete the magnetism, or invite hypnotic belief.

This is the 523d Ralston Principle. It is not the effect of magnetism on the body, but the effect of the imagination over all else, and thus the law is different from any yet presented. You may know of many instances of the use of this force. We can do nothing better than to cite the case of a celebrated French physician of Paris, author of many excellent works on the force of imagination, being desirous to add experimental to his theoretical knowledge, who made application to the minister of justice, to be allowed an opportunity of proving what he asserted by an experiment on a criminal condemned to death. The minister, by order of the Emperor, delivered over to him an assassin who had been born of distinguished parents. The surgeon visited the prison and told the unfortunate man that several distinguished persons had taken an interest in his family, and had obtained permission of the minister that he should suffer death in some less disgraceful way than on the public scaffold, thereby saving the feelings of his family, and that the easiest death would be by blood-letting.

The criminal gladly agreed to the proposal. At the time appointed the physicians repaired to the prison, and the criminal being extended on the table, his eyes were then securely bound, and he was slightly pricked near the principal veins of the legs and arms with the point of a pin. At the corners of the table were placed little fountains or basins filled with warm water, from which

poured several streams falling into tubs placed on the floor to receive the water. The poor criminal thinking it was his blood that trickled down his arms and legs, into the tubs, became weaker and fainter by degrees. The remarks of the medical gentlemen present in reference to the pretended quality and appearance of the blood increased the delusion, and he spoke more and more faintly, until his voice was at length scarcely heard. The profound silence in the apartment, and the constant dripping of the water, had so extraordinary an affect on the brain of the patient, that all his vital energies were soon gone, although a very strong man, weighing one hundred and ninety-five pounds, and he was dead in one hour and forty minutes, without having lost a single drop of blood.

A gentleman having led a company of young children beyond their usual journey, they began to weary and cried to him to carry them; which, from their number, he could not do, but he told them he would provide them with horses to ride on. Then cutting little sticks, he gave one to each, and providing a larger one for himself, he bestrode it; whereupon they straddled each their stick and rode home without the least complaint.

The religious fanatic and the martyr to political excitement have exhibited resistance to physical agents to a degree of inflexibility most incredible. The Shakers believe that, in their trances and visions, their souls visit the heavenly world. In this state the lancet has been applied to them, and their flesh scarified without producing a particle of blood. This will plainly show the power the mind exercises over the physical system, or in other words, over the body, and its great influence in producing a cure in many diseases.

Dr. A. T. Thompson, of London, an eminent man in his profession, related many highly interesting cases of this nature. "I give you a case," said the doctor, "as an illustration of the control of the mind over the operations of medicine, where the whole effects must have been induced through the nervous agency, modifying the functions of the organs concerned. A lady was laboring under an affection of the bowels, attended with severe pain and the most obstinate costiveness. She was bled, the warm bath used, and administered with injections and anodynes, but without the least effect upon the bowels, and without affording any relief from pain. At length the physician was informed that she had expressed her conviction, that if her usual medical attendant, who was then in the

country, and alone understood her constitution, could be called, she would be relieved. This physician was accordingly sent for, and on his arrival, although no change either of measures or medicines was resorted to her bowels were quickly moved, sleep and entire relief of pain followed, and in a few days she was perfectly well."

Dr. James has related a case communicated to him by the late Professor Coleridge, which strikingly illustrates the power of the imagination in relieving diseases. As soon as the powers of nitrous oxide were discovered, Dr. Beddoes of the London Hospital, at once concluded that it must necessarily be a specific for paralysis or palsy. A patient was selected for the trial, and the management was intrusted to Sir Humphrey Davy. Previous to the administration of the gas, he inserted or placed a small pocket thermometer under the tongue of the patient, as he was accustomed to do on such occasions, to ascertain the degree of animal temperature with a view to future comparison.

The paralytic man, wholly ignorant of the nature of the process to which he was about to be submitted, but deeply impressed with the representation of Dr. Beddoes as to the certainty of success, no sooner felt the thermometer under his tongue than he concluded that the gas was in full operation, and in a burst of enthusiasm, declared that he already experienced the effect of its benign influence throughout his whole body. The opportunity was too tempting to be lost. Davy cast an intelligent look at Coleridge, and desired the patient to call again on the following day. The man again called at the appointed time, when the same ceremony was performed, and repeated each succeeding day for a fortnight; the patient gradually improving during that period, when he was dismissed as cured, no other application having been used.

Professor Woodhouse, in a letter to Dr. Mitchell, of New York, has given a recital which also tends to show what singular effects can be caused if the imagination be previously and duly prepared for the production of wonders. At the time that the nitrous oxide excited almost universal attention, several persons were exceedingly anxious to breathe gas, and the professor administered to them ten gallons of atmospheric air, in doses of from four to six quarts. Impressed with the belief that they were inhaling the nitrous oxide, quickness of the pulse, dizziness, vertigo, difficulty of breathing, great anxiety about the breast, a sensation sim-

ilar to that of swinging, faintness, restlessness of the knees and nausea, or sickness of the stomach, which lasted from six to eight hours were produced—symptoms entirely caused by the breathing of nothing but common air under the influence of an excited imagination.

524

A magnetic brain may separate the senses from the body.

This is the 524th Ralston Principle. The body of flesh and bone is the product directly and indirectly of the vegetable kingdom, and its functions are inherited from that realm. Trees breathe by their leaves; the body by its lungs; plants grow by the circulation of their life-fluid, the sap; the body grows by the circulation of its life-fluid, the blood; plants, trees and all get nutrition by the digestive action of their root fibres; the body gets nutrition by the digestive action of the nerve fibres of the stomach, exactly reproducing the work of the root fibres, which is selection and absorption into the life-fluid. Thus we possess a vegetable body, called flesh as an easier means of expression. But we have five senses, emanating from the head, while the tree has no head and no senses. Its existence is fundamental; so is ours, except for the addition of the senses.

To be able to separate the senses from the vegetable body is an attribute which, it seems, only the great men and women of the world have possessed. It should be acquired by all. The exercise of the will-power in that direction, aided by the experienced use of proper magnetic lines, will accomplish the desired result. History merely repeats itself over and over again in the lives of the great men and women, as far as this power is concerned. Nearly all the biographies of the truly great mention this as a gift. Napoleon could charge his mind with any subject he pleased, and instantly discharge all thought of it. He never worried. In the midst of the most terrible wear and tear of anxious, nervous thought he could select any period of the day or night for sleep, and slumber for an exact time. This has been stated as true of scores of others. General Butler, when tired by a too long continued mental strain, could step into a private room and sleep at will. "Excuse me for twenty minutes," he would say; then disappear. In ten seconds he was

snoring. In nineteen minutes more he was awake. In twenty he appeared bright and new, as though refreshed by a full night's rest.

The most singular instance of the power of the will over the functions of the body, and taken altogether, perhaps, the most remarkable case on record, being supported by the most unquestionable testimony, is related by Dr. Cheyne, in his English Malady, pages 308-310. The case is that of Hon. Cornel Townshend, who for many years had suffered from an organic disease of the kidneys, from which he was greatly emaciated. He was attended by Dr. Cheyne, Dr. Baynard, and the distinguished surgeon, Dr. Skine, three of the most eminent men in England. These gentlemen were sent for, in great haste, early one morning, to witness a singular phenomenon, or strange case.

He told them he had for some time observed an odd sensation by which, if he composed himself, he could die or expire when he pleased, and by an effort come to life again. The medical gentlemen were opposed, in his weak state, to witness the experiment, but he insisted upon it, and the following is Dr. Cheyne's account: We all three felt his pulse first; it was distinct though small and thready, and his heart had its usual beating. He composed himself on his back and lay in a still posture for some time; while I held his right hand, Dr. Baynard laid his hand upon his heart, and Dr. Skine held a clean looking-glass to his mouth. I found his pulse sink gradually until, at last, I could not feel any by the most exact and nice touch Dr. Baynard could not feel the least emotion in his heart, nor Dr. Skine see the least soil of breath on the looking-glass. We then each of us held to his lips the glass several times, examined his pulse, heart and breath, and could not by the closest scrutiny discover the least symptom of life in him. We reasoned a long time on his strange, odd appearance, as well as we could, and all of us confessed it unaccountable, and beyond our power to explain so strange and inexplicable a case. He still continued in that condition, and we concluded that he had indeed carried the experiment too far, and at last being quite satisfied he was dead, we were about to leave him. He had continued in this situation about half an hour, it being then nine o'clock in the morning, in autumn, when, just as we were leaving, we observed some motion about the body; and, upon further examination, found his pulse, and the motion of

his heart gradually returning; he then began to breathe gently and speak softly. We were all astonished, to the last degree, as this unexpected change in a man we confidently believed to be dead, and after some further conversation with him among ourselves, went away fully satisfied as to all the particulars of this astonishing case, but confounded and puzzled, and unable to form any rational scheme, by which to account for it.

He afterward, several months subsequent to this event, tired and worn out by his mental and bodily sufferings, sent for his attorney, made his will, settled legacies on various servants, received the sacrament, and calmly and composedly expired in one of those extraordinary and powerful influences of the mind over the physical system. His body was examined and all the viscera, with the exception of the right kidney. which was greatly diseased, were found perfectly healthy and natural. This power of will, manifested at pleasure, is perhaps one of the most remarkable phenomena connected with the natural history of the human body. The distinguished Dr. Benton in his work alludes to cases of the same kind, and reports that the celebrated Carden Hagged could separate himself from his senses when he pleased.

The health of the plant and flower, its changing shape and diversified form, are all dependent upon purpose,—but that purpose is the will of the creator. In the animal and man the vegetable functions are the result of the will of a Creator. The three brains, the cerebrum, the cerebellum, and the medulla oblongata, are separate purposes at work to enact the will of the being,—a gift from the will of a Creator. In this separate will-life rests the independent control of the body.

The question now confronts us: "May a human being step in between the will of the Creator and his own life and body." The answer is Yes. The Creator so intended, and has waited patiently these many centuries for man to grasp the great meaning of his own existence. In moments of unreckoned mental dominion, the mind is seen in its sway over the body. History is full of this evidence. The whispered secret is heard but not heeded.

That the mind has a powerful influence on health is well known to medical men, and in fact to all persons of observation; and this is the reason why physicians encourage their patients. Not unfrequently, mental emotions, such as fear, grief, or any great anxiety of mind, have turned the hair gray in a single night. Man

is more or less the creature of passion, prejudice, habit and education. The heart, alas! despite the stern philosophy which justice bids us exercise, invariably warps the understanding. Even when most disposed to place reliance on the impartiality of our discriminating faculties, the sympathies and prejudices of our nature still triumph; the leadings of a mode of thought and reasoning, that has been instilled into us through training and education. This shows the importance of proper moral instruction, and the necessity of correct early habits. We are also often misled by the force of imagination.

Some persons suffer more from pain than others; it is well know that all do not bear surgical operations equally well. This is, doubtless, greatly dependent upon their organization, although it may be modified by habits of endurance, or on the contrary, in particular diseases, depending on the condition of the nervous system at the time, which should be particularly and strictly attended to, for it is remarkably susceptible of impressions. The slightest motion of the muscles, the slightest breath of air, will often induce the most excrutiating torment where it is morbidly impressed; the operation of medicine is interfered with, and regular physiological action must be importantly modified. The influence of hope is also necessary to procure relief, and the alleviation or removal of disease is, in a great measure, dependent upon the condition of the mind.

The agreement between mind and body is constant. The administration of new medicines without possessing anything particularly novel or powerful, will frequently induce an amendment of the disease, and this is often the reason why medicine prescribed by physicians of celebrity, or professors, has been known to succeed better in their hands than in those of other persons. It is greatly the confidence and hope of the patient that works the cure. Disease is known to depress the powers of the understanding as well as the vigor of the muscular system, and will also deprave the judgment as well as the digestion. A sick person in particular, is extremely credulous about the object of his hopes and fears. Whosoever promises him health, generally obtains his confidence; and this is the reason why so many become the dupes of quacks and patent medicines.

The force of imagination, the power of fear, exercised on the animal economy, are admitted by every medical observer, and

indeed by every one of common sense; and the limits to which their operations are to be assigned, no one can designate. This subject is of great importance to the medical man, if he wishes to practice successfully; and how very much is it to be regretted that so little attention is paid to this important subject, the influence of the mind upon the vital functions. Research in such a field of inquiry would display many phenomena, which in ancient times were attributed to supernatural causes, and latterly to magnetic and other causes, which might be satisfactorily referred to the operations of the nervous system alone, without the supervention of other agencies. The *modus operandi* is not understood and the opinions entertained by distinguished physiologists are various. The operations of the moral feelings and emotions in the production of corporeal diseases are far from being yet understood, and hundred have died from fear during the prevalence of the cholera who would have been living at this time had they possessed moral courage.

Poor human nature! How fearfully does it deceive itself when it flies to drugs to relieve every disease! Look into our large and commercial cities, where more work is done with the head than with the hands; where every kind of food for the passions is not only superabundant in quantity, but of the most stimulating quality, and thousands who never labor at all, are found who, through the unnatural degree of excitement kept up in the brain and nervous system, and the full play of the passions, bring very great injury to their health. An attentive examination of every class of society will convince us, that in proportion as the intellect is highly cultivated, improved, and strongly excited, the body suffers, till a period at length arrives when the corporeal deterioration begins to act on the mental powers, and the proud man finds that the elasticity even of the immortal mind may be impaired by pressure too long continued, and that, like springs of baser metal, the body requires occasional relaxation and rest, instead of dosing and drugging. See that pale cheek, that eye that has lost its luster, that care-worn countenance, that languid step, that flaccid muscle, with great weakness, and the indisposition to exertion, and you will behold the results of a mind worn down by the cares and disappointments of life, and a body exhibiting a faithful picture of its influence upon it.



"So we inherit that sweet purity
For which we struggled, failed, and agonized
With widening retrospect that bred despair.
In thoughts sublime that pierced the night like stars,
And with their mild persistence urge man's search
To vaster issues."



REALM TEN

"I SAW two clouds at morning,
Tinged by the rising sun,
And in the dawn they floated on,
And mingled into one;
I thought that morning cloud was blessed,
It moved so sweetly to the west."

THE ESTATE

OF

EXALTATION

"HER veil revealed
The beauty of her face, which, half concealed
Behind its thin blue folds, showed like the moon
Behind a cloud that will forsake it soon.
Her hair was braided darkness, but the glance
Of lightning eyes shot from her countenance."

"TO him no vain regrets belong,
Whose soul, that finer instrument,
Gave to the world no poor lament,
But wood-notes ever sweet and strong.
O lonely friend! he still will be
A potent presence, though unseen,—
Steadfast, sagacious, and serene:
Seek not for him,—he is with thee."



"ALAS! we think not what we daily see
About our hearths—angels, that are to be,
Or may be, if they will, and we prepare
Their souls and ours to meet in happy air—
A child, a friend, a wife whose heart sings
In unison with ours, breeding its future wings."



"EACH flower the dews have lightly wet,
And in the sky the stars are met,
And on the wave is deeper blue,
And on the leaf a browner hue,
And in the heaven that clear obscure,
So softly dark, and darkly pure,
Which follows the decline of day,
As twilight melts beneath the moon away."

THE ESTATE OF EXALTATION

"REST! This little Fountain runs
Thus for aye:—It never stays
For the look of summer suns,
Nor the cold of winter days.
Whosoe'er shall wander near,
When the Syrian heat is worst,
Let him hither come, nor fear
Lest he may not slake his thirst."

WINGS of influence far overspreading the sky, span the mighty realm wherein man has sought to peer since first he knew his relation to the universe that canopies him. Shut in on this earth with all its dangers, he hopes for some destiny that shall separate him from the rolling ball on whose crust he clings. He sees life made up of the material that lies on the ground beneath his feet, and operated by the forces that come from the sun. So ignorant is he of the laws that govern the universe that he does not know where the parent orb of the solar system had its origin, or whence it re-

ceives its vital-supply. He believes that, if he were given wings with which to fly a billion miles in each billionth-part of a second, he could scour the heavens from one extreme to the other, going through all the heights, the depths and breadths, and find nothing but suns and solar systems.

If it is true that we see all there is of the universe in kind though not in extent, then the powers that make, keep and control it are diffused and scattered, and suns are gods, and gods are beings of fire. But if it is not true, then heaven and the abode of God are designedly hidden from our little dot in the sky, and only His presence pervades matter. There is no such thing as an existence suspended in empty space, apart from the architectural structure of the universe. The home of the Ruler is somewhere or everywhere. All forces operate on the material; they are powerless to find leverage except in matter. The day is not far distant when science will declare that the ether which fills space and is omnipresent within all gases, liquids and solids, is all there is of spiritual existence; being capable of containing and transmitting every influence hitherto known.

Magnetism lives in ether; and leaps its bounds under pressure to seek release through more solid lines of matter. The water-sea that encompasses our continents is more free than the earth and its minerals; the aereial-sea that bathes the planet is lighter yet; but the ether-sea, itself expanded matter, is freedom idealized. Strike the water into waves, and their highest speed is childishly slow compared with the undulations of air that rive the wind; yet both give way before the flight of ethereal fire that counts its millions of miles in each minute of time. The sun is close enough to the earth to almost scorch it, yet sound would require fourteen years to pass from this earth to that orb. We regard the railway train that moves at an average speed of forty miles an hour as the embodiment of high speed; but if it were to maintain this swiftness night and day without ceasing, it would require 263 years in which to reach the sun. It travels at the rate of forty miles an hour; light goes nearly two hundred thousand miles a second, and would reach the sun in about eight minutes.

This speed is all too slow for thought, and much too slow for feeling. Yet within the mind's mind there is another kind of thought, another kind of feeling, far more subtle and intense than the conscious faculties are able to detect, that sends its messages

many millions of miles in every millionth part of a second, and catches answers ere the vibrations cease; which must require a more sensitive ether-sea for its transmissions. As mental messages and impressions seem to require no time whatever, it is possible that they are received at any distance the instant they are created. It is not reasonable to suppose that God must wait for knowledge, even though it comes from the farthest limit of space. The discussion of what the universe is, of its height as compared with its other relative dimensions of length and breadth, and the nature of the abodes within its central spaces, together with questions that are necessarily involved in that connection, may be found amply set forth in the highest degree book of this series, namely, All Existence. We are now to consider man's relation to the general forces beyond those of commonplace life.

525

There are superhuman realms of power.

This is the 525th Ralston Principle. By superhuman we mean but one thing; that is, beyond the uses of the ordinary senses. We do not mean to refer to the claims of spiritualism. The proofs are abundant that such a realm does not exist, for the reason that every manifestation can be traced to some activity of the ether-sea. The superhuman need not necessarily exclude the grander nature that co-exists with the human. Man is composed of his body and its forces; the former being the tools of the latter. The forces are vital when they relate to mere physical expression; they are mental in thought only; yet the blending of the two are needed in so simple a range of faculties as may be seen in the use of the senses. By these channels all things are known, felt and experienced; and from them all reasoning proceeds. The deepest thought is but a divergence or expansion of an idea founded upon somebody's sense-impression.

Despite the deep veiling that obscures the faculties that exist apart from the ordinary senses, they are well recognized as actual agents of life, which, for some reason, have never been openly visible to the common gaze. As they have come to manifest themselves from time to time, their strangeness and infrequency of occurrence have produced alarm. Being superhuman, they have been at

once associated with the only thing which man had ever regarded as superhuman; so the theories and supposed complete proofs of spiritualism, occultism and what else, were immediately founded, only to be foundered when the breath had returned and sense could be summoned to the investigation.

As we proceed we shall see the proofs of powers, long associated with the ordinary faculties, but which have always been partners at least with the superhuman, and these grow into others without limit. Man may be a creature of dust, but magnetism is not of earth. The sun that holds these mighty orbs to its heart by a chain of influence great beyond comparison, sends to all life such share of that influence as each individual is able to use, and the power behind the sun lives in and through the endowments that have been transmitted to earth by the varied vitalities of that orb, giving us the clew to possibilities yet unrealized. As we proceed to unfold the plot of destiny, light is always growing more intense, and new domains loom up in the distance. Over the horizon of hope the skies hang brightening into rosy gleams of promise.

526

The ether-sea reaches every realm of power and washes the shore of Heaven.

This is the 526th Ralston Principle. This law is fully recognized by science, and has no doubters except so far as the latter portion of the principle is concerned. It is true that science does not recognize either the existence or non-existence of heaven, as understood in religious theories. It is not material, either as to whether such admission is made or not, or as to the kind of heaven that may exist in the sky. If it is not in some special section of the universe, it is everywhere; for no person of sense believes that the great system that is perfected in space is without government, and whatever governs it is located somewhere or everywhere, and that is what we mean by heaven, for the purposes of this principle. We have fixed scientific reasons for believing that heaven is specially located, and is not a scattered or diffused presence, which reasons will be amply stated in the forthcoming volume, All Existence. It has no place or part in this book.

Having proved that heaven exists in fact, the principle which says that the ether-sea reaches every realm of power and washes the shore of heaven, is a self-evident truth. No well read person, whose attention has been called to this subject, denies the omnipresence of the ether-sea. The long exploded Newtonian theory of the materiality of flight made that force a molecular activity, not realizing the extreme thinness of the ether. The attempts to concentrate the atoms of which ether is composed and reduce them to matter, was just as senseless as would be the effort to condense the atmosphere by focusing the sound. No matter how much loudness may be compressed into a small space, nor how many voices, horns and whistles may be directed and reflected upon a given spot, the air is not increased in bulk by this excess of sound, and the same is true of the ether. While the Newtonian theory of the material nature of light is denied to-day because of the inability of experiments to collect light and turn it into matter, the fact of the existence of the ether-sea is universally admitted.

As such a sea exists, and as it fills all the universe, even to the outermost limits of occupied space, there can be no doubt that it is omnipresent within those limits. Being so, it must connect the kind of heaven we have mentioned with all the suns and planets. This proposition is of immense importance. It tells us that there is a means of direct communication between our earth and all the orbs of the sky; with heaven itself, with God, the angels and the souls of those who still live, although not in form visible to the eye of flesh. The importance of the fact goes much further than our first thought would carry it, and here we come to the serious part of the present realm. There is within the human breast a reverberating chord of sympathetic union with the powers beyond. There is in every life some evidence of superhuman faculties ever at work seeking to make the story plain. Time brings new steps in the progress of mind and matter, and there is nothing in the universe that is capable of standing still.

"For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not;
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought."

527

As evil and good are everywhere present, so the sub-conscious faculty has two opposite extremes.

This is the 527th Ralston Principle. It is not possible to find good unless evil exists as its opposite pole. There is this exact negative of every quality of the mind, of the body, of the heart. Man steers clear of one by taking his course toward the other. The sanity of the mind has its opposite nature in mental unsoundness; the health of the flesh is threatened by disease; love counterbalances hate; hope, despair; pride, shame; resolution, fear; excitement, depression; day has its night; winter, its summer; spring, its autumn; the flowers, its weed; food, its poison; the bird, the reptile; the church, the saloon; the Bible, the press; heaven, hell; God, the devil; and it need not surprise us to find in so powerful an influence as magnetism its opposite pole in hypnotism; and that the sub-conscious faculty is likewise built of two extremes.

There can be no communication from one point to another, from one mind to another, or from one being to another that is not carried on by means of an agency. Influence cannot leap the clear gulf of nothing. When hypnotism puts the conscious mind to sleep and arouses the sub-conscious faculty in its basest form, it places those who are with the subject in communication with scenes, thoughts and impressions that are not approachable through the ordinary channels of life. Surprise follows; for it is most natural to wonder at unusual occurrences. We call such hypnotic subject a medium because the consciousness of others is brought into connection with the doings of the realm of apparent mystery, and we call the process clairvoyance, because the sub-conscious faculty is endowed with a sight that peers through matter as though it did not exist. But all this extraordinary power must act upon something; it requires an agency, and what water is to the billows, and air to sound, so the ether-sea is to thought and feeling. A vision of the eye travels the immense vault of heaven, seeing the remote stars in a second of time, because their waves of light wait already upon the gaze. So a glance of the eye within the mind of sub-consciousness travels all distance immediately, making use of the ether-sea in some one of its many functions.

We have said that this ether washes the shore of heaven. It is needless to discuss in this volume where else its waves proceed, or what influence, worlds or peoples they connect us with, for these interesting questions are fully considered in our advanced books; they have no place in this volume. What does concern us now is the fact that there is such a thing as the sub-conscious faculty; also the further fact that it is called clairvoyance when developed by self-hypnotism or by the hypnotic influence of others. All science admits these things. Neither of these propositions is in dispute. Then comes the long search into the meaning of such a power, and a thorough examination of its products to see what is the fruitage of the remarkable faculty.

For a long time science let it alone; then came the spasmodic efforts to test the genuineness of the clairvoyants, and the discovery that most of them were pretenders; after which the matter lapsed, and the experiments were conducted in a manner calculated only to arouse further doubts. In late years the claim that spirits were talking through these clairvoyants led to a fixed belief in the existence of a world of diembodied souls that were waiting somewhere for something to turn up. Without a single item of proof, with the absence of all logical reasoning, these claimants have leaped the gulf between facts, and have come to the totally unwarranted conclusion that whatever cannot be explained until one knows how to explain it must be proof absolute of a spirit world. That, with the supposed abundance of evidence at hand, the vast majority of mankind and all true scientists refuse to be convinced of the existence of such a world, is sufficient to show what little progress the claim has made, and the fact that the following of that erratic creed was greatest soon after the close of the civil war, and has been on the wane since science is now learning how to explain the phenomena, is indicative of the fate of spiritualism among the intelligent classes. All crazy doctrines will find followers among the weak-minded, and brainy charlatans will lead them on for greed.

To-day all science is changed in its views of the clairvoyant power. That it really exists is admitted. The universities of the world, including all the greatest as well as the more humble, not only admit the fact, but have established departments of education which include the treatment of this subject under the head of psychology; and eminent investigators in every civilized

country are banded together in societies of research endeavoring to gather more facts and get more light on the meaning of the phenomena. One of the most careful of scientists recently said: "I have been associated with others for twenty years, seeking to find an explanation of the existence of the sub-conscious faculty and all the gain that has been made is in the accumulating of proof. Nothing new has been added. By accumulating the proof, I mean that we have more evidence to-day of the existence of the faculty, simply because we have acquainted ourselves with more instances of its activity. We have confirmed into positive knowledge a former belief that this power was clairvoyant; but the remarkable keenness of it as evinced twenty or more years ago has never been surpassed by any subsequent evidence. It is a record of more cases, with no one of them rising above a certain water-mark." This statement has been confirmed everywhere.

Looking at the most startling instances of this power as developed by hypnotism, or in any form of the trance condition, which is the same thing, it is impossible to find one lofty act, or one noble tendency in the whole business. Search may be made in every direction, and it will be made in vain. "What does spiritualism teach?" we asked of a score of accredited leading representatives of that creed, as we met them from time to time. "It teaches immortality." "Let us see the evidence." And they have made but two points in all their mass of testimony; the rest is unwarranted conclusion. The points are, first, that mediums (of a low order of intelligence in nineteen cases out of twenty) have revealed things that nobody else in the immediate companies had known; and, second, that the same mediums had been made to talk in the voices of the departed and tell where the departed were at the time, though in a fearfully broken, disjointed and unwilling manner. By the admission of the "priests and apostles" of spiritualism, these voices were known to somebody living to be the voices once used by the departed, or else they could not have been so identified; and the statements as to where they were as shades were contradictory and false on their face, showing that they might have been reflections and echoes of the living. Yet it is claimed that such evidence proves the fact of spirit-existence, and that spirit-existence proves immortality. No grosser piece of false reasoning was ever perpetrated.

From the statements of professional manipulators of clairvoyants, and from the many times confirmed assertions of

those who seek the truth honestly and for truth's sake, even those who believe in the conclusions which every free mind may freely make, no matter how erroneous, it is clear that the highest level of this use of the sub-conscious faculty is a very debased plane. One person, speaking frankly, says, "I am puzzled to know what the influences are that sometimes give such accurate information. I thought they indicated a spirit-life, for they utter that claim so often; but I see now that they are really reflecting the supposition of those who are about the mediums. We all think they are spirits, and the mediums catch that idea. Then we expect spirits to come and talk to us; and the mediums are looking-glasses, giving back to us the contents of the room in which we sit. Then these spirits we believe to be those of the departed, and this the mediums reflect. Much of the talk we hear from them is lost memory stored away in our own minds and forgotten. What I most wish to say is that the use of the word hell and devil predominates in the tongue of the spirits." This statement has been many times corroborated by others. "There is nothing inspiring, nothing ennobling, in the uses of sub-consciouness as developed through hypnotism." This is the universal verdict.

On the other hand, or at the other extreme, there is abundant and overwhelming evidence of the potency, the loftiness, the grandeur and exaltation of the powers that are associated with the higher uses of this faculty. One is debased because its plane, atmosphere and temperament are low, and it comes not out of the uplifting of the human mind, but by deadening it. We never hear of clairvoyance as the off-spring of magnetic wakefulness; but always as the dark fruitage of hypnotic sleep. The subject ever remains in ignorance of facts that pass through his brain, except as they are told to him after he awakes. To him it is a gloomy, joyless, unsatisfactory proceeding. But magnetism brings the better personality into a full appreciation and consciousness of all that transpires, and there is reward at every turn.

Each life has some knowledge of the tendencies within itself toward these higher goals. Certainly all is not bound down to earth and the machinery of human activities. Self-experience has much to report on this subject. Apart from inward evidences, is the long summary of history in the lives of exceptionable men and women. The world calls it genius, and that name may as well remain as any other. The fact that most interests us is the leap out

of the limited conditions of human life into the fellowship of some other and always better realm. The magnet is in the skies, and man's yearning for the superhuman is the response to its drawing call.

528

Exalted sub-consciousness is established by self-magnetism.

This is the 528th Ralston Principle. That there is such a condition as that described is well known. It is not only public history, but private and individual experience also. The only doubt to be cleared away is that which relates to its sub-conscious association. This we shall proceed to discuss. There is one difficulty at the outset, and that is the blending of various grades of sub-consciousness in the lines of genius. What seems a contradictory condition is often met with, and, although this faculty is undoubtedly present in all cases of extraordinary ability, its uses are varied. It may be set down as an established fact that the union of magnetism with the sub-conscious power, is always productive of genius, not all of which is exalted. Then comes the necessity of defining that word.

It has not been credited to any great warrior that victory in battle is a goal to be admired, because its attainment costs suffering and death. So Wellington is not regarded as an exalted genius outside of English domains; nor Napoleon outside of France. Poe is regarded as a hynotized poet, since his writings were weird and gloomy. Byron dealt with the sensual, even though he gave birth to the noblest of thoughts. It is not what the work shows, nor how much of the human is blended into the exalted that furnishes the measurement of genius; nor is morality necessarily involved at all in such consideration. Nature has no moral code. "Thou shalt not steal," is an absurdity to the creatures that are taught to get their food by theft and murder. The supposed immorality of Shakespeare is never apparent outside of its reference to the sexes; an innocent wrong in a state of dawning civilization, and never immoral until mankind agreed to call it so. Byron's enemies find no other fault with him. It is all a question of standards.

The gifts of exalted sub-consciousness are pure when in the condition in which they are imparted, they become gross and untrue only when mingled with the mind of human existence. What the wicked Napoleon might have been had he used his powers of genius solely for the uplifting of mankind, we cannot tell. When at war he was a glorious victor until he fell into the cataleptic condition that caused him to ride into Waterloo asleep in his saddle It is a scale of ascent and descent. The sub-conscious faculty, aroused and sustained by magnetism, makes the genius a man of wakefulness and a conqueror, and the same faculty, in the same genius, possessed by the same individual, may slide headlong down the scale into the hypnotic condition of catalepsy when the brilliance of the career has outshone itself. So Napoleon the Great was a cataleptic in the later years of his life; so the conquering Cæsar and the battle-garlanded Alexander were cataleptics. Can it be true that the mighty men and women of earth sometimes fall from their pinnacles, and that the fall carries them into the extreme opposite that in which their power was wielded? If so, it is but natural, for there are two poles to the sub-conscious world. If it is not true, then it seems strange that genius has so often fallen into catalepsy.

A person who has acquired mechanical magnetism may turn it about and apply it to self, after a complete absorption of the principles of advanced magnetism. The realm of the will is directly concerned in the development of this power. The goal should be to subject self to this acquired power, instead of turning it always upon others; yet it may be used freely both ways at the same period of one's life, though not at the same moment of time. The condition and inconveniences of the lapse are always present, and must be mastered by carefully alloting the duties of the day. Thus a person should set apart a particular hour and location when he will be alone, or he will carry his lapsed state into the business of life, and suffer from the imposition of others, as we have said of Webber and many men who do not come into full possession of their commonplace faculties when swayed by others of grander scope. Exaltation leads away from earth. On this every principle, every minister should live apart from the drudgery of dally existence, for each step upward carries him nearer to God, and gives him a more minute knowledge of humanity by the law of intention.

529

Self-magnetism is the product of magnetic temperament and mental vision.

This is the 529th Ralston Principle. We must learn the way into the realm of exaltation, and the process needs to be explained. The habits of geniuses, especially in those periods when their power was developing, are valuable aids to our present understanding of the subject. They were magnetic by reason of an excess of vitality in the nervous centers, which their habits of life turned into a positive fund from which they drew at will. All true geniuses of real power have led their fellow-beings because of a superior instinct which drew followers and commanded recognition. Mere eccentricity, that gives birth to erratic conduct, is not genius, even if some of its products may strike the popular fancy.

The habits of the great personages have been such as would favor the development of magnetism. The shortcomings so often noted are due to lack of system. Where the power has been uniformly maintained, the life has been one grand highway of success. It so happens that every great career has been centered upon some leading theme and purpose. This of itself attracts the magnetism into narrow and consequently powerful channels, unless the character is deep and broad enough to admit of wider scope. Then again all great personages have intuitively cultivated mental flights into lofty realms, and this, added to the high development of magnetism, has resulted in making themselves the subjects of their own peculiar charms.

What comes carelessly or accidentally out of habits, may be more effectually acquired by a system of development founded upon the same laws. Some persons, by chance, have secured so-called gifts, and believing them to be inherited, have lost them by abuse or failure to nurture them. Others, seeing the supreme value of such powers, have carefully studied them, and thereby given increase to their effectiveness. But, of all gratifying experiments, the most satisfactory is that class which depends upon the regularity and certainty of system. It is necessary to know the laws that are involved, and the methods of building upon them,

after which the results rest solely upon the character of the use to which the faculties are put.

The plan of this realm's development may be outlined as follows: As a basis it is necessary to master the first volume, which relates to the acquisition of mechanical magnetism. On this must be built the whole system of advanced magnetism of the present volume as far as it relates to the affirmative side of the art, and the negative must be studiously avoided. All this may be accomplished as a matter of certainty. It is not a question of gift, but of work. No person need fail, unless failure is due to lack of interest. Any individual who will make the effort, and continue in it, may surely acquire mechanical magnetism. Then, coming into this advanced volume, the third realm should be read and re-read until it is mastered. Gradually its laws will be assimilated into one's life as regime. The same is then true of the fourth realm, and so on to the end. The particular principle which relates to the magnetic temperament is the key to this progress. Habits of daily life may be swung around, little by little, until they have influenced the whole current of magnetism, without requiring much specific exercise.

530

Mental vision stimulates the fancy.

This is the 530th Ralston Principle. Here we refer to the ordinary plane of mental vision. It is not, for such reason, a commonplace acquisition, nor is it a flight of unwarranted imagination. It does take the mind away from the ordinary uses of the day, away from the mere functions and faculties of life, away from the hard abstract as well as concrete thoughts of study, up into an unaccustomed realm. In its first ascent it touches upon the well-known attribute of genius, which is popularly termed fancy. This is not its correct name, but is the only word that conveys to the mind of the general reader what is meant by the idea within its compass.

This quality is of so great a value that it should be fully understood. Remember that we are now dealing with the lowest plane of mental vision, that of the ordinary genius. It is occupied by large numbers of men and women in every generation

who do not succeed in climbing higher; yet who are far happier than the vast hordes below them. Their habits of mental vision have come to them by native temperament, or else through the ambition to acquire fame in some specialty, as in art, poetry, oratory, invention or leadership. The study of the future years of earthly existence, with the possibilities of triumphant achievement, necessarily excites the mind and leads to the building of ideals out of which success is to be molded. So, by the hope of making a name, the faculties involved in the attempt are aroused from oblivious sleep, are stimulated into operation and impelled onward to the conflict.

The simplest use of mental vision is seen in effective conversation, as in business matters where the talker hopes to make his statements clear as well as convincing. Here is the law, condensed from the principles of a previous division of this book: A person, possessing accumulated magnetism, who sees in his own mind a clearly defined picture of the thought he is uttering, will in every case irresistibly impress it upon his hearers. But, you ask, will that convince? It will make your hearers see what you see and feel what you feel. Of this there can be no doubt. And this is as far as the magnetic speakers ever seek to go. The lawyer needs no more; the minister's usefulness will increase 1000 per cent.; the actor, adding to his dramatic education, can never be second-rate; and all classes of persons will find it a means of wielding great personal power wherever the voice is employed.

The earlier practice in mental vision should be confined to quotations of other authors. We will take a line at random; one from the lore of our youth. "The boy stood on the burning deck." Did you ever see a ship, or a picture of one, or read a description of a vessel, so that you can bring its shape before your mind? If not, there can be no mental vision. Never attempt to talk about anything you are not familiar with. But if your answer was in the affirmative, close your eyes, and do not open them until you can see before the mind's eyes, in the very brain, a ship. Bring to your view mentally, the width, the length, the decks, the bow, the stern, the masts, the ropes, sails, men and all. If you are subject to the disease called mind-wandering, this will cure it. Who is entirely free from mind-wandering? Who at church listens to every word, and keeps the attention fixed upon the thoughts that are being uttered? Lack of interest, you say. That is no excuse, and it is a dangerous practice to hear a part and not the whole of anything.

Mind-wandering is developed in that way, and once incurred is a pathway of intellectual ruin, often ending in softening of the brain.

531

Mental wandering destroys mental vision.

This is the 531st Ralston Principle. The result of this malady, for such it must be regarded, is to cut off all of the higher powers of the mind, as well as to weaken that organ for every-day use. The author has often been called upon to treat this evil for professional gentlemen, and in over two thousand cases coming under his care, he found but two persons entirely free from mind-wandering. They were exceptionally brilliant and capable men and full of the freshness of life. Of the others (who were all unfortunate enough to have the disease) he succeeded in every instance in curing it. The result proved most satisfactory. The change in the intellectual calibre was quite marked. The cure was established solely by the exercises in mental vision. One gentleman could not, on shutting his eyes, perceive anything at all. Instead of keeping him on one exercise too long, he was carried from exercise to exercise repeatedly and for many weeks. At last, he began to see mentally the dim outlines of a ship.

"I have it!" he exclaimed. The outlines deepened and finally stood out in bold relief. Moral, never give up the ship. Unsuccessful people try a thing a few times, do not succeed and throw it up in disgust. Unsuccessful people are full of disgust for everything, and for everybody. The fault is due to their impatience and their incredulity; unless, perhaps, their laziness is also in the case.

Continue the exercise by closing the eyes, and again calling up the ship before you. What kind of a ship do you see? What color? Where is the boy? Do you see his face? What expression do you see upon the face? What part of the ship is on fire? Do you see the curling smoke, the red and yellow flames? Are they near the boy? Is it night or day? Open the eyes and see in the air before you, mentally, every detail as above called for, as you repeat the line orally: "The boy stood on the burning deck."

532

Mental vision must bring the mind to a focus.

This is the 532d Ralston Principle. It may be called the positive side of the preceding law, but it means much more, as may be seen by examining its process. To prevent a wandering of the mind, its whole attention should be devoted to one subject at a time, even with all its branches and variations, and the thought should revert at every step to the main thread by which it is held to its purpose. This is all in the estate of commonplace life.

On the other hand the exercise of the faculty under this principle implies, first, that it has magnetism, which is not involved in the prior law; second, that the mental flight is away from the range of ordinary thought: third, that it does not wander or indulge in imaginings; and, fourth, that it concentrates its full power upon the pith and very essence of the idea which it affects. The ability to bring the sub-conscious mind to a focus should not be confounded with the pernicious habit of thinking upon one thing to the exclusion of other matters. This distinction is an important one and must be clearly understood. There is quite a difference between looking at one spot until all else is obscured, and the one line of gaze has wearied the eye. In a similar way it is not by any means the same thing to cast the mind upon one idea and hold it there as it is to concentrate many other ideas together toward a given focus. In one case the mind is injured by its useless exertion; in the other its vision is immensely improved by the great variety of lines which are knitted together in one central rope of influence.

Many theories and exercises have been invented by teachers of this subject, and some have founded whole systems of training on the one principle which is now under discussion. We had seen the law worked out in many ways long before we made use of it. One of the most common of methods is to throw the mind on any given subject to the exclusion of all ideas else, and wait for further development; but magnetism is not invoked and the result is commonplace. Thus, an artist is taught to create imagination by this process; to think of any theme that he wishes to develop, and keep his mind upon that one theme an hour at a time in the deepest concentration. If he is to produce an ocean, he will see the water,

the green, the blue, the waves, the crests, the billows, and all else, until his mind at last holds still to one selected view. This is not the art of making a focus.

In order to turn the theme just mentioned into a powerful flight of fancy under the skill of mental vision, it would first be necessary to possess a large fund of magnetism, so that the temperament of the genius would be established; then the direction of the mind upon a single subject, even with the commendable variations mentioned, should not be favored, for there is much more to be attained by making a focus. The ocean scene is very properly the central idea of this theme, but much else should be gathered around it and thrown upon it, like influences standing near ready to be called into service. The waves of the ocean do not originate in its own nature, but obey the power of the wind that plays on its surface. This wind is gentle, soft, insinuating, steady, rough, wild, powerful, or mighty, as the elements may determine, and the waves change their character to suit the atmospheric condition. Then the clouds are always in harmony with wind and wave. The black ruinous mass accompanies the rolling vapor of the thunderstorm, before whose wide path a dead calm lies on air and wave, but under whose angry mountain the tearing wind upheaves the piling billows which are again assuaged by the torrential flood. Here are ideas that stand about to wait upon the ocean scene.

But there are more to be considered, before all may be brought together upon the central theme. The colors of the ocean are due in part to the water, but very largely to the air, the clouds and the sky. There are reflections from rocks, shores, islands, ships and everything around as well as above the surface of the deep. The blue sky, clear and open, imparts that rich and fresh coloring that is most entrancing to the eye. The fleecy argosies, like sail-spread boats, are mirrored in calmer surfaces below. The snowy cliffs of heaven, the long veils of leaden gray, the lace-like haze, the hurrying islands, these and more are influences that effect the ocean's hue, its character and its waves. Then the birds that wing their flight across the sky or skim the crests below, the craft that may here and there dot the horizon edge, the floating weeds or wreckage, and the limits that hem in the scene on every hand must be given their affecting rank in the interest of the picture. But the stars at night must not be forgotten, nor the influence of the sun at high noon. The rising orb at morn overspreads the horizon with

colors peculiar to its period, and these involve the water and the clouds in far reaching floods of light. The sunsets of art are as numerous as the Oriental alphabet. The moon in all its phases commands the central position in many an ocean scene, and cannot be accidentally placed.

Thus we may see the radii of the picture, and all the influences that bear upon its full garniture. Let each part be held in sway and made to strengthen the central theme; let these outer parts be multiplied and intensified as they are drawn toward the focus, and you have an idea of the importance of our principle. On the contrary, if the mind be wandering or indulging in its imaginations, there is no possibility of attaining the power of self-magnetism, which is the product of the temperament of which we have spoken and mental vision; and, until self-magnetism be acquired, there can be no hope of reaching the realm of exalted sub-consciousness. These are distinct propositions. They are laws of exact value, and must be strictly observed. Looking over the steps that lead to this result, we see that each one is possible in every earnest life, and the summary should not contain a single element of failure.

533

Mental vision is a creative function.

This is the 533d Ralston Principle. The plan stated herein was reported to us from a well-known poet, through the kindness of an intermediate. What is true of poetry in this regard is true of oratory, art, invention and all other uses of the higher faculties of the mind. Before making the experiment, recall the music of some river you have heard flowing: the rhythm, the murmur, the ripple, the dash, will all live again. Then repeat aloud the following lines:

"Oh, a wonderful stream is the river time,
As it runs through the realm of tears,
With a faultless rhythm and musical rhyme,
And a boundless sweep and a surge sublime,
As it blends with the Ocean of Years."

Close the eyes, and repeat the first line silently. Call up before your mind a stream, a river, a long river, just like some

river you have seen or heard about. Have you ever been upon the banks of a river, or on its bosom? Recall the same stream. Was it in the summer? At twilight, or in the morning? Who was with you? Was the occasion pleasant? Where did this river have its source? Where do all rivers originate? Can you see the mountains or hills, the upland scenery where a small stream babbles among the rocks, and can you follow it down through the country it must pass through ere it reaches you? It skirts little towns and villages, divides farms, runs mills, and bears the one sad story of life at every turn it makes.

Time is compared to a river. The mental vision carries us far back beyond the records, even of geological data, and we see the on-flowing stream, until it has reached us. The second line of the verse is capable of great enlargement. The pupil must now begin to create. Earthly life is a vale of tears. The river time did not originate in this life. It was flowing on long before, and on its course passes through the vale of tears. Thought flashes in an instant over a thousand scenes of life. A dying man may recall in a few seconds the wickedness of a life time. So we can now think of every great sorrow we have witnessed. One scene will, perhaps, stand out above all others. The habit of mental vision, once formed, will always enable us to see everything in the boldest relief; and the strongest pictures occupy but the fractional part of a second.

Let the pupil fill out the mind pictures for the rest of of the verse. All the five senses come in for a share of the creative ability of the brain; as, for instance, the perception of sound may be made very acute in recalling beautiful songs, or the voices of loved ones, long since counted among the memories of the past; we can taste the delicacy; we can feel the blow, the pain, the wound, the touch, the kiss, once more; we can inhale the fragrance of the rose; or the balmy air of some spring day just freshening into blossoming May or the evening odors wafted to us by some gentle summer zephyr, as we walked in hope when love breathed its first sign into confessing words; all these and thousands more of experiences of the past can be summoned into the active present, by the aid of mental vision.

The acquirement of the art is rather slow, but when the wedge is once entered the hardest part of the battle is over. You will soon find your mind making creations of its own. Whether

these are used for poetry, for composition, for oratory, for the dramatic profession, for painting, for drawing, for sculpture, for invention, or for any of the sublimer ambitions of life, is not material. The process interests us because it is a step toward the great exaltation which the highest mind alone can reach; highest, not in the sense of book lore, but in that better quality of forceful energy.

534

Mental vision, by practice, may be made a natural attribute of the brain.

This is the 534th Ralston Principle. The extent of the power acquired seems to be without limit, and many very emphatic cases have come to our notice from the reports of our pupils, or those who have carefully studied and pursued these lessons. So important is the success in many an instance that it has been the cause of completely revolutionizing the life of the student. The examples herewith given are the same that we have used for fifteen years or longer, and they will be recognized by those who have formerly employed them.

"How the winters are drifting, like flakes of snow,
And the summer like buds between;
And the year in the sheaf—so they come and they go,
On the river's breast, with its ebb and flow
As it glides in the shadow and sheen."

The emphatic ideas generally should receive the mental vision. "Winter." Close the eyes and recall all the past winters of your life. Which one was the pleasantest? Which the saddest? What occurred in each? Where were you at the time? Do you now see the people who were with you then? the house? the town or country site? Do they come back as vividly as they were once real? "Snow." Enlarge this. See before you some great drifts; see the long expanse of fields, all white. "Summers." Can you with the mind's eye recall the verdure everywhere, the blossoms opening into flowers, the out-door life, the old times, and one, perhaps, happier or sadder than any other. In a flash all these should be present. "Sheaf." The harvest; the fall of fruit, flower and grain. Enlarge this, and put the results on paper, then call them up as mental

pictures. "Glides." You can see very easily the gliding movement of a river; the overhanging banks and cliffs, and trees that mirror their shapes on the glassy surface; here you glide into the shadow, and out again into the sunlight. Do you see this or any part of it? Do not practice one exercise too long.

> *"With grave aspect he rose, and in his rising seemed*
> *A pillar of state: deep on his brow engraven*
> *Deliberation sat, and public care;*
> *And princely counsel in his face yet shone*
> *Majestic, though in ruin. Sage he stood,*
> *With Atlantean shoulders, fit to bear*
> *The weight of mightiest monarchies; his look*
> *Drew audience and attention still as night;*
> *Or summer's noontide air."*

"Friends, Romans, countrymen." Close the eyes. What do you see? Where are you? Marc Antony is addressing the Roman populace, upon the conclusion of Brutus' speech. The impression made by his predecessor is unfavorable to Antony, and the latter must overcome it. There are the faces of enemies hedged about the scene, their distrust of the speaker and their hatred of the dead Cæsar being everywhere disclosed. What are these faces? Of what caste, age, and order of intelligence are the people? What are their costumes as to material, style, shape, richness or poverty, cleanliness or dirt, and how are they worn, handled and managed by the populace? "I thrice presented him with a kingly crown, which he did thrice refuse."

Imagine yourself standing before the Roman populace. Have the mob well pictured in your mind, their various heights, sizes, facial expressions, and attitudes; see all these details in the air before you and around you; then shut the eyes, keeping the mob still imprinted upon the mind and call up a scene within a scene,—a vision within a vision,—the event of a previous day when the crown was offered to Cæsar and he refused it. Picture the occasion as well as you can, allowing the imagination to take such flights, as it will in supplying the details. Do not have the "presentation scene" too empty. See the building, or place, its surroundings, its furniture, its people; behold Cæsar's face: call before you the crown, what it looked like, and so continue through the entire process of mental vision.

Having given examples for this practice, and having partially supplied the visionary scenes for the pupil, we now ask the pupil to create his own scenes, supplying all the details himself. The examples below are divided into four classes:—

1. Things.
2. Qualities.
3. Nature.
4. Supernatural.

Each pupil should write out, after each attempt at mental vision, what he saw; and keep adding any new details with each attempt until he has filled the scene. Do not sit down and compose, but shut the eyes and imagine, then write the sights seen. It may require months to even "start" the process of mental vision; but when once started, it grows very rapidly. Each one of the following examples should be practiced upon for a long time, and when you think you have a perfect scene, send it to us for examination. Persons with genius will possess this gift at the start. Practice slowly, deliberately, wait for the vision to come, and focus all surrounding details upon the main theme.

535

Intense mental vision develops great clearness of perception.

This is the 535th Ralston Principle. While the law stated may seem to depend upon a higher degree of the same power already set forth, it really opens up a new phase of the whole matter. The statements we are about to make are founded upon reports made to us by our students, and are so strong as to possess the flavor of exaggeration. One of our advisers, a gentleman who looks only to the business side of this great study, counselled us as follows: "What you have written is true; you knew it to be true; I do, also, in cases sufficient in number and authenticity to convince any reasonable person; and there are proofs in abundance to sustain the claims made in these reports; but what of the general public? In order to convince them you must produce your proofs, and these would involve you in a breach of trust toward the men and women who have sent you the reports in good faith under the promise that their

names should never be divulged. On the whole, it is the part of wisdom to lay down the principle and expunge the facts which are embodied in the accounts of the students who have used that principle. My only reason for giving this advice is to save your page from being doubted by those of the public who are ignorant of the workings of the principle." We have presented one side of the case; the summary of which is to the effect that the time is not yet ripe for the world to accept the truth in this matter.

The other side of the case is very brief and simple. The statements made are true. If they are to be doubted by the public, it must be a very limited portion of the public, for no person who does not possess this book in his own name has a right to know what it contains, and every person who does so possess the book may easily verify the assertions by proving them in his own life. The great number who have proved the principle in the past have furnished us with reports sufficient in bulk to make a large book. The import of one and all is this: intense mental vision develops great clearness of perception. This is clairvoyance, it may be claimed; if so. it is easily disposed of, but it is certainly a higher grade of the power than is derivable from hypnotic conditions, and is free from the baneful influences of that practice.

Some of the more important accounts may be drawn from in this connection. The abundance of minor experiences cannot be ignored; but it is gratifying to know that substantial rewards have come to those who have worked to secure great results. In one case, now an old one to us, a former student of this system, who has risen high in his profession of artist, has, through the aid of mental vision been able to conceive the true costumes and faces of the ancients; he discovered this fact after painting several important pictures solely from imagination, and then receiving proofs of their correctness, which he had not at hand at the time the work was done. His friends, not being satisfied with his claims, tested him by giving partial descriptions of scenes which he reproduced with such perfection as to excite charges of collusion.

Another pupil, a lady of twenty, whose ancestors came from another country, and whose paternal grandmother was buried in a grave-yard near a German farm, had occasion for the first time in her life to visit the place. She had never even been in the country. Arriving at the grave-yard she found her grandmother's grave at once, and exclaimed: "The white fence is down." This fence

had been there at the time of the funeral thirty years before, and had lasted but eleven years. To some of the old residents this lady described her grandmother's home, with the garden, farm, orchard and vineyard as they used to be, although great changes had been made since her death, of which the granddaughter could have had no knowledge. More of these incidents will be presented in other forms in these pages. New principles are associated with the present law. Its importance is so great as to demand the best attention. The conditions of clairvoyance are absent, while the results are better obtained.

536

Sincerity of belief is necessarily the basis of all self-magnetism.

This is the 536th Ralston Principle. While this law seems somewhat like another, it is founded upon an opposite purpose and runs on under opposite conditions. When one seeks to control an hypnotic subject, it is necessary to convince the latter of the ability to do so. He looks into the eyes of the operator and there reads the fact. While a thorough belief is a help to the operator in acquiring the force of will needed in the effort, the real value of it is in its effect upon the subject.

The contrary is true in the case of self-magnetism. In the first place the sincerity of belief serves to marshal all the energies and vitalities into one column of strength and determined purpose. This increases the magnetism; and, being founded on magnetism, doubles on itself and grows continually, making the combination the most powerful thing in all human life. But there is another reason why it is important; it selects a goal and goes toward it with irresistible purpose; thus not only serving to increase the magnetism but to make its action the greater. It is like a storage battery of electricity in which an already large fund has been greatly increased, and to which machinery has been connected capable of executing more effective work. Some exceedingly important victories in this art have been achieved by this use of the personal powers.

Here magnetism almost reaches its height. There would seem to be no loftier planes, but one yet remains to be con-

sidered at the end of this series of principles; the last and the grandest. Next to that is the power that comes from the union of the energy, after its acquisition, with the thorough sincerity of belief in one's ability to use it at will. Such sincerity may be cultivated, and falls back upon all the principles started since the second estate of this book, as a basis for its development. It makes no difference how it is acquired; but it must be associated of necessity with the practice, the regime and the temperament of magnetism. The most helpful of the specific aids to its growth, are the laws that relate to the will and those that relate to mental vision. The former will invariably build magnetism; the latter gives it clearness of brain and accuracy of judgment. These, then, are of leading value.

537

The ganglia are separate cells of energy capable of union at will.

This is the 537th Ralston Principle. We have, in the first volume of this study, referred to the fact that there are ganglia everywhere connected with the nervous system, as a part of it; their purpose being to collect and to hold the electricity or life-principle ready for use. Each ganglion is a nerve cell of gray matter, the most powerful substance of the entire body. At each side or end there is a fibril, which is composed of protoplasm and terminates in finer branches.

These ganglia hold the nerve life of the being, and are found throughout the system, but principally in the brain, when mass is considered. They seem to be numberless. The great fact connected with them is their separate existence, each being disconnected from the other. According to the histological scheme of Gerlach, the mass of the substance of the brain is a mesh-work of cells and fibrils; and science asked the question. How is it then possible that various sets of cells are shut off from one another, then connected in part with others, and so arranged in countless millions of probable combinations? Attempts of every kind were made to meet this problem, and it was not till 1889 that the solution was found. A short time before this the Italian histologist, Dr. Camille Golgi, had discovered a method of impregnating hardened brain

tissues with a solution of nitrate of silver, with the result of staining the nerve cells and their processes better than was possible by the method of Gerlach, or by any of the methods that others had introduced. Now for the first time it became possible to trace the cellular prolongations definitely, for the finer fibrils had not been rendered visible by any previous method of treatment. Golgi himself proved that the set of fibrils known as protoplasmic prolongations terminate by free extremities, and have no direct connection with any cell save the one from which they spring. He showed also that the axis cylinders give off multitudes of lateral branches not hitherto suspected.

The discovery did not go far enough, however. It remained for another scientist, Dr. S. Ramon y Cajal, to follow up the investigation by means of an improved application of Golgi's method of staining, and to demonstrate that the axis cylinders, together with all their collateral branches, though sometimes extending to a great distance, yet finally terminate, like the other cell prolongations, in fibrils having free extremities. In a word, it was shown that each central nerve cell, with its fibrillar offshoots, is separate. Instead of being in physical connection with a multitude of other nerve cells, it has no direct physical connection with any other nerve cell whatever.

This was of more than ordinary importance, and when Dr. Cajal announced his discovery, in 1889, his revolutionary claims amazed the mass of histologists. There were some few of them, however, who were not quite prepared for the revelation; in particular His, who had half suspected the independence of the cells, because they seemed to develop from dissociated centres; and Forel, who based a similar suspicion on the fact that he had never been able actually to trace a fibre from one cell to another. These observers then came readily to repeat Cajal's experiments. So also did the veteran histologist Kölliker, and soon afterward all the leaders everywhere. The result was a practically unanimous confirmation of the claims, and within a few months after his announcements the old theory of union of nerve cells into an endless meshwork was completely discarded, and the theory of isolated nerve elements—the theory of neurons, as it came to be called—was fully established in its place.

The discovery served to make clear what was previously unexplainable. In modified view, the nerve cell retains its

old position as the storehouse of nervous energy. Each of the lines extending from the cell is held, as before, to be a transmitter of impulses, but a transmitter that acts when controlled. The fibril operates by contact and not by continuity. Under proper stimulation the ends of the fibrils reach out, come in contact with other end fibrils of other cells, and conduct their destined impulse. Again they retract, and communication ceases for the time between those particular cells. Meantime, by a different arrangement of the various conductors, different sets of cells are placed in communication, different associations of nervous impulses induced, different trains of thought engendered. Each fibril when retracted becomes a non-conductor, but when extended and in contact with another fibril, or with the body of another cell, it conducts its message as readily as a continuous filament could do—precisely as in the case of an electric wire.

The method of operation is fully sustained by every kind of experiment; and answers the question as to how ideas are isolated, and also, as Dr. Cajal points out, throws new light on many other mental processes. One can imagine, for example, by keeping in mind the flexible nerve prolongations, how new trains of thought may be engendered through novel associations of cells; how facility of thought or of action in certain directions is acquired through the habitual making of certain nerve-cell connections; how certain bits of knowledge may escape our memory, and refuse to be found for a time, because of a temporary incapacity of the nerve cells to make the proper connections; and so on indefinitely.

There is another importance attached to the discovery. If these ganglia are scattered throughout the body, as they in fact are, it is at once seen how the nerve-force or magnetic-vitality may be collected and preserved, to be used at will, or to be wasted when the impulses are not controlled. The whole secret seems to be locked up in this power of the cells to separate or to unite as they may be controlled. All the power, the life, the energy of the body can be traced to these ganglia. The mysteries of thought, and even the inner clearness of the sub-conscious faculty are held in these little disconnected cells. An ordinary idea makes use of but few, while the vast numbers lie idle. A change of thought causes a few others to unite, while the hordes are yet unemployed. Magnetism calls more than a few into union; it needs more to propel its thought. Self-magnetism uses still more, for the power now is

mighty; and the greater the nervous energy or magnetism becomes, the more of these cells are called into service. This is necessarily true. It is an axiom almost. What if the entire mass, or a majority at least should at one impulse be made to serve the will? The greater includes the less. Nothing would be lost and much gained.

538

Facts are inspired by the use of the sub-conscious faculty.

This is the 538th Ralston Principle. It must not be misunderstood. The facts that come to a gifted speaker are generally those of a stored memory; things supposed to have been long ago forgotten, but now called forth in their exactness of truth. This rule has been tested in many ways. The cause of the exercise of such power may probably be found in the principle previously stated. The little ganglia or nerve-cells that abound in countless numbers through the brain as well as elsewhere, produce thought by their methods of uniting and combining with each other. It would naturally follow that the more of them that are employed in every thought impulse the more powerful the impulse must become.

This is not all. There are facts surrounding all minds. The world is full of facts. They abound in the universe. Their influences are as numerous as the sands of the sea. Few persons are able to appreciate the force of this law, until they come to the startling keenness of mind that the genuine clairvoyant exhibits. Professors of the leading universities of England and America join voices in the exclamatory questions. What does this mean? How did this person obtain the information? Traveling over land and sea, in and out of buildings, in and out of closets, of minds, of books, papers, letters, this power of true clairvoyance goes and comes, extracting facts and revealing them to the amazement of all, without committing a single error.

Before the volume closes we shall show that what is possible to the hypnotized or cataleptic subject, is equally and even better possible to the self-magnetized individual. We see no way of attacking the law. It is everywhere acknowledged that clairvoyance can touch facts, no matter where they are, no matter how re-

mote in time or place, no matter how intricate or how difficult of abstraction; this must be accepted as the impregnable truth, for it is always maintained by tests and always believed. Then it is equally certain that there are as many facts in the world surrounding the normal life, as there are surrounding the clairvoyant.

Better than all is the fact that self-magnetism, employing the exalted power of sub-consciousness, is able to touch more information, to see it more clearly and to draw it forth into the world of uses in greater strength, than all the combined powers of clairvoyance. Given a due amount of magnetism, as well as a magnetic temperament with strong mental vision, and facts can be unfolded in surprising clearness. This should be so, and is so. We remember some years ago supplying a piece of missing information that was not discoverable by any method of research or study. The question was then raised as to the correctness of the information, as there was no way at the time of ascertaining. After a lapse of time, the accuracy was confirmed so that all doubt was removed; then came the inquiry as to how we got possession of the facts when they were not obtainable at the time.

This kind of proof has been often secured not only by us but by our pupils. It is a very common occurrence with some. Says a teacher in one of the leading schools of the North, "I come to possess facts, the truth of which I cannot prove for a long time after securing them. I hesitate to make open use of them, as I am in doubt as to their honesty. Sooner or later I learn of their truth. This is the strangest of strange things." Poets are necessarily gifted with mental vision, and they often see existing facts in the universe that no man has yet called forth. Tennyson was peculiarly gifted with this power. Shakespeare went everywhere with his sub-conscious mind; and there is no other way of accounting for his remarkable genius. He died several years before the circulation of the blood was discovered, yet described it in his writings. Swedenborgen wrote scientific matter, deep, broad and voluminous; scientists of his day were compelled reluctantly to admit the accuracy of all his statements while knowing that he had no means of access to the information he divulged.

Were it not for the truth of the principle, that facts are inspired by the use of the sub-conscious faculty, there would never be a discovery in science, never an invention, never a step in the progress of civilization. Feeling for facts, reaching out after them,

studying hard to unearth them, will not bring them to light. They come, when they come at all, with startling suddenness, like a bolt out of a clear sky, like a shaft of light into the shadows of the groping brain. The Wizard Edison has a completely endowed sub-conscious mind, whose theme is electricity, and the facts which his mind has drawn out of the vastly deep into his possession are revolutionizing the nations of the nineteenth and twentieth centuries.

539

Intuition is a sub-conscious knowledge of facts.

This is the 539th Ralston Principle. This is a peculiar commonplace power that is possessed by nearly all persons at times. though not clearly enough to give them any remarkable prestige. It shows that the mind occasionally touches all its realms, even though it does not make a prolonged stay in the better of them, unless invited by culture. Popularly described, intuition is the feeling that a thing is true, without any evidence of the fact obtained from the usual sources. Once let a person understand the nature of this power, and ignorance will construe every impression into such knowledge.

Most presentiments and impressions are not intuition. If they are founded upon the least fact as an instigation, they are then merely deductions, conclusions or estimates, and are right or wrong as the mind may be of good or bad quality in its judgment, or the guess may hit or miss. When the habit of inference has grown on a person it becomes morbid in proportion as the brain is shallow. This is seen in such moods as those of jealousy, envy and revenge; in which all reason is dethroned and nothing of value is substituted. This depletes the mind by soon exhausting its vitality at any given place. It is well known that to weary any one point of the brain is equal to destroying its whole action for the time being. Size has very little to do with the quantity of vitality involved. In the center of the medulla oblongata is a little dot, too small to seem of any use; yet if it be touched with the point of a needle the heart will stop beating and death ensue in the instant. So the exhaustion of a single line of thought in the brain, will lead

to the temporary collapse of the whole organ. This is supposed to be a step in the art of hypnotizing a person. The evil moods of which we have spoken are capable of holding the thought a long time, with the consequences mentioned.

Intuition is quite the opposite of this process. It comes without preparatory thinking, and generally when the mind is most receptive by being most inactive. It is one of the most valuable aids to a human being, and, in lesser life is really necessary to save the too vulnerable animals from being overwhelmed and exterminated. Many a man has owed his life's preservation to the callings and warnings of this little power. Sometimes it speaks with the distinctness of certainty, and always brightly; never on the dark side; never terrorizing by alarms and appalling apparitions. That the habit may be cultivated is well known, and by the same process that is used in stimulating the visions of dreams. It seems to keep pace with the development of exalted magnetism.

540

Sub-conscious visions in dreams are stimulated by intensifying them.

This is the 540th Ralston Principle. A dream is a waking process. It occurs under excitement due to external causes that appeal to the senses, or to internal causes that are aroused by a current of magnetism passing along a series of ganglionic cells and stimulating them to action. Reference has been made to the histology of these cells, and their methods of disconnecting for rest, and uniting to produce given ideas; which may be found a few pages back. The inward flow of an inciting current is sufficient to produce the dream; first always leading up to wakefulness, although many persons relapse again into profound slumber. It is in the moment of getting awake that the dream occurs.

When the nervous system is in the realm of confusion, the dream is always hypnotic, and may or may not be startling or terrifying. When the nervous system is in the realm of peace, the dream never fails to be refreshing, happy, inspiring and exalted. Few and rare are the cases where such dreams occur unless the faculties of life have been brought into their full magnetic power.

Some of the hypnotic dreams are true because they possess the clairvoyant faculty found in the lower stratum of sub-consciousness. On the other hand many of the exalted dreams are incapable of being verified, as they reach realms that are superhuman; but not one has ever been found untrue, and some have shown the pathway of success with unerring accuracy.

The process is simple and the explanation is easily understood. There are facts all about us and beyond us. This proposition cannot be disputed. Of these facts some are close at hand and probable; others are greater than human life. This earth with its opportunities, is not all there is of the universe. Man is not master of creation. There is something to be known that he has not yet found out. Facts are things. They are everywhere. A faculty that is clear in its perception is able to see what cannot be viewed by the use of the ordinary human senses. Mankind is something of earth, more of the human, and something of the superhuman. Occultism, or any other ism, is not needed to construe the process whereby the mind within is able to catch facts not obtainable by the ordinary faculties.

The visions of dreams are intensified by repeating their details in the mind, creating more surroundings, producing the focus through the aid of mental vision and throwing all the energy of magnetism upon them. The brain-cells are given a double use; each takes its share in the production of conscious and sub-conscious ideas; or else the same cells in one combination make the ordinary mind, and in other combinations, the extraordinary. Whichever may be true is not material. The fact we seek to impress is that the same idea is given a greater impulse and vitality by being supported on a larger number of brain cells. This is what may be accomplished by the process just stated. It is wrong to allow the incidents of an exalted dream to become lost. Lazy habits drive away this blessed influence. Activity, quick and alert to every detail, secures the valuable theme and preserves it for future reference. The more frequently it is repeated, the more intense becomes the power of that faculty which first produced it. Here is the secret of the growth of sub-conscious visions in dreams.

541

Inspirations are intensified by recording them.

This is the 541st Ralston Principle. The record must be made at the time of the inspiration. We do not use this word intending to take it into that higher realm of influence where divinity has exclusive sovereignty. There is every grade and kind of inspiration. The word by common consent, is made to apply to whatever action of the mind the user chooses to describe. The scale of power runs a gamut from the least energy to the greatest; and there is every opportunity for taking advantage of any part of it one chooses. Inspirations, whether in dreams or in waking hours, are evidences of power of the highest order.

One individual progresses, another falls back into the rear of the masses; because one takes advantage of the opportunities of advancement, while the other gives them no heed. For instance, it is known that many an inspiration has knocked at the door of life and been shut out. A man falls asleep and dreams; he awakes, remembers the dream and goes to sleep again. In the morning he does not seek to recall the details; at noon they are vague; at night again he has no idea of what his dream consisted of,—it is lost. Another man dreams, he awakes, remembers it, falls asleep and in the morning on arising he writes down the details as he dreamed them. At night again he looks at the details; he lies down to sleep, thinking of the dream of the night before. That dream came to him in sleep; thinking of its details excites the sleeping functions of the brain, and brings on sleep. This is a parallel case only. The brain standing as the soul's interpreter, has a variety of functions. Away, in some remote corner of its life, is the crevice that lets in the light from another world. A gleam trembles on the edge, and we shut it out; it appears less distinctly, and is gone. Yet, after years of absence, it is time to shine again. If we had not shut it out, or if, when it comes again, we encourage it the presence grows.

Every life has its awakening, its thrill, its yearning, its song of hope, its dawn of genius. They come when we are least prepared to receive them, always unexpectedly; and they linger with us but a brief time. Like the brilliant flights of poesy they are inspired. Genius long ago learned how to save the fruit of these great

moments—for they are the greatest moments of life—by instantly recording the thought which the creative function of the brain had inspired. Few persons care to put themselves to the trouble of finding paper and pencil and writing down an idea, at inconvenient times. They think it will last until some more opportune moment; but that department of the brain which opened to give vent to the effusion, closes tightly, and few persons can recall, even an hour later, any line of the beautiful jewel. It goes away offended, and when it so departs it leaves forever.

Many a grand idea has come to a person in a dream Genius would arise at the first waking moment and record the facts. Mediocrity would wait until after breakfast in the morning and often hunt in vain around the alcoves of the brain for the idea. Many an orator, or a candidate for the title, while walking along the street alone or in company, finds an idea of great value running in his mind. In ten minutes it will be gone. It can never be recalled in just the shape in which it came to him. The great poets and many of the greatest orators have seized this opportunity to save this gem of thought. The principle involved is this: The brain was exercising its creative function at the time; and this function may be stimulated by preserving the thought, and afterward referring to it.

The reason why a subsequent reference to the thought will stimulate this valuable condition of the brain, is because the thinking powers are concentrated upon that part of the brain which produces or creates these thoughts. On the same principle, if any word, feeling or impulse of an inspired nature, should occur, it must be fixed at once; and any after reference to it is called recurrence, and excites it very much in the same way as the functions of the brain are excited. Added to this habit must be a magnetic temperament and the full development of mental vision. Experiments have been made in these uses for many years. The principle is everywhere proved not only true but easily possible to one who sets the goal as it is demanded under the laws in the estate of the will. Aim high and reach the mark. No training in which self is master and pupil can exceed this in rich fruitage.

542

Inspirations will carry the ready mind to unlimited heights.

This is the 542d Ralston Principle. These visitations are the natural outgrowth of the mental powers heretofore described. All persons have at times hoped to catch a glimpse of the borderland of the hereafter. What this glimpse is cannot be told to one who has never known its character. To a deaf man you cannot explain the exquisite deliciousness of sweet music; to the blind there is no avenue of joy in flowers. Yet sometimes in soul-dreams the waking heart pulsates to the harmony of life, and the inner sense is startled, though not awakened; and in its filmy foresight catches the spirit of the better man.

Inspiration is an attribute of sub-consciousness; it is to soul-life what color is to light, or contour to grace, or weight to gold; its relationship is present, but hard to appreciate, if not experienced. Yet, although the relationship is difficult to define, the real nature of inspiration in and of itself is easily understood. It knocks at the heart of every human being some time during life. Great occasions fire the heart, and lo! the world is made richer by new-born patriotism, love of country, true eloquence, grandeur of thought, of word and of deed. In the quiet thrill of still moments, when the man that lives within the man seeks recognition, there comes the poet's lofty genius, the artist's dream of beauty, the author's inspired utterance.

These are the soul's better life, and they lift the curtain that veils eternity; not high enough to show the realm beyond, but sufficiently to reveal the trailing light that burns along the horizon's edge. In these supreme moments of life there are degrees of intensity; and inspiration is likewise graded, depending upon the person, and the circumstances. All greatness is inspired; all genius is inspired; yet they consist originally of tendencies. These tendencies may be neglected or encouraged; and, from an unremitting observation of over twenty years, we are convinced that they may be created in every human being. In other words the opportunity of being great is open to all.

Inspiration comes like a bird, and is wary. It must be coaxed and encouraged. Inactivity repels it. The habit of con-

stant application is the first essential. Idle moments, idle conversation destroy it. The successful men and women all are full of busy activities; have on hand as much, and almost more than can be attended to.

Inspired thoughts and deeds occur every day, among the lowly as well as among the powerful. In every age they have had their office, their usefulness and their fate. Inspiration makes a man better than his fellow beings. Born for a destiny, cleaving to one main purpose through life, he becomes great. Opening the listening ear of the soul till it drinks in the purpose of divine life, man becomes a saint. Writing from the tablets of revealed knowledge, he becomes an agent of the Deity. Rising higher yet, and above the plane of the human, he is Christ. Every being in every age, and of every race and condition, who speaks one word for the good of his fellow man, who utters one sublime truth, who acts one noble deed, is to that extent inspired; and it matters not how a doctrine, or a religion came about, whether by accident or design, whether by the invention of man or the will of the Creator, by the artifice of priests or the command of God; it stands for what it is, and in so far as it draws humanity Heavenward it is glorious and inspired.

543

Epigrams, felicitations, and all rare thoughts are gifts of exaltation.

This is the 543d Ralston Principle. The meaning of the law stated is well understood by every person who has had occasion to fit himself for the highest usefulness in this life. Here is a man engaged in conversation; he suddenly stops, takes out a paper and writes. If one dare to ask him what it is that he has written, he may learn the fact that an idea of value, an apt phrase, a peculiarly impressive thought, or some happy fancy has come to his mind, and he wishes to secure it at the earliest possible moment.

But why is he not willing to wait till some more opportune time? For two reasons; first, he knows that even the most retentive memory will fail to recall it a few moments later; second, the catching of the inspiration, for such it is, and the future refer-

ence to it, will stimulate the very faculty that produced it, and lead to greater growth hereafter This is why Tennyson would arise from a party, excuse himself, and re-appear a few minutes later; this is why Longfellow, Tennyson, Bryant and nearly all great poets have got up out of bed at night, written down certain lines, and gone back to bed. Pope saved his ideas by the use of his cuffs, a collar, or a scrap of paper; anything he could get at to write upon, if there was no sheet of paper at hand. The habit is one of common occurrence among geniuses in every department of life. The most successful of American playwrights confesses to having "saved" his sudden ideas for years in advance of each play, by instantly noting down the exact phraseology of each thought. "It was not the idea in the words, but the precise arrangement of the words that I found valuable." This is the secret. Looking at the writings of Shakespeare, you will find that all his ideas may be reproduced in different phraseology, but that their charm and power are lost. Nowhere in all his works is it possible to substitute one word for another and yet preserve the effect. Each word seems to fit in its place like the stones in Solomon's temple. The speed with which he must have written precludes the use of deliberation. His inspiration walked with him.

Epigrams are the best products of the mind. They are not met with every day. Speakers, knowing their value, attempt to create them out of the reasoning faculties, but they do not come in that way. Their advent is spontaneous. The machine-made epigram is artificial, it seeks to shock the mind by an absurd contradiction of ideas, like the phrase, "His youth increases with his age," or "I believe it because it is impossible." In one case the statement is not true, even if it intends to say that exuberance grows as the years advance. In the other case, the phrase is silly, yet has been passed around as an effective remark. Some of the contradictory epigrams are good, although they are never inspirations. We state a few by way of illustration, so that the mind may not be led into considering their culture as valuable. "He was so dishonest that he could deceive nobody," is true or may be true, if the person referred to is well known. "Failure is a stepping stone to success," is a very good homily, for it tells us that the right kind of man will take lesson by failure and, avoiding its mistake, approach success. "The more a man has the more he wants," and "The more we know the more there is to know," serve their purpose as compressed state-

ments of philosophy. They pass for the machine-made epigrams of the world.

The true epigram is always inspired. It comes quite freely if the habit has been secured under the plan we have stated; that is, by writing them down at once, and afterward giving them many reviews in the mind. The function that creates them is thus stimulated and nourished. The word epigram comes from the Greek, and refers to a short, pithy, powerful, compressed statement. It was in use originally on tombs, and its purpose was to praise the dead by stating as much as possible in the fewest words. Such is the true meaning of the epigram of inspiration. The phrase, "True art is to conceal art," serves as an illustration of an apparent contradiction, while coming very close to inspiration. "Thirty centuries look down upon you," has often been cited as an effective epigram. It served to inspire the soldiers of Napoleon who, amid the repose in Egypt, saw the works of three thousand years before gazing upon their conflict. "Shakespeare's worst rises above Bacon's best like a palace above a hut," is an inspired epigram of tremendous force.

Felicitations come out of the same faculty but in possibly lower degree; though all influences that count for joy and happiness are blessed. The habit of creating felicitous phraseology is one to be encouraged but never forced. A very low stratum of this art appears in the cheap talk of every day, and has no real connection with the exalted faculty. Such writers as Thackery, Dickens, Irving, Holmes, Lowell and others of their peculiar brilliancy, have depended largely upon felicitations in order to hold their perpetual charm over their readers. "Fate tried to conceal him by naming him Smith," is a good illustration of this power. It sets the mind to thinking for a long while and always with increasing pleasure. Depew is the most effective of orators to-day, because of his mastery of felicitation. His ideas, as far as their pro rata value is concerned, sink deeper and live longer in the memory.

"There's quiet in that Angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear."

544

Written thoughts may be magnetic.

This is the 544th Ralston Principle. A writer is in one of two moods, if his work has any merit at all. He is the tool of mere intellect, which is commendable; or he is more or less within the realm of an exalted estate. If his intellect alone commands his work, it has the merit of accuracy to a greater or less extent, and becomes a means of reference; but the writers who have proved themselves the most trustworthy have failed to do genuine service as teachers of mankind. This duty they cannot well neglect, for their food should be made as attractive and presentable as possible. Dry thoughts, even if without error, are always dry, except to minds dryer yet. A sponge without moisture might perceive some dampness in hay and seek to draw it out.

Magnetic thoughts in writing are charged with the vitality of their authors. This, if at all in the realm of sub-consciousness, is first seen in the art of clearness. Flowery style is of no help in describing commonplace facts, but clearness, and picture effects are decidedly valuable. These are magnetic. Then there is an undercurrent of energy, not apparent in the surface gleam of thought, that quietly takes hold of the reader and holds his interest in spite of himself, and, when his brain is weary from excess of use in hard problems, he comes back to the study or the reading with renewed brightness. The power of the simplest phraseology is seen in the following question from Shakespeare in which the king seeks sleep in vain: "Wilt thou upon the high and giddy mast seal up the ship-boy's eyes, * * Canst thou, O partial sleep! give thy repose to the wet ship-boy in an hour so rude, and, in the calmest night, deny it to a king? Then, happy, low, lie down; uneasy lies the head that wears a crown." In the same easy flow, the following description of rain is given by Byron in his poem of the Alpine Storm: "Far along, from peak to peak, the rattling crags among, leaps the live thunder! Not from one lone cloud, but every mountain now hath found a tongue, and Jura answers through her misty shroud back to the joyous Alps, who call to her aloud! * * And the big rain comes dancing to the earth." This is a clear picture, even to one who has never witnessed a thunderstorm

in the mountains. Examples without number may be readily collected from each and every grade of description. The testimony of writers confirms the fact that when the sub-conscious mind is awake or partly so, the production is better and the task of composition easier. Goldsmith's greatest work was written in an incredibly short time; and the same is true of Sheridan's masterpiece, and of many another gem of literature. It is also true of Daniel Webster's greatest oration; it fell from him without time for preparation.

545

The arrangement of words may be magnetic.

This is the 545th Ralston Principle. It differs widely from the one preceding. That referred to written thoughts, intending to show that there could be magnetism without the use of the voice, and without the personal influence that is generally present in a speech that wins. In writing, in conversation, in argument, and in elaborate address, it is possible to inspire the arrangement with magnetic construction. This is a gift, and one of no small consequence. It may be illustrated in every kind of way. The best practical use that may be made of the charm, is perhaps seen in the law professor who many years ago impressed himself upon his hearers by clothing the dryest of subjects in attractive phrases. It was then said of him that the future would place him high among men of his profession, and he since rose to the very top rank, having achieved an international reputation. The same subjects, the same details expressed by the ablest lecturers of his time, even charged with personal magnetism to the highest degree, were made more fascinating by him because of the arrangement of words.

Many persons acquire magnetism and yet are unfortunate in their arrangement of the words they employ, especially in conversation. Take the case of the young man who really was magnetic, but had no speech outlet for it; he proposed a number of times to the girl he loved most dearly, but his use of the words was bad; the words themselves were well selected, but he put them together in a very unfortunate manner, and she rejected him. In his utter helplessness he resorted to the last resource, that of pouring

out his love in writing. In personality he was magnetic; in the arrangement of words in speech he was otherwise; but, in writing, his magnetism came again to him. She could not resist the strong appeal of the letter, and accepted him. Left to himself he could master the slower process of the pen. In her presence he spoke as fluently, but not as effectively.

There are many ways of saying the same thing. The phraseology of the Bible must ever stand as the masterwork of inspired arrangement, both in the original tongues and in the translations. It fails only in the septuagint. One can collect tens of thousands of beautiful and wonderfully effective phrases that are full of this charm, and the close student of that sublime work receives some of the inspiration that belongs to its creation. Shakespeare, Milton and Homer complete the quartet of grand magnetic forces in the noblest literature. One should fairly revel in these works, if charm of style, plentitude of epigrams, and exalted flights of mind are sought.

546

A person may be self-magnetized and greatly benefited by the operation of hope.

This is the 546th Ralston Principle. It brings us on new ground, although still in the realm of exaltation. The law here taught has its opposite in that earlier estate where the faculties were darkened by baneful influences, and there we learned that a person may be self-magnetized and greatly injured by the operation of fear. Without hope life is not at any time worth living. A low instinct, prevailing among animal creation, teaches the individual to struggle for its life; but there is nothing to hope for beyond food and shelter.

The true man or woman of to-day looks upon the necessaries of life as incidents only of existence, useful in maintaining the faculties at their best; and beyond these aids as of no value, certainly not goals for which the race has been created. He who has nothing beyond the care of the body in this life to look forward to, is poor in the most abject sense of the word. It is well to be able to earn a living, to be affluent enough to provide a home, and

to ward off the enemy of life's last years, a helpless and dependent old age. There is more than enough ten times over in this world to shelter, clothe and feed every human being on earth, and to provide the main luxuries of the day; and the time may come when men and women, endowed with personal power, may win a full share from the unequally distributed fund of supply. But the human race is on earth for other reasons as well as this.

There is no power worth having that is not held by magnetism. The blessings of wealth are lacking even with abundant accumulations, if there is not the ability to command its influence. Misery is personified in the homes of those weaklings who are puppets of hoarded riches. They know nothing of the affirmative pleasures of existence. Ask them what hope they have, and it is in the next ball or the next card-party. There is no far horizon, no streaming rays of light bursting from the golden bed of a rising sun. All is fenced in by narrow walls and false landscapes. Progress ceases with hope. There is no magnet ahead to draw the mind and soul on to their better estates. In proportion as hope is strong, character is sturdy, effort is increased, power enlarged and magnetism intensified. It is better to create this magnet, if none exists; for without it the rudderless, aimless, drifting ship has neither course nor port, and the mariner no object in living or dying.

547

Hope, in its highest exaltation, spiritualizes life.

This is the 547th Ralston Principle. It may be argued that the process of salvation, whereby the new birth takes place, is induced by self-magnetism. Indeed several of our students have advanced the claim and attempted to sustain it by arguments and proofs. We at one time came very near entertaining the same opinion, but found that the real facts broke down the theory. Conversion, so-called, is a creative act, if it is genuine, and a temporary delusion otherwise. The subject is fully discussed in the work "Immortality." Our present principle has a far different meaning.

In the last principle we saw the operation of hope in this life; the care of the body as an incident, and some real reason for living and progressing, as a magnet. Here we meet another

kind of magnet; we see hope in its highest exaltation shedding its influence over this existence. Between the common or even the lofty hope of a life limited by the confines of earth, and the expectation that is based upon a hope that reaches beyond all human experience, there is a breadth of territory as wide as time. The poor lover who sees the moon shining in the zenith of the sky, and knows that its light is kissing the cheek of a maiden beyond the palace walls that shut him out, would fain catch the reflection of her beauty in the same light that bathes his own face. So the eye of imagination, conjuring up the splendors of a princely kingdom in the far Orient, sees the same sun that daily beholds the distant glories, and envies him his knowledge. Earthly ambition is the moon of our lesser life; exalted hope is the dazzling sun that shines over realms we cannot reach. Of that sun we are far away beholders, and we can see it even when its rays fall alike on us and on the kingdom beyond the separating mists. If it could reflect its visions we would possess its secrets.

That which is superhuman in man is aroused and called into life by the magnetic impulse of any lofty aspiration large and high enough to draw it forth. It is everywhere agreed that man as he is, without the aid of the inducements that are thrown around him by systems of ethical training or by the excitement of exhortation, contains the ground-soil in which the spiritual plant may grow. By this is not meant the ghost-theory of spiritualists. If there were such a condition as spirit-life, in the sense in which such a theory thrusts it upon us, the fate of humanity would be deplorable. All the lore of spiritualism, of which but little is honest, presents not one ray of hope, not one gleam of happiness, nothing but fear, fright, lunacy and misfortune, wherever it is intensified.

The operation of an exalted hope is quite the opposite. The higher the ambition, the greater the goal. The more we intensify its power, the more delightful is the sensation of its magnetism. It leads to light, always opening out a brighter realm, always reveling the whiteness of our inner life, and telling us that the more we cast away of the dross of existence, the nearer we shall come to an understanding of what heaven is like, and the better we shall qualify ourselves for the hereafter. On earth certain moral, mental, and spiritual qualities give a man the citizenship of the world; leaving the mental behind him after death as suited only to

these environments, his moral and spiritual qualities must give him the citizenship of the universe. He who has a pure heart, who loves justice and lives by principle would be at home anywhere in God's domains.

548

Magnetism perfects itself in the charms of absolute happiness.

This is the 548th Ralston Principle. There are many systems of development offered to humanity; some great, some exalted, some small and some very low. Left to natural selection each individual draws to himself whatever his temperament most easily affiliates with. The scale of choice is of interminable length. Like attracts like. A coarse country bumpkin, fed on delicate quail, would not assimilate it; hog and cabbage best suit his temperament. A refined stomach will not assimilate rough food. A Georgia cracker will digest clay. Villains hate flowers. Beautiful music scrapes on the soul of a murderer as a nail scratching window glass. Poetry impresses the modern journalist as art impresses a clam. A stretch of lovely landscape affects the horse-racing gambler as a wood-pile affects a tramp—he does not care to see it.

A noble temperament rises out of this bumpkin condition of body, mind and soul, and assimilates something from the inner atmosphere that enters the body; while a low order of being, so far from drawing in love, refinement, beauty, fragrance and divine aspirations, can assimilate better the fumes of beer and tobacco, two allurements that tempt only the lowest temperaments, despite the fashion of smoking. As an illustration of the rule that like attracts like, we find that an overwhelming majority of people who possess the beer or tobacco temperaments are passionately fond of rotten cabbage in the form of sauer-kraut; rotten milk in the form of old cheese, and rotten kidneys in the form of sausage meat, a diet that is the religious pinnacle of some people, and rises in importance above the affairs of state. The governmental party in England was overthrown and routed by a proposed tax on beer. The majority of the sovereign voters of America sell their birthright,—the holy privilege of voting,—for a few drinks of whiskey

and beer. To change the fortunes of existence it is necessary to change the temperament.

A physical temperament draws nothing but earth to itself; it is made of clay, feeds on the products of the soil, no matter what may be its diet and drink, and gets its happiness in this debased realm. The world is full of such people. You promise a man a position worth more money in the year than the one he now holds, and he will be pleased; but ask him to take something into his stomach in the way of food of extra choice quality, and his pleasure is excessive; ask him to take a drink, and the superlative state of happiness is at once reached. He is magnetized by a merely physical influence. Ask him, instead of the beer or whiskey, to follow in the footsteps of greatness, to enter upon a kingly manhood, and he will entertain for you and your proposition the most profound disgust of which the human mind is capable.

These beast-temperaments are not happy. The rich tell the world they are not happy; but most of them are of the beast-temperament; there are some magnificent men and women in the homes of wealth. No person is happy who is held under by any influence, and this is true in all ranks. The genius of mastery, first over self and then over others, is the source and soul of true happiness. Poverty or even ordinary success, financially as well as in all other respects, is inexcusable. We not only believe, but we know that every human being who is capable of appreciating the power of this training in magnetism, is able to win wealth, position, success and happiness in life; to realize full contentment and pleasure here without lessening the heritage of the hereafter; in fact to ascend to the heights of earth in order to be closer to the plains of heaven.

549

Exalted and highly magnetized mental vision unites the natural and the sub-conscious minds.

This is the 549th Ralston Principle. It might be the last were it not for the fact that there is an almost universal desire among the students of this power to test its efficacy in far away realms, not only of the planet on which we dwell, but in the great universe itself. Consequently another law of magnetism will follow

this and close the book. The present principle is probably the most important of the series, for it relates to the one thing that is desired above all else in the attainment of human power,—the ability to look into the sub-conscious realm of the brain with the eyes of the conscious mind.

There is no study of magnetism that does not teach the acquisition of control by one person over another, and the ultimate end of such control in the common systems is to hypnotize the subject and throw open his sub-conscious mind. This is considered the climax of success. There the power ends. There are two main facts, however, that dislodge the security of such position; first, it is not a magnetic but an hypnotic control that thus overpowers the subject; second, the sub-consciousness that is awakened is of the lowest stratum of quality and value. As hypnotism is the negative as well as the debased side of magnetism, so its realm of vision is likewise mean in nature and limited in scope.

On the heights above, the power is of an opposite character, and has so many points of difference that a whole book might be devoted to the consideration of its greatness without exhausting the subject. Here are some comparative propositions:

NEGATIVE.	POSITIVE.
Hypnotism opens the sub-conscious faculty by degrading and temporarily destroying the consciousness of the mind.	Magnetism opens the sub-conscious faculty by uplifting and strengthening the consciousness of the mind.
NEGATIVE.	POSITIVE.
Hypnotism uses one individual for the enlightenment of another in sub-conscious operations.	Magnetism may give the powers of sub-consciousness to its own possessor.
NEGATIVE.	POSITIVE.
Hypnotism allows to its victim no knowledge of the wonders of sub-consciousness, and reveals to others a broken and limited interpretation only.	Magnetism allows to its possessor a complete knowledge of the wonders of sub-consciousness through the most exalted uses of the faculties.

We might go on for pages showing the difference beteen these two powers, as there are other points almost without number. The faculty of sub-consciousness is the youngest yet of

human discoveries. Science has given due attention to the forces of the mechanical world, and is now turning its eye to man's own wondrous composition. In the inevitable uplifting of the race a new form of humanity must ere long come upon earth and his mind will unfold, adding to material consciousness the keener limitless vision of a mental force whose nature and value we are fast learning. A new work is now in press on that subject, entitled "The Mind's Mind," which is in this series of books, and belongs to the new eightieth degree. As we have said before a full volume may easily be written on the subject.

Everywhere in science it is admitted, as far as thought has been given to this particular line of investigation, that the subconscious faculty is destined to be the next great subject of interest. You would be surprised to know the number and the names of the great men who are even now at work in this direction, investigating and experimenting, and all the leading universities and schools of the civilized world are working with them. The one objectional feature in the whole study is the fact that subjects must be found and used. Science is dependent upon the mere clairvoyant or cataleptic; generally a person of dwarfed mind in one case, or of a diseased nervous system in the other. The broken nature of the revelations and the many contradictions of statement, despite a marvelous accuracy in a few instances, have lent a flavor of uncertainty to the whole matter. It seems as if the power were there, but buried under a weight of incumbrance from which no one is able to extricate it. And, were it procurable for use in such way, no person would wish to carry about a subject who must be manipulated, put to sleep or otherwise used, and then dealt with at certain times only, for the class of information to be afforded.

The secret has been discovered by accident, and in the lowest uses, as has been the case with many of the greatest blessings of invention and research. What has been shown to man thus far, in the form of glimpses, was intended to excite his curiosity and lead to a full investigation into the whole realm of discovery. This is nature's plan, for she can do nothing grand except through the agency of civilized man. Take him away and all progress would come to a standstill. Whatever is to be known of the further endowments and powers of nature, man, religion and God, must await the zeal of human advance. Something has been ascertained in the past hundred years; much more is at hand.

The chief end to be attained is the union of the wonderful mind of man with its fullness of conscious power, and the inner faculty of sub-consciousness of which nature has so often and so astoundingly given us hints. It is the case of a mind within a mind; the inner brain having omnipotent knowledge, seeing all things as clearly as if there were no obstructions, and yet cut off from the normal mind by the mere lack of a communicating agent. There are but two propositions to be considered: First, is there such a faculty? Second, is it possible to connect the mind with it in the same person, so that the knowledge may be known and acted upon? That there is such a faculty is acknowledged by all persons who have examined the question. Science admits it, all important institutions of learning admit it, and nature proves it.

Some of those who are certain of the existence of an inner mind having omnipotent knowledge, seem inclined to believe that it is intended for another world than this; but as its knowledge is useful in this world, it certainly has a place here. Others are disposed to regard sub-consciousness as a form of inspiration, simply because it is possessed by geniuses in secular matters, and by the loftiest morality in religious cases. The mental vision of St. John was of this kind. There is no doubt that he saw into his inner mind, which had been exalted by his intense force of religious fervor, and it does not detract from the theory of inspiration to say that his purity of life and vigor of feeling had united the two faculties. Inspiration is a plane that all may reach who are able to climb so high.

In all ages there have been two classes of people; one has been too ready to believe anything strange, and the other has been too ready to pronounce as a fraud anything that smacks of the supernatural. In the case of Mahomet, the latter class never stopped to think that the so-called prophet was a cataleptic, and that sub-consciousness was attached to that disease. By some process the visions that came to him in his cataleptic conditions were transferred to his normal mind, and this indicated a most superior power. His life was that of a man of extraordinary gifts in many directions. It is assumed that he invented the subject-matter of his visions. Still he delved in the realm of sub-consciousness, probably entering at the lower stratum and coming out near the top. His conquests of friends and enemies were marvelous; and the fact that his wife was his first convert and her relations were his most ardent followers, shows that there was less of fraud than is commonly sup-

posed. His closest friends believed most thoroughly in him. History, in our religion, calls him an impostor; yet countless millions have died in his faith, and his work filled in a void that only another Mahomet could occupy.

Coming nearer to our own times we see the case of one who was discredited by the leading scientists of his day, yet who has out-written and out-lived them all. Take the history of Swedenborg from the testimony of impartial biographers and honest though opposing critics, and you will find much that cannot be accounted for except under our principle. During his entire life he was honored by the potentates of his country and retained their fullest confidence to the day of his death. He changed his name to Swedenborg because of being ennobled by his sovereign in earlier life. Scientists knew that his many works on subjects of the deepest value, especially his philosophical books and his great system of cosmogony, could not have been written from any information at hand; yet, after his death, the severest critics and the most learned of scientists could not find many serious flaws in his treatises, except where he expressly theorized, and they found an enormous number of scientific truths, far in advance of the age in which he lived; so many, indeed, that it required nearly a hundred years after his last book was written to verify all he had said.

Whence came the power if not under our present principle? Theophilus Parsons, himself a great American, says of Swedenborg: "He exhibited in many instances a knowledge of facts which, as it seemed, implied an opening of his spiritual senses." His chief opposing critic was Kant, the famous German philosopher; yet he said of him: "I declare we must either suppose greater intelligence and truth at the basis of Swedenborg's writings than first impressions would give, or that it is a mere accident. Such a wonderful agreement exists between his doctrines and the deepest results of reason, that there is no other alternative whereby the correspondence can be explained." Then Theophilus Parsons goes on to give many instances of Swedenborg's exhibition of the sub-conscious faculty in secular matters, so clearly proved that his contemporaries admitted that the "evidence is unanswerable." His revelations were often public, and in some cases to the king or queen; as when he stated the details of the fire in Stockholm (three hundred miles away) on July 19, 1759, describing the hour it commenced, what was burned, how it spread, when it was extinguished,

and the various incidents, all to a large party in Gottenberg. The Governor, hearing of the statements, sent for Swedenborg, who repeated the full details; yet it was two days later when a courier arrived with news of the conflagration, exactly confirming all that had been told. This is but one of many instances. The enemies of Swedenborg base their opposition to him on the following statement which he made public: "The Lord Himself manifested Himself to me in person." He also stated that his eyes had been opened to visions beyond earth. How shall we account for his powers, and for the following that he now has in this age among the intelligent classes? His errors were due to his theories and not to his vision-power; they were the product of his mind, not of his subconscious faculty. The dross of earth attends everything. Gold comes out of mud.

We might go on citing cases without limit; but we have taken those of persons whose powers cannot be explained except by the union of the two faculties, the conscious mind and the sub-conscious. They are more readily verified. We have an abundance of personal evidence, the chief value of which is to prove to us the genuineness of our principle, as a law in science. As the law involved is fully discussed in the next and final principle we will consider the matter under that.



Magnetism may be made the agent of distant control.

This is the 550th Raltson Principle. It is peculiarly worded. Where powers exist, there must be agencies. and agents through which they operate. Everything has something controlling it. Human life is the direct object of the contact of many influences; but not one of them passes through empty space. As sound and light must have some medium each, through which to pass, so thought and feeling require means of connecting the influence with the object controlled.

Our principle works both ways. Magnetism is the power by which a person may control or be controlled; and its cul-

tivation may lead to either result. That is to say, it is in the power of a person to so develop magnetism as to place himself under the influence of other realms above him, or in touch with forces of which his natural mind knows nothing, as well as to throw out a control toward those who are weaker than he is. Thus magnetism is the law of the universe; and it makes the possessor a receiver and a giver; always being influenced by the greater power, and influencing the lesser; provided always there has been established a means of communication. One person may be given this power from another, and yield back a greater force in payment of the gift.

The operation of distant magnetic control is best started by the cultivation of mental vision; and it is needless to say that this must be based on the acquirement of magnetism in the way so often stated in this volume. A review of the various principles will give full light on that part of the subject. The practice of mental vision must be conducted in privacy until it is strong enough to bear interruptions and diverting influences. No person is aware, who has not tried it, of what may be accomplished by a determined will turned in on one's self in periods of long seclusion. Experiments of every kind have been made, and are being made, under these principles; and the unvarying testimony of the lives of geniuses and gifted men, proves the same law. Seclusion, a turning in of the magnetic will on one's self, and a giving up to the power of an exalted purpose, have ripened the sub-conscious faculty and opened the inner mind without loss of natural conscicusness.

The experiment that tells the most and is most severe, is that which enables a person to so intensify his magnetism as to force his presence upon other persons at a distance. "I will appear to you at such a place and at such an hour," he says. He may or may not succeed. The fact that he can do so, has been amply proved. If he tries nineteen times and fails every time, but succeeds the twentieth, he has done something wonderful. The failure is nothing unusual; the success is, and it carries with it the proof of a great power somewhere. Such experiments have been carried on by design, and often with results in every respect satisfactory, showing that the phenomenon of appearance is not accidental.

We will not continue the consideration of the giving side of this question, for it encroaches on the new book now in

press, entitled "The Mind's Mind." Our purpose here is to deal with the receiving side of magnetic control, or the question, What can a man draw to himself from out the mists of the unknown? There are thousands of ways in which the power may be used, and we will name but few of them, as the whole subject belongs to another work. If you wish to know what is going on in the mind of another, the sub-conscious faculty will reach that person's brain. This is telepathy. Suppose you wish to take advantage of that thought, knowing it, by displacing it with another idea more in accord with your purposes toward that person; that is magnetism founded upon sub-consciousness. It is magnetism because it is power over another. Its foundation rests upon telepathy by which the knowledge of what exists is made clear.

Many a person is gifted with the ability to look into transactions at a distance; but few are magnetic enough to control them. The former power is very common in embryo; for there is scarcely a man or woman who does not exercise this faculty daily, or, at least, who is not played upon by it. Yet its presence is rarely ever recognized; its messages not often interpreted. You are the recipient, no doubt, of a hundred impressions in every twenty-four hours, not one of which are you able to understand; first, for the reason that you are ignorant of their coming; second, because you have only a vague idea at best of what they mean even when they are strong enough to arouse your attention. Let us examine a very simple law; one not great enough to grow into a principle at this place. To start with, the premises must be proved.

These premises are embraced in the well known fact that all persons, or nearly all, are recipients of telepathic messages. We have talked with or heard from a vast number of men and women, and never yet have we learned of the existence of an individual who has not received such messages. The question has been put to countless thousands, "Have you ever read the thoughts of another, caught an idea before it was expressed, or received impressions of transactions by telepathy?" and the answer is always "Yes." We will not take the time now to extend further the discussion of this part of the subject, as the premises are admitted to be true by all persons. The simple law to which we referred was that which is naturally based upon such premises.

Nature has been hammering away for centuries, trying to give man the hint of the power that lies within his control, yet

is seemingly out of it. In some cases, she has made the evidence of this power so strong that he ought to have followed it to its end; but he remained frightened and passive. The cry of ghosts, witches, demons, and what not, has alarmed the masses and ridiculed the investigator, merely because everything that cannot be explained by the ordinary senses has been ascribed to the realm of spirits. There is absolutely no reason for connecting the revelations of sub-consciousness with occultism or supernatural operations, any more than the sense of smell or taste can be ascribed to such relationship.

The brain with its powers of magnifying is able to connect forms of microscopic images into demons of more than life size, as in fever and delirium; and this terrifies; but no one is alarmed when the microscope itself reveals as much and more. Yet this same brain, stimulated by the force of impressions, is able to take a peep into transactions that are beyond the reach of the ordinary faculties, and the cry of spiritualism is raised. So every hint of nature that is intended to arouse an interest in this undeveloped power is at once charged to the same realm of spirits, and some astute professors have gone so far as to seek a proof of immortality in nothing but telepathy. What could be more absurd?

The sub-conscious powers have always existed; tey have been waiting for man's invention so that they might be opened out in all their wonders, as electricity and all natural forces have waited. What we know of the magnificent uses of the electric fluid has been discovered in the most recent years; yet something has always been known of it, and hints enough have been thrown out to attract man's attention, even for two thousand years and more. Sub-consciousness is a greater power, and, when developed, will make the world a heaven and man a god. It has in it the elements of omniscience, all-knowledge, and this is the basis of omnipotence, all-power. There is but one agent capable of developing it, and this agent is magnetism. Hints enough of this agency have also been given to man, to no use. The negative side of magnetism is, and always has been, associated with sub-consciousness, and thus it has been known only in its lowest form.

We have said that magnetism is the only agent capable of developing the higher powers of sub-consciousness, and this is true. The process is not difficult, once the magnetic temperament is established; and there are very few men and women who can-

not establish that. Due attention to the exercises and regime of the first volume, and the influences that arise from the mere reading of this volume, if earnestly done, will come very near establishing the magnetic temperament. The more your life is saturated with this book's principles, even from thought alone, and from that shifting of one's daily habits that attends a thoughtful mind, the more speedily will your magnetic temperament be founded; and it will grow. We advise always the use of these pages, the reading of all the principles, a continual reference to the laws and facts stated, and a natural influence will naturally follow.

Then comes into play the simple law that tells us if any faculty is encouraged, it will grow. This is seen in the culture of epigrams, of felicitations, of rhythm, of rhyme, of poetical fancy, of flights of the imagination, of invention, of discovery, of telepathic impressions, and of sub-consciousness. Let any person of magnetic temperament take advantage of any impression that comes to him, study it out and develop it by the use of mental vision, and although it may take a long time at the first trial to obtain a clear sight of the incident the effort will be well spent, for every subsequent trial will be easier and shorter. This is tested without difficulty by any one who has developed the magnetic temperament. The discerning of an impression is not easy at first. It may take one of three moods, happiness, gloom or dullness. We will look at instances of each.

A man who proposed to follow out the origin of a certain impression found himself one evening under a weight of despondency due to nothing that he had any knowledge of through the ordinary senses. Had something gone wrong in his business or otherwise, the mood would have been natural. So he concluded that it was due to some form of telepathy. He had studied and had acquired a magnetic temperament; he also knew what the power of mental vision could accomplish, and he set to work to probe this impression. It is necessary to be alone—at least until the habit is formed of penetrating such influences. He retired to a room where no sound or act of another could distract his thoughts; and he had nothing left on which to work except the despondency that had come over him. It was not a strong mood. He sat and thought of it, but refused to allow his mind to take flight at will; for, had it done so, he would have gone out of the depressed condition into a score of other thoughts. The process

is not difficult to any person; and his method is the guide to all others.

He merely asked himself why he was despondent; and he thought of it to the exclusion of everything else. Then he tried to trace the events back to the moment when he first recognized the mood. He was walking home, having alighted from the car; and, in passing a house at the corner, he felt a heavy weight within. It was to this moment that he turned his mind, going over the brief distance he had walked, and trying to put himself in the same mood. It was a very easy thing to do, sitting now alone and calling up the bit of unimportant experience. He kept his mind upon the trifling incidents until the mental vision suddenly enlarged. This was right. It is always the result of concentrated thought; and all persons are able to do as much, although those who have cultivated the power, as under the lessons of this book, make more speedy progress and go further. He saw in his mind a brick building; it faded away like a dream; he rebuilt it again and again, and soon he saw it more distinctly. It was one to which he was familiar; but he could not locate it. The signs were on it, but not distinct enough for him to read. He was not yet an adept in the use of the sub-conscious faculty. Satisfied that the sight of the building meant something, he resolved to keep his mind upon it until a more distinct view was obtained. The despondency was deepening, and he had some doubt as to his wakefulness; but he refused to be disturbed; having given orders that no one should interrupt him as he had important work to do. So he had.

Store doors now appeared; they were somewhat familiar; but he could not satisfy himself as to what building or to whose store they belonged. He saw within; piles of goods stood on either side; a counting room was lighted up, and the inner shades were drawn, but he saw beyond them as easily as if they were transparent. Two men were at work on books, and his name was written on a page of paper, as though heading the list. Yet, with all this help, he could not discern their faces nor read any words except his own name. The gloom increased. He was very despondent. Under his name and to the right of it a large sum of money was distinctly written. Then he thought of a firm that owed him more than any other three debtors, and at once he knew the men. He now saw their own signs on the building and by the doorway. He recognized the faces of these men; and realized that

both partners were at work in their office concocting some scheme whereby he would lose more than his own business could stand. This firm was as good as gold, so the phrase went; nor did he even have a suspicion of their weakness. He believed what he now saw through his sub-conscious faculty; but that was telepathy. He possessed magetism and must use it.

Arousing from his lethargy, and keeping his mind on the two men, he sent into their counting room a bolt of intense thought that came from all the concentrated energies of his nature, now thoroughly in earnest. This he followed by bolt after bolt. The influence took effect; he saw the two men look at each other, then go to the door and look around. They thought they had heard something. They came back in alarm. He saw them open their ledger to a page bearing his name; they were both talking of their indebtedness to him. He must act at once, and he did. A few words reached them ere their night work was done; and they came like another bolt. "Everything known. Account must be settled at once, or attachment will be made." It was settled. The men asked him how he had obtained the information, but the kept the matter to himself. He pounced upon them a few days too soon for their convenience; but they told him that it was their intention to pay his claim prior to suspension. This they had decided upon in that night-conference. He then knew that his magnetism had reached and influenced them.

In happy moods for which there is no visible or connected cause, it is possible to trace their origin in just the way we have described. But many telepathic messages come when the mood is neither bright nor dark, but just dull. The brain seems stupid without cause. The method of procedure is to trace it back to your condition when you were first aware of the immediate dullness, and this is always possible, if you are seeking to give it attention. Then do as the man did whose experience we have just stated. Above all things, prevent the wandering tendencies of their mind; keep the thought concentrated. Mental vision is the most rapid developing power associated with man's faculties. The moment you secure the least clue, then throw all your powers of thought upon it. Watch it, and it will grow. Intensify your will power, and the details will become sharper, while the scene will assume greater depth and breadth. As soon as you have divined the vision and found it a fact, though far away, then you hold the

reins of control; a line of communication is now established, and your influence, like a voice, a thought or a transfiguration, will come into some other person's mind or presence and dictate your will.

These things are going on all the time but in embryo conditions. No life is altogether free from them, except that a person who is self-mastered through the culture of magnetism, may invite or reject them at will. It has been proved possible to step into the room where friends or relatives may be, and become one of their party though thousands of miles away; and even to become the controlling member of such party, while unseen and unknown. If you do not believe this, try it. You need as the basis, a large stock of magnetism and the magnetic temperament, to which must be added the thoroughly developed powers of mental vision. Then the results are easy. Do not make the mistake of supposing that you can locate a person at will by general thinking; and do not make the blunder of believing that what you see is spiritualism. You will see facts, not spirits. A woman whose son was in Europe, thousands of miles away, wished to locate him and influence him; but, try as hard as she might, she could not succeed in either; as she possessed neither mental vision nor magnetism. Another woman under similiar circumstances accomplished the full purpose of her wishes; as she had both powers under control, and acquired them solely by leisurely study. In trying to locate her son, she did not merely think of him and hope for him; that was too general; she devoted her thoughts to some specific act of his that was associated with herself, as his last promise to her. This she pondered upon and set it again in motion at a time and place where no counter influence could disturb her. Soon she saw a room, a table, cards, chips of different colors, and villainous eyes all about the form of her son. She knew he was in a gambling den, and her magnetism was aroused to an intensity of white heat. Suddenly the young man dropped his cards, arose, and looked at her, then went out. He wrote her a letter stating the circumstances, and adding, "Mother, I saw your form distinctly appear before me; and I never will, never in all my life will I gamble again." She saved him by her magnetism. He thinks he saw a ghost. She knows it was merely the action of the sub-conscious faculty. That you may accomplish the same results and acquire even greater power is as certain as that you breathe.

The true sub-conscious faculty tends upward toward perfection. A complete machine is a work of the highest skill; it is an example of integrity; for, were some part missing or defective, the integrity of its construction would be marred or broken. There is but one item in the moral code of the universe, and that is honesty. The ten commandments are different ways of saying, "Be honest." The criminal codes of the world with their thousands of restrictions are all variations of the one command, "Be honest." The man or woman who is perfectly honest, needs no creed, no decalogue, no code, no religion. Grand and ennobling as all true theology must ever be, it crumbles into dust before the standard of integrity; it pales and is lost in the light of perfect honesty. When a human being has reached that moral stage where nothing can deviate him from this one quality, he has outstripped all others in the race to heaven. Some day before the twentieth century has far advanced, when men and women are using their sub-conscious minds as we now employ electricity, and they can see into the motives of their fellow beings, then there will be a burning light shedding its piercing rays into all brains and hearts; then the criminal codes of the world will have but one interpretation, "Be honest;" then religions, Protestant, Catholic, Jewish, pagan and all, will cluster about the rock-built temple of God, whose every stone bears the whole story of salvation, "Be honest." That we can see minds and motives now, is true; that the faculty is coming rapidly to the front, is true; that its development will be full and wide, is true; and then it must also be true that humanity, with its guise thrown off, must be honest.

Thus the proof is abundant and clear that magnetism, employing the exalted state of sub-consciousness, must rebuild the human race, giving it the powers of omniscience and omnipotence, relatively speaking. This is no idle statement; no hasty remark made in a moment of enthusiasm; it is a conclusion founded upon long years of investigation, long years of growing powers, long years of common, sensible, practical observation among students of a faculty which, like electricity, has always been suspected, but only recently developed. The world is destined to advance from one plane to another, ever higher and better; but it plunges before it leaps. So history has always recorded its past. We are in the abyss at the close of the dying century. Confusion everywhere reigns. The church is sick at heart; the honest man is in a

fog; sensuality, drunkenness, cupidity, greed and infidelity are the five stars that lure the race on to its plunge. Then the great leap will be taken; the air will clear; the sun will shine; and a new plane will be reached. This is the past. It is the future.

The tendency of all nature, in and out of life, is toward honesty, because honesty is integrity, and integrity is perfection. This tendency accompanies progress, and is the channel through which omniscience is reached. We are not preaching, any more than the engine-builder preaches when he makes a flawless machine. Integrity is a mechanical idea. We say that the race and the world are on an upward incline, and that perfection is the goal. Humanity is, thus far, the best product of this part of the universe, but it is quite short of perfection. In its imperfectness it is unsatisfactory and unsatisfied. It lacks knowledge and it lacks power, because it is imperfect. Honesty is almost an unknown quality as a flawless guide. To do one thing and intend another, to speak and think in opposite directions, to deceive any human being, to make a wrong, to mar the heart, these are conflicts with self; they weaken the powers of life; they scatter magnetism, for they are dishonest. Imagine a machine striking its parts against each other, or scraping with friction, and you see the weakness of the being who lacks honesty. This quality is sincerity of purpose in all things, with no contradictions, no conflicts. Suppose God were dishonest, how easily the planets might crash into each other. See the sincerity of His handiwork in the celestial realms.

In the present estate it is necessary that the whole personality and all the faculties should be exalted into this one commanding quality of absolute sincerity, perfect honesty. It is not impossible. If you use your will power, as directed in a previous realm of this book, you may step at once into this condition. It is worth the strongest effort, the utmost self-denial. What a wonderful power is at once secured! The active, energetic, magnetic, honest man or woman is a tremendous engine of influence; for all jarring parts of the machinery of life are harmonized, and all the myriad energies are working together. Then may a man call upon himself without fear or trembling for the best uses of all his faculties. Now comes the true exaltation. There is hardly any limit to the power that may be acquired through the simple process we have described. The uses of the sub-conscious faculty

may be extended as far as one wishes to give the time to this development.

It is said that solitude is society if one is good company to himself. Among the pleasantest periods of life are those which have been spent in communion with the angels of thought. An empty nature is lonesome and restless when the hours are not crowded with events of outward interest; the finer minds grow weary with too much of such clatter. The power of magnetism is used on others amid the stirring scenes of life; but its richest fruits are found in the development of exalted sub-consciousness under the principles set forth in this estate. The plan of procedure has been stated over and over again, and need not be repeated. Ordinary mental vision accomplishes much when persistently pursued; but, with a high degree of magnetism behind it, the results are more than you would be induced to believe. Add to these the power of an exalted soul, and the theme rises to the sacred domain of the superhuman, without touching the morbid realm of spiritualism. At the base of humanity the moods are dishonest, criminal and chaotic; at the summit of life they are honest, pure and full of peace. In one extreme we find serfdom and abject slavery; in the other, power and control; in one, hypnotism; in the other, magnetism.

We might draw this work to a close at this place, were it not for the fact that all has not been said. Yet how can we say it? The rest is life history; not of one person but of many. It is not easy to pour out the experiences of heart and mind where they are too sacred to be viewed with the eyes of commonplace observation. When we say that there is no limit to the powers that may be attained through the use of these principles, we speak more than the reader will grasp at the first, or even the second perusal of these words. The exalted sub-consciousness knows all, or may know all if it seeks such knowledge. It is in the brain of the perfectly honest man. It is a telescope that can see into other minds, into the dead air of blackest night, into the sealed houses, into the earth or sky, even far away into space. This telescope is merely the inner brain; it rests in obscurity because of the barrier that separates the consciousness of the ordinary senses from its own clear light. Magnetism has always been employed to search out its secrets; but, having used hypnotic subjects, it has secured only the dross. Turning now to the height above, it becomes exalted and

omnipotent. The trinity of power is honesty, magnetism and mental vision. It is a trinity that every true person may possess.

We could recite at this place the personal history of our students who studied these subjects privately with the author, and have since unfolded some of the powers indicated; but to repeat them would necessitate the publishing of statements that the reader would refuse to believe. It it better to learn for yourself what may be accomplished by the alliance of the three powers which constitute the trinity we have mentioned. We receive no more private pupils, for the information is fully presented in the pages of this volume, and private lectures would prove an unnecessary expense. Among those who have reflected the highest purposes of this course of training was a clergyman of the best university training, a doctor of divinity of the keenest judgment as well as the most profound learning. He applied in the following language: "I have a friend whom hitherto I considered qualified to advise me on subjects of extraordinary interest; but he has surprised me by a tenacious belief in the powers of the sub-conscious mind. I could not obtain peace with him until I had promised to investigate the matter for myself. I will come to you as an unbeliever, even as one who professes to challenge your claims." He spent two years in acquiring a magnetic temperament in the manner stated in a previous part of this volume; and then leisurely devoted himself to the development of mental vision. Slowly and by almost imperceptible degrees he opened his sub-conscious brain and became aware of its knowledge. At length he felt constrained to admit the sublime truth. "It is too sacred to be told," he said, and continued, "We all possess an omniscient faculty; and God gives us the power to get at it if we will. Perhaps the time is not yet ripe for such development; but when it comes, as come it must, there will be consummated the climax of human history."

With perfect calmness of judgment we should one and all accept the story of the coming change. The facts are impregnable. They cannot be ignored. They have convinced the best minds of civilized Europe and America; they are to-day carrying conviction everywhere before them. Not one of these facts can be assailed. What are they? 1. The human mind possesses a sub-conscious faculty. 2. This sub-conscious faculty is clear-seeing. 3. Under the influence of perfect honesty, it becomes exalted. 4. With the guidance of mental vision it becomes intensified in its

clearness and strengthened in its powers. 5. Aided by magnetism its powers become limitless. The first step in the impending change will be the acquisition of the knowledge of sub-consciousness. The second step will be the transparent condition of all that is now hidden; and when men and women are able to read the minds, thoughts, purposes and motives of all other men and women, evil must necessarily vanish from the earth. No wrong can long endure in the fullness of light.

The wonder of scientific investigators has always been excited by the fact that God was not known to the great majority of mankind when the civilization of Greece and Rome was at its resplendent height, some two thousand years ago. The arts flourished, and literature as well as philosophy reached a degree of grandeur that has hardly been known since; the Indo-Europeans, hailing from the south of Central Asia, or the north of India, had streamed again and again into the countries where their descendants now rule the civilized world; yet a little band of Hebrews wandering into Egypt and out again through the wilderness, was the only people that knew anything about the Creator; and to-day less than one per cent. of all mankind pretend to have any fixed belief in His existence, and that only through faith, because knowledge renders faith unnecessary. The proof of God's existence is within the reach of all intelligent men and women; but they cannot discern the infinite with the finite senses.

All ages have had their geniuses, and they have been men and women of sub-conscious ability; for there all genius takes its root. Those who have risen to the plane of supreme greatness have added magnetism to the faculty mentioned; and the most magnificent personages of history have claimed an intimate knowledge of God. The life of Swedenborg has already been referred to; it was but one of ten thousand, all greater than he; and the most searching criticism cannot find dishonesty or self-deception in the life of any of them. The one great conclusion is this: The knowledge of God's existence, of the universe, of destiny, of life and death, and of all things now hidden, is not intended for the uses of the ordinary mind, nor is it attainable through that channel. A higher faculty is indwelling in man. Omniscience, like wisdom, is useless without the power of execution; and omnipotence is summed up in the most kingly of all powers, UNIVERSAL MAGNETISM.

THE END.