

THE BOOK OF THE SECRET WORD

AND

THE HIGHER WAY TO FORTUNE



Privately Published By
SOCIETY OF TRANSCENDENT SCIENCE
CHICAGO, ILLINOIS
116 SOUTH MICHIGAN BOULEVARD

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THE HIGHER WAY TO FORTUNE

Y. S. S.



SOCIETY OF TRANSCENDENT SCIENCE
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The World's Science

INTRODUCTION

TO THE READER—GREETINGS:

Man is a living magnet. He attracts. He repels. He draws in his own: he throws out what is not related to him. As Emerson, the Western child of Eastern thought, sings:

"And all that Nature made thy own,
Floating in air or pent in stone
Will rive the hills and swim the sea,
And, like thy shadow, follow thee."

Just that comes to us which is ours by right of thought; just that flies off from us which is not ours. What we seek we shall find; what we flee from will flee from us; as Goethe said, "What we wish for in youth comes to us in heaps in old age." Everything that comes within our mental vibration will be ours. Remember, thought is a mighty force. It is your friend, it is your enemy. You are a spark from the Eternal Fire. God re-exists in each mortal form. You wish, you command, you demand, you assent, and you get—what you want; though you go to sleep, your thought is out in the mighty universe, and if sufficiently vital, will send direct to you the objects of your desire; the only limit to the harvest your thoughts will gather for you is in yourself—**IS YOUR THOUGHT VITAL? IS YOUR THOUGHT KEEN? CAN YOUR THOUGHT TRAVEL ALL OVER THE UNIVERSE AND BRING HOME TO YOU WHAT YOU SEND FOR?**

If your thought that you send out does not bring home the objects of your desires, you can only blame yourself. Your brain is (the same as all other human brains), a particle from the Mind of the Almighty. If you are not able to use it to **GET WHAT YOU WANT** in this world, it is because your brain is not properly trained. Who controls your brain? Your **SELF**. Then do not let your brain be a laggard—compel your brain to work for you—compel your brain to bring home what you conceive as being essential to your **HEALTH, WEALTH and HAPPINESS**. Train your brain, as you would train a valued hunting dog, to go out and fetch the spoils. Begin today—teach your mind to concentrate.

Thought is like a rubber ball. Stand still and throw the ball with sufficient force against a wall, and it will rebound back to the thrower. If it were possible to throw this same ball into absolute space, with sufficient force, and one would wait long enough, the ball would make the complete circuit and return to the place from which it was projected.

So it is with Thought Vibrations, Success depends upon the concentrated force—the power back of the thought. The thought should be concentrated, like the rifle bullet, in order to make the best speed to the object of your desire. Then it should be projected with all the force of your being, and it will itself hunt out and find the object of your desire, and return to its source with the

thing you sent it after—THOUGHT IS LIVING, INTELLIGENT, MAGNETIC ENERGY.

You may believe yourself to be a deep thinker. Well and good! You are probably right in your estimation of your intelligence. But, give this a moment's consideration—DO YOU EQUIP YOUR THOUGHTS WITH WINGS—as it were? Or do you keep them shut up in your brain, and finally let them die from inertia? Give them wings, and then open wide the windows of your soul and send forth your winged thoughts into your Father's Great Domain (the Vast Universe of God), bidding them return with the things you long for.

A Hindu Scientist, lecturing before a large audience, produced a phial containing a colorless liquid, and poured some of its contents over a bunch of cotton. He told his audience that he wanted to make an experiment in the diffusion of an odor, and asked them to let him know, by holding up their hands, when they sensed the odor. In a few seconds most of the hands in the first row of seats went up vigorously. In a little over half a minute the odor had reached the back seats, and at the end of a minute several people were so powerfully and unpleasantly affected by it that they left the hall. The lecturer then told his audience that there was nothing but water in the phial, and that what they had smelt was not an odor but a suggestion!

We are all influenced in one way or another, for good or for ill, by suggestion. The suggestion of inferiority projected into the mind of boys and girls by parents and teachers, or others in authority over them, has held more people back, blighted the possibilities of more men and women than any other thing. Fault-finding, carping criticism, and the constant suggestion of dullness, stupidity, awkwardness, inefficiency, failure, lack of ability to do what others of their age are doing, is every year sowing the seeds of discouragement, of timidity, of self-depreciation and of disbelief in themselves—the seeds of failure—in the minds of millions of young people. The suggestion of their inferiority, indelibly stamped upon the subconscious mind, becomes a part of their very being, and they start out in life foredoomed to failure, though possessing sufficient natural ability to make them eminently successful.

One who is hypnotized by the suggestion that he cannot walk, no matter how perfect his limbs, or how strong and well he may be, will find it impossible to take a single step while he remains under the influence of that suggestion. It is exactly the same with the suggestion of inferiority. As long as one remains under the impression that he cannot do a thing, because he has not the ability, because his brain power is below normal, no matter how great his natural ability, or how well he is able to do the thing, he will find himself self-hypnotized by the suggestion of inferiority. As long as he thinks he cannot do the thing, he cannot and will not.

The suggestion of inferiority is nothing less than a frightful curse to anybody who is held down by it. The strong soul, however, need not, and will not, be held down by it. The genius of a weaker man than Alexander Dumas might have been blighted by the cruel suggestion of race inferiority,

but Dumas said, "When I found that I was black, I resolved to live as if I were white, and so force men to look below my skin."

It does not matter what the inferiority suggestion is in your mind, whether it is caused by some personal blemish, deformity, or other physical handicap, or is the result of some picture of mental deficiency stamped upon your mind in childhood—slowness, dullness, inability to do as well as others in school or at work, that you are "queer," awkward; unlike others, a dunce or an inferior nobody; whatever it is, you can overcome it and rise to the full limit of your possibilities. You can so live and work, and achieve, that, like Dumas, you will force men to look below your skin and see the real man or the real woman that God made, the man or woman you have redeemed from the suggestion of inferiority.

A girl who was almost driven to suicide by the constant suggestion of both physical and mental inferiority did this very thing. After years of suffering and unhappiness, she finally conquered all her real and imaginary handicaps and became one of the most brilliant and popular young women in her community.

The secret of all success, all health, all prosperity, happiness, power, love, of victorious living, is a consciousness of our union with the source of all life. This consciousness shuts out all suggestion of weakness, of inefficiency, of inferiority. It makes failure and unhappiness impossible.

Small as this volume is, it contains a great deal of what mankind ought, and wants more than all else, to know.

From out of the dead, still past comes the admonition of Thales' "Know Thyself"—and throughout all succeeding ages the wisest of the sages of all lands have echoed and re-echoed this crisp concentration of wisdom without cessation.

Why has it not been better heeded?

No knowledge can compare with an understanding of the Self. True Science, which is Natural Science, has long ago demonstrated the fact that there is no real knowing except through that inner conception which is not considered in the teachings that depend solely upon acquisition of knowledge through the media of the ordinary perceptive senses.

The general lack of self-knowledge is the principal cause of human misery—physical, mental, and otherwise.

On the other hand, the comprehension of the Self, enjoyed by the minority, insures physical and mental well-being, and moreover, the consciousness of possession of especial gifts, talents, and individual power that lead to fame and fortune.

If this little book is read with deliberation, and then intention to profit from its contents, there is barely a limit to the benefits that may be derived therefrom.

Sincerely your teacher,
THE SAHAN KABIR, PREMEL EL ADAROS,
President Society of Transcendent Science.



Mlle. Nedelka Simeonova.

Bulgaria's Greatest Violinist being so inspired through Transcendent Science has dedicated the following to our Society:

"For Transcendent Science steps in on every man's finite misconception, the narrow bounds of man's earthly labours, his mean and dreary round of futile endeavour. It plants its footsteps in the gathering storm of every worldly soul's grasping greed, or base carnal passion, and creates there in almighty Transcendent love a conception of Eternal Truth, even in the self-same hour of the iniquity, it lays out a benevolent scheme unlimited. It moves upon the face of those fearful, troubled, tempestuous waters and behold a pacific ocean of generosity, of purity, age-during."

WHAT IS THE TRANSCENDENT SCIENCE PHILOSOPHY?

THE REDISCOVERED LOST AND ANCIENT SCIENCE

The universe advances in cycles. At the right time in the history of humanity, someone brings forth a new doctrine—a new science. The time is at hand when old things shall pass away and the world shall be made anew.

Within and around you lies another world—a world within a world—a world beyond the world—a transcendent world. You are near to that world. The door is almost open. Those who are ready can cross the threshold. Then there shall be no more death, neither sorrow, nor pain, for the cause of these will have passed away. With philosophical genius the "World Scientist Adaros" has penetrated the intellectual depths of all profundity and entered into the sealed thesaurus of Nature and revealed the inscrutable "Law of Synthesis." Resolving all Laws, all phenomena, into ONE SIMPLE OPERATION, all vital forces as well as mind, into Material-Ethereal Energy; the brain as a common mediator into a materio-etheral apparatus; ideas being thought modes of motion. The so-called immaterial vital force called by some nervous-force, electricity, or magnetic energy or mind being non-immaterial and substantial; as mind is throughout conscious, ether is substance vehiculated, and is throughout absolute as Space—both Within and Without—Everywhere because It is, proceeding from and in the transformative, formative, progressive, retrogressive, differentiative etheria-Consciousnation of the Absolute Allness; simultaneously possessing the attributes of simultaneous proportion, co-ordination, attraction, repulsion, differentiation, equilibrium, contraction and expansion.

Transcendent Science is the Absolute Key of all Ancient Sciences and of Synthesis, which condenses in a few but very simple laws the whole of the acquired knowledge of all sciences.

Every cultus has its tradition, its book, its Bible, which teach those who know how to read them the unity of creeds; for we will state, lest any should forget, that Apollonius of Tyana visited the Initiates in India, and the Jewish High Priest in Jerusalem received one of the Initiates, Alexander the Great, into the Temple, and led him into the Holy of Holies, to offer sacrifice; in spite of the difference existing in the ritual of various countries.

The SEPHER BERESCHIT of Moses is the Jewish Bible, the APOCALYPSE and the ESOTERIC GOSPELS form the Christian Bible, the LEGEND OF HIRAM is the Bible of Freemasonry, the Odyssey, the Bible of the so-called plytheism of Greece, the AENEID, that of Rome, the VEDAS, the Bible of the Hindus, and lastly but not least, the ALCORAN of the Mussulmans, is known to a certain extent to all scholars of esotericism.

To any one possessing the "KEY" which our Science has discovered, all these Bibles reveal the same doctrine. Through our discovery Transcendent Science is now in a position to further develop this "Synthetic Law." This incommunicable axiom has formed the basis of the synthetic teachings of all

ancient nations successively and will continue to form a more substantial and comprehensive one for all future races, as well as scientifically being a prolegomena to ALL future sciences.

DO YOU SEEK PROOF AND DEMONSTRATION OF FACTS?

What does the phrase "Transcendent Science" mean? It means the Science which teaches, demonstrates and offers to elucidate to all humanity the true and only WAY to overcome every difficulty, to master every circumstance and to demonstrate one's desire or ideal.

This is Transcendent Science: To help others to help themselves and in such way as may be most advantageous for their comfort, happiness, development and progress.

LAW OF NECESSITY

That which is, is what is, because of the necessity of being what it is, i.e., because it could not be anything else. A great truth that is always applicable to everything: The Universe, man or an atom, the changeable and the unchangeable, the finite and the infinite, the known and the unknown.

HOW WE LEARN

It is only in our minds that we know. There is for us no other storehouse of knowledge. But as we experience new things, states and conditions, and they become impressed on our minds, then knowledge springs up spontaneously. There is no other way in which we may acquire knowledge.

There are indeed many ways by which we experience the new and thereby acquire knowledge: by collision, association, vital necessity, instinct, accumulative perception, thought, intuition, etc. But the most of us are so terribly "dense" that we learn but little except by "collision." No wonder experience is so unutterably "hard."

THE MEANING OF EXPERIENCE

Experience is a means of awakening or intensifying some phase of one's nature to the point that he shall become conscious of it, and then to use such power for the benefit of others, for if he fails to do this, it will react upon himself destructively. The individual is held to strict account (by the Great Law of the universe, which is inherent in his own being) responsible for the proper education, development and application of the awakened power of which he has become conscious.

* * *

Life is a form of activity. Hence, to live is to act, and the more complete the action, the more complete is the life. Thus when we put thought and feeling, as well as physical force, into our movements or actions, we are putting more life into them; we experience life more completely; we consequently get more out of life.

KNOWLEDGE

Knowledge is the one greatest factor in life, that thing of which we are most in need. Not merely passive knowledge, but the active as well; not

only the why, but also the how. With the requisite knowledge we can accomplish anything. Hence, we should always be willing to learn that we may understand these ever-changing combinations, associations, relationships and correspondences of which we are an integral part and which constitute our life. And as we begin to understand these various states and conditions, we will learn to harmonize them, for in no other way can we get the best out of life nor the most of the best.

* * *

The path of direct knowledge is paved with the pebbles of concentration and observation upon exterior, visible things; abstraction and meditation upon interior, invisible things.

* * *

Disciple of Life and of Nature, if thou wouldst be true to thy being, attune thou to Nature thy spirit unceasingly all thy endeavors. Thus shalt thou learn and accomplish the aim and the purpose of life.

* * *

ABSTRACTION

That state of abstraction commonly designated as a "brown stare" is Nature's method of clearing the mind of mental rubbish and debris, knotty problems, jumbled thoughts, tangled ideas, mixed up sensations, desires, aspirations, etc. At such a time when the mind seems hopelessly entangled in its own mazes, Nature takes a hand in the matter, compels usually unconsciously (or subconsciously) that the mind take a vacation in the form of abstraction.

This being accomplished, the person is "brought back to his senses," when upon applying himself again to the matter in hand, he oft-times has no difficulty in working out his problem. Sometimes also during the period of abstraction, the proper solution comes to the person before he re-applies himself to his work. The frequency with which abstraction occurs among children, especially those of the "thoughtful" type, is no doubt the "key" to their "intuitive" powers. Intuition, I believe, goes hand in hand with abstraction. There seem to be many mental phases in which some degree of abstraction plays a definite part. The open-eyed wonderment of the child when he sees some marvelous phantasy for the first time, is a form of abstraction. Meditation is often accompanied by it. Longing for "one knows not what" is quite likely another form. The clearness of the mind after abstraction depends to some extent upon the degree or depth of the abstraction. But the best of it is, we need not wait for Nature's automatic action; we may do the deed consciously at any time. All we need is to go to a place where we know that our meditation will not be disturbed for a certain period of time, perhaps fifteen minutes is sufficient to begin with, a quiet place being the best, but if quietness is unattainable, then the best place is where the noises are monotonous, or humdrum, as the constant grind of machinery, the constant rumble of vehicles on a city street (however the place of meditation should not be so near the street that individual sounds can be distinguished); people's voices are,

as a rule, the most disturbing influences to interfere with perfect meditation. The position should be comfortable, either reclining or sitting in a chair, usually sitting upright being the best position; the hands should be held in some natural position, as laying them without strain on each knee; the feet should be flat on the floor, the spine held straight, and place on the table in front of you a blue or purple crystal (these crystals are specially prepared by an ancient, oriental method, known only to initiates, the colors being designed to avoid strain on the eyes, and also for the special development of the intuitional faculty). Let the mind center in the depths of the crystal until you feel that the outside world is forgotten; when you arise at the end of the short period of time, your body will feel refreshed and you can return to your work with renewed vigor and increased brain power.

If there is some special problem that it is essential for you to work out, you can concentrate your mind upon that certain problem, in accordance with the instruction given in our Course No. 2, CRYSTAL GAZING, working along the lines of Nature's methods as above to clear the mind of all needless thoughts and ideas, then bring the full force of the dynamic will to bear on the problem in hand. No matter how difficult your problem, nor how weary you may be when you begin your concentration, you will find that this exercise will bring to you peace of mind, rest of body, renewed vitality, re-awakened ambition, and will absolutely SOLVE YOUR PROBLEM FOR YOU. Our Course No. 35, Science of Success, will explain to you how to bring the full force of a concentrated dynamic will to bear upon your difficulty, to attain the success of any undertaking, to find the solution of any puzzling situation, and to attract to yourself merited fame and success.

* * * * *

"The secret of success," the stamp said, "is sticking to it."

"To succeed," said the knife, "be bright and sharp."

"Keep up to date," said the calendar.

"Aspire to greater things," said the nutmeg.

"Don't knock, it's old fashioned," said the electric bell.

"Do a driving business," said the hammer.

"Make light of everything," the fire observed, cynically.

WHAT IS CONSCIOUSNESS?

A bubble of the Infinite which has become enmeshed in matter and which is slowly working its way back to its source in the Eternal Spirit. As butter is evolved out of cream, in like manner is the manifested universe evolved out of the unmanifested and Infinite Substance. And as bubbles of buttermilk are caught in the mass of butter, so also in the universal creation bubbles of the Infinite Spirit are caught in matter.

As a bubble of air, released from the bondage in mud at the bottom of a pond and slowly but surely works its way upward through the mud, the ooze, and the water till it reaches the surface, where it expands or bursts or unites with its own element, so likewise is the progress of the individual ego

in its journey upward to final union with God. In the first stages of its evolution, in the mineral kingdom, the individual ego, or consciousness, is so heavily weighted down by gross matter, i.e., matter presses so heavily upon the consciousness that "its life is fairly crushed out of it," hence its state of "unconsciousness." But in the vegetable world the pressure of matter is somewhat relieved and the ego becomes semi-conscious; a still higher form of consciousness is apparent in the animal; but not till man is reached does self-consciousness become manifest. But also in man, at various times, and under varying conditions, all the lower forms are found. Even self-consciousness assumes several forms, as the imaginative, the intellectual, the intuitive, the "class" and the cosmic states. The real ego, or self, "that which in thee knows," is, of course, no other than the consciousness. It is that which thinks and feels, moves and acts, and wills. Realizing this, the problems of life, of individual development, and self-evolution become simply a matter of the use or expansion of one's consciousness, the extent of such use or expansion being limitless.

* * * * *

No human being has ever yet been able to resist the temptation to make a success of himself in a congenial work, under congenial conditions.

* * * * *

Pleasure, happiness and satisfaction arise from correct expression or right use of one's powers; sickness, pain and affliction come from erroneous expression, grief, loneliness and discouragement from inexpression.

* * * * *

Human beings, like the flowers, naturally, instinctively, turn to the light, the truth.

* * * * *

How omnipotent is God! For he has made all humankind aware of his existence, and to each of them according to the individual's understanding.

* * * * *

The heart of man pants for many things. DESIRE moves man more than aught else. Passions may lash up the lake of his mind into a thousand pulsations; grief may burn the iron of despair right into his brain and make him feel as one stranded; all his emotions and feelings may play upon him; the world outside may fasten its grip upon him, toss him up from pillar to post and beat him flat;—yet the impress left by these is sooner or later wiped out and man rises to his feet once more. But not so the iron grip of desire. It holds on to him like grim death. It drags out the soul minute after minute of our existence, electrifies the unwilling hand to exertion and stimulates the brain to accomplish its ends.

From the hoary, venerable sage, standing triumphant upon the heights of spirituality, down to the roughest and the vilest among us—this mighty urge of desire pushes us onward, never allowing us a moment's rest, goading us and luring us on to the goal.

Now WHAT IS THE ONE THING THAT STANDS BETWEEN US AND THE REALIZATION OF OUR DESIRES?

The ONE THING that hinders us on the road to attainment of whatever kind is the lack of confidence in ourselves, the fear thought, that cold hand that whenever we dash forward on the road to success, grabs us in its clinging hold, and makes us hesitate and so lose all—the fear thought that hangs around after us wherever we go, only allowing us to take the next step forward after we have looked and waited, and risked the loss of fame, wealth and prosperity, only allowing us to take one little step at a time.

Why should we be hampered by this vulture? Why not recognize our mighty power? Why not stride on to fame and fortune, instead of mincing along the path? Why hesitate and turn back? The road is broad and open that leads to success. The very glare of the sunlight thereon dazzles our eyes and we are afraid to go on. AFRAID!

We see the hobgoblins of want, sickness, poverty, old-age, ridicule before us, and instead of facing these imaginary enemies and annihilating them by the force of the onslaught of our Divine Will, dispersing them with the mighty sword of Knowledge, we hesitate!

Why not put aside this fear forever and push on to the goal of your ambition? Stand fearless and strike from the shoulders, once, twice, thrice, times innumerable until your strokes tell, till your strokes lay low the monsters that have snapped and ground their teeth and roared at you from the distance? One bold rush and then you stand the victor! You bear the laurel in your hand! In your right hand is your good sword, and in your left hand the badge of victory!

You may take up your sword, fight the good fight, and be the master. HOW? There, is the secret without which your fighting is vain, your strength powerless. This secret is the Power of Knowledge of the SELF. Our course TEN LESSONS IN MASTER MIND POWER, Course No. 7, will reveal to you this secret, and you will find yourself standing in the bright sunlight of popularity on the broad road to success. It does not require a MASTER MIND to study this course, as it can be understood by all, and is written for the enlightenment of the great multitude. It however develops the ordinary mind into the MASTER MIND.

From early childhood there are some people who have the keenest intuitions and are gifted with what our parents would call "common sense." They see the outcome of an event long before anyone else, they know instinctively which way to choose, and always choose the one that will be the most advantageous. They are able to tell the moment they first meet a person, whether that person is of a good moral character or a rascal, whether his disposition is pleasant or quarrelsome, whether he is what the world would call a success or a failure, whether he is popular or the reverse, whether his health is good, medium or poor, and many other things that no one else would know without many months' acquaintance with him.

The person who has these strong intuitions is what psychologists call a natural psychic.

This psychic power is sometimes so strong that the gifted one is able to see the friends and relatives of an acquaintance, upon meeting him, and also different scenes in which he has taken part, or will take part in the future. He is sometimes able to warn his friends of impending accidents and outline how such dangers can be avoided. He is able to diagnose ailments when even the most skillful physicians have endeavored to do so without success and even to suggest remedies that later prove successful.

If this power of intuition is not naturally strong in any individual it can be developed by patience and perseverance, and the period of development need not be long or tedious if intelligently and conscientiously prescribed by an experienced master. To those who are unable to take the work personally in our class-room on account of living at a distance, the call of our duties, or for other reasons, we recommend our course No. 4, Seership, Mediumship and Clairvoyance. This course develops the intuitive faculties, brings into prominence the submerged psychic senses and teaches the student how to utilize these almost unknown faculties.

It is possible that you, dear reader, are among the few who are blessed with the psychic faculties well developed, and in that case all you wish is a further development along some particular phase of psychic power. You wish to be a perfect clairvoyant, perhaps. In that event we would recommend for your study, our course No. 10, Higher Psychical Development, Adeptship, etc., which will give you the needed elucidation of points that you may not understand in your experiences, and the requisite encouragement for your further progress along the beautiful road to self attainment.

Or, if you are of the class of students who have an excessive store of Magnetism and feel that your proper sphere in life is to use your gift for the amelioration of physical ills of humanity, you would find the knowledge necessary to make you a professional healer in our Course No. 11, Advanced Course in Magnetic Healing.

If you are yourself ailing and perhaps not as strong and vital physically as you might wish to be, our wonderful, scientific and simple course entitled Course No. 31, Hindu Science of Health Culture, would give you the suggestions and information you need to bring you to radiant youthful vigor.

PROOF OF TELEPATHY AND INFLUENCE AT A DISTANCE

A man of a very likable disposition, spiritual charm, and high in the financial world, through giving too much time to his work, had neglected his wife, and she in a weak hour, possibly, was attracted to a social vampire. To state exactly why this was the case would be impossible, because it would not be possible to delve into the clandestine side of this woman's life. She was a woman that was surrounded by luxury on every side, with the finest of clothes, furnished with everything that her heart could wish, with social

position and devoted friends, but, as I stated previously, fell in a weak moment the victim of a degenerate man. Her husband, not desiring to divorce her, out of his great generosity and love, happened to come to me for help, at the instigation of his sister, who knew me personally.

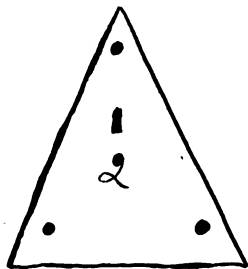
After telling me in detail and truthfully about his and his wife's career together, I told him it would be very easy for him to do the work himself, towards effecting a change in his wife's attitude, and he would be able to realize that the power was not only in me but in every human being that would take a few minutes to recognize it, to know deep down in their souls that there is a supreme principle, greater than life and superior to death.

I suggested to him that before I would show him how and what to do I would give him a proof of telepathy. I asked him at what time he could come back at his earliest convenience so that I could give him a demonstration, and stated that I would be glad to have him bring with him four or five disinterested people to witness the demonstration, if possible some who were absolutely skeptical. He was doubtful whether he could arrange to bring these witnesses on such short notice, but was anxious to see the demonstration, and it was agreed that he should return that evening at 7:30 o'clock. At the appointed time, he came with three friends and his sister. After the usual courtesies of introduction, I gave a short discussion in regard to telepathy, influence at a distance, and the projection of thought. I stated that I had had some very peculiar experiences, and that I had found a number of friends with whom I could instantly place my mind in harmony, and that I would now give a proof of the operation of this faculty. I asked them to go into another room and decide upon any certain thing that would come into their minds, and then return. When they returned into the first room, I asked them to write down what they had thought of and tell me what it was. They showed me the paper on which was the name of the gentleman's great aunt, Gertrude. I then asked them to think of any three persons that they were positive would be at home at this time, as we would wish to call them by telephone. They gave the names of Miss Dennison, Mr. Baughman, and Mr. Hendrickson. As they knew, these three people were absolutely unknown to me. I instructed one of the party to call these three friends up one by one on the telephone and stated that I would transmit to them the name our party had written on the paper. They called Miss Dennison first, and I told them to ask her to think of anything or any name that would come into her mind, and to inform her that we were giving a scientific test on the projection of thought. Miss Dennison stated that she could distinctly see the name "Gertrude" projected by me to her. We tried this experiment with the other two friends, and they invariably called back the name of the person, city, etc., that was chosen beforehand by our party. Later in the evening, about 9:30, we even selected an acquaintance of one of our party, unknown to me, who lived in a distant city, and called him by long distance telephone, and he, without any hesitation, when the matter was explained to him, gave us the name we had selected as a test of the thought transference. It was very mysterious to

the party of friends present, and they all agreed that I had given a positive proof of thought influence at a distance, or telepathy.

It is all very simple. The secret of transmitting a name or anything thought of, to a person at a distance, is one of the first principles of psychology. This is one of the most mysterious appearing tests, and the most convincing argument in the hands of an intelligent operator of the Transcendental Psychology. I then told them that if they would practice this method for at least 15 minutes each day for two or three days, they would be able to do the same thing. They exclaimed that they did not see how this could be possible, that I must be "gifted," and so forth. Immediately after this, they tried to do this thought transference without my assistance, and failing, asked me why it was they were unable to do it without a medium or psychic, as myself, even after having seen me do it. I answered them thus: "Friends, you have a wonderful argument—for those who do not think. Let me give you an explanation that will end this question in your minds for once and all. I will ask you to name some friend of yours who is living in this city." One of the ladies named her mother, who was living on the north side of the city. I said: "Kindly go to the telephone and call your mother up, and ask her how she is feeling, or some other courteous remark, as an excuse for the call." The lady did as I requested, in the presence of the entire circle. I then said: "If you had not been able to use the medium of the telephone and the switchboard operator, how could you have communicated with your mother, to ask her concerning her health and the other remarks you made to her? Is it not a fact that you have to pay for the use of the telephone? Is it not a fact that the operator who made the connection with your mother's telephone is entitled to remuneration for her services?" I then told her that the entire company was thoroughly satisfied and convinced, that there are hundreds of people who go from circle to circle, throughout the city, from medium to medium, and from psychologist to psychologist, and expect to receive the services of all these people free of charge, while if they go to a physician for attention, or to a store to purchase a suit of clothes, would they not expect to pay for it? We cannot expect anything in the world without giving something for it. "Now," I continued, "I will show you how it is possible; if you so desire, each and every one of you will be able to demonstrate this principle in your own homes after a short period of practice and inexpensive experimentation. Instead of my giving any further demonstrations I will let this gentleman, Mr. Blank, whom you all know, prove whether these statements are truthful or non-truthful, and this out of his own experience."

I then told Mr. Blank to take three colored lights, which I offered to him, and a blue crystal, with this specially prepared incense. I gave him a certain Mantra formula which I explained to him how to recite a certain number of times while gazing into the depths of this blue crystal, and burning the special incense, and with the special red lights. I will give you below the diagram of the arrangement of this paraphernalia:



The three black "dots" represent place where specially prepared lights are placed, such an arrangement to represent a perfect triangle. Apex of triangle to face the East. "1" is where incense censer or pot is to be placed and "2" where colored and specially prepared crystal is to be placed.

I gave Mr. Blank the following directions:

On a table in a room where you will not be disturbed by intruders place the blue crystal, with your pot of incense on the east side of the crystal and one of the red lights eastward of the incense. Then place the other two red lights so as to form a triangle around the crystal and incense pot, with the apex of the triangle towards the east and the base towards yourself. Sit comfortably at the table and lay the hands, palms downwards on the table on either side of the triangle. Have no other light in the room save the three red lights that I give you. If you practice this in the day time, the curtains should be drawn so as to exclude the sunlight. This will allow the red lights from the candles to be reflected on the blue crystal, and with the fumes of the incense mounting upwards, concentrate your gaze into the blue crystal, and your inner vision upon the Agna Chakra lotus (the center located just between the eyes), and commence mentally to communicate with your wife, stating in direct and convincing mental statements just what it is that you wish her to do."

He promised that he would do as I had directed, and said that if he got the desired results, he would be my greatest promoter and advertiser.

It was less than three days after the above meeting, that Mr. Blank came back to me in a very excited and hilarious state of mind, a mood that was at once hilarious and pathetic. There was an atmosphere of pathos about him. It seemed as if he had touched that higher realm of spirituality, that his entire being was consumed with a great living fire of God Consciousness. This man had been made anew. In other words, he had been touched with the Philosopher's Stone of Resurrection. God had changed this man. From being a skeptic and a cold materialist, in the space of three days he had become that inexpressible something which every human being in the universe is expecting to become in this or some future life.

It is needless for me to tell you that this man within less than fifty-six hours had been able, with the assistance of the practices and instructions I had given him, to influence his wife to such a great and major degree that even during that space of time when he was practicing upon her, she could positively see him standing in front of her or sitting close to her, and pleading with her to not give in to temptation but to be strong and to come back to him, as he was waiting and would forgive her, and not hold anything against her.

He was profuse in his gratitude, and said that anything of all his possessions that I desired I might have, and that he would never cease to expound the miraculous truth that with the aid of the simple method I had given to

him, his honor was saved and his heart again blessed by the devotion of his wife. This was the greatest of all demonstrations—and why? Because this man had been taught by me to help and demonstrate for himself. He previously was absolutely skeptic about every little and imaginable particular. He asked me continuously, “Why was it at all necessary to use this colored or specially prepared crystal, this special prepared incense, and the colored lights?” I answered, saying, “Have you tried to accomplish your desire without these seemingly simple aids?” to which he replied, “Yes, but I failed.” I then asked, “If I explain fully and truthfully once again, for your benefit, will you honestly believe?” He replied in the affirmative.

This is what I revealed to him as it was revealed to me during my initiations:

Light is the first emanation of Deity. Hence without Light nothing can be accomplished or undertaken. If you would take time to examine the ritual service of all religions and their priesthoods, you would come to the same conclusion. In the catholic churches do they not have altar and candle lights, and incense? Well, so it is in the rituals of the Buddhists and the Hindus. They all employ this same force. Everything in Nature aspires after the Light. Without the Light the wonders of Nature could not live. We plant a seed in the ground—it enters into Death (Corruption) and out of this Death it puts on immortality (its vehicle of becoming), and ascends upwards to the surface of the earth, after Life, Sunlight, and Air. Otherwise it would die permanently. So it is with your desire, your thought or idea, you think first of the thing as it is and by employing these colored lights they in turn through their vibration (color) affect the incorporeal sense, as it were; hence, wonderful ideas not only are realized materially, but accrue continuously through the incorporeal substantiality. The color that we employ is in harmony with the color of attraction and blended in with the native color of the candle itself it coalesces, as it were, and aids the subconscious streams of ideation to draw to itself (the soul) the thing or object of our desire out from the circumference of Infinity to our own common and Universal Center which is ourselves. Please now remember that there are seven colors in the Spectrum. And that each color has a vibration—a vibratory principle. Did you ever try this simple experiment? At any time when there is a heavy snow on the ground, and especially when the sun is shining also, take three or more various colored pieces of cloth, say for instance, you should take one of black, one of white, one of red, etc., and laying each piece side by side on the snow bank where the sun's rays may shine down upon them, and after leaving them there for at least fifteen to thirty minutes, take them away. You will then have absolute proof of color vibration. Where the white cloth lay, you will find the snow is not melted—while on the other hand where the black cloth lay, the snow is melted to a noticeable extent. Did you ever, my dear friend, try waving a red-colored rag in front of a wild bull?

Now, I will convince you in regard to the specially prepared incense and specially prepared and colored crystal. Every odor, according to the Initiates, has a certain effect upon certain psychical centers, which in the native Hindu

language, are termed "Lotuses" or "Chakras." You no doubt have heard of the Oriental perfumes that women in the far East use to advantage upon their clothing to attract the love of some man, etc., as the case may be. So it is with our incense. It is compounded of pure and non-chemical flowers, etc., which affect the "Agni-Chakra," the lotus center which is at the base or rather the root of the nose (between the center of the eyes). And why does it affect this center? you would ask. Because the native intelligence of this center is "Realization," hence we employ in our perfumed incense the odor and flower, that which is in harmony with this center. The color of the crystal depends upon the Vibratory Law of Periodicity, by which the Conscious mind is contacted through the color as it affects the psychical sense through the pupil of the eye and the color is again reflected back upon the ether of the soul (through reflection as with a common hand mirror) to the extent that both colors merge into the superconscious mind with such velocity and of such an intense degree that it is projected out from its common center in an undulating manner (in concentric lines) and out from the center or equilibrium to its circumference (realization) from whence it returns again to its center (actualization) through the law of Atomic-Consciousness, Differentiation and Visualization. Hence, my dear friend, you can now perceive how it is that without a common medium we cannot affect the Universal Force and Universal Medium, which in our system of Transcendental Physics, we care to term "The Astral Light," or The Universal Plastic Mediator. For your further information, I desire to tell you something now that will go a great way in explaining something that most likely you had forgotten entirely. Why is it that the jewelers sell birth stones? Do they not have different stones, each of a different color, and again each for a different month? which things were known and practiced in all Oriental Countries for many, many thousands of years, not only by the astrologers but by all the common people as it is also practiced by all people today in Europe and America. So, dear friend, please do not forget that every day has its color, every day its stone, as well as every planet its color, its herb, its animal, its stone, and its vibratory number. Therefore, when we employ colored lights, colored crystals, and certain fumigations (incenses) we scientifically prepare our work in accord with the Superior but not Supernatural Powers, Influences, and Intelligences in (but not above) Nature; thereby without effort or restraint your Individual Mind will be aided through the most natural and scientific way to attain the harmony with the Universal—the Ocean of Oneness, wherein every great operation must pursue and commence, from its common source and reservoir and inchoation to its superior source, and equilibrated center and consummation.

I continued to say: "Everyone, especially everyone who is successful, and this whether they do it consciously or unconsciously, employs colors. Why is it that your wife likes one color to the exclusion of all others? One flower to the exclusion of all others? Have you not heard some of your male friends state that they would wear only brown suits, still others would wear only blue? Why is it that you are attracted to certain theatres and possibly

only on rare occasions attend some others? Because, my dear friend, the color harmony is one with the native color of your planetary ruling principle and zodiacal aspect. Do not for a moment think that this is an idle superstition as it is the very key of synthesis itself, without which materialistic science would collapse. The great trouble with the majority of the people is that they understand only what is written, not what is between the lines. Ordinary people pay heed to nothing but the garments, or to the texts of the law. That is all they know. They see nothing that is hidden beneath this garment. Those who are wiser pay no heed to the garment, but to the body which it enveloped. I must remind you of what is said in the Agrouchada-Parikchai :

“As the soul is contained in the body;
 As the almond is concealed by its envelope;
 As the sun is veiled by the clouds;
 As the garments hide the body from sight;
 As the egg is included in its shell;
 And as the germ rests inside of the seed;
 So the sacred law has its body, its envelope, its cloud, its garments, its shell, which hide it from the knowledge of the multitude.”

THE PERFORMING HINDU FAKIRS

By Louis Jacolliot, Chief Justice of Chandenagur (French East Indies),
 and of Tahiti Oceania)

Upon reaching the third degree of initiation, the Brahmins were divided into tens, and a superior Guru, or professor of the occult sciences, was placed over each decade. He was revered by his disciples as a god.

The following is a portrait of this personage :

“The true Guru is a man who is familiar with the practice of every virtue ; who, with the sword of wisdom, has lopped off all the branches and cut through all the roots of the tree of evil, and, with the light of reason, has dispelled the thick darkness by which he is enveloped ; who, though seated upon a mountain of passions, meets all their assaults with a heart as firm as diamond ; who conducts himself with dignity and independence ; who has the bowels of a father for all his disciples ; who makes no distinction between his friends and his enemies, whom he treats with equal kindness and consideration ; who looks upon gold and jewels with as much indifference as if they were bits of iron and potsherds, without caring more for one than for the other ; and who tries with the greatest care to remove the dense darkness of ignorance, in which the rest of mankind is plunged.”

If we had not positively stated in a former part of this work (which is simply designed to give the reader some idea of the doctrines and practices of the believers in the Pitris of India) that we should refrain from the expression of any personal opinion, we might well ask ourselves whether modern Hierophants, with all their intolerance and all their pride in the morality they preach, have anything to present which will compare with the precepts here given in this, which is one of the oldest passages in the Brahminical books. Modern Gurus know full well the value of gold and precious stones, and as for the ignorance of the masses, we know what means they take to remove it.

What are these forces? Or rather, what is the force which the Hindus attribute to the pure Agasa fluid, under the direction of the spirits?

We are not an authority upon this point, and when we see the illustrious scientist and member of the Royal Society of London, William Crookes, treated with ridicule and contempt on account of the inquiries he is now making with a view to the discovery of the laws of this force, we are involuntarily reminded of the words of Galvani, to whom the western world is indebted for the earliest experiments in electricity, as follows:

"I am attacked by two classes of persons, the learned and the ignorant. Both of them treat me with ridicule, and say that I am only fit to be a **dancing-master for frogs**, and yet I think that I have discovered one of the grandest forces in nature."

AS TO WHO ARE INITIATED INTO THE DIFFERENT CLASSES OF OCCULT POWER

It would not be amiss, however, to remind the reader that the initiated possessed powers more or less extensive, according to the class to which they belonged, and to indicate the nature of these powers.

The first class comprised:

First—THE GRIHASTAS.

Second—THE POUROHITAS.

Third—THE FAKIRS.

The Grihastas or heads of families do not forsake the world. They are a sort of connecting link between the temple and the people. They are formally forbidden to make any manifestations of external phenomena. It is their right, however, and their duty to evoke the souls of their ancestors, in some retired part of their dwelling, and to receive from them, as their direct descendants, only such instruction as they need for their guidance in this earthly pilgrimage.

The Pourohitas, or priests of the popular cult, take part in all family ceremonies. They evoke familiar spirits and drive away evil spirits. They cast horoscopes and preside over births, marriages, and funerals. They form all the phenomena of auspicious or inauspicious omens and intervene in all cases of over-excitement or possession, to remove from the subject all malign influences. They confine themselves strictly to the domain of religion.

The performing Fakirs collect alms and money in the temples, and wander over the country and through the cities. They produce at will the strangest phenomena, entirely contrary to what are conventionally called natural laws. With the aid of spirits, who are present at all their operations, they have authority as well as power to evoke them.

The second class includes:

THE SANNYASSIS.

The third class includes:

First—THE NIRVANYS.

Second—THE YOGUYS.

In these two higher grades of initiation the power is the same, only differing in degree. They have subjected the visible as well as the invisible world

to their will, and only produce their supernatural manifestations in the interior of the temples and, in very rare cases, before the Rajahs or other eminent personages in India.

Time, space, specific gravity, and even life itself, are nothing to them. They enjoy the faculty of laying aside, or resuming their mortal envelope. They command the elements, transport mountains, and drain rivers. Upon this point the Oriental imagination, which knows no limits, gives itself the fullest scope, and these spiritual lights are regarded in India as gods.

There is here presented, as we see, a complete organization resting upon the caste system, and adapted to the support of a social state, entirely sacerdotal.

These different initiates undergo, during a period of many years, in the subterranean sanctuaries of the pagodas, a course of training, which modifies their organization, from a physiological point of view, and increases to a large extent the production of the pure fluid emanating from them, called agasa.

AGASA

In order to make myself understood, where there is as yet no accepted mode of speech in the English language, I will say what I mean by the term "spirit force."

By "spirit force" I mean the alliance between the intellect and the physical forces, in order to act upon inanimate objects, without predetermining, in any way, the cause which sets this force in motion.

The meaning of the word is not strictly, perhaps, that which is generally attached to it. I will therefore say that we use it only to classify the phenomena which I am about to describe, and that the meaning here given expresses accurately the signification of the term used by the Hindus.

The supreme cause of all phenomena, is the pure agasa fluid, or the vital fluid, which is diffused throughout nature, and puts animate or inanimate, visible or invisible, beings in communication with each other. Heat, electricity, all the forces of nature, in short, are but modes of action and particular states of this fluid.

The being who possesses an excess of this vital fluid acquires a proportionate power, both over animate beings not so highly favored, and over inanimate beings. The spirits themselves are sensible to the influence of this universal fluid, and can place their power at the service of those who are able to evoke them.

Agasa is the moving thought of the universal soul, directing all souls, who would be in constant communication with each other, if the gross envelope of the body did not in a measure prevent. Thus, the more completely the soul disentangles itself from its vestment—the body, by contemplation, the more sensible it becomes to this universal fluid, whereby all beings, whether visible or invisible, are united.

THE PERFORMING FAKIRS

Every European has heard of the extraordinary skill of the Hindu Fakirs who are popularly designated under the name of Charmers or Jugglers. They

claim to be invested with supernatural powers. Such is the belief of all Asiatic people.

When our countrymen are told of their performance, they usually answer: Go to the regular magicians—they will show you the same things.

To enable the reader to appreciate the grounds of this opinion, it seems necessary to show how the Fakirs operate. The following are facts which no traveller has ventured to contradict.

First—They never give public representations in places where the presence of several hundred persons makes it impossible to exercise the proper scrutiny.

Second—They are accompanied by no assistant or confederate, as they are usually termed.

Third—They present themselves in the interior of the house completely naked, except that they wear, for modesty's sake, a small piece of linen about as large as the hand.

Fourth—They are not acquainted with goblets, or magic bags, or double-bottomed boxes, or prepared tables, or any of the thousand and one things which our European conjurors find necessary.

Fifth—They have absolutely nothing in their possession, save a small wand of seven knots of young bamboo, as big as the handle of a penholder, which they hold in their right hand, and a small whistle, about three inches long, which they fasten to one of the locks of their long, straight hair; for, having no clothing and consequently no pockets, they would otherwise be obliged to hold it constantly in their hands.

Sixth—They operate, as desired by the person whom they are visiting, either in a sitting or standing posture, or, as the case may require, upon the marble, granite, or stucco pavement of the veranda, or upon the bare ground in the garden.

Seventh—When they need a subject for the exhibition of magnetic or somnambulistic phenomena, they take any of your servants whom you may designate, no matter whom, and they act with the same facility upon a European, in case he is willing to serve.

Eighth—If they need any article, such as a musical instrument, a cane, a piece of paper, a pencil, etc., they ask you to furnish it.

Ninth—They will repeat any experiments in your presence as many times as you require, and will submit to any test you may apply.

Tenth—They never ask any pay, merely accepting as alms for the temple to which they are attached, whatever you choose to offer them.

I have traveled through India in every direction for many years, and I can truthfully state that I have never seen a single Fakir who was not willing to comply with any of these conditions.

It only remains for us to ask whether our more popular magicians would ever consent to dispense with any of their numerous accompaniments and perform under the same conditions.

There is no doubt what the answer would be.

Without drawing any conclusions as to causes or methods, I merely state the facts.

Above these inferior priests, dominating them with all his serene and somewhat disdainful pride, rises the noble figure of the Yogi, the living saint, the Master, he who really possesses the power of assembling the elements and performing miracles. He is by no means the servant of the animals nor does he make any sale or display of his office or his science; he does not market it or make any money out of it. But modest, or conscious of his formidable power, he hides or isolates himself from humankind. You no longer, or almost never, meet him in the low plains of the peninsula of Hindustan; you must go in search of him to discover him in his almost inaccessible retreats among the high mountains of Kashmir or Thibet, where he is learning to become, little by little, the Parahamsa, the Sage.

Ripened by prayer and solitary meditation, mastering his senses and abolishing Desire, which is useless to him since in him, as a pantheist, there resides the essence of all things, he turns his will exclusively toward the final consummation and evolution. A detached fragment of the Great Whole, he tends to mount up by stages to his primitive and divine state (consciousness), and in order to attain it he seeks for the primal cause of the world. By means of his eyes man is the master of Space; the Yogi, by means of his science, creates a new sense which makes him master of Time. He seeks to penetrate to the sealed mysteries of Matter by means of pure Thought, and in actual practice by means of magic and incantations. This is the secret of the mantrams (words of power), the mantrams that preserve one from the stings of bees, from the venom of serpents and the claws of wild beasts; mantrams which have power over domestic animals, over rivers, over the elements. By means of them the Yogi can reach even the Unknowable. The same procedure was carried on in antiquity by the Egyptian adorers of Horus, the Greek mystagogues of Ceres, a few philosophers, philanthropists and thaumagurgists like Pythagoras, Apollonius of Tyana, Buddha, Rama-Krishna, and other occultists who have had the certainty of the Divine Experience. These supermen cross the threshold of the Esoteric Doctrine; they have the intuition of universal knowledge and probably approach Brahma the Neuter, the Ineffable, the Absolute, of which Brahma, the masculine and creative expression, has only a single temple in India—at Polkhar, near Ajmeer—Brahma the Infinite, whose name the Hindus never pronounce without trembling.

Would you believe it? The Yogi is the object of such veneration that at his death he escapes the ordinary cremation of other men, kings, priests, soldiers, artisans, beggars, and pariahs, piled up on the brazier of the burning-ghats. Death, great leveler that it is, nevertheless distinguishes him from other mortals. They enclose his body in a coffin, or more often in a clay jar, and let it sink solemnly to the bottom of the Ganges. A perfect symbol, such a burial as this, of the favor which, in permitting him to escape destruction by fire (Agni), facilitates in this way the cycle of his future incarnations.

So wills, so teaches the Bhagavadgita, in which Krishna, addressing his

disciples, utters these admirable words which Saint Augustine and the Fathers of the Church would not have disavowed :

"You bear within yourself a divine soul of which you are not aware, for God resides in the soul of every man, but few know how to find Him there. The man who sacrifices his desires and his works to the Being from whom proceed the principles of all things and by whom the universe has been formed, obtains perfection through this sacrifice and approaches God.

"Moreover, you must know that he who has found God is delivered from re-birth and from death, from old age and from grief, and drinks the water of immortality."

HOW A HINDU FOUND THE SECRET OF SUCCESS

There was once a Hindu who believed it is one's duty in life to serve one's self. He did so, and became very poor; and the more he toiled for himself, the poorer he grew. At last he found himself with a wife and twelve children, but without a single rupee.

"How unjust God is," he said, "to give me children and help me to nothing to support them! I will go to the wise man and inquire the cause of my fate."

So he went to seek his fate.

The wise man lived in a forest temple far, far away, and the journey thither was solitary and perilous.

In the jungle he met a camel with two sacks of treasure on his back.

"Where are you going?" asked the camel.

"To seek my fate," said the man.

"Ask mine, too," said the camel. "I was lost from the caravan, and I have carried these sacks of gold on my back for twelve years, and I cannot lie down. Woe is me! Ask mine, too."

"I will," said the man; and he hurried on.

He came to a wide river in which was a great alligator.

"Take me across," said the man.

"I will," said the alligator; "where are you going?"

"To seek my fate."

"Ask mine, too. For twelve years I have had a burning pain inside; I cannot rest. Woe is me! Ask mine, too."

"I will," said the man; and he hurried on.

As he journeyed, he found a tiger lying in a thicket in great pain; the tiger was surrounded with the treasures of the men he had long ago eaten.

"Where are you going?" asked the tiger.

"To seek my fate."

"Ask mine also, for I have had this thorn in my foot twelve years. I cannot rest. Woe is me! Ask mine, too."

"I will," said the man.

The man at last reached the temple of fate.

"What do you here?" asked the wise old priest.

"I seek my fate; I have twelve children, and am very poor."

"Then you have been living only for yourself. Think only of making others rich, and you will become rich yourself."

Then he asked the fate of the camel.

"Take the sacks off his back," said the priest, "and both of you will be relieved. Why did you not do it before?"

"I was thinking only of myself."

Then he asked the fate of the alligator.

"Give him herbs," said the priest, "and both of you will be relieved. Why did you not do it before?"

"I was thinking only of myself."

Then he asked the fate of the tiger.

"Take the thorn out of his foot," said the priest, "and both of you will be relieved. Why did you not think of it before?"

"I was thinking of myself," said the man.

Then the man returned to the tiger.

"Have you found my fate?" asked the tiger.

The man drew the thorn out of his foot, and started to go on.

"Here, take the treasure!" said the tiger. "I did not think of it before."

So the man took the treasure, and hurried on to the river where he had seen the alligator.

"Have you found my fate?" said the alligator. "I am burning up within."

The man found a fever herb, and gave it to the alligator; it made the alligator sick, and he cast up a ruby.

The man started on.

"Stop," said the alligator, "and take the ruby; it will make you rich."

The man took the ruby. He came at last to the wandering camel, whom he found leaning up against a tree for rest.

"Have you found my fate?" asked the camel.

The man took the two sacks from the camel's back, and started on.

"Stop!" said the camel, "these sacks are full of gold; take them and both of us will be happy."

The man took the sacks of gold; and he was so rich when he reached home that it took all of his twelve children to help him use his wealth, which he always did for the good of others, so that he might never become poor again.

And he never was poor again.

THE MYSTERIOUS SECRETS OF MIND POWER AS COMMUNICATED TO THE AUTHOR DURING ONE OF HIS MANY INITIATIONS

It was in the early spring of 1910 that I had made final preparation to carry out the will of my father by taking further occult instruction in Medina (Arabia), under the celebrated initiate who was known to our Brotherhood as the Hirashii Li Ahman. It is needless for me to attempt to offer any description of this wonderful personage—this soul so spiritual,

so altruistic; I can merely state that his power was so fascinating, so enthralling, so magnetic—but above all, so spiritually attractive, that he took complete possession of me.

For hours and hours, immobile as the Sphinx of Gizah, or the Rock of Gibraltar, he would sit in front of his lodge intently gazing into the darksome and impenetrable depths of a **jummanas** (a purple or blue crystal).

On the morning of the third day after my arrival, while sitting out on the sands which were about four hundred feet from a very small stream, while merely reading over an old manuscript, my attention was distracted by his call for me to come to him. He was about one hundred and fifty feet from me in an opposite direction from the stream. I went over and sat down by him and three other of his **haklas** (his understudies). He merely bade me to be seated, after which he asked me to think of any book, manuscript, etc., that I would like to see again. After taking a few minutes reflection, I told him I had thought of the same. He then told me to look into the immediate space in front of me and he would show me exactly what I was thinking of. He used a certain kind of specially prepared incense and a large purple crystal sphere. (The secret of the preparation of this incense, and the coloring of the glass crystal he later communicated to me at the conclusion of my initiation under him.) I gazed into space as he had directed me to do, and I heard him pronounce these words in his native tongue, which was Arabic: **"I have awakened to the truth and I am resolved to accomplish my purpose. I will sever all the ties that bind me to the world, and I will go out from my home to seek the way of salvation."** I absolutely remember that he recited this mantra (words of power) seven times; in a few moments I was aware of an uncanny chilliness that seized my body, as if also I was held to the earth by an invisible magnet—in a word, I was struck dumb, and he was the master—I, the servant. Right in front of my eyes was the book that I was thinking of. When my mind would commence to wander off on some certain paragraph it seemed as if this paragraph would come up through the depths of the book and appear on top. For a moment I thought that I was thoroughly hypnotized, that he had merely hallucinated me by his thought power, but later he also explained the falsity of this to me likewise.

Next, he told me to continue to gaze into the space right in front of me, and this I did. Immediately I saw him extend his arms horizontally and recite another mantra three times, upon the conclusion of which he was lifted bodily into the air about four feet off the ground. He would go up and come down continuously in a standing position; sometimes he would appear as though he were climbing an invisible staircase; after he seemed to ascend three or four of these invisible stairs, he would turn around and sit down on one of the steps in midair. He would do this with such ease and dignity that it would seem that he was some angelic and heavenly creature incarnated here on Mother Earth.

After conclusion of his concentration performance, he told me that this

was very easy for him to do. I responded and said, "Yes, because it is also quite common in my country. But I would like to condescend and state that your method is far superior to ours, and this due to its simplicity and lack of ritualistic ceremony." He answered, "It is merely the secret of knowing how, like anything else, and anyone can do it at any place and at any time and under any condition."

I then asked him what benefit that would be to humanity at large. He stated the following: "When any person is thoroughly versed in this science, he can compel any one to do whatsoever he desires." I then asked him if he would call this hypnotism or suggestion. He answered and said, "Positively no. This has nothing to do with hypnotism or suggestion, but surpasses both." I then asked him what would be the key (*modus operandi*) to this science. He stated that it was a secret word of the wise men, the astral light of the Kabbalists, the prana of the Yogis, and the incommunicable Axiom of all true initiates. In a word, it is vibration. The Great Secret Word is the secret of the direction of VIBRATION. To understand the alternative or simultaneous proportion of the forces which produce equilibrium is to possess the first principle of the Great Secret Word (Vibration), which constitutes true human divinity. The sum of his theory is as follows:

There exists a force in Nature which is far more powerful than steam, by means of which a single man, who can master it and knows how to direct it, might throw the world into confusion and transform its face. It is diffused through infinity; it is the substance of heaven and earth, for it is either fixed or volatile according to its degrees of polarization. When it produces radiance it is called light. It is that substance which was created by God before all else when He said, "Let there be light." It is substance and motion at one and the same time; it is a fluid and a perpetual vibration. The inherent force by which it is put into activity is called magnetism. In infinite space, it is ether, or etherized light; it becomes astral light in the stars which it magnetizes, while in organized beings it becomes magnetic light or fluid. In man it forms the astral body, or plastic mediator. The will of intelligent beings acts directly on this light, and, by means thereof, upon all nature, which is made subject to the modifications of intelligence. This force was known to our fathers; it consists of a universal agent having equilibrium for its supreme law, while its direction depends immediately upon the great secret of transcendent magic. By the direction of this agent (Vibration) we can change the very order of the seasons, produce in the night the phenomena of day, correspond instantaneously from one end of the earth to the other; discern, like the celebrated sage Apollonius of Tyana, what is taking place at the Antipodes, heal or hurt at a distance, and endow him in speech with a universal reverberation and success.

He said to me, "Dear one, come with me," and we proceeded to walk towards the stream which was about four hundred feet from where we were seated. He said, "I will explain this so simply that you will forever remember it, and that you can explain it to all who are worthy of our real teachings."

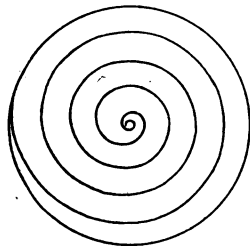
He showed me a large whirlpool in the stream and he asked me to explain what was happening in this whirlpool. I said, "Dear father, the entire body of water is being drawn to this one common center." Then he asked, "What is causing this whole stream to be drawn to this one whirlpool?"

I reiterated, and said: "The center of this complete whirlpool is vibrating so fast that it draws to itself the outer circumference or the waters of the entire stream." "This is just so," he said in return. "The complete body of water has to flow to this center in the whirlpool just as long as this vibration it kept up in its center." I said, "Dear Father, what would happen if in this same center in this same whirlpool would commence to vibrate in the opposite way or direction?" He rejoined and stated that if the vibration would become opposite or cause itself to vibrate in an opposite fashion, this same center would cause a projection to take place which would cause this self-same water to be projected out into the circumference; in other words, the center would cause all of the water of the entire stream to be moved outwards from the center of the whirlpool in any certain direction. When the water runs to the center of the whirlpool this is called attraction, when the water is projected out from the center of this self-same whirlpool this is called projection.

I then asked him how this could be continuous, how could any one person do this continuously. He explained: "Take, for instance, the ocean, which is the home and father of all waters. The ocean flows into the seas, the seas then into the lakes, the lakes into the rivers, the rivers into smaller streams, etc., etc., then the smaller streams do what? They all return back again, as smaller streams back into the rivers, the rivers back into the lakes, the lakes back into the seas, then finally the seas back into the ocean. This movement is continuous and eternal. This is the true secret of all power. All knowledge, all bliss, all health, all wisdom."

The little drawing which I have hereunder appended explains his theory.

Man represents the dot in the center, and the circumference in the circle represents the object of our desires, which is outside from ourselves. When we desire anything it is essential that we hold the desire firmly in our mind, and that we draw the thing from out of the circle back to ourselves.



Just the same as many people you well know who can awake at any hour of the morning that they wish, without any alarm clock, or just the same as the clock which commences to run at twelve o'clock and continues to run until it comes back to twelve again. Just the same as we have been told throughout the ages that whatever we sow, that

also shall we reap; whatsoever we seek, we shall find; and whatsoever we plant, that shall also grow; if we plant an apple-seed, an apple-tree will grow and not an oak tree. When we have a desire firmly in our consciousness, it is projected out into the invisible until it comes in contact with the thing that is desired.

Just the same as a rubber ball is thrown against the wall and then bounces back to the thrower, our desires projected into the great universe bring back to us the object of our desires. For the concentrated thought or desire goes out from our brain in concentric lines into infinity and then returns to its source with the object of our desire. The same as a spring in a clock unwinds and then is rewound continuously.

In the many years that followed after my studies with this wonderful spiritual soul, intently searching after the great secret of life, I fervently made up my mind that it would not be long before I would be sent out into the world to give the true teachings to those in the western countries who were sincerely interested in the great system of the Orient. For hours and hours I used to study and meditate and pray that God would enlighten me that I myself would not preach in vain, but that my preaching would be my own experience. I know that it would be absolutely sinful for me to attempt to teach something that would be a falsehood, or even partially truthful, or something that I had not myself tested its truthfulness, because whatever we sow, that also we must reap. This is a great law in nature that none can escape from. I also remembered what my father said in regard to preaching, and will tell you here what it was:

"Hast thou got, O Preacher, the badge of Authority? As the humblest servant of the king authorized by him is heard with respect and awe, and can quell the riot by showing his badge; so must thou, O preacher, obtain for the first order and inspiration from God. So long as thou hast not this badge of Divine inspiration thou mayest preach all thy life but only in vain.

"What is true preaching like? Instead of preaching to others, if one worships God all that time, that is enough preaching. He who strives to make himself free is the real preacher. Hundreds come from all sides, no one knows whence, to him who is free, and are taught by him. When a rosebud blooms, the bees come from all sides uninvited and unasked."

I knew that this was truth, because his words as well as those of my teacher were the great influence in my life and have encouraged me throughout all of my great weaknesses and temptations, and I knew that now I could not fail.

On the following night when in bed, I cannot say whether I was awake or asleep, whether it was a vision or if it was a dream, but this much I know, that then I encountered the truth, that I came face to face with the truth—in a word, I realized the truth in a twinkling of an eye, everything was made plain, and I give herewith the result of my vision, and will try to explain it in simple words so that none can fail in understanding it, because it is the key of everything in this world, and by the use of this key I have been able to formulate my doctrine which in the western world is called Transcendent Science.

Suppose we should take an ordinary sheet of writing paper from a tablet, and then let us also suppose that this one sheet of paper represents everything that is, everything that has been, everything that will be—in a word,

it represents Nature, unity, or the grand totality. Therefore, there is but one God, there is but one mind, one consciousness, one law, one wisdom, one love, one understanding. There is only one man (all men having originated from Adam). There is only one tree, all trees having originated from one tree.

Now let us proceed to illustrate this fully:

We lay this same sheet of paper down on the table. If I take my fingers and pull on the end of this sheet of paper, which represents the Totality or everything that is in Nature, I cannot pull on part of it without pulling on all of it at the same time. This goes to illustrate that that which affects the part, affects the all. That the greater works through the lesser.

Take another illustration: Suppose I go out to the ocean and take one drop of water. If I succeed in analyzing this one drop of water, it will not be necessary to go out to the ocean and analyze the whole ocean of water, because this one drop contains in miniature all the attributes that are predicated of the entire ocean.

How can we apply this in a practical way? I will communicate to you this wonderful secret, the result of my years of investigation and study.

Now, let me tell you to begin with, that this beautiful and wonderful system does away with the so-called concentration, going in the silence, dieting, fasting, breathing exercises—in a word, a person can operate this secret instantly, as soon as you KNOW HOW.

You know, amongst our people, we never go into the world to teach anything that we are not able to do ourselves first. We never demonstrate anything upon another until we are able to demonstrate it upon ourselves in our own lives. The greatest healers in our country have been those who were able to heal themselves. The greatest mediums are those who are in a position to read for themselves, and the greatest psychologists are those who have mastered the psychology of their own minds.

I will now proceed to tell you how I demonstrated to myself the truth of my discovery, and every day in my life I verify anew my conclusion that there is no other way to do it except this one way. There may be thousands of other different ways presented to the public, but this is the sure and the quickest way.

While giving demonstrations in Austria, it was essential that I should be introduced to the Countess ———. This lady of rank was not interested in psychology, occultism, science, or in fact anything that the majority of people are interested in. In fact, she lived in her villa to a large extent practically isolated, only leaving her home to attend court affairs, and my reason for having to see her was that she alone could make it possible for me to appear before the then reigning crowned head. Of course, a presentation would have been easy for me if I could have waited to communicate with our embassy at home, or with some of my family, but there was an urgent reason for my having to make this appearance at that particular time. In fact it was absolutely imperative that I should see the Countess—her family and my own having been on friendly terms for several generations. The

entire future success of my mission in the West depended upon my being able to interview her, and if I were to see her at all, it must be within three hours.

I wish to make this impressive upon your mind that I had only the short space of three hours in which to see this lady, and my whole future life's work hinged upon this meeting—upon this depended my positive success throughout my life. Now, what did I do? I will, however, confess that I will never forget the exciting moment—I can even today vividly picture in my mind how I was struck dumb with fear that I might miss this lady, and this anxiety almost paralyzed my thinking faculty. I had never been in such a predicament before in my life—I would have to see her within three hours, or it would be too late, and my whole future was at stake.

For a solid hour and a half I sat at my little oaken desk with pencil and paper, drawing as faithfully as possible the picture of this woman, picturing how she would act, picturing her in my mind as being at the first place I might go after leaving my office. It seemed as if something in my inner nature spoke to me with a deadly fear. It seemed to say to me, "You are lying! You are not going to do anything!" Some invisible devil seemed to be standing at my side, disheartening me now in my moments of anxiety. But I persisted. I went on and on in my effort, because my higher self constantly reiterated: "If you hold a negative or doubtful thought, you will impregnate the Countess' aura (mind) with the same negative thought and the same doubt, and you will not cause her to come."

Now, I also happened to remember in that short experience what Sri Ananda Acharya, the celebrated Hindu teacher, said: "You are your own guide; you are your own saviour; you are your own friend; you are your own liberator. No one can do anything for you but yourself."

I also remembered what our brotherhood taught us to do: "Never in your life should you permit anyone to do anything for you. What you cannot do for yourself, do not let others do for you. What you cannot get for yourself, you are not worthy of having, and to depend upon any influence outside of yourself is only to confirm within yourself the most undesirable negative condition, and to encourage failure." In a word, we are supposed to overcome every obstacle in life, because there is not any obstacle in life that cannot be overcome, because life is progression and not retrogression. What we are tomorrow depends upon what we WILL today. Whatever we get is what is within our consciousness. It is all up to us. After I had been sitting thus for five or ten minutes, I remembered that I could be helped by still another method in concentrating, because, due to the very fear that enveloped me, my mind was vascillating. I remember how my great old teacher, Sri Hirashii Li Ahman, back in Medina, used to sit for hours and hours in front of his lodge, training his mind in concentration by means of a given object, sitting and intently gazing into the darksome and seemingly unfathomable depths of a purple or blue crystal, that he would hold his mind fixedly upon one thing to the absolute exclusion of all others, thereby succeeding in making his mind blank to all other thoughts except the one he desired to con-

centrate upon, and putting the full force of his wonderful brain into the one objective, saturating himself with that one thought until his mind became so powerful, so dynamic, so magnetic, that he was able to project his thought into any other unconcentrated mind and make it so real that it would control the person entirely.

I reached into one of my traveling bags and produced my purple crystal and placed it before me with some of the special incense, the formula of which my teacher gave to me (being one of his students); after lighting the incense, and as the smoke curled upwards, I made a strong mental picture of the Countess. I made my mind just as positive as possible—in a word, my mind was a concentrated fire, a living force, it seemed as if my body would burst in twain with the very force of my thought.

Reader, I know that you will be able to imagine you can see me doing this; I only had an hour and a half in which to do this work, as I had to leave my house at the end of that time for an appointment. I grasped the crystal in both hands, elevated it at arms' length about 18 inches above my eyes; I kicked the chair aside. I crossed my legs and sat upon the floor, as all the occult students do in my home country when practicing their magic forms, and threw my mind, absolutely blank to every other consideration that might come into my mind. I visualized in the crystal an image of the lady as I thought she would appear, and then I talked to her just the same as I would if she were present. I talked as if for my life—I talked as if my whole life depended upon the outcome of this meeting. I would tell her over and over: "The first place I go to when I leave here, you will be there. You are commencing to dress now. You will come to me. You know you will. You are very anxious to see some one you have not seen for a long while. You are in a hurry. This intuition is so strong in your mind that it controls you absolutely. You are leaving immediately. There seems to be a force drawing you to a certain place, and you are obeying that force. You do not understand it, but you are obeying it. You will be in the place I am going to. You will see me. You will see me."

While I talked thus to her, I could see her preparing for her departure, and she nodded her head several times and giving a mental answer, "I am so glad I came here."

Please remember that this was no mere game of chance with me, and I did not try to make a game out of it. I was absolutely in earnest, for, as I stated above, my whole career depended upon my being able to meet her. Not for a moment did I permit the sense of "fun" to enter my mind. I tell you it was terrible with me for the first hour. The amount of energy and sincerity I expended in this operation, the constant train of fear thoughts I had to drive away from my consciousness. I lost all sense of time and place, and was completely engrossed with my thought image. How do I know what it was that I said? I only repeat what I remember, because words would not have mattered any way. I was a LIVING, BREATHING INCARNATED THOUGHT, an irresistible force. Deep down in my soul, I

came to the realization that I should be the master, and she the servant.

Where was I going when I left there? I was even late for my appointment. Nevertheless I roused myself and ran out into the street, my cane dangling under my arm. I gave no thought to where I was going, but went on as though led. The thought came to me to keep my appointment with my friend, Dr. B——, attache of the embassy. Although I would be very late, it would not matter. As I turned off the plaza into the court surrounding the embassy buildings, I met a lady who was a very old friend of my father's, Frau Huster, of Berlin; she was also going to make a call on my friend the doctor, so we walked into the building together. As I was late for my appointment with the doctor, Frau Huster was received first, and I waited in the ante-room among the crowd of charity patients and fanatics who continually swarm around a man of note in a large capital. I had no more than become comfortably seated than the good Frau returned and told me a friend of mine was in the inner room and had requested to see me. As I entered the room there beside the doctor sat the Countess ——, in flesh and blood, just as I had visioned her in my crystal that afternoon.

Ten minutes after I had made my arrangement with the countess for my presentation to the Emperor, and I was resting in absolute tranquillity of mind, for I knew that my fortune was assured. Absolute concentration of thought, assisted by that purple crystal, had done it.

About three months later I was overtaken with a still greater ambition. This new ambition awakened new desires within me. It was not so much the ambition that I desired to satiate, as the craving for being in a position to put my new truth before still greater and larger audiences, and before the more skeptic people, hence I sought a new opportunity of testing this same power that had now been awakened in me. What did I do? I went through the same formula of intense concentrated thought and verbal suggestions combined with the special incense and the purple crystal, and I accomplished my purpose in as dramatic a manner as before.

From that time on to this very day, I have had absolute success in everything that I have ever undertaken, and have accomplished every desire I have entertained in my mind. Of course, in some cases, perhaps, I have not attained my desire so quickly as in the instance described above, as sometimes my concentration would not be as keen and as thorough, but in the end I have always won. But I can truthfully say that I owe all this to the wonderful training I had from that great old sage, Hirashii Li Ahman, of Medina, where I studied, whose great secrets of wisdom which he communicated to me have taught me mental equilibrium, and above all things the methods and benefits of perfect concentration of thought. And even though at many times things have not come to me as quickly as I desired, I never allowed my mind to become negative or any doubtful thought to enter therein. Hence, I can point to the experiences I have passed through in my life, and to my career itself as being self-made and a supreme example of success, plus contentment, joy, and happiness, with a true altruistic and

spiritual desire to help the weak and suffering throughout the world, for, after all, true happiness, and true love, and true understanding is a condition of the mind, that lies in the realm of spiritual consciousness and in the correspondence of the desires of the mind.

Either condition comes from a realization of opportunity neglected or utilized. Nothing becomes impossible if we KNOW HOW, and then after knowing how, we proceed to do, but first we must know how before we can do, and the only aim that I have had is to let the world know the secret of my success. That you may follow after me along this same method of unfoldment by which you will be able to realize your every desire, and to attain your highest ambition in this life, and then having attained your ambition and this desire, you will never forget that all power and all love and all goodness comes from God, and that our first duty is to develop and unfold all of our powers and faculties, and that any kind of development that does not co-operate with the laws of Nature is not good. For instance, if I were to exercise my right arm, and strap my left arm to my side, my right arm would become strong while my left arm would become paralyzed. We should develop all of our powers.

Before I conclude, I would like to make just one more statement, which I trust you will always remember. In every darkening condition in my life, I always let this thought possess me—in other words, I let this thought hold me:

Mind is the master-power that moulds and makes, and man is mind and ever more he takes.

The tool of thought and, shaping what he wills,
Brings forth a thousand joys, a thousand ills;
He thinks in secret and it comes to pass;
"Environment is but his looking-glass."
We build our future, thought by thought,
Or good or bad, and know it not—
Yet so the universe is wrought,
Thought is another name for Fate—
Choose then thy destiny, and wait—
For Love brings love, and Hate brings Hate—
Again: All that we are is the result of thought.

Lord Buddha: "The Dharmmapada."

What a tribute to mental concentration! Just see how after years of study with my mind intently focussed upon the finding out of this great secret of life, in my very youth I have succeeded so that when I should go out into the world I would be able to attract to myself great gatherings of people, and above all, what great happiness I would be able to bring into the world, giving something by which every one could get results, something that is absolutely practical and demonstrable under any and all conditions; something that could be used without interfering with anyone's business or pleasure, something that would be positively non-sectarian, non-racial, and non-creedal. What a simple thing it makes of occultism! What a simple thing it makes of realization and of attainment! Just stop and think! Your every desire realized! Your every ambition attained! Everything in the world

that I wanted, every ambition realized! Every desire gratified, and happiness and fame and plenty secured, merely as a result of training my mind to concentrate and visualize with the help of a simple little purple or blue crystal!

If you have been able to assimilate one thought out of what I have herein given you, my mission shall not have been in vain, because I know that one truth will inspire you to go on and do likewise. Of course there are hundreds and hundreds of little intricate points to every person's final success in the attainment of a given object, which must first be especially considered before being concentrated upon, because as taught by our brotherhood, "EVERYTHING IN THIS WORLD outside of such things as trees, mountains, streams, and the fundamental elements of the world itself, was once FIRST OF ALL A VISION IN THE MIND OF SOME MAN." Therefore the secret is:

CREATE THE VISION THAT LIES BACK OF THE CREATED THING, and that can only be done through thought, which must be directed to the desired end by Vibratory Visualization, accompanied by special vibratory colors, light and fumigation (incenses).



THE TIGER AND THE SIX JUDGES

(A HINDU PSYCHOLOGICAL FABLE OF GREAT PRACTICAL WORTH)

A pious Brahmin was once walking along the road, when he came to a large iron cage in which was a tiger.

"How came you here?" asked the Brahmin.

"Brother Brahmin, brother Brahmin, the villagers put me here. Let me out, brother Brahmin."

"I will not; you would eat me."

"Only let me out for a few minutes, brother Brahmin; I am dying for water."

"No, you would eat me."

"No, father of mercy, I will not. I am not ungrateful, brother Brahmin; let me go to the stream and drink, and I will return."

Now, the Brahmin had a tender heart; so he opened the door of the cage.

"Now I will eat you, you fool, and I will drink of the stream afterward."

"That would be injustice," said the Brahmin. "All the animals would say that."

"No, they would not," answered the tiger. "Men are foes to all animals."

The animals would condemn you. You eat animals; why should not animals eat you?"

"But I do not eat animals," said the Brahmin.

"But your race does," said the tiger.

"Let us refer the matter to the six judges," said the Brahmin; "and if they all condemn me, I will die."

"Agreed," said the tiger.

The Brahmin and the tiger went in search of the six judges. They came to a banyan-tree.

"Oh, banyan-tree, hear and give judgment," said the Brahmin. "This tiger asked me to let him out of his cage to get water, and he promised not to hurt me; now he wishes to eat me up."

"Let him do so, then. Men seek shelter under my boughs, and then break down my branches. Why should men not be treated in the same way? You have already decided the case against you by your own conduct. Let the tiger have his way. You are in his power."

At this the tiger was about to eat the Brahmin when the latter said, "Oh, tiger, tiger, remember the other five judges."

They went on their way, and met a camel.

"Oh, camel, hear," said the Brahmin. "Be wise and judge. I let this tiger out of his cage to drink, and he promised that he would not hurt me, and now he wants to eat me up."

"Let him do so. You are in his power, and all men treat animals so. Men worked me hard when I was young, and now they have turned me out to die. I only follow their own conduct in judging. They must be wise. Tiger, you have a sure right to the Brahmin. He would have killed you, were he armed. It is a clear case; eat him up."

The tiger was about to seize the Brahmin, when the latter said, "Remember the other four judges."

So they went on their way again, and found an aged bullock.

"Brother bullock, you are wise; hear my case and give judgment. I let this tiger out of his cage to drink; he promised not to hurt me, and now he wishes to eat me up."

"My master has turned me out to die," said the bullock. "He used to eat bullocks; so do all men, when they are hungry, except the very pious. Why should not tigers do the same? The tiger has the case, judged by the conduct of men. It must be right for him to do what they would do."

"Why go any further?" asked the tiger; "there can't be but one decision in a case like this."

"But we must hear the other three," said the poor Brahmin.

So they went on, and came to an eagle.

"Oh, bird of the skies, thou art noble; hear my case. I let this tiger out of his cage to drink; he promised not to harm me, and now he wants to eat me up. Is that right?"

"Yes," said the eagle. "Men are always trying to shoot me; why should the tiger not eat you?"

"Let us hear the other two," said the Brahmin.

So they went on, and came to an alligator.

"Oh, alligator, alligator, you are sober and wise; hear my case. This tiger asked me to let him out of the cage to drink, and he promised not to hurt me; now he wants to eat me up."

"Let him do so, then. Men shoot at me if I only put my nose out of the water. It is a clear case. This man is in your power, O tiger; eat him. It would be better for all animals if all men were eaten. It is your **duty** to do so, O tiger."

At this the tiger roared. The case was certainly his.

"Let us hear the other judge," said the Brahmin.

So they went on, and came to a jackal. Now, the jackal is a friend of men, and very cunning and wise.

"Oh, brother jackal, brother jackal, hear my case. I let this tiger out of the cage to drink, under his promise that he would not hurt me, and now he wants to eat me. Is this right?"

"This is a difficult case," said the jackal. "I could not decide it until I knew all the facts. I should wish to see the cage, and the exact way in which you let the tiger out of the cage. Show me the cage and the place."

So the three went to the cage.

"Now, brother Brahmin," said the jackal, "show exactly where you stood when the tiger spoke to you."

"It was here," said the Brahmin.

"Exactly there?"

"Yes, exactly."

"Are you sure?"

"Yes, sure."

Then the jackal meditated and seemed very wise.

"Where was the tiger?"

"In the cage."

"Which way was he looking?"

"This way," said the Brahmin.

"No," said the tiger, "that way."

"I must know exactly."

"This way," said the Brahmin.

"That way," said the tiger.

"Get into the cage and stand again just as you were," said the jackal. The tiger did so.

"Was the cage door open?"

"No, shut," said the tiger.

"Then I must shut it," said the jackal.

"Was the door bolted?" asked the jackal.

"Yes, bolted," said the tiger.

"Then I must bolt it," said the jackal.

"Now look," said the jackal.

"Things are now just as they were before?" said the jackal.

"Yes," said the tiger.

"That is all right," said the jackal. "Come, brother Brahmin, let us go."

"But five judges were for me," said the tiger.

"He is the wise judge who gets the case," said the Brahmin.

"There is great injustice in the world," said the tiger. "Ah me!"

"Good-bye," said the Brahmin.

"Would that all cases could be made as they were made before!" said the jackal. "This is an easy one. Good-bye."

ONE MAN'S SECRET OF TRANSFORMATION

In the fall of 1922 when I was traveling in the eastern part of the United States, one of my places to stop was the little town of D—— in the State of New Jersey. After my demonstration and lecture was over, and I was on my way into the dressing room, one of my aids came up and told me there was a young man in the waiting room who insisted on seeing me personally.

When I entered the room, I saw sitting on one of the chairs an ordinary young workman, of about twenty-six years of age. His face was drawn and pale, his manner was listless and he was sitting on the edge of the chair, with his hat in his hands, his elbows resting on his knees. His hair had not been cut recently, and he looked altogether not very well cared for.

He started up nervously as I entered, and I said, "What is it you want, sir? Did you have an appointment? I don't usually see anyone after the show." He answered, "No, Mr. Adaros, I just dropped into the show with a couple of other fellows and when I saw your wonderful act, and heard you answer all kinds of questions for the people, and solve all problems, I told the other fellows to go, as I wanted to see you. I will not take up much of your time, but only want you to tell me tonight whether or not you can help me as you have helped others."

He looked up at me before proceeding further, and I could see that he was laboring under a great grief. Although I was very tried and my first impulse was to defer the talk until some other time, I was sorry for him and decided to relieve his mind if possible, so I answered, "I have not much time tonight, as I have an appointment, but you may tell me in what way I could be of help to you. I am always ready to help where I can." I drew a chair up in front of him, and he stood up and went over and closed the door, which I had left slightly ajar when I came in. "I don't want anyone to hear part of my story," he said; "you can see that I am in bad shape." (He was a well built young man, but had apparently been dissipating considerably, his clothes were cheap, his shoes worn, and altogether he was not a very presentable sight. There was, however, a certain ring to his otherwise lifeless voice that held my attention. To the ordinary observer he presented the appearance of a man under the influence of liquor, but I could see that his trouble was more

serious.) He continued, "Mr. Adaros, I am in very serious trouble. You, no doubt, notice that I am far from normal. I was in the French Army and afterwards was transferred to the A. E. F., in the World War. I was wounded in the Battle of the Marne, here and here and here." (He pointed to his knee and his shoulder, and his head.)

"They are talking now of sending me to a sanitarium, as they say I am not capable of taking care of myself. I do not want to go to a sanitarium. Please, Mr. Adaros, do not think I am insane, but believe what I tell you.

"When the war broke out between the Allies and the German powers, I went over to France with six other boys from our town, to enlist in the French Army. We were accepted and were stationed in a little outpost near Paris. We were very graciously received in the homes of the people near the station, and I met a very beautiful French lady and we loved each other and inside of a week were married by the good priest. When I was not on duty I was with Therese at her home or wandering on the beautiful roads and hills and woods. We were very happy for a few months. Then I was removed closer to the battle line, when the fighting began in earnest. I was later transferred to the American Legion, and I could only see my Therese on leave, but she wrote to me every day, and I was not anxious as we both thought our separation was for only a few months, and that the war would soon be over. Then I was moved right into the thick of the fight, and me seldom received any mail; as the time dragged on, I became anxious about Therese, for we expected in a couple of months that she would be a mother. Then came the great battles, and in the battle of the Marne I was wounded. For eight days after I was injured, I was completely unconscious from the wound in my head, and for a long time after regaining consciousness I lived only in the present, not even remembering who I was or where I had come from. In the course of several weeks my wounds healed, but my memory did not return. Worse yet, I was continually tracked. You know what I mean—someone was always following me. I could hear their footsteps pattering around the room, and the nurses had a hard time with me; I argued with them and tried to convince them that someone else was there. I still have to look around to make sure that I am alone.

"I had to stay over there in the hospital for four months, then they brought me home. I was in the hospital here for a couple of months when they decided that I could be helped by a little operation. After this operation I regained my memory.

"The first thing I asked was 'Where is Therese?' The nurses had no knowledge or information in regard to my wife, and they tried to find out from my home town boys whether Therese was well or not, but no one knew. I wrote to Therese at her home, and waited and waited, but after months my letters were returned.

"When I was able to go to work, I worked until I had enough money to go to France, and went over. I went to Therese's home, but the road and the fields were blotted out, the house was gone, not even a brick or stone left,

and I was unable to locate any of their old neighbors or friends. I stayed in that district for over a month, always asking for her, but no one could tell me.

"Finally I came back home, sick in heart and body and mind. I have been no good since. I have gone from bad to worse. Drink does not make me forget. I have borrowed from my friends until they will lend no more. I cannot work, for I keep calling my Therese all the time. I made up my mind to end it all, but my friend Bud, who was with me at the show, was too quick for me. I am completely miserable, Mr. Adaros. If you can assure me that there is no hereafter, where I will have to give an account, I will find a way to end my life. I am through. Therese used to say the good saints could work miracles, but you know, Mr. Adaros, I am just a plain man—I do not pray. But when I saw you answering all the questions I thought you might be able to tell me what happened to my wife and baby. Where is Therese? Is she trying to find me? Does she need me?" He bowed his head, and the hoarse sobs shook his body.

I laid my hand on his rough shoulder and said, "Well, my man, you have given me a hard problem." I lifted up his eyelid and looked into his eyes. Just as I suspected. Drink had not given him the forgetfulness he had needed, and he had sought relief in the enemy of the weak, drugs. He was a victim, probably of heroin. I did not mention that to him at that time, however, but could see that the drug had not taken a sufficient hold upon him to master him, but what he needed now was relief from his anxieties. "I can give you news about your wife," I assured him. "Therese is well and is being cared for by kind friends. The child is a boy and is growing finely. The old parents, I am sorry to say, perished in the hardships during the war. Therese has tried every way possible to locate you. She loves you as much as you love her. You will be with your wife and baby within three weeks from tonight. The way will be made plain. In fact, I can let you see your dear wife this very night, if you will do as I bid you."

He raised his bowed head with a cry of joy, his eyes lit up as they had not been for months. "Is Therese here, then?" he cried. "Ah, Mr. Adaros, you are a good angel." I answered, "Therese is not here, my friend, but I can let you see her, if you wish. You can see with your own eyes that she is alive and well." I went over to my little desk and got out a small, specially prepared crystal, handed it to him and said, "Hold this crystal in your hands for a few moments, closing your eyes meanwhile. Relax your entire body. Now open your eyes and look into the depths of the crystal! Tell me what you see!" He gazed for a full minute as if drinking in the scene, and then cried, "Therese, Therese, she is living! But what is she doing? Oh, I see! She is rocking a cradle with a little child asleep in it! Our child! Therese, Therese, where are you?" I could not get him to stop looking into the crystal, until the vision faded. Then he looked up at me, his eyes were brimming with happy tears, "Yes, Mr. Adaros, Therese is well. And our child is beautiful. But where can I find them? I searched and searched for them. Can you tell me where they are?"

I answered, "You will see your wife and baby in three weeks. They are now staying in the home of her uncle in the town of B——, about thirty miles from her old home. When you go there you will find her immediately."

He grasped my hand and wrung it until I could not stand the pain. "O how I thank you, Mr. Adaros," he said. "You will be richly repaid for this. I am a well man again."

I said, "Yes, you are now your old self, only you will be nobler and far better than ever before. Your wife loves you dearly. But take this crystal with you, go and find your wife, and every day at a certain time, sit before the crystal and pour into it your inmost desires and fondest ambitions. They will all be realized in the uttermost measure. Already you are a changed man. Your hand no longer trembles. Your step is steady. Your face has the glow of youth and health. Your eyes are gleaming; your voice rings, you are filled with vigor and ambition. Go and find your wife."

He went out into the night, and I was gratified anew at the wonders made possible by the correct application of the principles of psychology.

Three months later, I was giving an exhibition in the city of Pittsburgh, Pa., when I received a second visit from our friend of D——, but this time he was accompanied by a lovely lady, who he told me was his long-lost wife. He had carried out my directions, had first written to his wife in care of her uncle at B——, and received an immediate reply. He then immediately took passage for France; arriving there, he found his wife and child just as I had advised him, and just as he had seen them in the crystal, well and happy, within three weeks from the night when he had first come to me broken in body and spirit.

The three took sail for the U. S. A., and were making their home near Pittsburgh. Having heard that I was to give an exhibition in that city, they made the trip for the purpose of seeing me and expressing their gratitude for the help they had received from me and the benefit they were continually deriving from the use of the crystal I had given him. The husband is now carrying on a thriving business in a little town near Pittsburgh, and is devoting his spare time to the study of psychology and the development to be achieved by the use of the crystal. He no longer has any use for either intoxicating liquors or drugs, and is in every way a fine example of American manhood.

And I want to say to you, my dear reader, that you also are in need of the help I can give you by the study of my many wonderful courses on Applied Psychology. You need their help in your business—you are not getting ahead as rapidly as your ambition prompts you—you are unable to put your savings to the best advantage—expenses are more than you are able to take care of—your nerves are sometimes disturbed—at the end of the day you are fagged out—my course "Personal Magnetism" or my course "The Science of Success" will show you how to conserve your energies, how to meet the demands upon your time and your purse, how to be a REAL MAN capable of holding a MAN'S job; capable of taking your rightful part in the management of your own town, and the government of your own country; looked up to by the rising generation as a shining example for them to follow. Send for these courses

and one of my Specially Prepared "ADAROS" Gazing Crystals, and you will be as grateful as Mr. ——— for the opportunity of changing your condition in life.

The proper use of Applied Psychology is the only solution to the problems that confront each and every "INDIVIDUAL" at some trying and negative time, at some time when their so-called streak of luck is on the "outs." Hence, if such person applies himself with the assistance of such natural aids as the vibration of certain incenses, colored lights and specially prepared and colored crystals, he or she can by such scientific methods of help influence their subconscious mind to attract them to their desired object and draw them, as it were, out of the "ruts" of life and great sorrows. A mere trial has convinced some of the greatest skeptics and scoffers, there is still a chance—this great opportunity waits for you also. So do not fail. At this very moment, you can resolve to be what you desire; it is all up to you. It is solely left to your "WILL."

TALKS WITH THE DEAD

THE AMAZING FEAT OF A SADHU

S. B. Banerjea, former Editor, "The Calcutta University Magazine."

"Can we talk with the dead?" Some say this is impossible. At least no scientific process of holding conversation with the dead has so far been discovered. Many hold that the mediums are all frauds and cannot stand scientific tests. On the other hand, many are convinced that we can talk with the dead through the help of mediums. Numerous books on the subject have been written.

The special correspondent of the well-known "Scientific American," of U. S. A., who was investigating in England recently, has shown that the mediums are not all frauds. In fact, he concluded that there is something "in it" which requires further investigation.

The Spiritualists and others are, however, neglecting a most important field where proofs of a very convincing character can be easily had. That field is India. But there are difficulties in the way. Certain sadhus are known who can help us talk with our dear departed. But these will not submit to scientific tests, as money-making and fame-earning are not their objects. They have to be coaxed and cajoled before they will agree to help us. They are not mediums, nor do they hold seances. They do everything in broad day light. How they do it they alone know. They do not like people to be about when they are at their pujahs.

Let me narrate the story of a famous sadhu of Bengal who, some time ago, enabled a Hindu gentleman holding a very high appointment under the Government, to converse with his dead sons and wife. As this gentleman is living I cannot disclose his name, nor that of the sadhu, who, I may add in passing, has thousands of disciples in India.

The Hindu gentleman lost his wife and several grown-up sons within a few years. He became distracted and sought solace at the feet of the sadhu.

He begged the latter to arrange a meeting with his departed dear ones. At first the sadhu would not agree, saying that the dead should not be disturbed. But at his repeated requests he agreed to arrange a meeting. One day, after performing his usual pujahs, the sadhu arranged six seats on the ground, one for the dead wife and the others for the sons, five in number, and placed another seat a few feet away on which the gentleman sat. The latter was strictly enjoined not to touch his dear ones or leave his seat, but to talk with them from his seat. He was asked to sit with his eyes closed and to open them only when he would be asked to do so. He agreed to the conditions.

The sadhu took his seat on a small carpet and began his work. After half an hour he asked the gentleman to open his eyes. When he did so he was amazed to find his wife and five sons occupying each of the seats before him. He was about to get up and rush to take them to his bosom when the sadhu gently reminded him of his injunction.

For half an hour or so the gentleman talked with them. He learned that owing to certain sinful acts of his their mortal career was cut short, and he must be careful in the future and not call them back again. They foretold that he would marry again, but he would not be happy, as the only son who would be born would die early, etc. When they finished what they had to say they quietly vanished. The gentleman begged the sadhu to bring them back again, but he refused.

I throw a veil over the gentleman's life, but suffice it to say that he became a sort of recluse after retiring from the Government service. He married again and was blessed with a son, and then—but that is another story.

My point is this. Through occult powers acquired by practicing yoga may sadhus can perform wonderful feats. They can bring back the dead, ride through the air, walk over water, and do other amazing things which are beyond the power of ordinary men and women. They will not have anybody except a Hindu as a disciple, so it is not possible for a non-Hindu to acquire these powers.

European students of the occult who approach the subject in a reverential spirit can come in contact with the real sadhu, and if they can stick to them, even though spurned, kicked or driven away, they are sure to win their favor at last, to their lasting good.

THE SECRET OF MIND MAGIC AS PRACTISED BY THE REAL ADEPTS IN THE FAR EAST

(The Key to all Bibles and recovery of the Lost Word of all Sciences, Philosophies and Religions)

In the early years of my education and during some travels in company with my aged teacher, Ali Konam, in Persia and Afghanistan, where it was necessary for him to go for business reasons connected with the caring for some valuable rugs belonging to his father, we visited a rock excavation known as the Cave of the Gnomes, where the natives claimed the waters became brilliant during the time of the full moon, and became dark in the wane of the

moon. Near this cave was the cabin of an aged Sheik who lived alone with an only son. The Sheik was versed in the learning of the Koran and the Sacred Books of the Temples. The son transacted all the business for the old man. The Sheik welcomed us in the customary way of bowing with the hands extended up over the head, and expressed again and again his pleasure at being visited by his old friend. The young man was no less pleased at this interruption of the monotony of his mountain home, and became busy setting the dishes for the meal, getting the water ready for the travellers to bathe and clean linen for their comfort, and placing mats for them to rest upon for a while before the meal. The meal consisted of a kind of reddish soup, biscuit, and luscious apricots, and I never enjoyed a meal more than this one, with the two aged men recalling their past acquaintance by tales and anecdotes; and after the meal we all sat in front of the cabin on clean, soft mats and talked first about frivolous things, and later the conversation turned upon matters pertaining to be science dear to the hearts of the two old men and also myself. The young man listened sometimes with an air of interest, but more often only through courtesy. Only once, when my teacher was speaking about the power of the human desire to bring to its agent the object of its desire, even from the four corners of the earth, did the young man vouchsafe any remarks, and then he asked, "Does this science apply to any desire, no matter how extraordinary, and no matter if one has never seen the object of that desire?" Ali Konam answered, "Yes, my son, it **must** apply to all cases, or it would not be a law. Whether your desire exists only in your own heart, and you know not what will comfort you, or whether you have the idea implanted in your will of what you want, or if you have seen in real life the object of your secret desire—whatever and wherever your heart craves, that thing can be brought to you by the operation of this law."

The young Sheik bowed his head in deep thought and said no more. But after his father had retired for the night, he asked Ali Konam in a low voice for a few words with him in private. I intuitively knew the young Sheik was going to ask my friend for further information regarding the science of gravitating to yourself whatever in the universe you desire. They retreated some distance from the door of the cabin, and stood together in the twilight talking for quite a long time. The young man was explaining to the older man something that seemed to require a great deal of persuasion, but finally my teacher raised his right hand in token that the young Sheik's request would be granted, and they both returned to the cabin, where I pretended sleep.

— We remained in the home of the Sheik for several days, and towards the close of our visit the Sheik mentioned that he was expecting a visit from his friend from Egypt, who was coming to inspect his rugs with a view to purchasing some of them for his palace. The two men had been friends for years, although the Sheik was many years the senior. We waited in a state of half expectancy all day and finally retired for the night without the caravan's coming in, and concluded that they had camped for the night somewhere on the edge of the desert. We had no more than gotten comfortably settled in our

cots when we were awakened by a shout outside the cabin. Everyone was on his feet in an instant and, hastily dressing, we all realized that the caravan from Egypt had arrived. We found the Egyptian chief to be a grand old aristocrat, tall and imposing in appearance, with black, sharp eyes, quick, powerful movement of body, a ringing voice with a note of command in it, and gave one the impression of honor and justice. He was the ruling chief of his province, and was in reality a local king. The visit was a great pleasure to all and of interest to a young lad like myself, who was interested not only in the secrets of the human soul primarily, but also in the whole outside world, where I expected some day when sufficiently prepared to go out and spread the doctrines that had been taught only in the Eastern countries. The Chief was very anxious that the Sheik's son should return with him for a season, and his request became so urgent that the old Sheik, although he dreaded to see his son depart, finally consented to the trip. There was some secret understanding between the older men, of which my teacher knew, but which I was not permitted to ask. Ali Konam and I prolonged our stay at the Sheik's hut in order to keep him company during the absence of his son, which would be of indefinite duration, perhaps two or three months. I derived a wonderful amount of knowledge from the conversation of the old Sheik and my teacher, and our visit continued for several weeks. At last we received a message from the Sheik's son in Egypt saying that he had arrived safely at the home of the Chieftain, and had great pleasure in the beauties of the journey. He stated that when he should return he expected to bring with him a wife, in the person of the old Chief's sister's daughter, who made her home with the Chief.

When we received this word, Ali Konam communicated to me that the young Sheik had made known to him on the first night of our visit there that it was the secret desire of his heart that he might have a loving wife to keep him company and to help him in his work. He was now 25 years of age, and had been separated from his father's friends and all womankind since the death of his mother five years before. He was very lonely, but had no chance to meet young ladies of his own class, so when he heard the Ali Konam tell his father of the wonders to be obtained by the manipulation of the science of magnetism, he decided to take Ali Konam into his confidence and obtain his help in the realization of this his greatest desire. The Ali Konam said to me, "My boy, this is an example of the wonders to be brought about by the use of the Thinker, together with the educated will." I answered, "O my dear teacher, I consider that there is nothing that is not known to you. I pray you to answer my queries with kindness. You said that everything is the result of Thought? How is that? Though I think again and again, I do not perceive outside a corresponding effect. Whereas you are able to create the fulfillment of the desire of the young Sheik by the perfection of your thought." The Guru answered me, "It is willing that is described as Thought. That thought is of two types, Sidha (perfect) and Assidha (imperfect). Perfect Thought is that which is not distorted by the rise of antagonistic thought waves, as 'this is not so,' in the midst of the flow of thought as 'this is so.' Imperfect thought

is what is distorted by a sense of unreality in the midst of the ideation.

Perfect thought occurs by holding the thing to be real. As long as one's mental creation continues to be distorted by the sense of unreality about the creation of the idea, caused by the sense of reality of the outside world, one's thought will not attain perfection. How to ward off such distortion of thought, is thus: One should meditate with concentration. Go into a small, clean, quiet room, and without excitement seat yourself before a table on which is spread a clean cloth. In the center of the table have a Sanya crystal (i. e., blue or purple specially prepared), which I will explain to you how to prepare. Forming a triangle around the crystal, have three special colored candles, and in front of all these, or if more convenient, placed at the side; have a censer in which is burning the special incense, which I will also give you the formula for. As the incense burns, gaze without straining the eyes into the mystic depths of the crystal, and imagine in the inmost depths of your own heart that you see the object of your desire as a perfect reality before you. Know, my chela, that even the world which appears so real was brought from unreality into reality by the working of the thought of Brahma. But since you have no such idea of reality similar to your sense of reality in the world created by Brahma, in the world projected by your own imagination, and since your idea becomes distorted by your thought "this is not real because it is my mental creation," your idea remains without attaining perfection.

The perfection of thought exists variously in the world, by birth, by magnetic gems, by drugs, by Yoga, by Tapas, by perfected Mantras, and by Divine Grace.

How to attain such a perfect idea is as follows:

By remaining oblivious of the idea which rises as "I think this" at the commencement of willing (to project an idea), that thought becomes perfect and subsists as long as the former idea is not recollected. If it be practiced in this manner for a long time, that which was idea-ed will endure as long as the former idea is not remembered.

The world as it exists may be considered as the most visible form of a perfected ideation.

Thus it is only when such a firm, undistorted and uniform ideation which automatically continues undisturbed (except when intentionally desired) is established, that such an idea becomes perfected and bestows magnificent results. But because your ideation becomes distorted by the idea of unreality, it does not attain perfection. If you earnestly desire to create swiftly, train up your will to concentrate by constant practice. And firm meditation has to be practiced as long as the idea of unreality continues to rise spontaneously in the mind.

When you have mastered this perfection of thinking, and this one-pointedness of willing, you will be able to accomplish the wonders of the ages in your development; your soul will realize the powers that you crave; your path through life will be one of mental labor rather than physical; even the seasons will be changed at your behest; you can by a single wish create or

abate storms on land and sea ; you will be able to abolish diseases, even the plague, to create peace and harmony among your fellows, to disturb or reinstate governments ; to create, as it were, friends and enjoyment for your entertainment and the pleasure of your friends.

The siddha culture consists, above all, in learning how to dig deep—deeper, deeper still—into the soul of being in the secret depths of silence. Thus digging down, down into the soul of things and the heart of being, the siddha learns to listen to the Voice that is Peace, to realize the form that is Beauty and to unveil the spirit that is Love and Truth. Realizing God in Nature and in Man, the siddha learns also to look at God through and beyond both. There is no time-limit to this realization, which is, indeed, an inner illumination. It may be the work of ages of experience, or it may be accomplished in the time while a woman would be spinning.

Every man is conscious within himself of certain absolute notions, existing outside of matter and sensation, which he has not derived from education and which his reason has received from the Self-Existing Being, as a sign of his immortal origin.

They are the principles :

Of cause,
Of identity,
Of contradiction,
Of harmony.

Through the principle of cause, reason tells us that everything that exists is the result of some cause or other, and though the latter often escapes our notice, we still acknowledge its existence, knowing it to be a fact.

This is the source of all science : we study realities only to trace them back to their producer.

It is not enough to lay down the law of a fact. We must know whom the law proceeds from and what maintains the harmony of nature.

Through the principles of identity and contradiction, man knows that his ego is not that of his neighbor. That two contrary facts are not governed by the same law ; that good is not evil ; that two contraries cannot simultaneously be predicated of the same fact.

Through the principle of harmony, reason tells us that everything in the universe is subject to certain immutable laws, and the principle of cause compels us to attribute to these laws an author and preserver.

No faculty of the soul is able to perform any act or motion, except in conformity with these principles, which regulate its interior and exterior life, its spiritual and material nature. Without these principles, to which all are necessarily obliged to submit, and which commend themselves to the reason of all men and people, without these principles, we say, which are the supreme law of all observation, of all investigation, of all science, no one can derive any benefit from tradition, or from the achievements of those who have preceded him. There being no other axiomatic foundation for scientific facts, there can be no science, for no two men will see, think, or judge alike.

Human reason, universal reason, guided by absolute principles—that is the bright light, guiding and uniting all men in a common work for the benefit of all.

Such is the brief abstract of this dialogue, which covers fifty palm-leaves at least of the Book of the Pitris.

It would be impossible for us, as may well be imagined, in the present work, which is merely a brief history or description of the practices of those who have been initiated, and in which, in order to accomplish the task we have set before us, we are obliged to compress the substance of more than fifty volumes, to give any subject a disproportionate or undue importance.

With the help of the axioms laid down by the Guru, reason leads man to the knowledge:

First, of the Supreme Being.

Second, of the constitution of the universe.

Third, of superior and inferior spirits.

Fourth, of man.

Nothing is commenced or ended. Everything is changed or transformed. Life and death are only modes of transformation which rule the vital molecule, from the plant up to Brahma himself. (Atharva-Veda).

The soul is the assemblage of the gods. The universe rests in the supreme soul. It is the soul that accomplishes the series of acts emanating from animate beings.

The Brahmin should figure to himself the great being which is the sovereign Master of the universe, and who is subtler than an atom, as more brilliant than pure gold, and as inconceivable by the mind, except in the repose of the most abstract contemplation.

Some worship him in the fire, some in the air; he is the Lord of creation, the eternal Brahma.

He it is who, enveloping all beings in a body composed of the five elements, causes them to pass through the successive stages of birth, and dissolution, with a movement like that of a wheel.

So the man who recognizes the supreme soul as present in his own soul, understands that it is his duty to be kind and true to all, and the most fortunate destiny that he could have desired is that of being finally absorbed in Brahma.

THE SUPREME BEING.

The principles of cause and harmony lead human reason to the absolute notion of a superior and universal cause.

He who denies this cause for the whole, has no right to assign any cause to any particular fact. If you say the universe exists because it exists, it is unnecessary to go any further; man lives only by facts, and he has no assurance otherwise of the invariability of natural laws.

Having shown that the belief in a superior and universal cause, in the Supreme Being, lies at the basis of all science and, pre-eminently, of axiomatic truth, the Guru of initiations borrows from Manu and the Vedas the defini-

tion of this primordial force, whose mysterious and sacred name it is forbidden to utter.

It is he who exists by himself, and who is in all, because all is in him.

It is he who exists by himself, because the mind alone can perceive him; who cannot be apprehended by our sensual organs. Who is without visible parts, eternal the soul of all things, and none can comprehend him.

He is one, immutable, devoid of parts or form, infinite, omniscient, omnipresent and omnipotent. He it is who has created the heavens and the worlds out of chaos, and has set them whirling through infinite space. He is the motor, the great original substance, the efficient and material cause of everything.

Behold the Ganges as it rolls, it is he; the ocean as it mutters, it is he; the cloud as it thunders, it is he; the lightning as it flashes, it is he; as from all eternity the world was in the mind of Brahma, so now everything that exists is in his image.

He is the author and principle of all things, eternal, immaterial, everywhere present, independent, infinitely happy, exempt from all pain or care, the pure truth, the source of all justice, he who governs all, who disposes of all, who rules all, infinitely enlightened, infinitely wise, without form, without features, without extent, without condition, without name, without caste, without relation, of a purity that excludes all passion, all inclination, all compromise.

In the silence of the night (at 12 o'clock midnight) the Siddha meditates upon the following Mantra (looking at the sky above):

"God is the harmonious whole of beauty and love—of whom I am an integral part. Glimpses of Him I find revealed in my heart and in the heart of Nature around me."

Repeating this 10 or 12 times will be an aid to the subsequent meditation.

This mantrik meditation meditated upon for a year and a half, at midnight, without having eaten any food for six hours, in your heart of hearts, arms you with Divine Will to Harmony, and with a secret power to be one with Beauty and Love wherever found. This meditation may be followed by the recitation of the following sloka of the Bhagavad Gita:

"The Divine Lord dwells in the heart of all beings turning them round and round by virtue of His Divine Nature."

Conclude the practice with the repetition at least 108 times of the affirmation:

"I am in harmony with the Higher Self within and without. May my body and mind harmonize with the Inner Master in me and everywhere."

Then return to your couch and sleep until 3 A. M.

We cannot all rule the nations; we cannot all be in the front ranks, but a cultivated will goes for much; linked to the spiritual and ethical instincts it leads on to fortune—not necessarily material, but perhaps immaterial. We are not destined. We may reconstruct our own forces, we may redirect our

souls. We may modify or develop, as the case may be, our psychic centers. What we will to be we largely will be.

Character is warped and marred by disobedience to natural and ethical laws, by neglected self-culture, by the indulgence of the lower faculties at the expense of the higher. In the very act of breaking nature's laws a just and exact punishment is meted out. There are impressions of everything left upon the brain and mind; every noble deed increases nobility of mind, every evil deed lessens the beauty of the soul. The reward and punishment is within. When this idea is grasped we perceive no injustice in God or Nature's laws.

Those who feel they have rightly directed moral faculties yet cannot attain any substantial footing, or greatly influence those around them, should cultivate these four character faculties. They should be firm and decided, develop and unfold the will, and thus show the world that they have a mind of their own. They should develop a noble conscientiousness, do right for its own sake, follow the best that is in them; and concentrate their mind on a great end and object. They should learn not to have so many things on hand, to finish their tasks, avoiding careless and wandering thoughts and bring their mind fully to bear on their studies. Finally, they should place confidence in themselves, and not underrate their intelligence.

MIND READING

Mind reading is the act of transmitting or receiving thought and this is without any form of physical contact, and can be done at a distance of 500 or 1,000 miles just as readily as a few feet. Thought passes from mind to mind through the great ethereal ocean of communication between place and place. It is an electrical movement originating in the brain or gray matter and vibrating the ether. Thought is not only a dynamic force but is a real thing as any other material object. We cannot smell or taste thought as we do not smell or taste the pure air. Thought sends out vibrations as light and heat do, but they are of a higher intensity. The chief usefulness of this science is that, however great the distance may be, it in no way interferes either in projecting or receiving thoughts. You must not hurry over the practice, nor be eager enough to be a master of time and space within a day. It is only practice that makes man perfect. When just once you have taken up the study of this wonderful and interesting science, you will never be satisfied to leave it alone, until you have become a perfect master of it. Of course there are people who can more easily project and receive thoughts than ordinary men, but this faculty can be attained by everyone who is willing to try it. So thought waves can be directed as well as received if sufficiently practiced.

Take your special crystal, your incense, and your candles, and go into a clean, quiet room, and set these articles on the table, in the arrangement I have given you as follows: Your seat on the west side of the table, facing east, and three red lights forming a triangle with the crystal and incense pot inside the triangle. With your hands held palms downwards on the table,

attain a state of passivity by relaxing your mind and body and look intently, without winking, if possible, into the blue depths of the crystal, while the fumes of the incense curl upwards. After a short while, small luminous circles will appear in the crystal, and gradually develop into larger ones; some shape or figure will burst in. If you continue to look at it, these forms will take a definite course. By continuous practice, past and present events will be clearly depicted and enacted before you. When you attain this state at will, command any scene or scenes which might have occurred or will occur in the future, wherein you might not have been aware of or would be unable to know the perpetrators or parties concerned, and thus find out the actors.



INFLUENCE AT A DISTANCE—BEING THE SECRET OF HINDU MENTAL MAGIC

Course No. 14

The nineteenth century has given us the triumph of electricity. The twentieth century will be without doubt the mental age, the triumph of thought. Already the eye of the world is turned within; the psychological is receiving the attention of the great scientists of Europe. Already telepathy is established as a fact, and a general effort is being made to impress telepathy into our daily service. It is the purpose of these Lessons to show clearly and plainly how, step by step, the power of telepathy may be developed and profitably exercised. In a later course we shall in the same manner, step by step, show how it is possible for every man or woman, who earnestly desires it, to develop the powers of a Yogi, and to set at naught the Laws of Matter as we know them today. What are the Laws of Matter? Are they not merely the artificial limitations which our imperfect knowledge has imposed? The answer must be, Yes. Not the true Laws of Matter, but the Laws as they seem to our imperfect knowledge. When the Crookes Tube was perfected, and the X-Ray proved that a ray of light could penetrate solid substance, the Law of Vibration was firmly established, but our opinions on the construction of Matter and resolution of substance into atoms underwent a modification; indeed, a radical change. When the first telepathic message was sent and received, our ancient and respectable opinions were again upset, and we could no longer refuse to recognize that information could be conveyed by a means or a venue other than the five physical senses. The history of Education is a

history of Construction, Demolition, and Reconstruction. As knowledge comes to us we broaden our horizon. In the face of facts we cannot hold to the old narrow beliefs. To be abreast of the times is the overmastering spirit of the times. We are not content to be regarded as incapable of grasping new truths. We must grow; we must expand; we must aspire.

The influence of the Hindus and the Egyptians is a very novel and practical system. I shall never forget my two-hour interview with the great Lama Bhoti from Benares. I asked him what it was possible for him to do by his great power of influence. He answered that he could heal the sick, enter into and take possession of the body of another person, or of an animal or reptile. He could walk upon the air and upon the water—in fact, he possessed all the psychic powers which the European hears of but vaguely now and again from travelers in the far East, and which they would but half credit when they do hear them. Yet these things are, and whoever has **faith** and **energy** can acquire the power to perform them.

In conversing with him farther, I accidentally asked him what was the most practical phase of the occult sciences. He replied: "Influence and action at a distance."

I then asked him for proof of his assertion. He said: "Proof is doing. Anything that you want me to do, just think of it and I will cause it to be done immediately." I said, "I am ready." And he said to me, "Now, do not tell me what it is that you wish done, but hold the thought and action in your mind."

It came to my mind that I had just about a half an hour before this time been at the home of a Mr. Singh, whose brother was a good friend of mine, and the reason for my call was to meet Mr. Singh, his brother having expressed the wish that I should do so. But it chanced that Mr. Singh had retired only a couple of hours before my arrival at his home, after he had been on duty for twenty hours, and I admonished my friend by no means to rouse his brother from his much needed rest, all the more as it was no inconvenience for me to call to see him the following day. I had a short chat with my friend, Mr. Singh's brother, and made the appointment to come again the next day. Now, it occurred to me that if the Fakir wished to prove to me his power, it would be a good test for him to bring into my presence Mr. Singh, who I had only a half hour before left at his house sleeping, and without any information or plan as to where I should go after leaving the house, having strolled to the side of the Fakir only to while away the time. So I allowed my mind to dwell upon the thought that I wished Mr. Singh to come to me.

So, without mentioning my wish to the Fakir, Lama Bhoti, I watched his procedure. He had got into a squatting position upon the ground, threw three pinches of incense into a burning censer (I found out that he used the same incense as the Fakir Hirashii Li Ahman, which I had mentioned in another chapter in this book), and from somewhere among his equipment produced a beautiful purple colored crystal, placed it on the ground before him, and intently gazed into its sparkling depths, and muttered his sacred intonations,

calling mantras. At the end of about fifteen minutes he informed me that he had concluded.

He remained in his position on the ground, and I naturally looked at him and was on the point of inquiring why his ceremony had not produced any results, when he extended his long arm towards a clump of bushes about 100 yards up the road, to which I directed my eyes, and saw to my intense and unusual surprise the brother of my friend, Mr. Singh himself, coming from behind the bush. He seemed to not have seen the Fakir and myself, but came directly towards the Fakir's residence; and then seeming to have changed his mind, he turned and approached me and, to my consternation, said, "You wanted me."

This is a mere example of the work which Lama Bhoti performed during my short stay with him. His philosophy, to be summed up in a few words, is thus: By the method which he taught me it is more than possible to attain any result that to the ordinary individual's mind would appear impossible. By this means the active and magnetic will of the adept can produce the passive and non-resisting form of the (victim, I was going to write, but I will call him the subject) "subject" before him, and so impress the body, or the illusion of that body, that the "subject" must obey the adept's will and commands in every way.

As a matter of fact, the adept can invoke any person's astral body, for the physical body of the subject, wherever he may be, will usually fall into a profound sleep, in which it remains until the adept has finished his spell.

By these means a species of witchcraft or black magic can be enforced, the adept making the subject quite ill by his vibratory force, and **vice versa**. Once this power is attained it gives its owner very considerable power over others, and he can perform spells and will be able to command any person's love, and will have developed the most powerful Personal Magnetism—in a word, he will be a master in the presence of any crowd. Of course there are some who have used this power for evil purposes, and they are called **Black Magicians**, though, of course, it can also be put to good uses. Thus a woman can recall an absent lover, or draw back to herself the love of one whose affection has grown cold.

The adept can, if he wishes it, influence the subject for good or evil, making him experience acutely any condition he pleases, whether of joy or sorrow, hatred or love, and so forth. But in like manner he can confer any gift upon him, such as the power of song, the gift of writing, art, music, logic, mathematics; he can make a liar truthful, and a truthful man a liar.

In the practice of Influence at a distance or Telepathy, you will notice that the greater part of the work is performed by the mental grasp of the Receiver. The burden of the work falls upon him. It is as if his subconscious mind reached forth to gather the information from the mind of the Projector while both Projector and Receiver were objectively passive. So many experiments fail because of effort; conscious effort. There is no sense of effort in transmitting thought; there is no sense of effort in receiving thought. The Law

of Sympathy or Sympathetic Vibration is indeed the Law of Harmony. Effort is absolutely foreign to the principle of this Law. Neither constraint, embarrassment, self-consciousness, nor any artificiality has anything in common with its operation. Because Telepathy is spontaneous and free in its nature we take the ground that it is in the essence as in the detail, thoroughly natural and good, and believe that in the early days of the race thought was more frequently the mode of communication between human beings than speech. We cannot doubt that animals communicate with each other. We cannot doubt that the insect world has a means of communication similar to, if not identical with, our conception of the telepathic principle. It is therefore not very unreasonable to hypothesize that the descendants of prehistoric man are suffering today from the decrepitude of a sense that must have been of the greatest service in those early days when speech was rude and figurative. This decrepitude would follow naturally in the path of neglect. To neglect to exercise certain muscles because today improved machinery has rendered such exercise unnecessary is good for ease, but bad for muscular development. Nature will not suffer neglect; an unused mind is a shriveled mind; an unused sense is a shriveled sense; an unused member is a shriveled member. So it has undoubtedly been with the sense of Influence at a Distance or Telepathy.

Man has yet much work to do before he shall arrive at the full development of the powers within. We are yet as travelers stumbling upon the threshold, catching an occasional glimpse of light, and happiness, and good cheer, but we have not entered into possession. We could multiply instances where this practice of Telepathy has been of the greatest service to its initiates, but it is not the purpose of these Lessons to deal with examples only. Rather the object has been to teach you HOW to obtain results, at the same time giving a hint of the possibilities and comforts that are for them that persevere. To him that overcometh great things are promised. For one brief example, however, let us take the case of a man and a woman (husband and wife, or lovers unmarried, as you will) who are in telepathic communion with each other. The husband is, perhaps, forced by the nature of his business to spend many months of the year in travel. To the ordinary human being, who knows nothing of Telepathy, travel is an effective barrier to communication with home save by such objective means as letters, telegrams, etc. Travel, or distance, however, is no barrier to the Telepathist. Thought laughs at distance. Throughout his journeys the husband is not only content in the knowledge that he will be immediately warned should anything untoward happen his partner during his absence, but he is comforted by many sacred interviews with his beloved-hallowed moments when soul calls to soul across the void space, and soul makes answer back:—

There is no hour when I am not with thee;
There is no grief of thine I may not share.
Nor time nor space a barrier is to me,
If thou but want me near; if thou but care.

This is a most beautiful thought: That there can be no obstacle to the perfect communion of two harmonious souls save such as is of their own, making. If there is desire on both sides for the interchange of ideas across leagues of distance, that communion shall follow. But if, for any cause, one of the twain draw back, the gates are shut; there is discord. Surely a most wise provision, without which safeguard Telepathy might prove to be a very dangerous power to exercise. But just as the successful employment of Telepathy depends upon the harmony existing between the two natures, so the power of closing out such communication is resident in each. Its success depends upon a union of wills. Indifference or aversion on either side terminates the connection. It thus becomes impossible for one human being to exercise a malignant telepathic control over another, and in making this assertion we are not unmindful of the many cases on record citing the contrary, and claiming that such control has been exercised to the undoing, and against the will, of one of the parties. Good friends, to put the matter in a nutshell, we say that in knowledge only lies safety, and that when the harmonious principle of Telepathy is understood of men there will be no such cases of injurious influence to record, because the power to co-operate or to reject is invested in each human mind, and all such injuries as are at this day reported as due to the employment of Telepathic control are due absolutely and entirely to the unfortunate dominance of the fixed idea in the mind of the sufferer. Test these cases for yourselves; watch them; examine them, and you will find in each and all that the belief in question is a belief that is founded upon ignorance. As ignorance is the mother of all that we know as Evil, let us seek knowledge, confident that in Telepathy we have a key to so much of the mysterious in human nature that it may some day unlock for us the door between two worlds; the key of knowledge of good and evil; even of Life and Death.

My world famous course, entitled "Egyptian Occultism and Influence at a Distance," is a complete embodiment of the wonderful work which was fully explained to me by the Lama Bhoti and as personally taught in our Brotherhood. This work should be in the hands of every student, every parent, every salesman, every business man and every young man and woman who desires to better their condition and improve their opportunities.

CAN YOU KEEP A SECRET?

Then learn one by studying this great course. It will not only tell you but positively show you how to influence any one that you come in contact with or at any distance. It will show you how to overcome your enemies, how to turn hate into love, how to make every one love you. How to overcome any illness, bad habits in yourself as well as in your friends, the latter even without their knowledge. As well as to elucidate how it is possible to transmit intelligence, success and happiness to those whom you desire to have the same. One of the greatest psychologists here in the city of Chicago has stated that this is the masterpiece of all literature, and that every business man should

not fail to read this course, and that every mother should have this course for influencing her children, for the unfoldment of their subconscious faculties, and thereby making of them geniuses. Thousands of mothers have testified that the secret of their children's intelligence has been totally derived from the study of this great work. If you wish to understand the secret of "CONSTRUCTIVE THOUGHT"—"How to Obtain What You Desire"—send in immediately for a copy of this wonderful and most practical course.

Order Course No. 14, "Egyptian Occultism and Influence at a Distance." (Kindly order by number and title both.) \$5.00.

The Great Hindu Mind Maze and the Seven Holy Keys of the Hindu Yoga Communion.

By the Cabir Premel del Adaros. Treating on the Double Prisms, on the Satvic Yoga Doctrines, the Rites of the "OM," on Jiva; the Passage of the Finite Soul; the Forbidden Teachings and the Darkness being Repelled; on the Passage Through the Forehead and the Observance of All Natural Phenomena in the Internal Finite Soul and the East Indian Pagoda Teachings and Secrets on Transformation. Price of this super-excellent work, \$2.00.



THE GREATEST SECRET OF LIFE:—"KNOW HOW"

THERE IS BUT ONE LAW: "THE ALL FOR THE ALL," and "TO ALL MEN ALL THINGS."—Aphorism of the Cabir, Premel el Adaros.

Course No. 30

"Give me a place to stand," said Archimedes, "and I will move the earth."

This seemed to his hearers a vain boast, but when they had all gathered around him, he handed the king, Hieron, a lever and explained to him the principle by which he was able with his own strength to lift a heavy laden ship with only the use of the lever and fulcrum. His hearers had laughed too soon, and when the king saw that Archimedes knew what he was talking about, he gave him great honor. **Empty talk does not benefit anyone.** If Archimedes had not known **HOW** to use the lever, he would have been be-headed for boasting, but **HE KNEW HOW.**

In modern times, we see that there is the same kind of men. Let us, for instance, consider the case of Alexander Gustave Eiffel, famed constructor of the tower which bears his name, who died December 27, 1923, in Paris. Despite the progress in engineering during the past 25 years, this tower still remains the highest structure in the world. The history of the construction of the Eiffel Tower is perhaps the greatest engineering romance. When Eiffel

proposed the construction of the tower 300 meters high for the Paris Exposition in 1889, he called down on his head almost universal ridicule. He **PERSISTED**, however, and finally obtained a subsidy of 1,500,000 francs for the task, and three years later was able to hoist the French flag on the highest of all structures.

A few years ago, our organization officially sent out notices announcing for the **First** time "Direction by Molecular Traction without contact." Demonstrations in full light without contact of the wonderful power of Etheric Control, Vibration, Direction and Radiation; giving free exhibitions solely for scientific purposes as: Rocking a chair at a distance, the production of noises, throwing of objects, lighting of electric light, ringing of bell, movement of objects, and blowing of horn (all at a distance) by the use of certain forces that the scientists Marconi and Edison were talking about using in the future. Many prominent scientific men of Chicago at that time (even as many who are ignorant of the great and profound Law of Atomic-Consciousness today), declared that it was all humbug, others stated that it was hypnotism, and still others that it was spirits. **NOTHING IS IMPOSSIBLE TO HIM WHO KNOWS HOW.**

Daguerre, the discoverer of the art of photography, who made the assertion that he would succeed in "nailing his shadow to the wall," was nearly incarcerated in an asylum by his bigoted and superstitious wife. But nevertheless he **REALIZED** his ambition in life. **HE KNEW HOW.**

Fulton of steamboat fame was confronted with the same attitude—his invention was termed an impracticable toy; the same was said of Bell's telephone; as of Wright's airship. What is the use of incessantly hypnotizing yourself into the "belief" that you are getting the most out of life? **OPPORTUNITY COMES TO NO MAN.** We must know before we can **DO**. The very word "**DOING**" presupposes **KNOWING**. The Man of Knowledge makes his own **OPPORTUNITY**. What is thy heritage?

"There is no one thing one cannot overcome,
 Say not thy evil instinct is inherited.
 Or that some trait inborn makes thy whole life forlorn,
 And calls down punishment that is not merited,
 Back of thy parents and grandparents lies
 The Great Eternal Will, that, too is thine—
 Inheritance; strong, beautiful, and divine;
 Sure lever of success for one who tries."

Those who **make** it a point to accomplish **SOMETHING** in this life must start with this grand motto:

I can't do it	never did anything.
I will try	has worked wonders.
I will do	has performed miracles.

There come dark moments in one's life when all our long cherished ideals

—ideals that we know to be pure, uplifting and spotless—seem to slip right away through our fingers. When death would be a decided relief; when an utter sense of helplessness seizes the soul. **SUCH MOMENTS COME.** Let us not deny it. All the leaders of mankind have experienced it. Some of my readers have written me touching letters asking for aid. “I have lost faith in myself. My ideals have been crushed to naught. What am I to do? Decide for me.” So writes a student on the very day when these lessons are being written.

There are some who have failed in love, some who have failed in health, some that have failed in their ambition. To have love, to have health, and to realize our ambition, we must have sufficient **KNOWLEDGE** to be able to attain our **DESIRE**. Man without “**KNOWING HOW**” is like a ship without a rudder. When we see a house, a bridge, or anything that we see with our material eye, we should first of all recognize that these things are the product of an **Intelligence**, which science calls **MIND**.

In modern times man does not believe in miracles. But for instance let us cite a not unusual case. Supposing some human being having been totally excluded and isolated from civilization, like in some far distant country as Iceland, and without any education; having been kept in total ignorance from adolescence to manhood; then having been brought into civilization—would he believe that a tree grows from a seed, that a chicken comes from an egg, that a machine could fly in the air? It must then be due to their mediocrity that these things do not any longer attract any attention.

But do you really know what is “**POSSIBLE OR IMPOSSIBLE**”? Nature has shown what is possible for one is possible for all—**IF YOU KNOW HOW**. The **MIND THAT KNOWS** through your mind which seeks can make that which is apparently impossible **POSSIBLE**. I am convinced that there is the same great future ahead of you as there is for every other human soul who has attained whatever it was that they desired, and having risen from obscurity into the limelight of great material or spiritual prominence.

What is the use of your complaining and groaning that fate is against you, just because you have not been blessed with wealthy parents, or the advantages of a college education, or refinement in your early home life? You are now blessed with the opportunity of repairing any defects in your early home life, your education, or your financial success. If you have not known how to make a success of your life, heretofore, **NOW IS THE TIME** for you to begin to **LEARN HOW** to bring out of your own **CONSCIOUSNESS** the stored-up energy of your own **SELF** to use as a lever and fulcrum to lift from your life the burden of inadvertent circumstances. **DO NOT WAIT—THE BEST TIME IS NOW**. Remember that procrastination is the thief of time.

Henry Ford began his career with only the idea that he could make an engine that would go forward and backward, and even after numerous trials did not lose his faith in his idea, but **WORKED** and **WORKED** until he **FOUND OUT HOW** to make the engine that could do what he wanted it to do. Every child knows the success of Henry Ford.

Michael Pupin, the Columbia professor with many distinguished and useful inventions to his credit, would be an ignoramus and illiterate if he had not taken his fate into his own hands and educated himself.

The majority of our famous men of today are what we must call Self-Made Men—Marshall Field, Charles H. Coffin, Jacob Epstein of the American Trading Corporation—these are all men who did not wait for someone else to make the opportunity of pushing themselves ahead—they **LEARNED HOW TO DO THE THING THEY WANTED TO DO.**

Necessity has been the great teacher of America's famous men—the Declaration of Independence, that Child of Necessity, established an open battle-ground for those who are ambitious and who know how to do the thing they want to do. Those who are not able to keep pace with the fast marchers in the procession of life must step aside and allow someone else to step into their place; they then go to the rear of the procession where the numbers are so mighty that individuals are borne along by the mere momentum of the advancing multitude. The whole race, even the slow ones, cannot help being benefited by the work of such men as Thomas Edison, Marconi, Steinmetz, Pasteur, and all the hordes of benefactors whose work has benefited the human race—but do you wish to be one of those who sit and wait for other men to discover for you the way to have the many conveniences and luxuries that make life worth while, or do you wish to be one who will come out into the limelight among the great ones of our age?

To have a good idea is not enough, you must first come into possession of the right kind of knowledge to carry it out. **YOU MUST FIRST POSSESS BEFORE YOU CAN REALIZE.** To be a jack-of-all trades is equivalent to being good at none. It also takes courage with knowledge to carry out our plans. But courage rightly should be interpreted as understanding. We must **UNDERSTAND** whether our knowledge is **Real** or **Unreal**. The well-trained little Japanese jiu-jitsu artist, with his tricks, can break the neck of his adversary who is unskilled in his art, be he ever so powerful.

The untrained mind, wandering around among life's problems, never having learned how to **CONCENTRATE**, may completely waste its energies for an entire lifetime, and finally be blotted out with nothing done.

What is your problem? What is your query? Stop doubting! Stop despairing! Study my course "**THE MIRACLE MIND.**" Let it solve your problem and answer your query! The Miracle Mind will lift you—as the lever of Archimedes lifted the ship—out of your rut. It will bring you out of the darkness of despond and of failure into the light of prominence and greater achievement. In simple everyday English language, sincere as a MOTHER and straight to the point as an arrow, concise and condensed: stripped of all verbosity—this course does away with the "**WHY**" and the "**WHEREFORE**," with the "**IF**" and the "**BUT**," and carries your understanding directly into the intelligibility of the "**HOW.**" The "**MIRACLE MIND**" is the first course that has ever been offered which embodies **only one principle**, a principle which is as old as **TIME** itself—which when once under-

stood places within the hands of the student infinite resources which to the ordinary, undeveloped mind would appear as an absolute impossibility. That which has been lacking in all knowledge imparted to students in universities, in public as well as private schools, or academies or by self-elected professors or tutors—**THAT PROFOUND BUT SIMPLE ONE THING WHICH WAS STILL NECESSARY FOR YOU TO KNOW**—it is this one great secret that this course, **THE MIRACLE MIND**, offers to you.

This course is put up in manuscript form as it was originally designed for distribution amongst my private students only, large type, easy to read and easy to digest. Within the pages of this remarkable course, I have sought to give the essence of all esoteric occult and religious teachings, which lead up to—**The Mastery of Being**. This course teaches in harmony with the most advanced thought in science and philosophy today that man is the embodiment and conscious expression of the universal force that guides all life and holds all matter in its course.

Positively no exercises—nothing to practice, nothing to meditate over, nothing to concentrate on, no dieting, no fasting. It merely reveals **"THE ONE THING WHICH, WHEN KNOWN, ALL IS KNOWN."** If you are sincere and really want **TO KNOW HOW**, you will positively find that this course will supply the **MISSING LINK**—and explain to you **"THE SOMETHING WITHIN WHICH TRANSCENDS ALL INTELLECTUAL KNOWLEDGE."** All that you have to do is **"TO READ"**—**"THEN YOU CAN DO," "FOR THEN YOU WILL KNOW HOW."** If you are sincere and entertain a deep desire to understand the first and last law of mind, send me Ten Dollars (\$10.00) and by return of post you will be on the road to the immediate attainment of your every desire. Order Course No. 30.

Dedicated

To my beloved Master—Adaros—the Giant of Science!
By Beatrice Barry Brennan.

"Great, glorious Pen-man! whom I should not name
Lest I might seem to measure Thee by fame,
Nature's Apostle and her choice High Priest,
Her mystical and Bright Transcendentalist,
How am I rapt when I contemplate Thee
And wind myself above all that I see!
The spirit of Thy lines infuses fire
Like the world's soul, which makes me thus aspire:
I am unbodied by Thy writings and Thee
And in Thy papers find my ecstasy.
These are the Mysteries for which I craved
O, glorious Adaros, that Thou so masterly derived,
While through a pathless night once I traced the Star,
Thou Thy light texture made me wander far—
A new East now—beyond the Stars I see
Where breaks the day of Thy Divinity:
Heaven states of commerce here with man, had he
But *grateful* hands to take and eyes to see."



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Course No. 50

Some rare books or courses have breathed into the souls of every reader an inspiration that has lifted them out of the monotony of everyday affairs and set them on higher planes of thinking, stimulating their ambitions and prompting to noble deeds. These books or courses are few but when they do appear become powerful factors in molding the destinies of individuals and of nations.

The history of that wonderful story, *Uncle Tom's Cabin*, written by Harriet Beecher Stowe, at a time when this Nation was approaching one of the gravest crises of its entire history, is well-known and is an illustrious example of the power of a single story.

It wrought upon the finer sensibilities of the people and agitated them to

such depths as to raise a wave of popular opinion that was absolutely irresistible—a wave that swept southward and, tinged with the blood of a nation's double sacrifice, freed a race from the ignoble bonds of slavery.

“MAGNETIC FORCE, or HOW TO WIN,” is another work destined to touch the hearts of the people and to awaken them to the best and quickest possible means of developing for themselves all there is for accomplishment and enjoyment—all there is of love, happiness and success. Success as here used comprehends all the greater and better accomplishments possible to the individual.

“MAGNETIC FORCE, or HOW TO WIN,” awakens in every individual the most powerful motives of legitimate ambition. It deals with the true principles of individual, social and economic life. It touches the very heart of the causes which lead to individual success. It breathes SUCCESS from cover to cover. It palpitates with LIFE. It inspires its reader to new ambitions, impels him to new achievements, quickens his activities and prompts him to the best financial, social and moral development. It is a course for live, progressive men and women—for the real actors on the world's great stage, who are striving for greater and better things than they have yet accomplished.

“MAGNETIC FORCE, or HOW TO WIN,” involves the simple—very simple, when once known—laws of the true philosophy of success. It deals with simple truths and touches upon the personally applicable powers—occult and material, which are everywhere around us. It shows how the limitless and omnipotent forces of Nature may be turned to good account for the benefit of persons who know how to direct them. You may have read all the profound philosophy of the ages, or you may have read no philosophy at all, and in either case “MAGNETIC FORCE, or HOW TO WIN,” will add to your knowledge. Knowledge is strength! Knowledge leads to achievement in all departments of life! Knowledge is capital! Knowledge, without money, has accomplished some of the most remarkable achievements in the world's history of progress. Money, without knowledge, has accomplished nothing. Knowledge created money. “MAGNETIC FORCE, or HOW TO WIN,” imparts **Knowledge**—it leads to higher and better aspirations—to more vigorous, determined and successful effort. It spurs its readers to the goals of their ambitions with an almost irresistible impulse. It opens to the mental vision new possibilities in life such as have hitherto been undreamed of. It impels to new action, and, through the physical manifestations of the mind, generates new strength for vigorous and continuous productive activity.

MAGNETIC FORCE, or HOW TO WIN

deals with the philosophy of the influence of people over each other—the forces which now operate to make some men great and many small. The great and wealthy obtain station and wealth by exercising the full power of their personal influence over others. Like a newly caged bird beating hopelessly against the bars of its prison for liberty, the toiling masses have struggled wildly and blindly for the attainment of better conditions. If the bird could

reason it could break away. If it knew its own powers and how to apply them it could regain its liberty. One of the great secrets of successful men and women is their ability to control their latent powers and direct the energies by which they impress their personalities upon persons, circumstances and things. They control occult and material powers. Their deliberations, calculations and labors produce wealth, and secure for them distinction in their times and places without apparent effort. Others apparently expend more energy and gain nothing. The difference lies in those subtle qualities of mind and energy to which is due all physical expression and individual progression. To know yourself—"KNOWLEDGE IS POWER"—is to succeed.

"MAGNETIC FORCE, or HOW TO WIN," opens the doorway to the chambers of your mental powers. In the mind of man is locked his every possibility. His brain is the great energizer of all his works; it is the great dynamo by which all the machinery of human life is driven. Upon the manifestation of occult brain force depends all successes. Then, as expert mechanic guide, control and apply the powers of the mechanical energy of electricity, so should each individual, expert in the use of his own latent and God-given powers, know how to guide, direct and apply them. "MAGNETIC FORCE, or HOW TO WIN," is the key to this knowledge. It is not a course for the classes but, like the great masterpieces of literature, it is for the masses; it is for the people of all stations.

THE UNSUCCESSFUL—

Ambition, like Hope "springs eternal in the human breast." Thousands of men realize that they have within themselves the ability and energy to accomplish greater success in life than many others who are succeeding, apparently by force of circumstances or because they were better started, but in reality because they failed in knowledge of their own true powers.

In the world's ceaseless grind and the many demands that are made upon individuals the struggles of a lifetime have frequently been insufficient to place some of the most capable and intelligent men and women beyond the necessities of everyday toil. Such unsuccessful people may be counted by hundreds of millions in every generation. This fact should startle into activity the intellects of the most stolid. It should set the great majority—the world's unsuccessful, the vast array of people whose life-rewards have not been commensurate with the efforts they have expended—to thinking out a solution of the problem.

Man is the paragon of animals. Nature has endowed him with intelligence. He has been gifted with the faculty of reasoning. But common sense is not a spontaneous gift of Nature. It requires development. Knowledge is transmitted from man to man and from generation to generation. The greatest vehicle for the transmission of knowledge is literature. The course "MAGNETIC FORCE, or HOW TO WIN," has been written, and published at a comparatively nominal price, for the purpose of disseminating knowledge made possible only through and by the evolutions of centuries. It is beyond

the reach of no man. It can be procured and read and its benefits obtained without sacrifice. If any man or woman will drink at the fountain of truth, he or she may now do so.

The wheel of time turns, resistless, nor stops nor stays that any man may pick up a lost thread of life, or have one more chance to grasp an opportunity that is gone. No man can afford to lose an opportunity. No man can afford not to have this course. Upon receipt of \$4.00, this marvelous course will be sent by return of post to your address.

WHY THE COURSE BENEFITS

Every subject treated upon is with special reference to the greatest possible expansion of the individual. This is what is needed. It is a sort of education different from anything that can be obtained in schools or colleges. It teaches the man or woman how to use his or her reason most advantageously and successfully whether he or she has been highly educated in the ordinary sense or not.

The contents of "MAGNETIC FORCE, or HOW TO WIN," comprehensively treat upon the elements of human character—loves, hopes, ambitions, disappointments, trials and the various phases of human life. Many readers of this book would not exchange the benefits they have received from it for hundreds of dollars. It has been worth thousands of dollars to many. To some its benefits have been so great as to be hardly measurable in money terms. It has brought happiness, health, success and the possibilities of long and useful life, where before the outlook was dreary and cheerless.

Those people who through a slow and almost imperceptible development of perverted conditions which may have been for ages in the course of a slow and measured series of backward evolutions, find themselves struggling almost hopelessly in the slough of despondency, are in need of the guiding light of hope and a helping hand of encouragement, that they may lift themselves out of morbid mental and physical conditions and elevate themselves to the heights where they can see the bright star of hope and give expression to such efforts as will carry them on toward the goals of their ambitions. Nature put us into the world to win; if we do not win for ourselves success and happiness, if we do not gather about us circles of living friends, if we do not experience surroundings of congeniality and of the delightful warmth of sympathetic brotherhood, we are at variance with the laws of Nature which, when we have begun to act harmoniously with them, will operate to lay at our feet the most cherished and precious gifts that can be enjoyed by man. The stars may well weep that so many children of earth have gone astray, but what a rejoicing there would be and how sweet would be the infinite harmony of the music of the spheres if man, the fallen and ignorant lord of creation, could adjust himself to accord with the infinite vibrations of the infinite universe.

To those who lack understanding it may seem that man's perversions and deficiencies in general are overdrawn, but such is not true, and in proof

thereof it is only necessary to look upon the world and behold the endless misery whose procession has come in endless array from beyond the mists which veil the beginning of time and seems passing on into the endlessness of eternity. "MAGNETIC FORCE, or HOW TO WIN," is a course calculated to set the individual right, that he may accomplish and receive all that Nature in her infinite possibilities intended. The risk of not reading this course is a thousand times greater than the risk incurred in purchasing it. Let us have your order at once. While you have the matter in mind you should not delay. Procrastination is the thief of time. This may be the one great opportunity of your life. Do not fail to take advantage of it. Send us your \$4.00 immediately—instantly, so that you may receive this soul-inspiring course by return of post. Kindly order Course No. 50. Order by name and by Number. Send all remittances and communications to: THE SOCIETY OF TRANSCENDENT SCIENCE, THE CABIR PREMEL EL ADAROS, PRESIDENT.



THE WINNING PERSONALITY OR A COURSE IN PERSONAL MAGNETISM, SELF-CONTROL AND THE DEVELOPMENT OF CHARACTER

Course No. 51

The most intangible, the most unaccounted for attribute of a human being that may be possessed alike by savage and cultured, by the poor as well as the rich, by the low born and the high born, by peasant and king—that quality that cannot be purchased for love or gold, but brings to the possessor both gold and love—the quality which everyone has recognized in others and

longed to possess himself, that quality which makes willing though perhaps unconscious slaves of all whom the fortunate possessor meets, that quality which radiates like light from the beacon tower—which we can see but cannot capture, that mysterious, evanescent, gossamer-like veil which dazzles, conceals and reveals all in a moment—that is what men call PERSONALITY.

If a man is born with that mysterious quality called PERSONALITY, he can unlock the doors of the treasure houses of wealth and fame and happiness—the high and the low, the rich and the poor, the social favorite and the out-cast alike do his bidding. His suggestions are received with approval and carried out—his advice is sought by his friends, his hand directs the big affairs of private corporations and political organizations, and even of nations. He can choose his friends from among the noble and the great—women adore him, men envy but try to emulate him; he sets the styles, originates the fashions in dress, in amusements, in the latest dances. Though he may be born in a modest sphere of life, he is sure to rise to eminence.

Like Disraeli—the man who made Victoria the Empress of India, the most splendid title perhaps of any monarch. His history is as wonderful as any fairy tale.

This man rose from plain Benjamin Disraeli to the peerage of Great Britain by a succession of tremendous struggles. There was born in him a power, a purpose, and he never diminished its force. He made the Queen an Empress, and she made him an Earl. “I will be heard,” he once said in youth. He was ridiculed as a Jew and an ambitious young man, but that mysterious power and the force of the “I will” reached the highest place in the English nation, and put into his hand the gifts of the crown of England.

The story of Disraeli’s rise from a young novelist, in the reign of George IV, to the loftiest height to which a British subject can attain, the dignity of Prime Minister, has often been told. As a son of the Jewish race, he had enormous obstacles to encounter in striving to fulfill his high ambition; and those obstacles were even increased by his singular personal traits and opinion.

He resolved to live down and overcome the prejudices against his birth and his characteristics; and by patience, perseverance and good temper he at last succeeded. People were amazed to see this novel-writing Jew striding steadily and surely up the political ladder, achieving constantly new triumphs of eloquence and party tact and leadership, imposing himself as a chief upon the proud Tories and upon nobles of haughty lineage. When England awoke one day to find Disraeli the actual ruler of the Empire, the people could scarcely believe their ears and eyes, it seemed so strange a political miracle.

As Prime Minister, Disraeli’s great as well as peculiar qualities shone with increased lustre. His many and brilliant political feats brought England to the position she occupies today: His purchase of the Suez Canal shares; the conferring upon the Queen, Victoria, the title of Empress of India; the occupation of the Dardanelles by the British fleet, thereby saving Constantinople from the victorious Russians; the negotiation of the Treaty of Berlin, averting a general European war, and the settling of the Eastern question in favor of

England; the granting of suffrage to every English householder; his extreme tact, sound judgment, excellent statesmanship won for him a place beside England's most illustrious statesmen and boldest reformers. What was his secret of success? He was blessed with that one jewel, a winning personality, and his every act was calculated to make the best possible use of his charm, inspiration and intelligence.

What great man has not possessed that one key to all hearts—a charming personality? Napoleon charmed all who knew him—his soldiers would each and all lay down their lives for him; Wellington, his one conqueror, was really beloved, in spite of his austere behavior; General Lee was so beloved by his men that they regretted the loss of their cause more for his sake than their own. Our own President Roosevelt—who can estimate or attempt to detail his enormous influence, his wonderful personality; to be a success a man must have that one characteristic—and I will tell you a GREAT SECRET—every one possesses that characteristic, but in some, who may be really finer, the charm has to be drawn out; has to be cultured, like a hothouse plant, by careful and scientific methods.

MAN'S SECRET ATTRACTION

Are you a Social Success? Are you the center of every group? Can YOU, upon your entrance into a crowded room, attract every eye towards you? Feminine eyes gleaming with a note of admiration, and masculine eyes, sensing your superiority and power, behind their adulation a note of hidden jealousy and fear? Can you, standing in the center of a room, with no apparent effort or desire, gradually draw around you every one in that room, an admiring circle, each one eagerly listening to your every word, the women competing for your compliments and favors, the men, with perhaps greater physical attractions, greater wealth, or nobler birth, thinking themselves fortunate to be recognized as one of your friends, falling in with your plans and carrying out your commands? DO YOU KNOW THE SECRET OF MAN'S ATTRACTION? ARE YOU THE ONE MAN IN THE GROUP who has this power and KNOWS HOW TO USE IT?

See the man who possesses this power! He is above the din and strife of the ordinary herd of humanity. He is calm, serene, and self-poised. Having inner control, the control of the outer world is an easy affair with him. He does not go about—anxious for recognition. He is master of himself, and therefore of others. His mere presence brings peace to the troubled souls of others. His speech is as a dash of cold water—it makes you sit up and listen; it stimulates you, it uplifts you, it expands you. Nothing is impossible to you while in his presence. You seem or feel as if you were another being. This man has communicated himself to you in all his fullness and breadth of nature. He has stirred up forces in you of which perhaps you were never before conscious.

See how he is idolized by humanity. The mere sight of him puts new life and vigor in others. His power of doing good seems to have an inexhaustible

reservoir behind it. How dauntless is the courage that bubbles up from within him. Do you want such a glorious, dominant, irresistible personality? Do you want to equip yourself while you are still young with the power and the personality that will guarantee you perpetual youth, prestige and wealth—that will make you a leader among men, the one trait that will guarantee you positive success in any undertaking, be it love, adventure, finance or politics?

Remember that you have no more to offer the world than any other man, and NO LESS. Every sane, healthy man starts even and equal with all other men in the race for fame, success and happiness.

Learn to dominate your thoughts; to command them to stillness; to relax the tension in which your mind is constantly putting itself; to save your brain from giving way under this surcharge of uncontrolled energy. Says Swami Vivekananda: The organs are the horses, the mind is the reins, the intellect is the charioteer, the soul is the rider, and this body is the chariot. If the horses are very strong and do not obey the reins, if the charioteer, the intellect, does not know how to control the horses, then this chariot will come to grief. But if the horses, i. e., the organs, are well controlled, if the reins, i. e., the mind, are well held in the hands of the charioteer, i. e., the intellect, the chariot reaches the goal.

This, then, is the line of action, Developing the Will-Force. How did Ram Murti develop his splendid physique, that today is the wonder of the world? How did Vivekananda develop that terrific magnetism that inundated the entire Parliament of Religions at Chicago? How did Sheridan, who once stuttered in his speech, deliver an oration at the famous Impeachment of Warren Hastings that made the Speaker order adjournment that the House might recover from the effect of the volcanic play of words? This force is one of compelling, forcing, driving, impelling, overpowering, commanding, demanding your rightful place in the world, your rightful share of the goodness and beauty of life; this force is inherent in every human being, but must be trained, like a spirited horse, before it can be used by the owner to advantage. Order Course by name and title both. Order Course No. 51, price \$5.00.

By The Cabir, Premel el Adaros, F. L. L. C.,
President Society of Transcendent Science.

Chicago, Illinois, October 27, 1924

In regard to your course No. 51, the Winning Personality, I have studied it with pleasure and the greatest appreciation, and have made the principles contained in this course a part of my daily curriculum. I consider this the most thorough, complete and workable system for the development of Personal Magnetism, Self Control and Character that I have come in contact with, as it contains no obscure references or applications, being simple and plain, and, I find, producing the results claimed for it, and more.

(Signed) MISS ADELINE ROZEK.



FOREWORD TO OUR MASTER WORK ENTITLED:

Spiritual Seership. Course No. 54.

The knowledge and realization of the higher life together with the Magnetic Powers which are incident to such spiritual advancement can be obtained only through the evolution of ATMA SHAKTI.

Through the thousands of years that the Supernal Wisdom of the Orient has been handed down from Initiate to Chela, generation after generation, there has been followed a system of teaching by which the student through the super-concentration of his mind is enabled in a comparatively short space of time to master the keys that open the door to the hidden truths of the Universe.

This super-concentration is obtained only by the diligent practice and persevering application of the Transcendent teachings along the lines of magnetic force, soul force and reserve force which is contained in this great private work; and which is the mission in this pure and simple work which aims at an elucidation of the things which are unrevealed at the center of consciousness. Teaching how to attain the supreme will, the materialization of desire, self-polarization whereby the sincere student may enter through his newly acquired understanding into the portals of the Hall of Wisdom and have access to Universal Knowledge, Spirit-Power and Cosmic Consciousness.

AN OUTLINE OF THE SECRET HINDU TEACHINGS

Spiritual Seership Being the Complete Clairvoyant Teachings of the Yogi's of South India

By THE CABIR, PREMEL EL ADAROS, Ph.D.,

President of the Society of Transcendent Science and Foreign Representative of the South India Brotherhood .

Author of "Transcendent Science, or the Science of Self-Knowledge," "The Miracle Mind," "Personal Magnetism," "Master Mind Power," "The Science of Success," "The Hindu Science of Health Culture," "Higher Physical Development," Etc., Etc.

With many interesting experiments.

Course No. 54

This is one of the most profoundly interesting courses ever published. It carries the student into the very deepest recesses of his being, and contains a veritable mine of information—**never before published**. Some of the most closely guarded "secrets" are herein divulged for the first time.

SPIRITUAL SEERSHIP deals chiefly with the Hindu method of attainment—Bodily Posture, Breathing, Meditation, Chants or Mantras, Concentration, Right Living, Unification, leading to the Attainment of Cosmic Consciousness. It tells HOW to awaken the Secret Energies of the body, and how to arouse the unknown nerve and psychic centers; it explains the Pineal Gland and Pituitary Body, and their Occult Functionings; it describes the meeting with the Guardians of the Threshold—and what happens; elucidates and explains to the normal mind the experiences of the hero "Zanoni" of Bulwer-Lytton's famous novel; it contains precise instructions for projecting the Astral Body. This course shows the relationship of the ancient Occult and Psychical Science to our Western Science and Philosophy. No more stimulating and thought-provoking course than this has been issued for many a year.

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There has never been an age in the history of the world in which an exceptional minority of individuals do not figure conspicuously because of their special achievements, their wonderful successes being inexplicable through

any definable, or better to say, commonly known order of reasoning.

Many who had no apparent advantages whatever to help them win exalted positions in life have risen to great heights; others who possessed every possible advantage have sunk, despite thereof, to the lowest levels, and died in misery and despair.

There are good reason for these successes and failures, and however mysterious the operation may seem to the uninformed, these rises and falls in the fortune and well-being of men are easily accounted for by those who understand the laws of the higher individual organization.

No age, moreover, has been free from pretenders who (a) profess to be able to predict what fortune and mishaps are in store for those who appeal to them, and (b) to exercise influences in their behalf that will avert evil and insure the realization of all desires. And what is more, there never was a time, place or race in which the belief in special gifts and personal power was not prevalent, and from which proof of reality is not as easily obtained and as worthy of credence as the major part of historical record.

There is a very old saying to the effect that where there is smoke there must be some fire. This time-honored adage applies well to the subject in hand. Reason tells us that the vast number of men who figure prominently in the annals of past periods as examples of human intelligence, and who were firm believers in occult influences and supernormal powers, could not **all** have been dupes and fools; a deeper search proves that there was, indeed, a well-based reason for such beliefs; but still further investigation proves conclusively that the vaunted influences and powers attributed to magicians, adepts, mahatmas, and other singular personages were simply manifestations of a knowledge of higher human faculties and powers contained within the Self, of which the less well-informed were still ignorant.

Competent and diligent research compels the conclusion that all that is must be natural. Common sense being brought to bear on this point, says: If all is natural there can be no supernatural; but it is equally clear that there is no lack of evidence to the effect that there is very much left to be explained in the way of so-called phenomena, incomprehensible effects, unaccountable occurrences, etc., for which neither rule, law, order nor proper classification has as yet been found, at least by those self-constituted authorities whom, as a body, we are enjoined to recognize as organized and regular science.

If this truth is admitted as being conclusive, what deductions must follow the contemplation of the attitude of this boastful class that, while professing to monopolize the highest wisdom, is unable to give a direct answer to any of the thousand questions relating to the **Higher Self**—that mysterious individuality—that confronts every thinker who enters seriously upon investigation of basic principles and primal causes that have a bearing upon the physical, mental, moral and spiritual well-being of the human race?

Herbert Spencer, the most widely quoted and most popular of modern philosophers, in his remarks upon the death of Professor Tyndall, said: "Professor Tyndall was much more conscious than physicists usually are, that

every physical inquiry pursued to the end brings us down to metaphysics and leaves us face to face with an insoluble problem."

In many ways this so widely accepted oracle has displayed a competency to analyze nature—to get to the root of things—that surpasses all the efforts of his contemporaries, singly and collectively, and yet this acknowledged master—a leader of thought, confesses himself, and all his class, as hedged in, prevented from further progress, by obstacles, by unsurmountable barriers which they themselves only have erected.

All matters that are presented to this arrogant dictatorship for examination are judged by strictly material and inflexible standards; if the thing offered for investigation does not adjust itself easily to such rules and laws as they have themselves long since formulated, it is rejected without further ceremony—is treated with ridicule and contempt. No attempt is made to discover new laws by means of which the reason for certain effects and occurrences not only might, but would be ascertained; facts of the utmost importance that persist in presenting themselves with ever increasing frequency are perseveringly ignored, and their *raison d'être* (reason for being) is obstinately denied despite overwhelming evidence of utility, no less than reality.

If progress could have been as effectually barred in the mechanical arts as it has been hitherto impeded in the higher natural sciences, we would still burn tallow-dips and spend months in laborious journeys that are now made with perfect comfort in as many days.

Every investigator who has reached any degree of mental independence whatever realizes that every important result achieved is a practical refutation of former theories. We need go no further than to the changes that have been wrought during the current century in methods of transportation, lighting, heating and intercommunication to prove this to be true, and also that it is only necessary to know and make the effort to convert the apparently mysterious and seemingly impossible of yesterday into a fully recognized reality on the morrow.

Every new production, whether in labor-saving machinery, facilities for transportation, the instantaneous transmission of messages, etc.—each and every one of these, no matter how great and marvelous, represents a mental effort only and nothing more. A locomotive that hauls a train could not be moved by all the horses that could be harnessed thereto is merely the embodiment of an idea; every improvement on the original conception is only an additional idea; and so on through the endless catalogue of modern wonders which have ceased to be wonderful only because of familiarity with them.

The mind is the instrument through which personal force of whatever kind or degree expresses itself. If we resolutely pursue inquiry to the depths below those placid surfaces prepared by the schoolmen for the passive, non-reflecting drifter on life's uncertain sea, we soon come to know that the human mind is the greatest of all problems, in that it is a mystery unto itself. The mind is the matrix in which all things are formed, other than the spontaneous growths in nature, and these again are without exception subject to modifica-

tion and changes whenever and wherever a vigorous mind is exercised upon them.

When we break out of conventional forms of thought and analyze the force and direct consequences of a single action—a thought—an indescribable something that has no tangible shape, weight or measure—we see, for instance, that such a single action of one mind may lead to the enslavement or destruction of a race or nation. The conceiving mind impresses other minds; these in turn manifold the thought of conquest; war is declared, and at least two nations mourn the loss of innumerable men whose lives are sacrificed to that single original thought.

This is the result of one thought. We have nothing to do with the ostensible cause that may *seem* to justify the unlimited slaughter of men; the still greater impairment of individual usefulness; the endless horrible consequences entailed by that one original thought. We have here to do with the thought itself only.

Is that proof that thought is a force—a tremendous and terrible reality?

From an entirely opposite point of view we find this same force employed in devising safeguards for the protection of lives—for the comfort, enjoyment and general well-being of all living creatures.

However vast the contrast in purpose, the original inception of these widely diverging results has place in the same matrix—the human mind.

There is no need to refer to the myriads of mutations of the force of thought; this will suffice to show how it may and does affect individuals, communities and entire races in the most direct and easily comprehensible manner.

Nothing is more exasperating to the intelligent investigator who has become conscious of the higher forces stirring within himself than the mass of theories that promise the elucidation of the mysteries of the human mind; and that, one and all, not only prove to be signal failures, but sorrows of worse confusion in that, being “garbed in authority,” they are supposed to lead to logical and well-confirmed conclusions, whereas a searching review of the contents proves them to be mere conglomerations of speculative deductions derived from experiments upon individuals who did not possess the qualities necessary and essential to a profound study of those human characteristics and mental variations that are the true source of incomprehensible phenomena and entirely beyond the grasp of any intellect that is not conscious of the reality of the forces of which evidence is sought within the self. Worse still, we find the major part of these alleged authoritative texts to be dwarfed and distorted individual opinions of men who, incapable of experiencing the action of the higher human attributes within themselves, are evidently incapable of judging those exceptional and strange variations in the human organization through the manifestation of which the so-called supernormal faculties and powers of the Higher Self are alone discernible.

To make the very general error of ready acceptance of supposed authoritative text books clear beyond all danger of misapprehension, I will quote from the earlier experience of a man whose no less astounding than always emi-

nently practical achievements place him foremost among those who, having had the good sense and courage to discard the fixed rules and formulae of standard authorities that are claimed to be infallible, and who, trusting the dictates of their own reason in preference thereto, became leaders and masters in their respective vocations. In this illustration we are contemplating the radical innovation in a mechanical art that is the most important of all commercial and mechanically scientific attainments in the world today.

There will be no hesitation about accepting the testimony here offered, because the man is among us ; and his work, known to every child, is the living evidence of his wisdom in giving free scope to and relying upon his own mind, instead of permitting himself to be overawed and shackled by the ponderous censors whom, until then, no other had the courage to dispute.

When I state that the man in question is Thomas A. Edison there is surely no need of any detailed reference to what he has accomplished with electricity—one of the imponderable, unknowable forces of nature. His deeds are the best proof of the value of his opinion.

When Edison's wonderful discoveries first commanded recognition and consequent public attention, the newspapers published every scrap of information they could get hold of concerning this interesting individual himself, and more particularly all that he was willing to divulge relating to his methods of work, etc. Among the innumerable reports circulated at the time was an interview published in the New York Herald, December 31, 1879, from which the subjoined extract is made.

The Herald, foreseeing the immense field opening in the electric industry for a rising generation engaged in a hard struggle with fortune in overcrowded occupations, requested Mr. Edison to designate the best books for the pursuit of this line of studies.

Whether Mr. Edison's unreserved replies caused consternation and wrath among the "revered infallible authorities" you will be able to determine from the following:

Said Mr. Edison: "They" (meaning the text books) "are mostly misleading. I get mad with myself when I think I have believed what was so learnedly set out in them. **There are more frauds in science than anywhere else.** Take a whole pile of them that I can name and you will find uncertainty, **if not imposition**, in half of what they state as scientific truth. They have time and again set down experiments as done by them, curious out-of-the-way experiments **that they never did**, and upon which they have founded scientific truths. I have been thrown off my track often by them, and for months at a time. You see a great name and you believe in it. Try the experiment and you find the result altogether different. I tell you I would rather know nothing about a **thing** in science, nine times out of ten, than what the books would tell me. For practical purposes, for applied science, the best science, the only science, I'd rather take the thing up and go through with it myself. I'd find out more about it than anyone could tell me, and I'd be sure of what I know. That is the thing. Professor this or that will controvert you out of the books, and

prove out of the books that it can't be so, though you have it in the hollow of your hand all the time and could break his spectacles with it."

Here we have an opinion of authoritative texts in mechanical pursuits by a man whose keen perception and clear common sense are manifested in the most practical and valuable inventions of the age in which we live, each and every such invention virtually being a complete refutation of standard authorities.

With such proof as this of not only the valuelessness, but the positive hindrance and detriment of so-called authorities from such a source as that, and moreover in mechanics, where the ordinary faculties of perception suffice fully—where exactness should be possible if it be possible of attainment anywhere—what then, I ask, is to be expected from any alleged science that, while it denies offhand everything that does not conform to its puny scales and measures, presumes to dictate a technique for the study of powers that have defied every man-made rule and law?

If Edison, like the great majority, had accepted the statements of the alleged authorities in question as infallible, instead of, as he did, casting them aside and working out his problems himself, where and what would that now universally recognized master be today? In all probability he would be a good, respectable but unknown mechanic working for wages in somebody else's shop.

I have illustrated the result of this individual mental rebellion to this extent because the man, his humble start in life, his rapid rise, his wonderful original discoveries, his unparalleled success are as an open book, a familiar volume—you need but to be reminded of the title to remember at least the gist of the entire contents.

Some will say all that is true, but Edison is an exceptional man—he is a genius; he was rarely gifted with a talent that was bound to assert itself. While I would be the last to dispute the assertion that Edison is an exceptional man, I affirm with equal ardor that he owes all that he has and is to the resolution to throw off the mental bondage imposed by the supposed authorities, and the determination to find the solution of his problems within himself.

A brief allusion to another shatterer of tradition will not be amiss here. Until a few years ago an assertion to the effect that one could look through opaque substance would have been deemed conclusive evidence of a disordered brain. Roentgen's X-ray has summarily converted that generally assumed impossibility into a very common fact.

All notable inventions—and who can estimate their number?—are, in a way, evidences of what might be called a supernormal activity; they would be so wholly if we surrendered the right to do our own thinking and permitted ourselves to be forced into the narrow paths laid out by those who usurp the right to dictate what we must think and do.

Every individual who has the courage to step out of the beaten tracks is ostracized, denounced by the orthodox church as a heretic, an infidel; by the trinity of medical schools comprising the "regular" trust, he is dubbed quack,

humbug, fraud, charlatan; and the same efforts to defeat individual development and consequent progress has ever been, and is now, applied in every other direction where a lesser number, actuated by selfishness, greed and vanity, endeavored to suppress knowledge so as to be able to monopolize what they do possess, and therewith exercise sway over the masses from whom they extort an enormous tribute, which can, of course, be done only by keeping the latter in as dense ignorance as possible.

We are volubly assured that slavery is abolished; but when our minds open to those higher truths of which the vulgar have no conception, we find that only the manner of enslavement has been changed; that the shackles have simply been transferred from the body to the mind; that the whips lash more cruelly than ever, and it is only because the thongs do not lacerate the flesh that men consider themselves free.

Are you free in every sense of the word? If you imagine yourself to be so, make an unbiased examination of your position, and then judge how far your individual liberty extends; see if you can discover how closely it is restricted by conditions and circumstances, with the creation of which you had nothing whatever to do, which interfere with your desire and will at every turn, and which you yet think it is impossible to alter?

Are you independent to comparatively even so small an extent as to satisfactorily understand your own individual requirements? Or must you admit that you find it necessary to go to strangers for advice concerning your physical and mental states?

If you are dependent upon others, no matter who they may be, for knowledge of what should assuredly be best known to yourself, you are certainly as effectively fettered as any slave that ever picked cotton under the lash.

One single unprejudiced introspection will prove that the individual liberty that you are so proud of is a chimera—a delusion.

Having found this true, you ask, Why is this so? What is the solution? What the remedy?

Where will you find convincing and satisfying answers to the vexing questions that crowd upon your mind when you obtain the first glimpse of real truth?

Every man and woman who thinks right and independently find themselves contemplating this mental abyss sooner or later.

Comparatively few have energy and sense enough to then do what all must do who hope to control their own welfare—their own destiny—that is, to undertake the serious study of the greatest of all mysteries—the Self.

There are, of course, many who fail only because they lack proper direction, but from whatever cause they fail the result is the same. They bend the neck to every yoke; they submit to one ordeal after another; to one, as they consider, unmerited punishment or misfortune after another, in simple ignorance of the fact that dense ignorance of their own highest and best attributes is solely responsible for all their miseries and difficulties.

Your real freedom—your true independence—your proper and due ad-

vancement in life—your success in material things—your physical and mental well-being—all are dependent upon and comprised in the comprehension of the **Self**, that higher individuality that, once recognized, fully aroused and duly installed will open the treasure stores of your hitherto unknown inner being and show you possibilities of which you had heretofore not even the courage to dream.

The old adage "There is a tide in the affairs of men that, taken at its flood, leads on to fortune," has consoled and fooled many who could have compelled by their own efforts what chance denied them if they had been but half conscious of the unaroused capacities contained within themselves.

There is much that can be accomplished in a material way by those who muster courage enough to make a decisive test of their own innate capabilities.

So far we have alluded to the advantage of self-knowledge from the lowest standpoint—that is to say, rating achievements, ostensible greatness, and success from the commercial consideration of such things only.

Even those, however, who for a time are satisfied with material success, making money and enjoying social distinction, sooner or later discover that mere possession brings neither happiness nor contentment. With the increase of wealth comes a corresponding increase of wants; and among the new desires there are sure to be some that cannot be gratified through any monetary equivalent.

The ever restless inner and higher self—unrecognized or misunderstood—urges and pleads for a certain something which in a large preponderance of instances is indefinable. Those who have wrecked their health in the mad race for wealth **think** that if they could regain the physical ease and vitality so recklessly sacrificed to Mammon that all would be well with them.

Unless such as these are fortunate enough to have their attention directed to that Self, that, ever clamoring for recognition, is yet so persistently ignored, they will seek in vain. Legions of such engage in an interminable search for help to free them from ills that prevent them from deriving any pleasure from their possessions. They pass through the hands of celebrated specialists in diseases, who relieve them of their money but not their ailments, and then advise them to go to another climate. The only difference between the rich invalid and the chronic patient of limited means is that the latter lacks the diversion of change of locale in which to groan and hope, to suffer and wish in vain.

Still others who do possess all that is supposed to make life enjoyable are as discontented and miserable as the Croesus who has discovered the incompetency of his great wealth to purchase that indefinable something that makes life worth the living. The perpetual torment in this latter order of misery may be a lofty ambition which cannot fix upon its true object; it may be a dim consciousness of a dormant force, or talent, that seems but to await recognition and some cultivation to realize all hopes and wishes, but the reality of this *pouvoir* continues indefinable; it may be "sensed" and yet never assume a consistent and tangible form. In a way this condition is as exasperating, as

unbearable as that of the Midas who, with all his millions, cannot repair his stomach, his liver, his kidneys or his nerves. Still others who have reason to be satisfied with their physical state, and with their position among their fellows, and who are also able to satisfy their ambition, are tortured by an incessant longing that keeps their heads and hearts in perpetual conflict. Realizing the possession of what is unmistakably an attractive personality, these find themselves without that congenial companionship without which no normal creature can be happy or contented. The world is strewn with human wrecks—and the earth covers untold millions more—who erred in their resolutions, some in obeying the dictates of the head, more in yielding to what they believed a true choice of the heart. Mistaking physical attraction for true affinity is a common source of wretchedness, and the more conscientious the principal victim in such errors, the keener the suffering.

To continue the review of unsatisfied human wants and longings in anything like detail would necessitate volumes instead of pages. What has been outlined is sufficient to open the inner sight of the reader to inner phases and variations thereof, but one single additional allusion must be embodied here, and that is to the habits and personal vices of otherwise intelligent and good individuals who, fully conscious of the results of their indulgences, nevertheless persist in yielding to propensities that lead to their physical and mental ruin.

Is there a single moment in the relentless whirl of time in which millions, in very agonies of heart and mind, do not cry out in hopeless despair, "Why—why—why?"

"Why?" is the universal cry of all that portion of human kind who do not know themselves.

Those who have found the answer—who have passed out of the exterior obscurity to the light within—shudder at the contemplation of the horrors endured until they reached the sanctum in which all is made clear—in which the great problem of the self is solved. The chief wonder of those who do reach the goal of self-knowledge is that so few find the plain, straight path thereto without a guide—but when they reflect upon their own frequent deviations, deceived by signs and directions that, though legible enough, were misleading, their wonder ceases, and charity and sympathy takes its place.

Impossible. This is merely a word, and yet it is the formidable door that has shut the light out of millions of lives that might have known an abundance of gladness. The voice of one who is implicitly believed utters that word and paralyzes the effort that would have led to a comprehension of the self and all the immeasurable benefits accruing from such understanding. You turn to books written by men whom you have heard spoken of as masters of knowledge. You have seen them quoted—their opinion of certain things being taken as final evidence of truth. Such a statement confronts you at a critical time. A vital "Why" has arisen within you; you are seeking an answer; you encounter this authoritative "impossible," and you desist in your analysis, in investigations that, however crude, were bringing you back to the true starting

point from which you had a fair chance to reach what you were in search of. You accept as an incontrovertible verdict the personal opinion of an individual whom you do not know—of whom, in reality, you know nothing except what you have heard or read, and yet you permit that professed oracle to seal your destiny with one word. He has said it is “impossible”! That ends your striving; you resign yourself to a supposed fate, and in due time the grass will grow over another submissive subject who lacked the courage to question the fiat of a false idol.

Edison said: “There are more frauds in science than anywhere else,” and he was only in search of things that were demonstrable to the ordinary perceptive faculties.

Herbert Spencer fixed the limitation of the knowable to the end of physical inquiry. While the overleaping of the mental barrier erected by this widely trusted modern philosopher is more difficult than one presenting mechanical problems only, a large number of Edisons have taken the decisive leap, nevertheless, and like the bold inventor, those who did enter the forbidden field found a rich new pasture, the inexhaustible produce of which rewarded them well for their daring.

What is the solution of this vast problem?

All normally constituted men who are well balanced mentally, who are free from bias—the thralldom of fixed ideas—who are capable of broad, independent thinking, agree upon one brief, conclusive answer to that all-important question.

That answer is—**Knowledge of the Self.**

To those who have struggled and suffered much, four common words may hardly seem to suffice to cover even the title alone of a method or system through which so tremendous a change is to be wrought. But experience teaches that the greatest wonders are the results of the simplest causes.

The human mind, when falsely stimulated, runs to absurd extremes. When the first great craze over machinery reached its height, the genius of an inventor was estimated by the number of wheels and other parts of his mechanism. Now the ingenuity of an inventor is rated by the greatest amount of power obtained with the least resistance, the diminishing of friction by reducing the number of pieces.

When “doctoring” was taken out of the hands of the barbers and became a regular profession, the most famous physician was he who wrote the longest prescriptions and ordered the heaviest doses.

When the fallacy of this killing practice was made clear a new school was founded that rested its claim of superiority over the old, upon the fact that its followers administered drugs in infinitesimal quantities only.

The lapse of another half century brought with it the conviction that drugs in any quantity were more harmful than beneficial, and how all who are interested in healing are engaged in the study of drugless methods of cure—for self-help and professionally.

Knowledge, as understood in general education, is meeting with a similar

experience. In the beginning of the nineteenth century, an individual was distinguished according to what he knew of dead languages and other obsolete things, and soon enough we had (in Europe more particularly) such an enormous surplus of highly but not practically educated men, that an astounding number who wore glasses and long hair, and who expected to win fame and fortune through their extensive knowledge of Latin, Greek, Hebrew and Sanscrit, and the forgotten dead and past, were compelled to do menial work to live in the present. It became a common occurrence to be served in restaurants by men who had earned University honors, and not uncommon to find half-starved scholars doing chores for their meals in houses where no regular servant could be afforded, and where more often than not such employment was given only to save wounding a sensitive nature from the humiliation of accepting charity.

In this country it is **no** rarity to find graduates of the foremost colleges herding cattle on the western ranges, working in lumber camps, doing porter's labor about hotels, or serving tables, and in other cheap jobs, as the number educated for the professions is far beyond all requirements.

All that is now, however, undergoing a change; the ornamental, the uselessly complicated, in fitting youth for the exigencies of life, is gradually eliminated from the old curriculums; the teachings are simplified and directed towards more generally practical results.

We have in the foregoing an epitome of evolution in knowledge.

What is proved by all this? First, that there has been altogether too much of what is insisted upon as regular, exact, orthodox science. Second that the best of what is retained in science is still inexact and misleading. Third, that it is a grave mistake to endeavor to discover the source of primal forces and causes from subsequent complications instead of going direct to Nature; and last, but not least, that the errors of those who assume to dictate what should and what should not be learned have done more to interfere with the cognition of the supreme powers of the self than any other obstacles presented to individual development.

No man living or dead was ever great enough in wisdom to be justified in declaring a thing to be impossible because he could not do it himself. If you are willing and able to profit by the great abundance of evidence you will find it easy to satisfy yourself to the effect that many who were illiterate, uncultured—from the scholastic standpoint—have accomplished things that had been insisted upon as being impossible by those who usurp the right to fix the limitations of human knowledge.

No man, himself, can know the extent of his own capabilities until he reaches an understanding of his own higher individuality; and nothing that so-called regular science has produced provides for the acquisition of that knowledge.

Mankind, broadly speaking, has become estranged from Nature.

All who are able to open their minds to truth in its simplicity readily discover that this estrangement is the real cause of physical and mental troubles;

that the more closely the dictates of the present order of civilization are followed in its professed improvements and artificial substitutions for natural things, the wider is the separation from the grand provider of all our needs and benefits—bountiful Nature.

Mark well the consequences of this estrangement; it involves the surrender of the higher individuality; it means abject dependence upon those who have purposely fettered the minds of the multitude who, prevented from reaching a comprehension of their own higher powers, submissively bend their necks to the yokes imposed because in the enforced ignorance of the simplicity of all that scheming pretenders have wilfully complicated and confused there has arisen a doubt of the self, a groundless fear of dire consequences that for a long time has been even more effective a means of enslavement and extortion than the rod and shackles of those who once legally asserted ownership of human chattels.

If proof is desired to the effect that about all the institutions professing to work for the salvation and physical well being of mankind are in reality cliques banded together for the purpose of acquiring wealth and power, with a total disregard of the professed intention, it is easily found in the writings of men who consecrated, and in many instances, sacrificed their lives to the enlightenment of their fellow men in this regard. The histories are full of such testimony. The horrible atrocities committed in the name of religion; the deliberate murders and torturings of men, women and children and animals under the pretext of scientific investigation, the senseless waste of brains and absorption of money in false education—all this vast array of crimes, of blood-curdling facts, of endless sacrifice to vanity and greed, testifies to what?

To nothing more or less, or else, than the general lack of understanding of the self; because if man, as a unit, understood himself, was conscious of the unlimited capabilities contained within himself, all those frightful impositions could not have been worked for his undoing. Knowing his true place in the universe, he could never have been frightened into submission by the priestcraft through the parading of the ridiculous devil; realizing his unity with Nature, he could never be scared out of his senses by the false pretenses of Medical Science; conscious of his own innate power of cognition he could never be deceived by false teaching.

This discourse will not be mistaken for an insensate and unwarranted railing against existing and widely approved social orders, by those who are engaged in a serious search for truth. All that such as these will ask is to be shown the way out of this mire and darkness; and they will find glimpses of light that will guide them (in these pages); but it cannot and will not be expected that this little monitor shall contain a complete method of living wisely and well, to insure physical and mental well-being, happiness and success.

Moreover, in this quest for truth regarding the Self it should be borne in mind that there are always discoveries in prospect, that, although not falling to the order of treasures of which material account can be taken, are some-

times to be appreciated above all things that have however great a merely monetary value.

The wonderful influence of cultivated personal magnetism affords no end of examples in this direction. A few words, a momentary personal contact, sometimes even a mere look, may avert evil; perhaps one of the all too frequent daily tragedies of life.

Have you ever seen a calm, self-possessed man step into the midst of an angry crowd and with a single gesture claim the attention of many strongly excited men; bring furious opponents to reason with a few words; conciliate them without their understanding how the change in their feelings was brought about; disperse them—sending them home full of gratitude for an intervention that prevented them from doing violence in a hot temper?

People who are so influenced wonder—afterwards—what compelled them to yield immediate obedience to a stranger of whom they knew nothing—who knew nothing of them, of the right or wrong of their quarrel—whose plainly worded appeal to their reason, from another source, would have been resented by both sides, and mutual vengeance vented upon the meddler in what did not concern him.

What prompts such men to interpose themselves on such occasions? What shields them from all harm? What is it that enables them to still the furious torrent of anger instantly, to change the views and feelings of a furious mob with so little effort?

Every one at all conscious of magnetic power will recognize the agent without further explanation.

A thoroughly practical and comprehensive working system to discover, arouse and develop the latent higher human powers is provided in our Course No. 60, Hindu Concentration, a Course of Instruction in Oriental Clairvoyance and Crystal Gazing. Order this wonderful Course immediately. Order Course No. 60. Price \$5.00.

Chicago, Illinois, October 27, 1924.

Your Course No. 60, Hindu Concentration, is complete on the subject, and I must commend the style in which it is written—it is written in the most fascinating manner, clear and comprehensible, and the most difficult points of study are explained and made easy. The results I achieved by the study of this course are surprising and most satisfactory.

(Signed) MISS LOIS ARMSTRONG.



SECRET OF PERSONAL POWER

A COURSE OF INSTRUCTION IN THE DEVELOPMENT OF POWER THROUGH AUTO-SUGGESTION

Course No. 62

The chief desire of every investigator who is striving to fathom the mysteries of individual power, is to find a solid basis for the belief in an inner and higher force that defies the scrutiny of outward observation.

While the assurance of the actuality of an individual potency, that is beyond the common understanding, may be given in a manner to carry conviction, the more satisfying proceeding is to start with an inquiry whether Personal Power is a new and possibly ephemeral idea, or an old and exploited force whereof knowledge is difficult of attainment, or has been purposely withheld.

A brief glance into the past will quickly dispel the idea of novelty; and the deeper the research the more convincing is the proof that the learned ancients, and more particularly the priests and philosophers, possessed, but also carefully guarded, a knowledge of the higher individual power; and the more closely the work of these men is analyzed the more conclusive is the evidence that a thorough comprehension of the higher attributes of the mind, and a knowledge of the universal magnetic principle, alone and only, will account for their reputed wonderful achievements.

The ancient sages were wont to answer questions in symbolic phraseology—or by a counter-query that, although never misleading, afforded elucidation to those only whose minds were already more or less prepared to

penetrate what to the uninitiated must always be regarded as mysteries; for whom a crisp metaphor would suffice to start them in the right direction to think the matter out themselves.

To what extent these old wiseacres were conscious of the powers of the Self—and how, without denying these powers, or at all deceiving any one in regard thereto, they still kept this knowledge from the unworthy, is well exemplified in the following lines:

The brief reply of Thales to those inquiring about the higher mysteries, was: "KNOW THYSELF." This concise admonition, so full of significance to those who were competent to grasp this concentrated truth, and so vague to those who were not, was graven over the portals of some of the most famous of the ancient temples.

The answer of Abipili, the most revered of Arabian Sages, to one who appealed to him for help to solve the greater problems, was given in form to serve as a general reply to such questions. He said:

"I admonish thee, whosoever thou art, that desireth to dive into the innermost parts of Nature, if that thou seekest thou findest not within thee, thou wilt never find it without thee.

"If thou knowest not the excellency of thine own house why dost thou seek after the excellency of other things?

"Oh man 'KNOW THYSELF.' In thee is hidden the Treasure of Treasures!"

Socrates, who though so long dead, will live forever in the memory of all true scholars, said:

"Be not ignorant of thyself, my friend, and do not commit the error which the majority of men commit, for most men, though they are eager to look into the affairs of others, give no heed to their own. Do not you neglect this duty, but strive more and more to cultivate a KNOWLEDGE OF THYSELF!"

Quotations without number, of similar purport, will be encountered by all students who search for knowledge in the annals of past ages; **but**—wherever information is met with of wonderful achievements of men who exercised alleged indefinable powers for questionable ends, it is easily proven that, **per contra**, the minds of their auditors were led away from any contemplation of the Self, to the utmost possible extent.

Reasons are widely sought for the suppression of this indubitably all-important knowledge of the Self; and to find any such reason good we must, **perforce**, know considerable of the wonders and mysteries of that self-same Self before we can be competent to reach a faultless conclusion.

It is well to remember that all things, however good in a favorable aspect, are capable of harm under adverse conditions.

A drink of water may save a life; water under control is an inestimable **boon** in a thousand ways; but a huge volume of water out of bounds may devastate an enormous tract of land, demolish homes and their belongings, and send the occupants themselves to the embrace of death. Fire, that adds

so much to the comfort of mankind under familiar conditions will consume our chattels, and ourselves, if it pass beyond control. The breeze for which we sigh to cool our fevered bodies may overwhelm us an instant later. Electricity that now yields such endless service, the incomparable force of which is promptly brought to action by the mere touch of a child's finger, has a destructive propensity without parallel. And so on through the entire catalogue of things that are capable of an independent expression of force.

All that is plain to the shallowest mind, although the innumerable benefits derived from these common sources are seldom reflected upon, unless deprivation has stimulated thought in relation thereto, or some uncommon occurrence compels attention.

An old saying is—"familiarity breeds contempt," and another—"where ignorance is bliss, 'tis folly to be wise," and "sufficient to the morrow is the evil thereof," is still another morsel of that harlequin philosophy relished by the passive, indifferent, non-thinking specimens of human vegetation who are such easy prey for those who exercise the power of thought to their own advantage only, and who profit so immensely by the widespread disregard of that highest of human prerogatives, the ability to think.

Thought is a force. When its actuality as a tangible power is once fully realized the wonder over its immeasurable potency exceeds all measures of astonishment ever before experienced.

Only the student who has mastered a fair understanding of the so subtle and yet so immense powers contained within himself, can form the least idea of the range and strength of a thought; and when that vista **does** open for him he finds therein the answers to a thousand questions that tormented him prior to the cognition of the forceful individuality that had so long lain dormant within himself.

The term "Magic" then loses the significance it has for the common ear, because, however, perplexing the *modus operandi* of certain achievements may still be to him as a novice, he is unerringly aware that all forces expressed through a human being must have inception in that one and only source with which he has become acquainted.

The imaginary division between the alleged supernatural and the natural vanishes like mist under the rays of a summer sun; almost unconsciously his sight—all his faculties of perception, are altered; he beholds, and sees through things that others fail to note; he becomes aware of that fundamental principle in **true mysticism**, that the greatest marvels have their origin in the simplest of causes. He then realizes that all that is must be natural; and moreover he then has direct cognition of the fact that the asserted limitations to the powers of the human Self are fictions, either purposely concocted or frank errors on the part of science, made because of the fear that the next forward stride will lead into a field of investigation where its interminable and senseless complications have no place.

We find semi-veiled parts of the highest truths in the works of many of the most eminent writers, and for those who are able to read between the

lines those portions are clear and incontrovertible evidence that the authors thereof possessed that consciousness of the higher individual powers that is had only by those who know themselves.

The occasional phrase or paragraph thus met with gives rise to the wish that he who had written the few words had expanded the partially revealed thought into a volume. But for those who have made sufficient progress in the higher studies—who already “sense” the growth of their own half aroused inner forces—such lines are books—because it does not require many words to convey the fundamental idea of a truth, let that truth be ever so great.

A mass of words is only necessary to create such complications and confusion that error and deception may masquerade as truth to retain a fictitious money-value. The bulk of scientific theories—so-called—are examples of this character; the majority are like eggs of questionable age which the seller refuses to permit prospective buyers to hold before a candle. It is only through the ability to see with the inner sight; to break shell with the higher forces, that the rottenness of things is discovered under the smooth exterior.

When the earnest student encounters the sporadic but immensely significant passages alluded to, he, at first, wonders why these masters of thought neglected their opportunities to further enlighten the masses; but as the clear light of truth—truth in all its unadorned simplicity and purity—illuminates his own innermost being, he is no longer at a loss of the reason of such reticence. Words, mere words, may suffice to impress the intellect, but when we enter the realm of the Higher Self words become as the blossoms that precede the fruit; having served their purpose there is no longer need for them; the winds disperse them; nature's forces are centered upon the real product.

Words are the forms in which we present such thoughts as we desire to send forth to the outer world, but the expressed thought is by no means reliable evidence of the force behind it. Thoughts may flow like the waters of an idle shallow brook, doing no more harm and no more good, but if this wasted potency were raised to a given height it would assume a tremendous force by concentration upon things below it. The mind trained in concentration undergoes the same change in relative strength, with this difference, that the volume of water determines the results obtainable, while the capacity of a mind can only be limited by itself. A mind may also be like a stagnant pool without feeder or outlet. Such a mind will serve as a breeding place for thoughts that irritate and sting; and from its morbid condition can arise only obscuring fogs and miasmal emanations. But another mind, a pure, wholesome and vigorous stream of thought, centered upon the pestilent pool, can and will purify it, rendering it both beautiful and useful.

The ability to concentrate the mind upon a single specific purpose is the first decisive forward step in any and every method of employing the higher forces contained within the Self, whatever the form of the effort may be called. Whether it is the simple exercise of the will in the daily routine, or for a more important purpose, such efforts are resultless unless the concentration is good.

Perfect concentration is the first requisite—is the base of success in all

attempts to utilize the higher forces, whether the mode of operation by hypnotism, mesmerism, magnetism, occultism, spiritism, or any other ism, or esoteric science; and in the practice of Christian Science, and Mental Science, and all other systems wherein the mind is the chief factor, it is obvious to the dullest that concentration is the base, the root, the keystone and the climax.

All that is **worth** knowing, all there is to know, is reflected in him who knows himself. A thorough understanding of the self entails the understanding of all that is knowable.

We can attain a condition where we no longer **only think we know**, but where we **do know**, and that without thinking out a matter without any laborious mental process. That is direct cognition; and those who do reach this supreme mental state are obviously free from all the torments of those ceaseless and unanswered why's that so persistently haunt those who think they can only find the solution of their vexing problems in external proofs, through the common faculties of observation.

A few excerpts of the description alluded to are presented herewith. They are touchstones from which the degree of self-knowledge possessed may be ascertained. The endeavor to find the deeper and real meaning of these lines is good practice for those who still depend largely upon their eyes and ears, and external evidences for facts relating to themselves.

"He who sets out honestly in search of Truth must not allow himself to be appalled by the splendor of names and authorities, however great and imposing. The paramount interests of science demand that we should boldly endeavor to beat down all the barriers by which her progress might be impeded."—Colqhoun.

"The Truth can always be had by those who desire it, but each one must seek it for himself. That only which we have within can we see without. If we meet no gods it is because we harbor none."—Emerson.

"The fallibility of man's judgment exists in his liability to deceive himself in regard to truth. Truth will never deceive him. Truth is incapable of deception."—Elfa.

"Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest."—Bulwer Lytton.

"Whatever is off the hinges of custom is believed to be also off the hinges of reason; though how unreasonably, for the most part, God knows."—Montaigne.

"As soon as we seek to penetrate the secrets of Nature, where nothing is secret, and where it is only necessary to have the eyes to see, we perceive that the simple produces the marvelous."—Balzac.

"Believe me, miracles are in us, not without us. Here natural facts occur which men call supernatural. God would have been strangely unjust had He confined the testimony of His power to certain generations and peoples and denied them to others. The Brazen Rod belongs to all. Neither Moses, nor

Jacob, nor Zoroaster, nor Paul, nor Pythagoras, nor Swedenborg, nor the humblest messenger, nor the loftiest prophet of the Most High, are greater than you are capable of being.”—Balzac.

“To know, rather consists in opening out a way whence the imprisoned splendor may escape, than in effecting entry for light supposed to be without.”—Browning.

“To say that we can recognize amongst the forces which act around us, attraction, light, electricity, is this to say that there are no other forces which escape our knowledge because we have not the faculty to perceive them?”—Flammarion.

“For those to whom the Universe is a piece of clockwork, or a perpetual motion, which continues moving forever of its own accord, to whom the everlasting power and wisdom and love in eternity and nature is as nothing, prayer and supplication must seem objectives and insipid; but they will never be able to perform the works of the soul. To these the magical effects are just as inexplicable (and therefore untrue) as the magical phenomena are unknown. But with all their knowledge and wisdom of the world, nature will ever remain to them a mystery.”—Ennemoser.

“Learning hath gained most by those books which the printers have lost.”—Fuller.

“All truths are old, and all that we have to do is to cognize them anew.”—Goethe.

“My book will be without meaning for my age. But what does that matter to me? I have vowed my life to the Truth, and I will tell it to whosoever will and can understand. If it is not in a day, it will be in a year, it will be in a cycle, but I am calm because I know it must come.”—Levi.

“Wisdom is a right understanding, a faculty of discerning good from evil, a judgment grounded on the value of things, and not on the common opinion of them.”

“I do not distinguish by the eye, but by the mind, which is the proper judge of man.”—Seneca.

“I have had a kind of waking trance frequently from boyhood, when I have been all alone. It has often come upon me through repeating my own name to myself, silently, till all at once, as it were, out of the unconsciousness of individuality, the individuality itself seemed to dissolve into boundless being; and this not a confined state, but the clearest of the clear, the sweetest of the sweet, utterly beyond words, where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction, but only true life.”—Tennyson.

The purpose of this course is to throw as much light upon dark subjects as its size will permit.

Ridiculous as the statement may appear at first glance, there is no darker subject—for regular science more particularly—than the SELF and all its wonderful and exhaustless possibilities.

Millions of men and women who are fairly well educated are drudging

and slaving for the mere privilege of existing; and many thousands of these are held in the deplorable state of genteel poverty—a perpetual and keen misery—only because they are unaware of their own capabilities. Circumstances force them into occupations that afford them a living. They come to consider that employment their one single safeguard against actual poverty. That idea is so firmly fixed in their minds that no attempt is made to bring into active use a higher talent of which they may be dimly conscious, or which may be possessed without any realization thereof whatever.

It would be impossible in the wildest estimate to set a figure for an approximate percentage of gifted individuals in whom lie dormant undiscovered talents that would make their fortunes, if the consciousness of such possession had but the first awakening.

There are innumerable instances where rare talents were recognized by the merest chance, in persons in the humblest walks of life, who subsequent to such discovery became famous and rich, who rose from absolute want to affluence in its fullest meaning.

There is an abundance of such examples in art, music, literature, the scientific pursuits, and the field of mechanics. An illustration of the marvelous changes that may follow the, even late, recognition of a gift or talent—the becoming acquainted with the real Self, is found in the career of an opera singer who, not very many years ago, was the reigning idol of music lovers the world over. Before he became an artist he was a common hack driver and, like the rest of that class, had but little experience with the luxuries of life. Very few years later money and honors were showered upon him; the choicest suites of apartments in the most aristocratic hotels were occupied by this man whose voice, but a short time before, was only heard in hailing the guests with the usual accostation of the Jehu “Cab, Sir?” Men who had tossed him his fare and a *pourboir* (a tip) without troubling to acknowledge his expression of gratitude therefor, begged formal introductions and felt elated if he remembered them afterwards. Royalty honored this evolution from an obscure hackman by commanding his presentation, and he became a frequent and welcome guest in mansions and palaces, of which, never in the most unbridled flights of his imagination, while passing them on the box of his public vehicle, did he dream of ever seeing the inside, and how much less that he would some day pass through those imposing portals as an honored guest.

Another such a chapter in the Evolution of a Self was the transformation of a kitchen drudge who had never possessed a pair of new shoes and never owned a gown of finer texture than cheap calico, who became the leading star among American actresses, earning money and public approval enough to satisfy the loftiest ambition.

Such evolutions are by no means so rare as those may believe who have only had a limited view of the world; on the contrary, such changes are, frequently, in a somewhat lesser, but still enormous contrast, daily occurrences.

Men and women, too, struggle with an indefinable impulse to do some certain thing, perhaps for years, never clearly understanding what that inner

agitation means. Sometimes an untoward circumstance leads to bringing such perplexing vagaries of the suppressed Self to a focus, and more frequently than not with results that are no less gratifying than astounding.

If the Patent Office contained the biographies of all those whose inventions have been successes, a number would be found, almost beyond belief, of persons who became rich through the discovery of some device or mechanism, who had not been known to possess mechanical skill, and still less technical knowledge.

Half a lifetime, and more, may elapse before such slumbering abilities may meet with an accidental awakening; in fact, it is more certain than merely probable, that the greater proportion of those who die without having lived—if happiness and enjoyment mean living in the true sense—carry with them to the grave unrevealed treasures as great as any that ever lifted man or woman from the ragged edge of despair to the pinnacle of worldly success.

Why is this possible? Because of the lack of Self-Knowledge.

If such persons learned what they should know about their own being they could not remain ignorant of the superior attributes with which Nature has endowed them. If possessed of this indispensable knowledge of the Self, they would enjoy to the full all that is missed by the lack thereof.

It is easy enough to see that the two plain words "Know Thyself" constitute the basis of the truest, grandest and most practical teachings extant, and that from an honest and competent elaboration of this terse and simple wisdom must result a method of living that can not fail to awaken all that is good and useful in mankind, and, moreover, all that is conducive to physical and mental well-being, and that, consequently, will insure all the success and rational enjoyment of life that the higher endowments make possible of attainment.

The utter lack of sensible and practical instruction relating to the Self was the incentive that prompted the organization of the Society of Transcendent Science. The number of our students, women as well as men, who have frankly and gratefully acknowledged such changes in their lives as have been cited, exceeds all belief. It may be well to state here, also, that those so immensely benefited were by no means all, or even in large proportion, individuals who merely sought our help to overcome difficulties in a hard struggle for existence; on the contrary, the greater ratio was of those who, already partly conscious of their higher attributes, realized that somewhere in the world must be found a well-ordered system, a concise and thoroughly practical method—of becoming acquainted with the higher personality and the enormous advantages that such an acquaintance must and does entail.

• Among the thousands of our people that are scattered over the globe is represented the complete scale of social gradation, from the most humble to the highest. Our several courses of instruction have been studied with immense profit by titled men and women who, with all the advantages at command of the wealthy, yet found that exasperating shortage in their vast store of learning, that is so forcibly brought home to every intelligent individual

who once seriously faces the mystery of his own personality. And, it may here be asked, who, that ever thinks at all, has not felt, and deeply, the inadequacy of the best generally available education, when confronted with that profoundest and most interesting of all problems—the SELF?

From the very top of the social ladder, through all degrees, professions and occupations, to the soldier on the battlefield, the miner delving in his excavations, the tiller of the soil, not a single status can be mentioned in which we can not point out with satisfaction many pupils who are undergoing the great and beneficial change that comes to him who understands himself.

Evolution of the Self, in the broad sense in which this term is used to designate the course of our instruction referred to, is not a mere collection of pretty sayings to inspire higher thought; it is not only a lofty theory of what we think morality should be; it is not a series of vague and fanciful reflections upon social conditions; it is, above all, a clear and concise, simple and practical system for bringing every part of the physical structure, every quality of the mind, every individual phase of the senses, to as high a state of perfection as the general organization of the student will possibly permit. Moreover, this development of the lower, physical self, while insuring health as nothing else will, is the true preparation of the body for the arousing of the dormant powers, faculties and talents, among which PERSONAL MAGNETISM is certainly of foremost importance.

No one, in this age of progressive striving, is any longer in doubt as to the irresistible influence wielded by some certain persons over a greater or lesser number of others.

Science, however, reluctantly has sought a solution of the problem presented by this all-powerful influence in that succession to Mesmerism which under the name "Hypnotism" has been so extensively exploited during recent years, in every scientific center of the world.

When science finally did feel compelled to seek and offer some explanation for the numerous phenomena having their origin in the human organism, and the overwhelming facts being no longer deniable, or to be haughtily ignored, or to be dismissed with that once so effective shrug of the shoulders, Hypnotism was seized upon as the one and only resource which held out a hope to find some satisfying answer to the clamor of the awakening masses—or next best—the pretext of being "hot" on the trail of the grand mystery would at least serve as a makeshift behind which scientific ignorance could be hidden a little longer. Then every problem, from a criminal tendency to a visit with departed spirits, was declared to be explainable through Hypnotism, and, of course, in no other manner. Hypnotism has become a scientific fad; but Hypnotism, however it may have been exalted by transference from the dime museums to the orthodox temples of science, does not, and never will, afford the true explanation of that subtle personal power through the exercising of which so many rise above and dominate their fellowmen.

It is not making light of Hypnotism to say that it does not and never will serve to solve the problem of that higher human power that has been in such

unmistakable evidence throughout all ages; that power is something entirely apart from any and all achievements possible through Hypnotism and is known to every earnest student who rightfully lays claim to competence as an investigator under its one true and proper name—Magnetism.

Every student who carries his investigations far enough through the right channels sooner or later faces the incontestable fact that the personal power under consideration, which is indivisible from an understanding of the Self, also arouses means of perception that enable the **conscious** possessor to penetrate the ostensible secrets of a good many isms like Hypnotism, while the power itself (using the term "power" to include all that may be understood as belonging to this individual elevation) remains impenetrable to all who do not themselves possess it. In this we have one of the mighty differences between what is called "regular" science and true natural science; and it is just such differences that mark the halt on the one side and progress on the other.

Hypnotism is a good thing; and it is indeed a fortunate circumstance that science was driven to exploit it at length, because through this compulsory exploitation obstacles in the way of a better comprehension of the Self have been removed by the admissions forced from the obstructionists, to the effect that, after all, there is something beyond the limitations fixed by the physicists, and that **that beyond** contains a vast mass of things knowable that are entirely beyond the ken of ostentation "regular" science.

It does not matter so much to what extent Hypnotism is temporarily overrated in its present aspect as a special science—nor are we concerned with the claims and counter-claims of the rival hypnotic schools who are at war with each other over the asserted superiority of their respective methods—it suffices for us that the hypnotic craze has demolished so large a part of the old barriers that arrested investigation just at that point where an earnest search for truth was prolific of the keenest interest and promised the grandest results.

An enormous number of that class of unfortunates who, having surrendered their reason to materialism and who were thus brought to that deplorable state known as skeptical, in which people take so much pride in scoffing at everything that is beyond their own immediate and extremely narrow comprehension, have been convinced of their errors through Hypnotism.

As soon as this lowest form of dealing with those vagaries of the human composition that entails some psychological correlations was adopted as a recognized branch of "regular" science, all these apes in human guise, who know nothing of originality, and whose only conception of intellectual grandeur is to think just like some individual who has a string of scientific titles tacked to his name, were, by this widespread upheaval, shaken out of their mental stagnation and impelled to do a little thinking on their own account; and, as the slightest stimulus of that kind often leads to extraordinary consequences—Hypnotism, with all its faults and shortcomings, has been instrumental in bringing a very large proportion of once mere imitators and servile followers to a contemplation of the fact that, admitting all the claims set up for Hypnotism to be true, there must still, necessarily, be a higher power

behind that art; and as the power that makes hypnotization possible is no less resident in the individual, they are, together with their leaders, confronted by a new and enormous crop of What's and Why's, of the same order that stagger every struggling thinker who has not yet become acquainted with his own higher personality and its almost limitless, but inoperative, because unrecognized, forces.

Many men who are regarded as being eminent in science, and who are unquestionably honest in their intentions, have attempted to work out systems by means of which phenomena of the human kind, the higher personality, and that ever more troublesome double personality—might be investigated on orthodox scientific lines; but one and all, when they reach the limit of physical inquiry, end without having accomplished much more than inventing new names and re-dressing old arguments.

The unparalleled public interest in all these questions has, very naturally, led to the production of an immense amount of cheap trash in the way of "Complete Courses in Hypnotism," and books of the same purport—all professing to bestow omnipotence upon the subscriber. It is not intended to convey the idea that nothing can be learned from a proper study of hypnotism, **but**—those who are in earnest search of the higher truths will appreciate the following.

It is well to know that a very large number of **real** scientific investigators in Europe, have formed an association for the purpose of thoroughly investigating any and all psychological or occult problems that came under their notice. When Hypnotism began to engross public attention this subject was taken up with much enthusiasm, and all its phenomena were considered with extreme care; all evidences were examined without any prejudice whatever; all sides were heard without a shadow of partiality; committees were appointed of men whose fitness for their tasks was beyond question; special investigations were ordered and experimentations without limit were conducted under the immediate supervision of the society through branches in all parts of the world. Suffice to say the work was thoroughly and well done. And the result?

In one of the most important reports made to the society, after years of the most exhaustive work, by one of the most tireless, honest, competent and unprejudiced of the principal officials, the following paragraph was considered as a final conclusion of great significance:

"A stream of consciousness flows on within us, at a level beneath the threshold of ordinary waking life, and this consciousness embraces unknown powers of which these hypnotic phenomena give us the first sample."

One of the Presidents of this same society, a true scholar who had long ago ignored the "dead-line" marked out by the physicists, said in his last annual report:

"I should say first, that we started out with high hopes that the hypnotic field would yield an important harvest and that these hopes have subsided with the general subsidence of the hypnotic wave."

Here we have the testimony of an association of men who are justly regarded as leaders in science, who resolutely set aside all personal views, who unhesitatingly surmounted all obstacles to unrestricted inquiry into that supposedly unexplored "beyond" of the Self; who had the co-operation of every unbiased scientific observer the world over. And, ask you, what is the true gist of the conclusions reached, after so many years of incessant research for an explanation of those higher individual powers that have been so brilliantly in evidence throughout all time and of which this boastful intolerant science can tell us nothing?

No more than this—that the hopes entertained by the discovery of the source of this personal power, through hypnotism, are constantly diminishing. That there is a stream of consciousness **somewhere** in the human organism, that contains such power. **But**, as the law has it—"Further than this the deponent sayeth not."

All this, at first view, may seem like a pretty vigorous arraignment of Hypnotism. The intention, however, in presenting the foregoing easily proven facts in this manner, is not to be mistaken for an effort to dampen the ardor of students in that particular field of study and research. The real intent is simply to save them from the aggravating disappointments that are likely to follow an inordinate expectation of results from what is so easily seen to be but a subordinate power under control of one far above it.

To make the attitude of the Society towards Hypnotism clear beyond the possibility of any misapprehension, we will say : (*)

Hypnotism has its uses; and they are many and excellent; but, as has been demonstrated, and supported by irrefragable proof, Hypnotism does not elucidate the higher phenomena of the human organism—whereas, on the other hand, a thorough understanding of the Self does include all there is to Hypnotism.

In this Course of Instruction, Secret of Personal Power, Hypnotism is given its proper position as a valuable part of a complete system.

To distil this matter to an essence, it may be put thus: A thorough comprehension of the Self—of necessity entails a knowledge of all powers and influences that can be exercised by any normally constituted man or woman. It is therefore self-evident that no isolated isms, of any description, can be placed on the same level with a quality of knowing that, sooner or later, according to degrees of natural qualification, energy and perseverance, must merge into direct cognition.

This may be taken as an appeal to common sense and reason. If the foregoing deductions are found to be correct, and it can not be otherwise, then it is clear that nothing has been said in disparagement of Hypnotism as an important branch of natural, and hence, real science.

This course gives the student a basis for his belief in Individual Power

(*) The Society of Transcendent does not practice or teach any forms of Hypnotism or the Medical Art.

and the pathway for the development of this Power. Order this course at once. Order Course No. 62. Price \$5.00.



THE KEY TO HEALTH, WEALTH AND LOVE

A Course of Instruction in the Development of Power Through Concentration Course No. 63

Self-Knowledge is the key to All Knowledge. The changes are unlimited that may be wrought in the lives of individuals who come to the **consciousness** of the possession of some especial qualification, talent or gift from bounteous Nature; and these changes illustrate the ever-present possible for every one of us.

Self-Knowledge will insure the evolution from a low condition to a higher state; inferring that all are capable of effecting some decided improvement in their own personality, and in their affairs as well. It will be understood that not all become famous and enormously rich, and yet it would be impossible to point out one single individual in any assemblage of whom it would be wise or just to say—he will never do any good in the world, or he will never be a great man. The very next day may be the turning point in that man's life, and he may rise, in short order, head and shoulders above his critics.

Such transformations **may** be brought about by accidental occurrences. A dormant faculty **may** be recognized and aroused through a sudden impression; **but** unless that impression is strong enough also to arouse an irresistible impulse to act, it will pass as a dream, and all the good that would have come from the yielding to that inner stimulus is lost.

It is certainly evident that the discovery of the highest qualities in mankind were **not** intended by Nature to be merely a matter of chance; because nothing else in Nature is of such a haphazard character. Melons do not accidentally grow on rose bushes, and no peacock has ever been known which was by chance invested with the voice of a nightingale.

The vast majority submit to what is nothing less than a rigorous enslavement, simply and solely because they are ignorant of opportunities to discover their own capabilities, and fear the risk of an endeavor to change their conditions.

The aptness of the old saying about the first plunge has often been questioned by those who could not swim, and who feared to test the depths of water for fear of losing their footing, and being unable to keep their heads above water.

— The dread of possible evil is often indulged to such a degree that the sight of a bath

tub will cause a shudder and faintness. This is by no means a mere fanciful illustration; if you will permit your attention to be directed to matters that are under your eye daily, you will find many who are startled by the slightest unusual noise or sight; some are so easily and strongly affected in this way that a trifling occurrence, from which no danger could possibly be apprehended, will paralyze the senses and bodily strength.

Here we have one of those common, unobserved drifts away from the normal state, that leads to an endless array of evil consequences, without attracting special notice.

When the climax is reached, when the mischief is complete, a remedy is sought for the apparent effect, but the original cause is never thought of; it had its origin in a mental impression.

A strong thought is a living force; it is bound to take root somewhere—for good or evil. One single, profound mental impression may change the entire nature of an individual. A man who during all his prior life has been conspicuous for lamb-like meekness may be turned into a very demon with an irresistible desire to injure or kill—by nothing more than a Thought.

The reverse may occur as easily. A man of fiendish impulses may be transformed into an inoffensive creature—anxious and eager to serve and protect others from harm—by one single strong impression.

Such complete revolutions are induced solely through psychological causes—direct effects upon the dual personality.

As instances of this kind are frequent enough to be generally known it is needless to illustrate this subject in detail. Suffice to note the fact that all attempts on the part of so-called regular science have failed, utterly, to clear up the mystery of such changes.

This observation might be dismissed as irrelevant, if it were not for the plainly apparent truth that each and all such alterations in character and inclination are additional and convincing proof that there is no hope of any sensible and satisfying explanation to come from orthodox science; and that at every single turn in serious investigation concerning the most profoundly interesting study—man—we find ourselves thrust back upon the Self.

When, at last, the conviction is forced upon the student and investigator that—as Pope says—"The proper study of Mankind is Man," those most competent will also realize that the only way to insure success in that study is to begin with the Self, and then the admonition of the old Sages—"Know Thyself"—looms up in the mental horizon like the first view of a peopled shore to the shipwrecked castaway.

Endeavor as we will to find satisfying explanations for the least trivial things outside of the most common phases of an almost automatic existence, every thinker is tormented with questions that rise within himself and that remain unanswered.

Every intelligent person asks, "why must I seek advice and help of others regarding my health, the state of my mind and a thousand other things that should certainly be best known to the individual himself?"

Very little reflection will show that we can reach no definite conclusion in regard to anything of which we have no inward conception, hence how can it be expected that we shall obtain information concerning that mystic **within of the Self** from any **outer** source?

There is a vast difference between believing and knowing; there is another gulf between merely **thinking** and **actual** knowing; and it is this inability to really know, and consequently really understand that compels the masses to pay such incessant and heavy tribute to those whom they have been taught to believe know more of their own conditions than is possible for themselves to know.

But little self knowledge is required to prove the fallacy of this absurd idea; to find courage enough to shake off the galling yoke that holds otherwise intelligent people in the cruel grip of ignorance.

Enough has been said to show the way out of all these harassing perplexities to anyone capable of freeing the mind of prejudice and fixed ideas engrafted by false teachings.

True Self Culture is only possible where the process of development begins in an understanding of the entire personality. Physical culture is all right—an excellent thing—but it improves but one part of the whole, and if not properly done, it is, like all else, more harmful than beneficial. Very few are well and uniformly developed. Many glory in abnormal bunches of muscle in whom other groups are almost completely atrophied. Sooner or later all such contrasts cause trouble.

Nothing shall be said against Mental Culture, except that the same errors are committed in this direction as in physical culture, and with still worse results, as is evidenced in the enormous and continuous increase of insane persons.

Of any culture to develop especial senses, or the higher faculties, there is nothing available that is of the least practical value; all that professes to have a bearing on this subject is speculative, fanciful imagery, mere suggestions of possibilities with no directions for progressive exercises that will insure practical results.

This is a plain, unprejudiced statement of facts, readily apparent to all who have really commenced to think independently—who dare question the infallibility of those

artificial systems which are solely responsible for this general lack of knowledge that is beyond all question of the first and highest importance.

The main struggle of all who have surrendered their individuality, who merely live in accordance with the dictates of professed authorities, is with artificial complications; with dire confusion of foreign opinions which are invariably in conflict with each other.

Thus, at this late day in the history of the world we are suddenly informed that we do not know how to breathe; that correct breathing constitutes the whole secret of well being. On the strength of this assumption many thousands take lessons of **Specialists in breathing!** Is there any foundation for such an assertion? There is—undoubtedly—a good reason, but it is pertinently asked—why should there be? Has Nature changed so that printed directions how to breathe and live should accompany every new-comer into the world?

Now breathing has become a fad; one of those innumerable, senseless extravagancies that only become possible because of the total lack of understanding of the self. Surely if Man was not completely estranged from Nature he would have no need of information regarding his own organs that work automatically to perfection in the normal state.

But, we have also ample proof that wonderful results can be accomplished by a certain system in breathing, viz., as practiced by the Yogi in India who are able to produce an ecstatic state by a definite method of manipulating the breath; a state in which the higher faculties of perception—direct cognition and clairvoyance—are supposed to be induced.

Here again the faddist is led into error and is naturally disappointed; he is led to believe that the learning of the Yoga system of breathing alone will suffice to make him a Mahatma, a seer, or a prophet. The fact is that the Yoga breathing exercises are but a part of the preparation of the body for the higher work.

Is there an excuse for the belief that the, however complete, control of one organ alone should suffice to arouse and develop the highest possible capabilities in the human organization while all other parts are left in a stagnant, sluggish, atrophied—a generally neglected state?

The idea is preposterous and would never be entertained by any one possessing a single grain of sense.

This is but one of a thousand false theories that are accepted almost like miraculous revelations by all those who, not understanding themselves, are unconscious of the vast powers that lie dormant within themselves, that if awakened and brought into useful activity would make them independent of all the many fancied requirements for which so much money is uselessly expended every day. Whether it is your desire to hold audiences at your command as a reformer; or whether your aim is the knowledge and possession of so-called occult or magical powers—there is but one sure and short way to determine the full extent of your capabilities in any such direction, and that is by becoming acquainted with your **real Self**.

Remember the saying of Balzac: "Believe me, miracles are in us, not without us. Here natural facts occur which men call supernatural. God would have been strangely unjust had He confined the testimony of His power to certain generations and peoples and denied them to others. The Brazen Rod belongs to all. Neither Moses, nor Jacob, nor Zoroaster, nor Paul, nor Pythagoras, nor Swedenborg, nor the humblest messenger, nor the loftiest prophet of the Most High, are greater than you are capable of being."

That is no mythical fancy of a romancer, it is as sound as it is profound a truth.

The contents of this little discourse will bring many to the first realization of qualities within themselves that, once recognized (and where the accompanying impulse to act is heeded) will alone suffice to effect beneficial changes.

This little discourse will fall into the hands of many who have striven hard and long in trying to accomplish certain psychological results by some one or other of the visionary theories that ignore the physical part of the human entity altogether.

To such as these let it be said that wherever nature has formed a specific combination, that combination was intended to act as a harmonious and indivisible whole, and in no other way.

It is not difficult to trace this fundamental law throughout creation, and it is not less easy to find proof that wherever it is violated an abnormal condition is the consequence. and any and every abnormal state is broadly antagonistic to nature, and it follows that nothing good can come from it.

Those who put their trust in spirit only and let the rest of the self suffer by neglect are no worse, perhaps, than those who refuse to recognize any self outside of the mind, and, while both these fanatical specialists may become exalted in their own estimation, they are not more wise or logical than the individual who panders only to the brute within himself.

If we regard nature as we should—as we must to find our true place therein with our highest powers attuned in accord therewith, how can we do our best if we divide this Self and array the parts against each other? A complete system for bringing the body

to a perfect normal state; to develop the mind and the special senses; and to discover such gifts and capacities as are alluded to in the foregoing pages, is, as a matter of course, contained in this course; those who have read it, have been profuse in expressions of grateful appreciation of help thereby given.

This prospectus, then, is the pilot to the detailed study of the Self referred to in our Course No. 63, the Key to Health, Wealth and Love.

This course is the one and only natural and practical preparation of the body, the mind and the senses for the acquisition of that higher knowledge, the source of which is within the Self; and this source, once made clear, is the well-spring of health, enhanced mental capacity, improved perception, individual influence, personal power, and success in all undertakings—in a word, it means the attainment of all those much-desired things that constitute the hopes and wishes of mankind, individually and collectively.

THE UNKNOWN WONDERS OF THE SELF. THINK!—WHY BE TO YOURSELF A LIVING MYSTERY?

All the great teachers have said: "Know Thyself, and you will know all that can be known."

This gem of supreme wisdom echoed from age to age, by the true sages of all races, is the core and foundation of the plainest, the simplest, the truest, and the grandest of all the recognized sciences.

It is the key to physical and mental health and strength, the sole medium through which dormant energies, faculties, and talents are discovered and aroused, and those subtle, but irresistible individual powers that enable one to rise from undesirable conditions to the lofty goal for their desires, are stimulated to practical activity.

Control your destiny. Be all you desire—healthy, well-to-do, influential, admired, loved, possibly famous. Remarkable talents or other high endowments are buried with thousands who fail to discover their own mighty forces. Are you aware that treasures and special gifts of which you are unconscious may be actually in your possession which would favorably change the current of your life?

This course, the Key to Health, Wealth, and Love, is a strictly practical system, bringing body, mind and special senses and faculties to their highest possible state of perfection—disclosing whatever latent powers, or gifts may be unconsciously possessed.

If you wish to acquire HEALTH, WEALTH AND LOVE, order this course at once. Order Course No. 63. Price, \$5.00.

MEDICAL ASTROLOGY

Persons born between March 21st and April 19th, under the governing sign Aries, any year, are subject to disorders of the stomach and kidneys from reflex action, eye, ear, head troubles, facial eruptions, neuralgia, epilepsy, headache and nervous prostration, etc.

Those born between April 19th and May 20th, under the governing sign Taurus, any year, are subject to sore throat, tonsilitis, enlarged glands, stomach trouble, goitre, dropsical complaints and tumorous growths, gout, apoplexy, paralysis, etc.

Those born between May 20th and June 21st, under the governing sign Gemini, any year, are subject to disorders resulting from nervousness, trouble in the respiratory tract (chest, lungs and bronchial tubes), accidents to hands and arms, pains in the joints, etc.

Those born between June 21st and July 22nd, under the governing sign Cancer, any year, are subject to colic, gastric troubles, indigestion, defective circulation, congestion, dropsy, pleurisy, asthma, cancers and tumors in breast, etc.

Those born between July 22d and August 22nd, under the governing sign Leo, any year, are subject to chronic nervous disorders, impaired circulation, heart, back and spinal trouble, palpitation, jaundice, convulsions, syncope, locomotor ataxia, etc.

Those born between August 22nd and September 23rd, under the governing sign Virgo, any year, are subject to vertigo, stomach, and intestinal troubles, fermentation in the alimentary tract, nervous complaints, worms, colic, etc.

Those born between September 23rd and October 23rd, under the governing sign Libra, any year, are subject to nervous breakdowns, dyspepsia, kidney and bladder trouble, rheumatism, impure blood, Bright's disease, syphilis and wasting diseases, etc.

Those born between October 23rd and November 22nd, under the governing sign Scorpio, any year, are subject to piles, gravel, muscular complaints, trouble with bladder and generative system, intestinal indigestion, affections of the heart, weak back, lumbago, gout, etc.

Those born between November 22nd and December 21st, under the governing sign Sagittarius, any year, are subject to catarrh, bronchial and pulmonary troubles, derangement of the digestion, fevers, heated blood, sciatica, rheumatism, falls, injuries from outdoor sports, exercises, etc.

Those born between December 21st and January 20th, under the governing sign Capricorn, any year, are subject to ill health arising from despondency and melancholia, digestive disorders, nervous prostration, hysteria, skin disease and leprosy, injury to teeth and bones, rheumatism in knees, etc.

Those born between January 20th and February 19th, under the governing sign Aquarius, any year, are subject to ill health from defective circulation, indigestion, nervous and spasmodic disorders, catarrhal conditions, trouble with breathing, consumption, back and heart affections, injuries and inflammatory conditions in legs, ankles, etc.

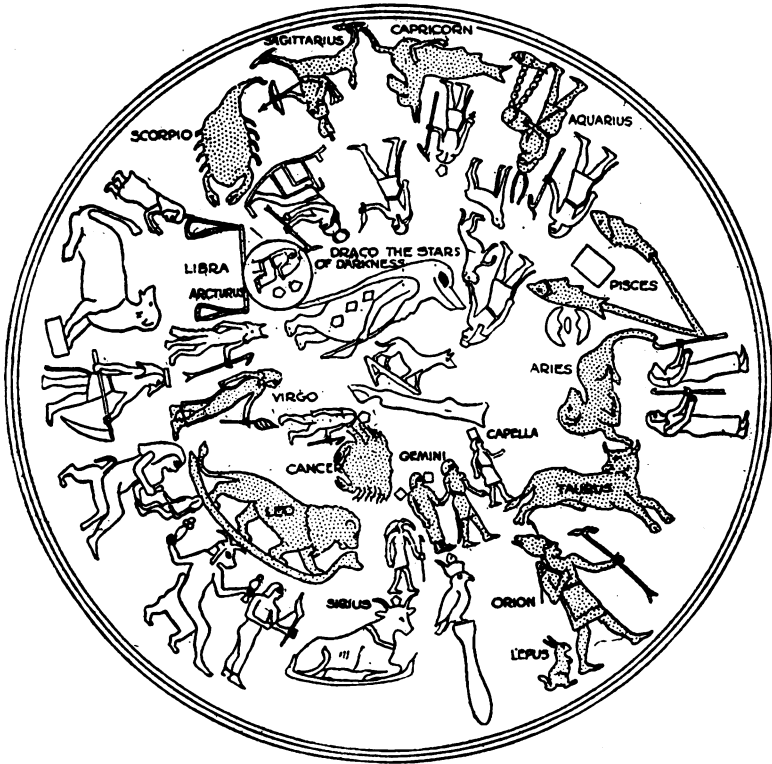
Those born between February 19th and March 21st, under the governing sign Pisces, any year, are subject to ailments from digestive troubles, resulting from worry and anxiety, biliousness, pains in the head, feet and back, gout, corns, bunions, consumption, etc.

October 20, 1924

For over two years I was a student of the Kabir, Premel el Adaros, and am well qualified to speak of his teaching and the work of the Society of Transcendent Science. El Adaros has a peculiar genius, a make up whereby the latent faculties of his pupils are brought into manifestation. The spark of genius is brought to a flame; the glow of talent becomes a light and the commonplaceness of mediocrity is made to shine. His methods are unique and bring the results sought. Many, many times I have been grateful to my teacher for the privilege of his direction.

Part of his success lies in the fact that he is able at a glance to perceive the hidden as well as the potent qualities of his pupils and to proceed intelligently to unfold the greater self within each one. I myself experienced a spiritual and intellectual quickening of which I have become increasingly aware, and more and more thankful. If there is merit in my later work, it is surely due to the Kabir.

(Signed) MILDRED CROMLEY.



EGYPTIAN SKY MAP

Many of the constellations are very old. When man first raised his eyes to heaven he saw the stars, and to his gaze their streams and groups took outlines and were pictures of the objects in his daily life. Every race and every people created new constellations for themselves, or if they were not of inventive minds they learned them from their neighbors. Even more, almost every astronomer has a few private constellations of his own not found on any chart. Constellations come and go. The present is not different from the past in their creation; some new ones are outlined by zealous minds, and later on, perhaps, are cast aside as useless or impertinent.

But through the changing centuries a few remain fixed, so fastened in the consciousness of man that they resist the destroying power of time. Their outlines often are forgotten for a while, but the place and name remain, and always, somewhere, they are reshaped again. These figures are the signs along the zodiac.

If you do not know them, learn them now: Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn and Aquarius.

In the Egyptian temple of Denderah there was a great stone sky map, showing all the figures then in vogue. Some were of the seasons and some were local constellations. In the north there was the dog that gives the name

of "Cynosure" to the pole star. The dragon sparkled there, as well, and Sirius was the Goddess Hathor, riding in a boat upon the rising Nile. There stood Orion in his strange Egyptian garb, and all the constellations of the zodiac were there exactly as today. The Egyptians were literal in their pictures, and when they drew the figure of a constellation as they did we may be sure that that was how it was to them.

Many of the constellations upon our present sky maps have degenerated into meaningless jumbles of criss-crossed lines. Each artist copied from some copyist and so in time the true shape was lost.

The zodiac was thousands of years old, even in Egypt, and sculptors then, as now, felt free to draw the figures as they thought they ought to be. We, as well, should look upon the constellations as they best would represent the shapes they name.

Leo is a crouching lion, facing toward the west; Virgo is a maiden, Libra a pair of scales, Scorpio is a running scorpion, his claws held out before, with Antares for his heart; Sagittarius is a centaur with a bow, Capricorn a shape half goat and half fish, while Aquarius is a water pourer, with a fish beneath his feet; Pisces makes two fish tied tail to tail; Aries is a ram; Taurus is a plunging bull; Gemini are bright twin figures standing in the west, and Cancer is a crab.

Cygnus, a swan in appearance, is flying down the Milky Way; Hydra and Draco are, in truth, great snakes, while Ursa Major gives the outline of a bear. Perseus is a warrior, his shield upon his arm and his sword upraised, and in his outstretched hand he holds the gorgon's head.

In ancient times star lore was handed down from one nation to another. Where it started no one knows, for astronomy was the first groping of man for truth. Symbols for the sun and moon, the earth and planets, the same ones in use today, have been found among the relics of the old stone age, where even implements of polished flint were lacking.

The earth is in the signs of the zodiac as follows:

ARIES from.....	March 21 to April 19
TAURUS, from.....	April 19 to May 20
GEMINI, from.....	May 20 to June 21
CANCER, from.....	June 21 to July 22
LEO, from.....	July 22 to August 22
VIRGO, from.....	August 22 to September 23
LIBRA, from.....	September 23 to October 23
SCORPIO, from.....	October 23 to November 22
SAGITTARIUS, from.....	November 22 to December 21
CAPRICORN, from.....	December 21 to January 20
AQUARIUS, from.....	January 20 to February 19
PISCES, from.....	February 19 to March 21

Sunday is governed by the planet SUN.

Monday is governed by the planet MOON.

Tuesday is governed by the planet MARS.

Wednesday is governed by the planet MERCURY.

Thursday is governed by the planet JUPITER.

Friday is governed by the planet VENUS.

Saturday is governed by the planet SATURN.

TRANSCENDENT SCIENCE'S SYSTEM OF EGYPTIAN ASTROLOGY

BUSINESS AND VOCATIONAL GUIDANCE BY THE CABIR PREMEL EL ADAROS

Astrology is one of the oldest beliefs in the world. Before mankind could read or had an alphabet, belief in astrology existed. Even today hundreds of thousands of people yet believe in astrology, and consult books upon this subject containing information regarding the twelve periods into which the year is divided by astrology.

Find your birth time in the following list and you will find your lucky months and days given under the most favorable influence. Look your birth period up and find these lucky months and days, as it may prove to your advantage to do so. Also you will find your lucky flowers, stones and colors :

ARIES

Aries begins March 21st, ends April 19th. If you were born under these dates, you are positive in disposition and animal in feeling, an independent thinker, a good reasoner and a natural organizer. Very egotistic. Inclined to diseases of the head. If you were born under this sign, you should marry a person born under the following signs : Scorpio, Sagittarius, Libra, Leo, Virgo, Cancer. This period produces a person with a lean body, spare and strong, gray eyes, and sandy or red colored hair.

June and July are your lucky months, Tuesday your lucky day. Amaryllis is your lucky flower, and amethyst your stone. Your color is dark blue.

People born in this sign succeed best and enjoy life most when located in large or medium sized cities where there is plenty of activity and large crowds. Professionally these people are best in vocations requiring a quick, active temperament, with power of execution and skillful touch. They will do well to deal in office goods and contracts, as salesmen. They make good inspectors, farmers, managers, milliners, engravers, model makers, surveyors, real-estate dealers, lecturers, appraisers, auctioneers, photographers, reformers, elocutionists, promoters, astrologers, phrenologists and character readers, and successful in military affairs.

The important day and time of the week is Tuesday morning.

Aries being a leading and cardinal sign, when locating in towns or cities, its people should choose a cardinal sign, when locating in towns or cities, its people, with the Sun in the Leo sign, which signifies the region of the heart, or a position near the middle of the zodiac, or the center of the body, should choose a place of residence in the middle of the block.

TAURUS

Taurus begins April 19th and ends May 20th. If you were born at this time you are passive in disposition and emotional in feeling ; very hard to convince, as you have your own way of thinking. Inclined to see the dark side of things. Inclined to diseases of the throat. If you were born under this sign

you should marry a person born under the following signs: Sagittarius, Libra, Scorpio, Virgo, Cancer, Leo. Persons born under this sign have a broad brow, thick lips, and usually a large body, swarthy complexion.

November and April are your lucky months; Saturday your lucky day. The jonquil your lucky flower, and agate your stone. Your color is gray.

People born in this period will do best along rivers and in large cities, but not near large bodies of water. In the city you should live away from the business center and will feel best when located in a quiet, shady place, country, village or suburban home away from the noise and excitement. Should do well to deal in eatables, drinkables, and household goods.

Taurus people are adapted for mechanical occupations where they can work steadily. They can succeed as doctors, nurses, farmers, fruit-growers, gardeners, and in all agricultural pursuits. Also as builders, dressmakers, florists, decorators, house painters, taxidermists, manufacturing chemists, etc.

Important day and time of the week, Friday evening.

This sign signifies the more isolated, low places, and its subjects find their best health and success in the sparsely populated valleys. Taurus is known as a "Succeedent" sign, and people born therein should not choose a corner dwelling in the cities or more thickly inhabited places, but rather a house next to the corner or nearer the middle of the block.

GEMINI

Gemini begins May 20th and ends June 21st. If you were born under this sign you are not inclined to original thought, although talented; restless and a good talker, critical and a natural fault finder. Inclined to diseases of the bronchial tubes and arms.

If you were born under these dates you should marry a person born under the following signs: Scorpio, Libra, Sagittarius, Leo, Cancer, Virgo. These people have a straight, tall body, brilliant eyes, and light brown hair.

August and December are your lucky months, and Friday your lucky day. The Mayflower your lucky flower, and the beryl your stone. Your color is pink.

You will find your best health and success in high altitudes, away from all large bodies of water and in medium sized towns. People who have a predominance of the airy elements in their makeup should live in the hilly and mountainous places, rather than in the valleys. As a rule Gemini people should not congregate in large cities, but should live in the high rural districts, where they can have plenty of fresh, light, rarified and pure air. Gemini is a "Central" sign, and in choosing a residence in segregated districts these people should select a house near the middle of the block.

People born in this sign can sell anything by a good talk. They make good milliners, school teachers, expert accountants, decorative artists, lawyers, journalists, lecturers, photographers, railway employees, jewelers, manufacturers of small articles and novelties, secretaries and translators.

Important day of the week, Wednesday A. M.

CANCER

Cancer begins June 21st and ends July 22nd. If you were born under this sign you love home and animal pleasures. You are generous and a good provider. Have very poor memory. Inclined to diseases of the lungs, cancer and tumor. If you were born under this date you should marry a person born under the following signs: Scorpio, Sagittarius, Libra, Taurus, Gemini, Aries. Produces a person fair and pale, short in stature, with a round face, brown hair and gray eyes.

February and September are your lucky months, and Monday your lucky day. The poppy is your lucky flower, and the emerald your stone. Your color is white.

This sign especially rules large, navigable rivers and the sea, though it is not as strong a ruler of the sea as the Pisces sign. Inland it denotes the low places near both small and large bodies of water. People born with the sun in Cancer, or with a majority of the planets in the watery signs, as Scorpio and Pisces, find their best health and success in the lowlands near the water. Being an angular or corner sign, Cancer born people when locating in cities or towns should choose a corner house.

Cancer born people will do best near large bodies of water and in large cities. They succeed when dealing in liquids and household goods as salesmen, but easily discouraged.

These people succeed best in vocations requiring persistent effort, combined with patience such as dressmakers, cook, waiter, steward, companion, nurse, actor, grocer, confectioner, manager of laundries, restaurants and hotels. Cancer is the sign ruling country and home.

Important day of the week, Monday.

LEO

Leo begins July 22nd, ends August 22nd. If you were born under this period you are of a hopeful disposition and naturally happy, but yield to surroundings, easily laugh, but rarely ever cry. Inclined to diseases of the heart. If you were born under these dates you should marry a person born under the signs: Pisces, Capricornus, Aquarius, Gemini, Aries, Taurus. These people have a tall stature, yellow hair, ruddy complexion, and oval face.

January and October are your lucky months, and Sunday your lucky day. The morning-glory is your lucky flower, and the ruby your stone. Your color is light blue.

You will do best on high ground, away from the water in large crowds and dangerous places.

People born in this sign are well adapted to work in gold of some form, as jewelers, gilders, etc., or dealing in any kind of metal goods or anything above ground. Endowed with great vitality and energy, they are fond of physical tasks; their magnetic and intuitive qualities make them good lawyers, musicians, actors, commanders, and ministers. In positions of responsibility

they succeed best. They are well adapted as officers of the police or army, lecturers, electioneers and government officials, bankers, brokers, authors, etc.

Important day of the week, Sunday.

VIRGO

Virgo begins August 22nd, ends September 23rd. If you were born under this period you have a lively disposition and love to remain at home. Inclined to be a mimic. Love domestic pets. Inclined to diseases of the digestive organs. If you were born under this period you should marry a person born under the following signs: Aquarius, Capricornus, Pisces, Taurus, Gemini.

This period produces a person with a tall, well formed body, dark brown hair, and a round face. These people always like to appear well, tasteful.

These people do best in large cities, near rivers. They succeed in household goods and restaurants, are capable of following vocations where activity and general mental ability help them to succeed. Also as authors, printers, painters and decorators. Virgo also rules foodstuffs, has much to do with matters of diet, hygiene and the preparation of all foods for the table, and places where commissary supplies are stored.

It is advisable for Virgo people, when locating in cities or towns, to choose a house near the middle of the block in the suburbs.

February and November are your lucky months, and Wednesday your lucky day. The cornflower is your lucky flower, and jasper your stone. Your color is yellow.

Important day of the week, Wednesday.

LIBRA

Libra begins September 23rd and ends October 23rd. If you were born under this period you are of an animal disposition, a large eater, and an original thinker. Would make a good inventor. A person born under this period should marry a person born under the following signs: Gemini, Taurus, Aries, Pisces, Aquarius, Capricornus. This produces a person with a well-made body and long limbs and oval face, light hair and gray eyes.

August and December are your lucky months, and Friday your lucky day. The violet your flower, and the diamond your stone. Your color is lavender.

People born in this sign will do best on high ground and away from all waters, in small towns and changing often. Deal in anything speculative.

Libra is said to rule high altitudes, tops of mountains, sides of hills, sandy and gravel fields, hunting grounds and trees. People born in this sign will do best on high ground and away from all waters, in small towns and changing often. They demand much of the fresh, high, light, pure, clear air, and in case of sickness should live in the higher altitudes or mountainous districts. When locating in towns or cities its natives should choose a residence at the corner or head of the block or at the end of the block.

These people should deal in anything speculative. Anything which takes them into contact with people as public work or any profession, causing considerable travel. They make good writers, musicians, lecturers, artists,

librarians, singers, band and choir masters, actors, stage directors, bailiffs, political officers, etc. In the more conservative lines they do well as doctors, chemists, druggists, character readers, secretaries, printers, carpenters, decorators, confectioners and housekeepers.

Important day of the week, Friday.

SCORPIO

Scorpio begins October 23rd, ends November 22nd. If you were born between these dates, you have great self-control, are easily offended, and become sulky. Do not forgive easily. Inclined to diseases of the hips. If you were born under this period you should marry a person born under the following signs: Aries, Gemini, Taurus, Capricornus, Pisces, Aquarius. This sign produces a person with a strong, stout body, low stature, and thick legs. Complexion usually dark, features sharp.

January and July are your lucky months, and Tuesday your lucky day. The red carnation your lucky flower, and yellow topaz your stone. Your color is golden brown.

This sign signifies vineyards, orchards, gardens, places where reptiles and insects abound, and houses near pools, lakes, still waters, and damp lowlands. Therefore, a residence in a valley or near water is more conducive to the health and happiness of a Scorpio born person. When residing in cities or towns its people should locate near the middle or end of the block, and avoid a corner house or a place of too much prominence.

Scorpio people are fitted to work in hazardous and dangerous callings, such as workers in metals and fire, detectives, officers of the law, and soldiers. Display much shrewdness in commercial undertakings; often attain marked success as exporters, importers, shippers, traders and transportation experts. Mind exceedingly progressive. May deal in liquids of any kind. Good in all employments where nerve and pluck are required. Make good lawyers, doctors, detectives, chemists, druggists, and any business connected with oils and liquids.

Important day of the week, Tuesday.

SAGITTARIUS

Sagittarius begins November 22nd and ends December 21st. If you were born under this sign you are a good thinker and quick to see an advantage. Have great staying power. Inclined to be morose and hard to get acquainted with. Would rather say no than yes. Inclined to diseases of the thigh. If you were born under this period you should marry a person born under the following signs: Aries, Taurus, Gemini, Capricornus, Aquarius, Pisces. This sign produces a handsome person, with a long face, chestnut hair and ruddy complexion.

February and June are your lucky months, and Thursday your lucky day. The goldenrod is your lucky flower, and the carbuncle your stone. Your color is dark brown.

This sign rules the high grounds, small mountains, knolls, hilly places,

and also stables where horses are kept. As this sign is opposed to moisture, its subjects should select a house on the higher grounds which are sunny, dry, well ventilated and as far away from the swampy regions as possible. They will do best on high ground in the smaller towns and with congenial people only. Should deal in metal goods, firearms, contracts, etc. They are among the foremost financiers in the world, gifted with truly remarkable foresight, and intuition, together with extreme carefulness for details. They make excellent accountants, secretaries, modistes, photographers, lawyers, ministers, missionaries, and teachers of science, religion and philosophy, designers, musicians, printers, sculptors, cashiers, advance agents, promoters, executives and managers.

Important day of the week, Thursday.

CAPRICORNUS

Capricornus begins December 21st and ends January 20th. If you were born under this period you are very persistent and liable to great physical strain and changes of condition in life. Generally live a long time. Talkative and adapted to any business of your own. Inclined to diseases of the knees and large joints.

If you were born in this period you should marry a person born under the following signs: Virgo, Leo, Cancer, Sagittarius, Scorpio, Libra.

March and November are your lucky months, and Saturday your lucky day. The snowdrop your lucky flower, and chalcedony your stone. Your color is green.

This sign produces a person of slender stature, with a long neck, narrow chest and dark hair, eyes beautiful and expressive.

This sign rules barren fields, bushy and thorny grounds, low places which are dry, and stables where domestic animals are kept. People born in this sign should locate in a rather stony, barren place, in a low altitude or a valley, but one that is dry and not too close to streams or water. These people when locating in towns or cities should choose a corner house or the head of a block if possible.

They travel about and deal in anything that comes out of the ground, farm implements, etc. They make good managers for others. They are also adapted for general and practical work connected with things of the earth. They are best adapted for pursuits in any vocation where steady application and industry are required. Elaborate enterprises, great undertakings and large speculations are best conducted by Capricorn people. They also do well as lawyers, managers, grocers, coal dealers, stock raisers, milliners, builders, upholsterers, designers; because of their extreme amount of patience, they make good teachers and instructors. They can attain excellence in almost any occupation or profession.

Important day of the week, Saturday.

AQUARIUS

Aquarius begins January 20th and ends February 19th. People born in

this period any year are passive in disposition, practical, but nervous in temperament, a great lover of home, easily persuaded and influenced. Inclined to diseases of the lower limbs. If you are of this nativity you should marry a person born under the following signs: Cancer, Virgo, Leo.

This sign produces a person of a well set, strong body, long face, fair, delicate complexion, with brown hair; teeth usually beautiful, well set and even; the eyes very pleasing and hypnotic, generally gray or blue in color; these people are firm, patient, humane, just, very intuitive, and impress one as having more than ordinary intelligence, and have much influence over others, especially the ill and insane.

If you were born in this sign, April and August are your lucky months, Saturday your lucky day. The tulip is your lucky flower, and sapphire your stone. Your color is crimson.

People born in this period will do best as superintendents, managers and pushers in any line of business, but must keep on high ground as much as possible; this sign rules uneven and hilly places, which have been recently plowed or dug up; places where stone is quarried or where minerals have been mined. It also rules vineyards and localities near springs, or some conduit head. As this is an airy sign, Aquarius people should live in sunny, well-ventilated houses, upon a hill or the higher ground when possible. In cities or towns they should choose a house near the end of the block, preferably the next to the last, corresponding to that part of the body next to the feet.

These people succeed best to deal with small articles on a large scale. They succeed in pursuits where steady application of the mind and concentration of thought and action are necessary. They make good teachers, musicians, artists, designers, electricians, surveyors, travelers and explorers, writers, reformers, merchants; they possess fixed, concentrative, bright, keen intellectual faculties, which admirably fit them for scientists, inventors, natural philosophers, mental healers, etc., and should study the occult sciences. Business acumen and salesmanship are strongly marked attributes of these people, which insures their success in the business and financial world. The people under this sign have inventive genius and are responsible for more inventions for the benefit of humanity than any of the other signs.

Important day of the week, Saturday.

PISCES

Pisces begins February 19th and ends March 21st. If you were born under these dates you are negative in disposition, intellectual and practical, able to see all sides of the question, cautious and use good judgment. Inclined to diseases of the feet.

If you were born under this period you should marry a person under the following signs: Leo, Cancer, Virgo, Scorpio, Libra, Sagittarius. This period produces a person of short stature, fleshy body, with rather a stooping gait, small hands and feet, full face, pale complexion, soft, fine hair, brown or chestnut in color, and brown, dreamy, peaceful eyes.

September and May are your lucky months, and Wednesday your lucky

day. The daffodil your lucky flower, and white chrysolite your stone. Your color is heliotrope.

These people will do well in large cities, near rivers, upon the ocean, or living near the water. When locating in towns or cities they should choose a house at the end of the block, and when possible in a low altitude.

People in this sign are fundamentally religious, hospitable, devoted, burden bearing, self-contradictory, generous, charitable, and interested in the weird and the curious. They have lofty ideals, luxurious in tastes, fond of art, thoughtful, industrious, sensible, persevering and very logical and positive in their opinions; have a deep, quiet regard for the weaknesses of others, and wide toleration for all mankind, rarely self-reliant, inclined to be timid. They make good sailors, succeed in callings connected with liquids or the sea, caterers, hotel proprietors, doctors, travelers and advance agents; also well fitted for judges, lawyers, agriculturists, bookkeepers, accountants, painters, manufacturers and the diplomatic service.

Important day of the week, Thursday.

"All that has been, all that is, everything that will be, everything that ever has been said, are to be found in the Vedas. But the Vedas do not explain themselves, and they can only be understood when the Guru has removed the garment with which they are clothed, and scattered the clouds that veil their celestial light."

MODERN CIVILIZATION IS
BUT POOR COPY OF OLD
BY CECILE SOREL,
FAMOUS PARIS BEAUTY.

Modern civilization is only a poor imitation of that which the ancient Pharaohs enjoyed. I have become convinced of this since I returned from Luxor.

Egypt is the very fountain-source of the truth of art and of the religious truth which we have lost.

Egypt is the greatest source of inspiration in the world. When one is there, one's soul seems multiplied a thousand times.

In the West our soul is poorer, despite our art. We retain the technique—have improved upon it, perhaps—but we have no longer faith.

And without faith one cannot build temples!

"All intellectual light, like all physical light, comes from the East, and I come with it, also from the East."

—Narad, the Bohemian.

"The school of Alexandria (Egypt) was the principal source from which the secret societies of the West arose."

—Papus.

**READ THE OPINION OF TWO MEMBERS OF THE GERMAN
ARISTOCRACY WHO HAVE BECOME TRAN-
SCENDENT SCIENTISTS**



Germany's greatest Film Star, Ma-
dame Coila Farrell, called by the
"Elegante Welt" the Pola Negri of
Europe



Herr A. H. Farrell-Guderian,
of Berlin



Berlin-Wilmersdorf, Mansfelder Str. 34, Germany,
June 9, 1924.

PUBLIC STATEMENT:

Most people think that the study of Transcendent Science is something that cannot be combined with our busy every-day life and should be left to philosophers and hermits. On the contrary, a short course already will show you that you are getting an entirely different outlook on life, which will make you not only stronger and better mentally and physically, but also will give you quite new interests and ideals in life. In America this has been widely recognized, and a keen interest is noticeable in Europe, so far, and we consider it our mission to awaken it. Our first step will be to open up a branch of the "Society of Transcendent Science" in Berlin, and we hope our President, the Sahan Kabir Premel el Adaros, will give the Berlin people the pleasure of his presence in the near future.

(Signed) A. HOOST FARRELL-GUDERIAN,
MADAME COILA FARRELL-GUDERIAN.



Famagustar, Cyprus, Eyralluson,
May 12, 1924.

The Cabir Premel el Adaros:

My Dear Brother—Since I last saw you in August, I have read and studied your book "Transcendent Science," and also the secret knowledge you gave me during my hours of private instruction from you, and which, as you know, I preserved in my note-book. This book has become my constant companion. I pore over its scribbled pages, losing all sense of time, and live anew in the glorious truths you imparted to me.

How favored by Providence are the people of America that you have been sent to them with your great message. I know that there will be myriads who will recognize in you the "Bearer of Light"—the Light that hitherto has been sealed up in the secret caves and labyrinths of the great temples of the Orient.

After having been a student for thirty-five years of all the different systems of Oriental philosophy, I am positively in a position to state with an open and untrammelled mind that your doctrine, "Transcendent Science," teaches the highest physical perfection by will, and the highest technique of concentration. Your wonderful course has taught me the secret of working incessantly without fatigue, and I also have been able to learn the control of the subconscious and superconscious by your system of concentration.

You, dear Teacher, have put me in touch with the Cosmic Electronic Cur-

rents through the practice of your wonderful lessons, and now I am kept perpetually supplied with inexhaustible energy.

May God, the Protector of our Faith, give you every blessing.

(Signed) REV. PAPPAS DIANORTHE.



Madame Ayesha, a High Caste lady of the province of Muhafaza, Egypt, and member of the Society of Transcendent Science, being so inspired by the Sahan Adaros' great personal genius, composed the following as an incentive towards his continued labors and success:

"In the hour of work you will rejoice in the strength and energy which Transcendent-Science has given you.

"All the desires of your heart will come closer as you become attuned to the rhythm and harmony of life which Transcendent-Science teaches.

"In the hour of fellowship Transcendent-Science will blend your spirit with others in unity and understanding.

"In the hour of memory Transcendent-Science will unseal the treasure of the past and bring a sacred glory to the present.

"In the hour of vision Transcendent-Science will give power and scope to your imagination and bring into reality the things that were not.

"In the hour of love Transcendent-Science will enrich your heart with feelings that magnify the meaning of existence.

"In the hour of prayer Transcendent-Science will quicken the aspirations of your soul and perfume your life with the breath of heaven.

"In the hour of death Transcendent-Science will speak to you of a life filled with an eternity of joy and song."



Chicago, June 30, 1924.

The Kabir, Premel el Adaros.

My dear Teacher :

After a thorough six months' investigation and scientific daily application of your system of "Transcendent Science," I, with heartfelt sincerity would like to use this means to express myself to the truly enlightened public, as a pianist and accompanist, by making the following remarks :

"Deeply and sincerely interested in the peculiar and novel histories or biographies of such renowned artists and composers as Mozart, Beethoven, and Bach—the secret of their genius and especially their prenatal psychosis;

and after studying personally with the Kabir, Premel el Adaros, it has now dawned upon me that they have without doubt employed in their day and time, either consciously or unconsciously the same method or one identical with the teachings of the Kabir, Premel el Adaros. To grasp the celestial harmony of the heaven world of conception and to translate the immortal symphonies; plus the genius ability to simultaneously transcribe and compose into classics, this, the true harmony world and Divine experience."

Having known you personally for a considerable time as well as the remarkable types of students and devotees which embrace your teachings; such people as many members of the European aristocracy, peers and potentates, world famous actresses, actors and musicians, I can now readily perceive the true and worth-while secret of your effort in undertaking so great a task in convincing them of the true worth of the Oriental teachings in regard to prenatal influence as well as your exoteric system of psychology—again, especially among so many unworthy and prejudiced people, in trying to teach them just the opposite of what they have been taught through mock conventions and corrupt traditions.

With extreme gratitude,

Your devoted student and true friend,

(Signed) JEANNETTE STOECKLE,

4522 Lake Park Ave.

Read the Comment of One of Chicago's Most Successful Public Accountants

ROBERT L. McDONALD & CO.,

Public Accountants, 3416 Lincoln Ave., Chicago

August 19, 1924.

The Sahan Kabir Premel el Adaros, Ph.D., President of The Society of Transcendent Science, 116 South Michigan Boulevard, and 1004-1006 Lakeview Building, Chicago, Ill.

TO WHOM IT MAY CONCERN:

I wish to say that I can recommend the courses of instruction of the Sahan Kabir Premel el Adaros, of Chicago, in Applied Psychology, to those who are interested in development of the mental faculties and that mysterious attribute of the individual known as "personality." His course in Ritualistic Psychology has been of untold assistance to me in my business life and also in social life.

Since studying this course I am aware of a great improvement in memory and in intellectual alertness, and believe it would be well for every young man who is in the business world, or who is about to enter that field, to secure the advice and counsel of this master of human efficiency.

Very truly yours,

ROBERT L. McDONALD.

Eleny, Kalanis, Greece, July 9, 1924.

The Kabir Premel el Adaros:

Dearest Teacher—I write to you to tell you of the wonderful miracles that your teachings have accomplished for me in securing for me my lifelong desire and ambition. It came about in a truly unforeseen manner, and I can never give you enough appreciation for your interest and intervention in my affairs to bring them to the happy result of triumphing over all enemies and obstacles and attaining my cherished desire.

I would wish that I might have the power to convey to every cultured American the profound and yet simple truths that you expounded to me, and that they would be able to understand and absorb, as I did, the significance of the teachings of your most ancient Brotherhood, of which you are the revered representative in America.

We expect to receive from you by return of post for the "Crown" the esoteric Code Ritual of your Secret work, along with your advanced teachings, which you deem me prepared to receive. My society, with twenty-two members, wish me to state to you that they have obtained the marvellous results you promised from their study of your courses and exercises, and send to you their tender regards.

Ever your sincere student and representative in Greece,

GEORGE KAPLANITHAN.

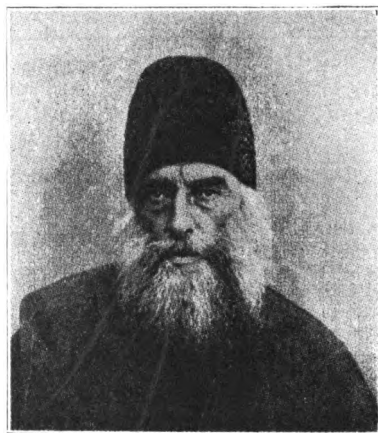


Barcelona, Spain.

April 15, 1921.

Those who imagine that the Teaching of the Cabir, Premel el Adaros, Founder and President of the Society of Transcendent Science, is a system of superstitions or impracticabilities which we have unfortunately outgrown, will, if they once lay aside their prejudices and learn to know his grand principles, be surprised to find that it is based on a superior kind of knowledge which we have not yet attained, but into which we may hope to grow.

SENOR Y SENORA DON JUAN DE LA CRUZ.



طهران - ایران

موسی پریم ایل ادیوسی

این بنا بر دین شما خواندم و دین عالم که قریب است
 بهتر از خود احوال و فعل و است - امید دارم که هزاران
 مردمان بحق صلح شوند از بغل و تیرش این و باقی
 و عالمی که این عالم و معصودان عالم حساب خوانند از این
 که از مرزا محمد حسین

The Cabir Premel el Adaros:

Teheran, Persia.

I have read your course and it is worth its weight in diamonds. I hope that thousands of people may be able to get truth, and that the work may prosper greatly is my greatest wish.

Yours truly,

MIRZA MAHAMMAD HUSSEIN.



До всички българи в Америка.

*Не протегайте силата да
чуете ръководите лекции по Психо-
логия на г-новете учителя, Кабирин.
Присъет им Адарос. Ако сте,
отгласени, в много мило от вас
када, аз съм ви съветвам да не
протегате силата да изучите
неговата ръководна система чрез
кореспонденция. Това изключва
всяка артистичност, никой не би мо-
жел да ви даде необходимата пра-
ктика и в ентусиазма вижда-
мо събитие. Ако ви липсва
техника, некуство или изрази,
този ще ви даде всичко, което ви
не липсва.*

*Честен и изключителен от
Уард Кингс, Уард Кингс оркестър
в София, Уард Кингс в България
по национален професионален
участък.*

TO ALL BULGARIANS IN AMERICA:

Do not fail to hear the wonderful Psychological Lectures of this great Teacher, the Kabir, Premel el Adaros. If you are too many miles distant from Chicago, I would advise you to not fail in studying his wonderful system through mail correspondence in course form. No Musician nor Artist should neglect his great and wonderfully inspiring practical message. If you lack *technique, artistry or expression* he will give you every practical benefit.

(Signed)

GOSPODIN DIMITER SIMEONOFF.

Member and Musician of the "Garde Kings (Ferdinand) Orchestra" at Sophia, Bulgaria. (At present Professor of the Violin.)



Schloss Obërdoebbling, Preussen, Deutschland,

Den 5t Juni, 1923.

My Dear Adaros—I am sending you the letter, which I hope may be of use to your manager, in regard to your work. It gives me the greatest pleasure to recommend your work to the people of America, where I have some very dear friends.

My recent visit to old Castle Tammach recalled to my memory the event of your visit there with us, where you both mystified and electrified us with your marvellous performances. It was then that I approached my august relative, Field Marshal Excellence Sendier, apropos an interview with His Majesty. Do you remember the eloquence of the press afterwards in describing the Emperor's wonder over your performances?

Well, I must cease! Wishing you all success that your heart craves, and assuring you that I will do all I can to assist you in promulgating your work, so as to enable the human race to be benefited to the greatest extent,

Your sincere friend,

(Signed) ADRIENNE,
Countess de Szeda.

Sofia, Bulgaria, Rue de Zar Samuil, No. 7, June 28, 1924.

My Dearest Teacher:

Your last course received, which I thank you for so much. What great good that you have done for me only God knows. It would be impossible to put my thanks in words. May God bless you.

Next week we are sending you a little present of 10,000 Levas as a donation and gift to you.

From your devoted student,

NICOLA TODOROFF.



Chicago, Illinois,
August 4, 1923.

The Kabir, Premel el Adaros,

Dear Teacher:

For the past three years, having been a member of the Society of Transcendent Science, of which you are the President; and also having personally for the past two years attended your private classes in Transcendent Science and Applied Psychology, thus being in a position to cite my opinion in regard to the nature of your great work, I personally write you this letter which I earnestly desire you to use in any way that you may deem advisable in the extension of your teachings before the American public.

I, having personally been a private student of Virchand Gandhi, Pandit Lalan and Pandit Sakharan Ganesh of Bombay, India, and Anagarika Dharmapala, of Colombo, Ceylon, and Nazzer Singh of Benares, India, having studied Oriental Philosophy and Psychology with these great teachers of the East, I would state that the Transcendent Science teachings are like an arranged museum of gems and precious stones and pearls of inestimable value. Their divine promises comprehend a rich and endless variety. The Kabir, Premel el Adaros, is really the world's greatest master of analogy, his charades portray panoramic representations of future idealistic events, with all the vivid imagery of well-defined persons and circumstances, to be presented to his and his subject's waking vision, like a picture daguerreotyped on the atmosphere.

Ever yours,

(Signed) CLARA M. STUMCKE.

The opinion of the President of one of the largest commercial institutions in America. This gentleman, immediately after finishing class study work under Mr. Adaros, created and discovered the laboratory marvel, now known in every home in the world as "**Glossite**," the 3-in-1 Polish; cleans, polishes and deodorizes in one operation.

DENDERAH PRODUCTS COMPANY

MANUFACTURERS OF "GLOSSITE," THE PERFECT AUTOMOBILE AND FURNITURE POLISH

319 South Jefferson Street, Chicago, Ill.

September 5, 1924.

The Kabir Premel el Adaros, President of The Society of Transcendent Science, 116 South Michigan Boulevard, Chicago, Ill.

TO EVERY BUSINESS MAN AND WOMAN IN AMERICA:

Since the greater bulk of humanity has never heard of Mr. Adaros, even less of his work, "Transcendent Science," I want to first define it. Transcendent Science is the science which explains why you are what you are and how you can become what you should be.

Everything in this world was created for a specific purpose. When used for that purpose it represents and is—**Perfection!** A peach is not, **cannot be** and **never was intended to be** a potato. Though grown from the same mother earth, their chemical constituents differ in quantity and proportion, yet each is perfect in itself.

And so it is with human beings. The life forces in one differ radically and materially from those in another—so much so that it is **absolutely impossible** to make a successful preacher of one whose whole makeup intended him to be a successful blacksmith.

If, then, you wish to be successful as yourself, you must **know** yourself. Every one of us is plainly and unmistakably **labeled**, but—most of us cannot read the labels, hence misfits are the commonest of all manifestations in the lives of human beings.

Perfect health, perfect personality and magnetism and perfect success are all possible to every human being who has once put into application the profound yet most simple teachings of this greatest of all Teachers—the Kabir Premel el Adaros, President of the Society of Transcendent Science, because they depend wholly and entirely on scientific knowledge and understanding of yourself.

The Kabir Premel el Adaros is the greatest living exponent of this all-important science—proves himself your best friend by introducing you to your real self through the medium of public lectures, private courses or classes. His personal class instruction, which I have had the great honor and privilege of taking, is **positively priceless**. To every American Business Man and Woman

my message, after finishing my class work with him, could be summed up, "Your greatest duty to yourself is to know yourself," and "Your greatest duty to America and to yourself is to not miss the altruistic and humanitarian message that this great soul, Mr. Adaros, offers."

Every individual can build brain and body from mediocrity to the **highest possible degree** of individual efficiency if possessed of a knowledge of Transcendent Science. If I had my life to live over, my subject for progress would be "Transcendent Science."

From one who had sought after the truth but has now found it,

(Signed) CHARLES G. BAUNACH,

President.



Chicago 341 June 29 1924

Herra Premel el Adaros

Olen tilaisuudessa esittänyt rakkailla
Suomalaisille jotka asuvat täällä
maassa on suuremmat ja
ihmeteltyvät opitukset josta
Herra Adaros esittää. Olen
tutkinut henkistä tiedettä
useammassa Euroopan maassa
ja vain totuuden onkaisuista
sanoa että Herra Premel el Adaros
on paras kaikista tälle alalle.
Hän on ainoa tälle pulmonien
ratkaisussa. Hän puhuu helvettä
työväline Englannin kielelle ja
on parhain hänen luotaan
työväline minulle. Hän on
tälle tälle iloa ja keuhkun mielen
tulen. Hän on tunteutunut hänen
alustukset ja on viisittämättä
opitusta kansallaisille että
hänen opituksensa todella ovat
suuremmat

Viipittämykselle tiedän

Mrs E C White

Chicago, Illinois,

June 29, 1924.

Herra, Premel el Adaros,

President of The Society of Transcendent Science.

To the Finnish People who are living in this Glorious Country:

I wish to tell you of the great and wonderful teachings of Mr. Adaros on Mental Science. I studied in many European countries and I can truthfully say that Mr. Adaros is the best of all.

He can help you solve your problems, and he speaks perfect English, and he can bring you happiness and joy. You need not go away from him with your desires unrealized.

I have known him personally for many years, and I can earnestly assure you that his work is truly marvelous.

Yours sincerely,

MRS. E. C. WHITE.



Berlin 0-17, Langstr 8,
June 9, 1924.

The Sahan, Premel el Adaros,
Chicago, U. S. A.

Excellency:

It gives me the greatest pleasure to advise you of the progress of my thirteen-year-old daughter, Irma, in her dancing career. She has won the praise of royalty by her dancing, for grace and beautiful interpretation, and on February 5, 1924, she and her dancing partner, Hilda Marsch, the daughter of the wealthy and popular Senator Marsch, had an engage-

ment at the Bluthner-Saal, the largest theatre in Berlin. They danced before a large audience composed of state officials, ambassadors, diplomats and other prominent people. The audience was very enthusiastic of her art, and she received high praise from the press. I enclose herewith a clipping from the largest Berlin daily newspaper for your inspection.

There are a number of the royal family who are interested in the results obtained from the use of your system of development and I expect the work to excite widespread interest and to be used not only by the aristocracy but also the middle classes.

I am forced to give you the credit for my daughter's unexpected success and fame, as I consider it due entirely to the use of your methods for unfolding genius in children. I may further state that I followed out your instruction to the letter in dealing with my daughter and especially your system of Balance, Poise, Rhythm, and Subjective Control, and the use of Atamial Suggestion, according to your methods as used by yourself and other Initiates of the Brotherhood in the temples of Asia and the Far East.

Consider me forevermore your advocate.

Humbly your student,
(Signed) JOSEPHINE HUSTER.

THE HINDU PUBLISHING COMPANY
Chicago, Ill.

February 11, 1924.

TO WHOM IT MAY CONCERN:

After having been a student both in England and Germany of many of the foremost teachers in ancient and modern philosophy, occultism and psychology, and since coming to America nineteen years ago, having studied the works of the modern leaders in these fields, and the great mystics of all ages, I had the honor and privilege two years ago of entering the classes of the Cabir, Premel el Adaros. I am well acquainted with his private class work and also his correspondence courses. I consider his work in Applied Psy-

chology to be without an equal—he teaches How to attain success! How to win the love and admiration of all whom you meet! How to realize your fondest desires! How to materialize your highest ambition!

His courses "Personal Magnetism," "The Miracle Mind," the "Science of Success" contain the wisdom of ancient sages, boiled down ready to be applied to the problems of our every-day life. These courses are written so that any man, woman or child can understand them—they really tell you How TO DO what you want to do. I am pleased to recommend these courses, and also his private class work to the American public.

Very truly yours,

(Signed) THE HINDU PUBLISHING COMPANY.

907 Buena Ave., Chicago, Ill.



مدینہ المکہ
یوم ۵ شعبان ۱۳۴۱
از من مہر علی ربی
الی اکبر فیما ال ادب و دین سر لہ تعلیم عالمی و
حلیف ارشاد عمر
اجی المکرّم - السلام علیکم وعلیٰ اٰلکم
قدّم وحتیٰ الی کتابکم "علم العالم" وانی مسروراً
جداً بمطالعہ هذا الذی لا مثیل لہا - اکتب علی
ان ایتکم الی معرفتہ جداً باشارۃ جداً لکتاب
دین ان یکون هذا لکتاب بالمطالعہ علی کمالہم
والاب - علی الاسرار مکتون وکتون فی هذا الارض
وہاذا الفیض والایمان علی هذا وعلیک - الطن
فی نفسی علی علم من اشدّ الدنّ الی انتہایہ وورد
من بھمة هذا لکتابی صحیفہ کعبیۃ الشادی
ادعو الہ ان یحفظکم من کل شر وادعی الی السلام
وہو یریدہ - ضعیفہ - دلیک کتبہ من کل افراد
ہذا السلطۃ الملکۃ فقط العفر المقتدر حسین زیدی

Medina, Arabia, February 5, 1922.

The Kabir Premel el Adaros, President of The Society of Transcendent Science, and Member of the Order of "OMAR":

Dearest Brother—Our Order is in receipt of your scientific treatise on "Transcendent Science," and we beg kind leave here with permission to state that steps are to be taken at earliest convenience to propagate this as well as the other superbly transcendent cabalistic works of yours through the aid which has been vouchsafed us through the Grand Calif and Master.

Your transcendent work and complete scientific treatises embody all that is, all that has been, and all that will be known in all sciences. May you preserve the tradition of your most ancient and spiritual race in keeping the "WORD" which has, through the grace of the Most High, given to you and your dear Fathers.

Yours sincerely,

HUSSEIN IBN ALI ZAIDI.



June 27, 1923.

Premel el Adaros, the official and authorized representative of our Brotherhood in America, and messenger to the Western races of our esoteric system of philosophy, was chosen for this mission because of his exceptional ability and qualifications as a student and teacher of the Higher Philosophy and Esoteric Systems of Transcendental Psychology.

(Signed) DR. T. R. SANJIVI, Ph.D.,

President The L. L. C.

(The Largest and Most Influential Brotherhood in India)

諸君
拜啟者
陳君生於印度
秋時入國
會通諸
彼君力
內此靜
大興
湖諸
一九二四年六月
陳君生於印度
秋時入國
會通諸
彼君力
內此靜
大興
湖諸
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會通諸
彼君力
內此靜
大興
湖諸
一九二四年六月

June 27, 1924.

TO WHOM IT MAY CONCERN:

It gives me great pleasure to introduce to you the Kabir Premel el Adaros (President), of the Society of Transcendent Science, who has been my dear friend for many years.

He is connected with the Society in India and is endeavoring to spread the idea of Oriental Philosophy all over the world.

I believe that the principle of the same will give much pleasure to those who wish to culture their minds in getting the power of **grappling** with their difficulties in daily living and in promoting their health, which brings integrity, intelligence, calmness, self-control and true happiness.

Thanking you in advance for your kind attention for his **GREAT WORK** and appreciating your co-operation for the public welfare,

Yours sincerely,

YOSHITOMI URANO.



July 7, 1924.

The Kabir Premel el Adaros, President of The Society of Transcendent Science, headquarters of America in Chicago, Ill.

My Dear Brother and Spiritual Compatriot:

As you are a titled member of our movement in Islam, and having appended and added to your most noble Name the Moslem name of "Abdullah," I, as the representative of the Ahmadia Movement in Islam, with headquarters in this city also, take this means of certifying to the greatness of your teachings.

"Transcendent Science" embraces all of the great Oriental Systems of Ancient tradition and Initiations. It embraces all that is known in the pure philosophies of India as well as the pure and uncontaminated doctrines of

Egypt, simultaneously elucidating the Science of World-Formation, Creation, Physics, Anatomy, Harmony, Polarization, Concentration and Transcendental Psychology. Without doubt you have mastered the complete ritual of "Synthesis," whereby you have attained the key to all "Bibles" as well as the "Lost Word" of Ancient Free-Masonry.

Yours sincerely,

MUHAMMAD DIN.



PSYCHIC POWER

A National Monthly for the Promotion of Spiritualism and Psychical Research
February 10, 1924.

SOUL EXPERIENCES

Upon the invitation of a friend, I assisted at one of the Kabir El Adaros' wonderfully instructive lectures and witnessed the unique phenomena presented by him, with the co-operation of Mr. Ismet Ali, of Delhi, India.

At an early hour all chairs were filled and no standing room even left, and numerous late comers being all turned away.

The lecture far exceeded my expectations as a masterly exposition of the secrets of Hindu Philosophy, which are, for the most part, little understood in

our Western World. The Master described the effect of attaining power over the will in enabling us to surmount the difficulties of life and showed how, by this means, we build up the wondrous spiritual super-structure which carries us on to a heavenly state of super-being, together with an intimate exposition of the steps whereby, as a necessary foundation for this much desired development, we, through the expression of our own individuality, are enabled gradually to rise above the ills of earth through the proper study and preparation of all our bodily functions until we succeed in eliminating its influence as a hindrance to our forward progress.

After the lecture the Kabir answered questions with gatling-gun rapidity. I spoke to one lady whose question had especially impressed me because of its nature and the details given. She told me the Kabir was a wonder; that she had never seen him before; that he had answered her question correctly and gone into details concerning it and advised her as to the proper disposition to make of it—all this in less time than it takes me to write about it.

The unassuming manner with which he performed these feats is wonderful and holds one spellbound. It is the expression of a power which is rather felt than seen.

To supplement and intensify the philosophical conclusion which had been so lucidly set forth, he introduced Mr. Ismet Ali, who gave several evidences, although the hour was late, of the power of mind over matter. This is one of the cardinal facts which we must always keep in mind in our quest for greater development.

All those who can not personally attend these pregnant lectures should study the Kabir's method of research and try to fathom the depths of his understanding.

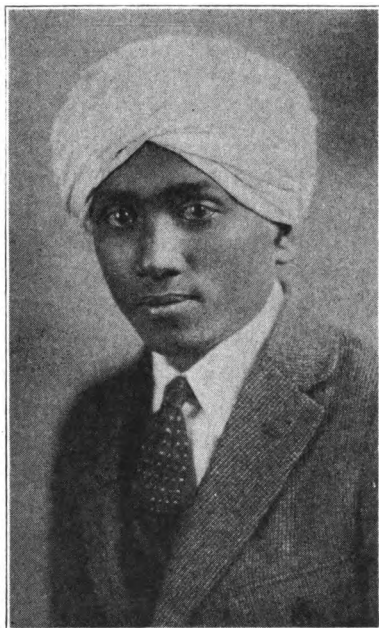
We shall certainly avail ourselves of the opportunity to thus again look behind the veil of Life's mystery.

We have hastily scanned a few of the instructions and lessons compiled by Adaros on the subject of the mind, Health and Disease, and the reasons for fasting of the Hindu Science of Health Culture, which are worth double the price paid for the whole course of fifty lessons. Learn from this wise man the philosophy of Life and become the Master Man by overcoming the dissolution of the life sustaining forces.

(Signed) EFFA E. DANELSON,
Editor of Psychic Power.

"From every sentence of the Upanishads, deep, original and sublime thoughts arise, and the whole is pervaded by a lofty and earnest spirit. Nowhere in the world is there a study so beneficial and so elevating. It shall be the solace of my life and the solace of my death."

—Schopenhauer.



HATHA YOGI ADEPT SHEIKH ISMET ALI

FROM DELHI, INDIA (MOHAMMEDAN CAPITAL), FROM THE FAR EAST COMES THE NEW BUT MOST ANCIENT DISCOVERY AND SCIENCE OF THE MASTERY OF THE ELEMENTS AND THE HUMAN BODY BY THE POWERS OF THE MIND

SHEIKH ISMET ALI demonstrates the conquest of the elements of Nature, he says, the absolute control of the human body, regulating the flow of blood either out of every part of the body, leaving it (the body) livid as if dead, or flushing it into a certain part of the body, or receding the blood through a law of diminution from a certain part of the body, enabling sharp instruments, such as large skivers, needles, hatpins, small swords, umbrella staves, etc., to be actually passed through his or his subject's flesh without causing bleeding, without pain, without hypnotic influence, without drugs or medicinal injections, and leaving no scar or wound when the instrument is withdrawn from the flesh.

The complete control of "LIFE FORCE," "AGASA," enables the HINDU ADEPT to use this power for the altruistic benefit of humanity and the much needed alleviation of humanity's sufferings, the regeneration and reintegration of diseased or incapacitated organs in the human body or animal economy, correction of deformities, elimination of impurities from the blood, from the skin matrices, from the internal organs, from all membranes—the entire body purified, transformed, healed and made well by this most ancient, natural and common-sense science, "HATHA YOGA."

The absolute mastery of the elements enables the human body to contact even fire without injury or pain.

Listen to what this most wonderful personality has to say about the life work of the great Teacher, the Cabir Premel el Adaros :

Chicago, Ill., February 15, 1924.

TO WHOM IT MAY CONCERN :

I wish to say this to the American people: I studied under the most famous masters in India, and have developed my mental faculties to the point where I can truthfully say I have conquered my physical body; I can prevent or relieve pain from any cause whatsoever, either for myself or another; can make myself insensible to objects being passed through the flesh; can stop the flow of blood; can dissipate abscess or congestion in any part of the body without harm; by the use of my mind I can place myself in a state where fire cannot burn me—in short, I may say I have conquered the physical body.

I wish I might be able to impress upon the American people the importance of developing their minds and of acquiring control over their bodies, especially in their youth; but if they have not already studied mental control, their age, no matter how advanced, is no hindrance. I have seen men and women in my own country who were seventy years of age commencing to study self-development and making a success of it.

Do not let the time pass on year after year with no improvement for yourself in health, beauty or success.

Now the American people are given an opportunity of studying the Oriental science of psychology under a Teacher who brings direct from the Orient the real, **bona fide** teachings of the ancient and modern masters, just as it is taught by our greatest Sultans to their own children, their neighbors and to the sons and daughters of Rajas and Maharajas, who are brought to them and given over for their instruction. You are at last given the pure teachings by a teacher direct from the source of all Wisdom, Power and Beauty—the East. You are blessed with a rare privilege—the Cabir, Premel el Adaros (or Swami Bhagat Brahmavidya, as he is known by the East Indians), is here, educated and willing to give you this inestimable knowledge. I urge you to take advantage of this time to begin this great work.

I have read the Cabir, Premel el Adaros' courses, "Personal Magnetism," "The Miracle Mind," "Science of Success," "Advanced Courses in Metaphysical Healing," and I assure you that he has rendered in the English language the highest and best teachings of the great East Indian teachers and masters, and these courses are written in simple English that every one, even a child, is able to understand. I am proud to give them my utmost approval, and to say that the Cabir, Premel el Adaros, is ably equipped to be a teacher unto the noble Western races of our sacred and much revered doctrines for physical, mental and spiritual development.

(Signed) SHEIKH ISMET ALI,

Of Delhi, India.

Subscribed and sworn to before me, this 16th day of February, 1924.

(Notarial Seal)

(Signed) W. J. PHINN,

Notary Public.

My commission expires October 14, 1926.

**READ WHAT AMERICA'S GREATEST AND WORLD FAMOUS
FRENCH BEAUTY CULTURIST HAS TO SAY OF
THE KABIR PREMEL EL ADAROS
MADAME LOUISE**

Writer of Scientific Beauty Hints for the "American Hairdresser," "Western Beauty Shop," "Modern Beauty Shop," "Fashion Art," "Woman's Press," "Associated Editors' Syndicate" and all similar popular magazines throughout America and Europe. Trustee of the National Association of Hairdressers; member of the Board of Directors of the Chicago Association of Hairdressers; author of "Boudoir Chat"; directress of Stage Settings and Fashion Shows; demonstrator and noted lecturer on Beauty Culture and Head Lines; with three wonderfully appointed Beauty Shops in the heart of Chicago's business district, 64 W. Randolph St., 108 N. State St., and 157 N. Michigan Boulevard.



Chicago, Illinois, July 2, 1924.

To The Cabir, Premel el Adaros,
President of the Society of Transcendent Science.

My dear El Adaros:

I wish to express to you my appreciation of the benefit I have derived from the application of the courses of instruction along the lines of Beauty Culture, Realization of Beauty, Beauty Through One's Personal Magnetism, Voice Packing, Tuning and Culture, along with the wonderful Hatha Yoga postures which give grace and equilibrium in walking, which you have imparted to me. I am deeply interested in the practical study of Applied Psychology, not only from a business standpoint, that is, as an aid in handling of

my public, which requires exceptional equanimity and self-control, but also from the standpoint of humanitarianism.

I really believe that if your teachings were broadcasted over the country, so that all classes of people might know these principles, there would be a complete revolutionizing of the methods of education now employed in our institutions of learning.

I would also recommend your courses and personal instruction for ladies and men who have tired of the inanities of social life, and whose souls are crying out for an answer to the ever-present question, "What is the use of it all, anyway?" Your methods of presenting the wisdom of the Orient, and the subject of self-development on the higher planes of consciousness, are comprehensible and thorough—so simple they can be understood by even a child, yet so profound as to captivate even the most cultured and mature mind—of enduring interest as only the Truth can be.

No teacher or practitioner of Beauty Culture, the Art of Beauty, Physical Culture, Masseur or Cosmetician should be without your most wonderful system, which is entitled "Realization of Beauty Over-Night."

With best wishes for your success, I remain,

Your devoted student and friend,

(Signed) MME. LOUISE.



July 17, 1923.

Adaros:

My Dear Friend and Teacher—

After having seriously investigated your work and studied your courses which you offer to students of Philosophy and Higher Psychology, and which I have found to be of a superior character, I take pleasure in writing this letter which I wish you to use in any way that you see fit as a means of advertising and propagating your work before the American Scientific Public.

Anticipating that my name and approval may bring to you the interest of those who are contemplating the study of your work, I take pride in giving it my personal endorsement and my signature.

Your sincere friend and pupil,

FRAU JOSEPHINE HUSTER,

(Berlin Brotherhood, Germany.)



Read the Opinion of a Leading Singer and a Dramatic Artist of Chicago

Chicago, Ill., August 15, 1924.

TO WHOM IT MAY CONCERN:

I wish to make a statement for the benefit of all people who are interested in making a thorough success in the world of art or music, that I have taken the work in Applied Psychology as recommended by the Kabir Premel el Adaros, of Chicago, and as taught by him in his institution. I have studied many systems of psychology and self-development, and find that his methods have been by far the most beneficial to me as a singer. It gives me great pleasure to have the opportunity of publishing my experience with his wonderful instruction. His sources are all that he claims for them—and more.

Very sincerely,

MADAME ANN HO SAN,

Betty Betts, Bachelor of Music.



Tampere, Finland, May 26, 1924.

The Sahar Excellency Cabir Premel el Adaros :

Most Excellent Sir—I am anxious that you should know the great benefit your work has been in our country. I have barely introduced your system, and its fame has spread like all good news should.

My students have followed faithfully the theories and instructions you laid down for us during your stay with us. We secured marked results from the first, and the more we know about your philosophy the more intense is our admiration for your super-human intellect, which has simplified the deepest principles of philosophy and expounded them in such form as to be comprehensive to the masses as well as to initiates.

Your performances during your stay in our city left a memory of a veritable magnet of activity—and a personality of such compelling charm as won all hearts.

We are looking forward with eagerness to your advice as to whether or not you will visit us this year again, and I personally most earnestly hope that your duties elsewhere will not be so pressing as to deprive us of the great privilege of your presence at our center for at least a short time.

Believe me, your most respectful and devoted disciple,

(Signed) JOHN F. KYLLIJOKI.

“The history of philosophy in India is an abridgment of the philosophical history of the world.”

—Cousin.

“In philosophy the Hindus are the masters of the Greeks, and not their disciples.”

—Colebrook.



FRED RUPP

CHICAGO'S GREAT SOUTH SIDE DEPARTMENT STORE
OFFICE OF THE PRESIDENT
1752 WEST 63rd STREET
CHICAGO, ILLINOIS

November 9, 1923.

To the Public:

I am pleased to give my public approval to the work of Premel el Adaros, and to state that I consider his system of Applied Psychology the most practical I have ever known; the results are even greater than I could have expected.

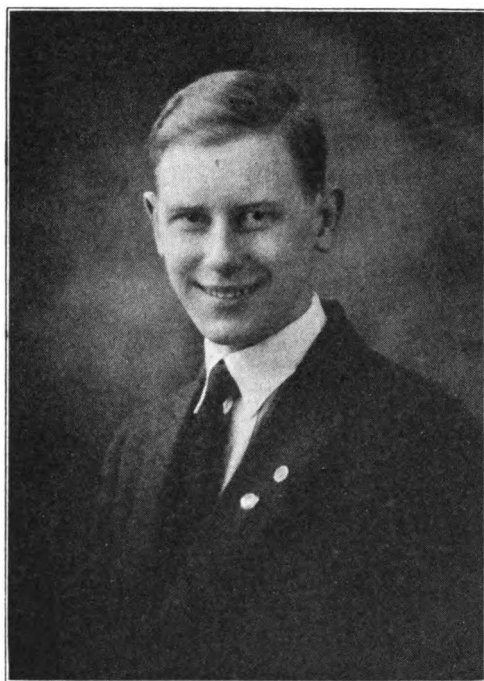
He has helped me solve very trying problems, and by using his common sense advice and putting into practice his instructions I have been able to increase my profits three-fold every week.

Sincerely,
(Signed)

FRED RUPP,
President.

"Koran has kept Islam together in a sturdy fellowship under Allah, a fellowship transcending race, color, language that makes the bond of Christian brotherhood seem a futile sentimentality."

—H. G. WELLS.



DR. WILLIAM EDWARD FITZPATRICK

Chicago, Illinois

October 18, 1924.

My Dear Friend and Teacher:

Divinely beautiful are the Truths which you present; wonderful and sublime, yet perfect and simple, are your teachings.

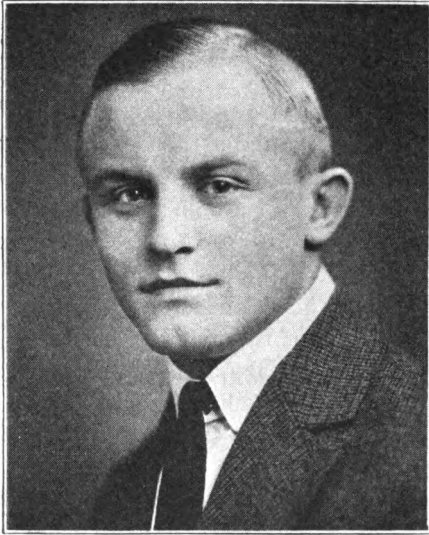
I can only call you—MASTER! You have helped me to understand a little more of art and beauty and life. Your letters of high ideals and splendid thoughts have been a source of comfort and inspiration to me.

May the Peace of Lord Buddha enfold you.

Sincerely your pupil,

The Orientalist,
WM. EDW. FITZPATRICK.





Chicago, Ill. June 26, 1924

Der Kabir Premel el Adaros

Geliebter Lehrer und Freund!

Bitte benutzen Sie meinen Namen in irgend einer Verbindung welche Ihnen gut dünkt, um das deutsche Publikum, besonders Studenten, Gelehrte und Vertreter der Wissenschaften zu überzeugen, daß Niemand die Gelegenheit verpassen sollte, welche sich ihm oder ihr bietet Ihnen vollständigen Kursus in Orientalischer Psychologie aufzunehmen. Der Nationalbund deutscher Vereine und allen anderen Systemen welche in Europäischen und Westlichen Ländern gelehrt werden, ist so groß wie der Unterschied zwischen klarem Quellwasser und Morast

Ihrer Herr treuer Freund

und ergebener Schüler

Herman W. Lusche Jr.

Mitglied des Junior Ass'n of Commerce of Chicago,
des Lincoln Park Boat Club of Chicago,
und des Society of Transcendent Science of Chicago

Chicago, Illinois.
June 23, 1924.

The Kabir, Premel el Adaros,
Revered Teacher and Friend:

Please use my name in any way that you see fit before the members of my race, in stating that no German student, scholar or scientist should neglect the opportunity that comes his or her way in taking up your complete course on Oriental Psychology. The difference between your system and all others as taught in European and Western countries is the difference between muddy water and clear spring water.

Ever your real friend and devoted student,

(Signed) HERMAN W. LUSCHE, Jr.

Member of Junior Ass'n of Commerce of Chicago,
Lincoln Park Boat Club of Chicago, Society of Trans-
cendent Science of Chicago, etc.

Society of Transcendent Science, Premel el Adaros, Pres.

TO WHOM IT MAY CONCERN:

I travelled for over a year as the colleague and partner of Professor Donato, the celebrated French phenomenist, and later as the partner of Professor Pickman, the noted Belgian psychologist, giving exhibitions in all the largest casinos and theatres of France, and also before assemblages of physicians, doctors, and state potentates in that country, including Monte Carlo, and am pleased to give my opinion of the work of the Cabir, Premel el Adaros, as the cleverest I have ever witnessed. It is wonderful, amazing, fascinating, and is besides educational to the general public who are at the present time in a measure unfamiliar with the possibilities of psychology applied in a scientific way.

I have been acquainted with him for several years, both in a social way and as my teacher, and commend him as a high principled, honorable gentleman in every respect.

I first became acquainted with his work while giving exhibitions in France, where his work was marvelled at by the greatest teachers of philosophy and science.

[Signed] MARCEL PONTILLON,
of Le Havre, France.

STATE OF ILLINOIS }
COUNTY OF COOK } SS.

• Marcel Pontillon, being first duly sworn, deposes and says the above statement is made by him and is just and true, and that he is acquainted with the party as above stated. .

Subscribed and sworn to before me this 28th day of September, A. D. 1923.

[Seal] BERTHA E. ST. CLAIR,
Notary Public.

My commission expires July the 3rd, 1924.

PRESS COMMENTS

Premel el Adaros astounded his audience last night with his brilliant lecture on the Psychology of the attainment of the superconscious. His complete mastery of the subject, his quiet elegance and dignity, left a lasting impression on his auditors.—NARODNY LISZTY, PRAGUE.

Although we are accustomed to the display of Oriental Mysticism, we have discovered, in Premel el Adaros, one whose elucidations and demonstrations surpass anything of its kind ever witnessed in London.—LONDON TIMES.

In my opinion the world's greatest applied and philosophical scientist. Premel el Adaros has demonstrated the things that other scientists, as Marconi and Edison, are merely talking about doing in the future.—LODGE.

At last we have found, in Premel el Adaros, one who has come not merely to entertain with the performance of occult feats, but to enlighten the public mind and inspire interest in things scientific. May we have the honor of hearing him again.—FIGARO, PARIS.

"Marvelous!" Such was the exclamation that issued forth from the lips of His Imperial Majesty, Emperor Franz Joseph, as he sat spellbound at the wonders that were unfolded to him during the demonstrations of Premel el Adaros at Schoenbrunn Palace last evening. His Majesty was greatly interested in the benefits accruing to the medical profession through the scientific inventions of the celebrated Mystic.—NEUE FREIE PRESSE, VIENNA.

We are interested in science alone! Mysticism does not appeal to us—but what does appeal, and that which has made a profound impression is the Master Mind of the youth in years but possessed of the wisdom of Ages—Premel el Adaros.—BERLIN TAGEBLATT.

My recent visit to old Castle Tammbach, recalled to my memory the event of your visit there with us, when you both mystified and electrified us with your marvelous performance. It was then that I approached my august relative, Field Marshall Excellence Sendier apropos an interview with His Majesty. Do you remember the eloquence of the press afterwards, in describing the Emperor's wonder over your performance?—ADRIENNE, COUNTESS DE SZEDA.

Premel el Adaros, the official and authorized representative of our Brotherhood in America, and messenger to the Western races of our esoteric system of philosophy, was chosen for this mission because of his exceptional ability and qualifications as a student and teacher of the Higher Philosophy and Esoteric Systems of Transcendental Psychology.

THE LATENT LIGHT CULTURE

(The Largest and Most Influential Brotherhood of India)

STATEMENT

IN RE: Demonstrations that were given by the Society of Transcendent Science, Rooms 1004-1006 Lakeview Building, 116 South Michigan Boulevard, Chicago, Illinois, February 13, 1924.

DEMONSTRATIONS BY THE CABIR, PREMEL EL ADAROS, AND THE SHEIKH ISMET ALI

The following demonstrations in Psychological Sciences and Transcendent Science were given by the Cabir, Premel el Adaros, President of the Society, and the Sheikh Ismet Ali, from Delhi, India, in class-room 1004 of the Lakeview Building (of the Society of Transcendent Science, at 116 South Michigan Boulevard, in the city of Chicago), on the evening of February 13, 1924, from 7 to 8:30 p. m., and were witnessed by a gathering of about a dozen people, the signatures of the majority of whom are affixed hereto; the persons in this gathering being interested from a scientific standpoint in the pure teachings of the psychological sciences, that is, the mastery of the mind over the physical body. Included amongst those that were present were four doctors, two newspaper reporters from the Chicago **Tribune**, and several interested students of Psychology.

The following are the demonstrations that were given in Room 1004, as seen and witnessed by all who were present: First, the audience was entertained from 7 to 7:30 o'clock by the Cabir, Premel el Adaros, President of the Society of Transcendent Science, with a lecture on Ritualistic Psychology, explaining the methods in regard to his Neologism, or the False and True Methods of development. He touched upon the meaning of the five vital principles, the five methods of control, and the systems of mathematical progression as taught by the Hermetic and Yoga methods of Egypt and India.

The first demonstration that was given was a demonstration in fixation by the Cabir, Premel el Adaros, with one of the reporters from the Chicago **Tribune**. By pressure upon certain specified nerves, the reporter was rendered unable to lift him from an ordinary lecture-room chair. This was followed by a demonstration in rotation and double concentration by the Cabir, Premel el Adaros.

Upon the conclusion of the aforementioned demonstrations, the Sheikh Ismet Ali was introduced to the audience, with the statement that he would give a demonstration in the mastery of the element of fire. Three men, the two reporters and another man, were asked to take the Sheikh Ismet Ali to the washroom, where they washed out the Sheikh's mouth and his hands with soap and water, thus to eliminate any trickery that could be practiced by the aid of chemicals, drugs, etc. The gentlemen present were each given an "Omar" cigarette, which they were requested to smoke until they had consumed one-third or one-half of the cigarette. When the cigarettes had been smoked as requested, the Sheikh Ismet Ali took them, seven in all, arranged them into a bundle with the lighted and still burning ends facing one way,

held them in his hand above his head, waved them several times in the air (all the while they being still burning and smoking, the tips glowing brightly, so that all present could see them plainly), and placed them still burning into his mouth, bit off the glowing ends, red-hot ashes, chewed the ashes up, and swallowed them, and threw away the butts. We might sum this up in the following terms: Waving the seven lighted cigarettes in graceful circles, continually reciting some sacred mantras in his native language, he put the seven cigarettes to his mouth and bit off the red-hot ashes, chewed them up and finally swallowed the ashes, with the observation, "See, I swallow the ashes. They do not harm me, but, on the contrary, they purify my stomach."

The next was a demonstration in the immunity from injury or suffering in the passage of needles, hat pins, or small swords through various parts of the body, without being entranced or under the influence of hypnotism, without the aid of drugs or chemicals of any kind. Two steel hat pins about four and one-half inches long were handed to each member of the audience for inspection, that they might see they were ordinary hat pins. The Sheikh Ismet Ali, with his face turned towards the east, recited some sacred mantras in his native language. Taking up one of the hat pins (which were ordinary hat pins made of steel, such as one could purchase in any notion store), he passed it across his tongue several times, all the while reciting some words, holding the hat pin over his head, and describing a circle with it in the air; then he thrust the hat pin entirely through the frontal part of his throat. There was not a drop of blood, and as he passed before each member of the audience for them to examine his throat, we could easily see by his smiling face that he suffered not the slightest pain. He then requested some member of the audience to pull the hat pin out; one of the gentlemen present, Mr. Weisner, removed the hat pins from the throat; there was not one drop of blood, and as he immediately passed the needle around for inspection, it showed not a sign of blood, being perfectly dry.

To further demonstrate that this power could be transmitted to others, and that instantaneously, he asked for anyone in the audience to come up for a demonstration on himself. Dr. Henri A. Smith presented himself, saying that he was willing to submit to the test. Dr. Smith sat on a chair in the center of the room, and with the same procedure that the Sheikh Ismet Ali had gone through, picked up one of the hat pins and thrust it entirely through his left cheek, the point of the pin protruding from his mouth. Sheikh Ali then asked the doctor if he felt any pain, or any fear, to which the doctor replied in the negative. The doctor passed before the various members of the audience and allowed them to thoroughly investigate and see that the hat pin was passed through the cheek. The hat pin was then pulled out of his cheek by the Sheikh Ismet Ali, leaving no mark or wound except a small opening like a pin prick, from which not a drop of blood was issuing. The Sheikh then said, "I command that one drop of blood shall come." Immediately upon the conclusion of this remark, one drop of blood slowly and obediently oozed out of the small aperture. The doctor wiped off the drop of blood;

the Sheikh Ismet Ali then commanded, "Another drop," and the second drop oozed out; he repeated this command five times, upon which five drops of blood, and no more, were emitted from the doctor's cheek. The Sheikh commanded that the blood would cease, and that the wound should close up immediately, which it did, as all those who were present will testify. The Sheikh Ismet Ali then told Dr. Smith not to be frightened, that he would not have any trouble with his pierced cheek, as it was already almost healed up, and when we looked at the doctor's cheek to thoroughly satisfy ourselves of the matter, the only sign of any test was an infinitesimal pin prick which the Sheikh Ismet Ali assured us would positively disappear before the next morning. The following morning, we ascertained the doctor had suffered no discomfort and no reaction or pain, and that there was not the slightest trace of any instrument having been passed through his cheek on the previous evening.

The names signed below are the personal signatures of the persons who were present and witnessed the demonstrations described above, and their signatures affixed hereunder before a Notary Public in the city of Chicago, testify that the above statement is true in every detail, and that not one word has been added and not anything detracted that would change the truthfulness of the above statement, and that the same was verified by their own observation and the performance was made in plain view of each and every one of the audience present, in full light, and they are absolutely satisfied of the genuineness of the phenomena produced.

(Signed) MRS. E. C. WHITE,
907 Buena Avenue.

(Signed) HARRIS WEISNER,
4522 Beacon Street.

(Signed) DR. E. E. HIGGINS,
39 South State Street.

(Signed) B. BRIDGE,
926 Marshall Field Annex.

(Signed) DR. HENRI A. SMITH,
116 South Michigan Avenue.

(Signed) MARY BRENNAN,
917 Crescent Place.

(Signed) DR. EDNA BARNARD,
4441 North Racine Avenue.

(Notarial Seal.)
State of Illinois } SS
County of Cook }

Before me a Notary Public in and for the above state and county came the above mentioned signers and acknowledged that they signed the above instrument of their own free will and accord for the purposes therein set forth.

Subscribed and sworn to before me this 19th day of February, A. D. 1924.

(Signed) Sara A. McNevin,
Notary Public.

My commission expires January 15, 1925.

Society of Transcendent Science

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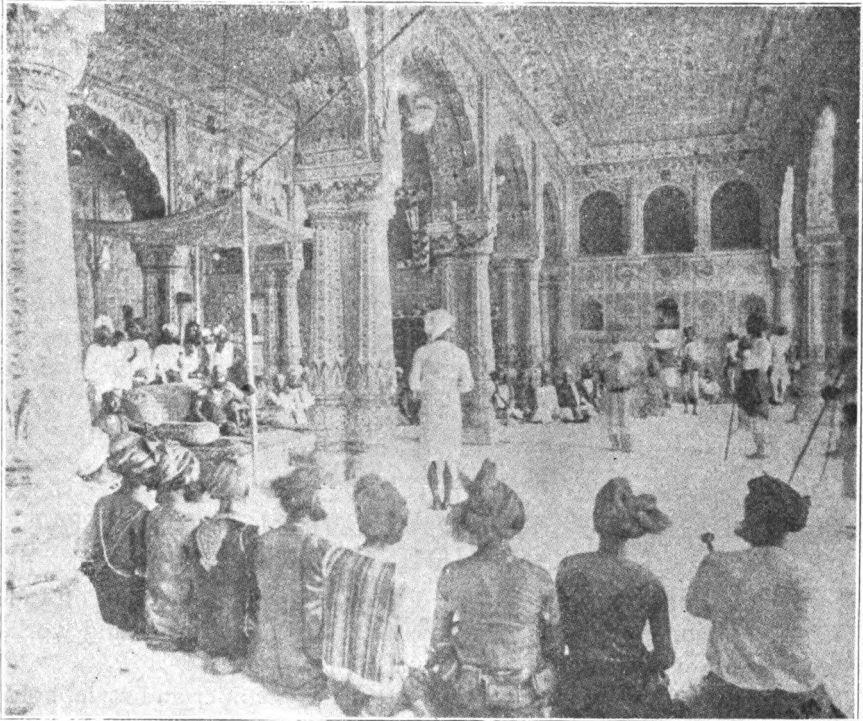
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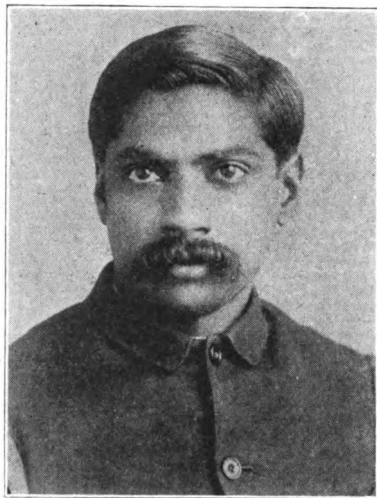
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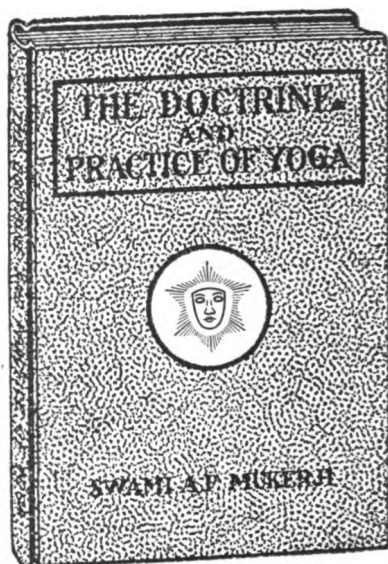
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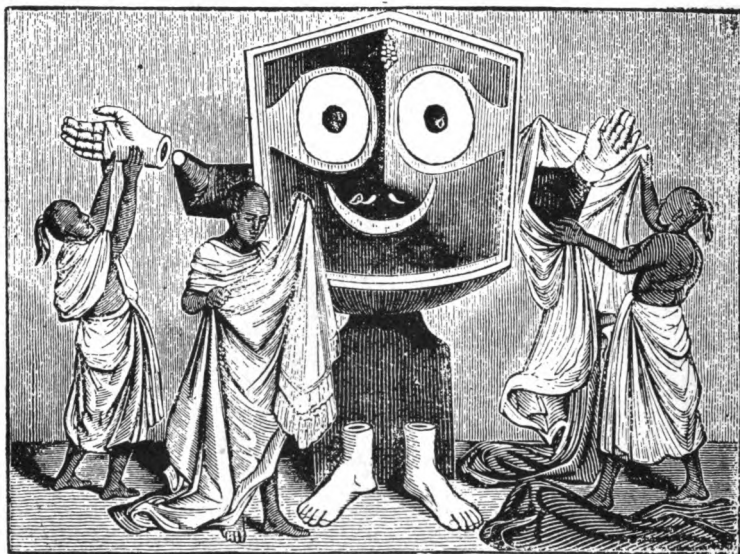
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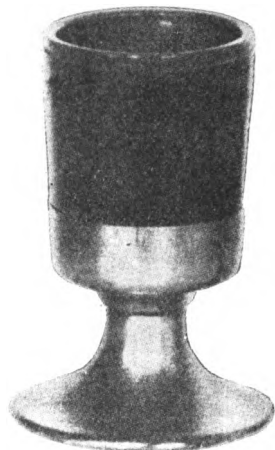
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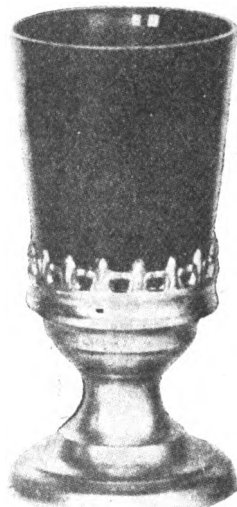
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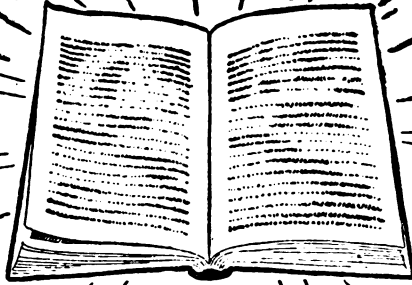


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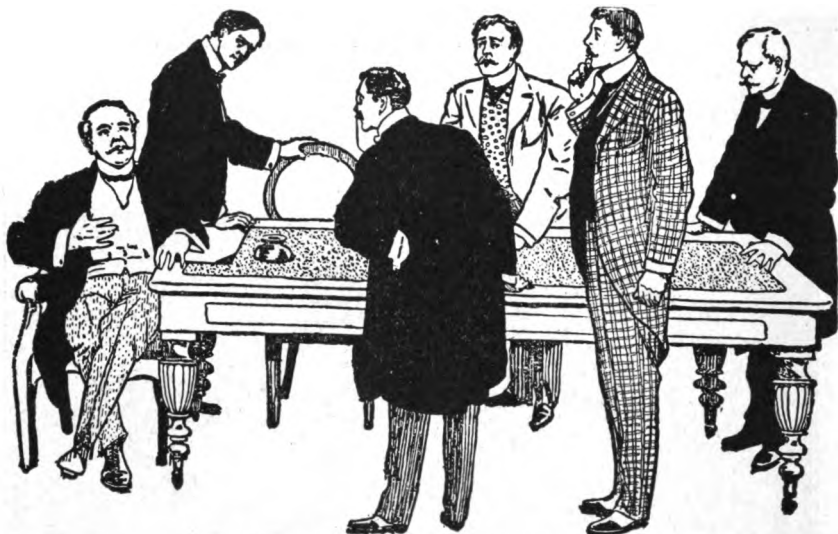
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This wonderful lesson course on "**Egyptian Mind Reading and the New Clairvoyance of the Future**" consists of twelve separate lessons; each separate lesson a part of the one bound manuscript containing the true "Rationale and Praxis" on the Ancient and Modern Scientific Methods of Mentation. Treats on Telepathy and scientifically defines the term "Mind-Reading." Lesson 1.—The Scientific Preamble and Key to this branch of Esoteric Science. Lesson 2.—Preparation to the Experiments and Blind-folds, etc. The mode of Thought-projection or Telepathy. Lesson 3.—The Working of the Law of Reflection, and Experiments with Ordinary Playing Cards. Lesson 4.—Experiments with psychological Devices. Lesson 5.—En Rapport and Its Sequel on Apport and the Modus Operandi. Lesson 6.—Experiments with the Projector. Lesson 7.—Methods by Time and similar Codes of the Apport Methods of the East. Lesson 8.—To Develop the Power of the Yogi. Lesson 9.—Special Instruction to the Student that was given by the Teacher Adaros (Swani Brahmagvidya) to His European Classes. Lesson 10.—Transmission of Thought through space, being a Method which was taught simultaneously by the Cabir Adaros and the Lama Bhoti. Lesson 11.—A Simple and Truthful Means of Communication of Thought at a Distance and a New Instrument for the use of the Investigator. Lesson 12.—The Key to much of what is termed Mysterious in Nature and the Science of the Future. Order Course No. 8. Price, complete, \$5.00.



COURSE No. 9—THE TRUE SCIENCE OF SELF-CONTROL, CHARACTER DEVELOPMENT AND THE ART OF FASCINATION

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I WANT to talk to you in heart to heart fashion, and if my homely similes offend the ultra-scientific, I would ask them to suspend judgment until they have digested my Instruction and noted the effect of applying my teachings in their daily lives. I speak to the greatest number in language easy of assimilation; to the average man and the average woman who wants facts only; to the great general public who are looking for a clue to the betterment of their condition.

You perhaps have never thought that you are yourself a sort of electrical storage battery, constantly receiving and discharging force; sending out currents of attraction and repulsion continually, sometimes consciously, as when you desire to impress your friends, sometimes unconsciously, as when you make an agreeable or disagreeable impression upon someone of whom you have taken no notice beyond a look. You are thus acting upon others and being acted upon by others with your will or against your will constantly and continually. That is your first Fact.

Now there is a **Force** at work evidently. Is it the Force of Thought?

No. Because it manifests itself without Thought on your part. It may be, and is, added to Thought.

Is it electricity?

Electricity is only a name for an unknown Force.

What is it?

It is called Magnetism, because we do not know what else to call it. It may be called a **mental current**, very like an

electric current in many ways. It is a Force which we can **learn** to employ, learn to govern, as we have learned to govern Electricity without understanding its composition. It is a mystery in its source; let us simply accept it as we do the mystery of Life itself, and pass on to the **use** of the Force.

I suppose the wish that is most common to men and women is the wish to attract others, because for the man this means power, influence, wealth, success; and for the woman it means social prestige, popularity, satisfaction, love. It is a good wish; let that be made clear at the start. It is not debasing to aspire to influence. It is not a mean ambition to desire wealth; because wealth itself is but a means of increasing one's usefulness. Go back a score of years or more in your memory and you will recall that the great and influential men and women of the world were pointed out to you as examples worthy to be followed. They were shining lights in the eyes of those older than you. Your parents and teachers spoke of them with respect, and wished that you could follow in their footsteps and reach the heights they had attained. Were they in error in so exalting human characters? I do not think so. The great minds of the world must ever be our beacons in our life-journey, and an analysis of the characters of the great ones living and dead yields us the secret of that philosophy of living which made their lives sublime, and full of power. Let me put before you the secret of their attainment.

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In wonderful English this course sets forth the miraculous principles of Transcendent Science in regard to the Transcendent forces of the Universe that when generated, directed and controlled by the intelligence of man brings through realization into manifestation the ideal force of the adept; being the true and approved mental secrets in regard to the development of mental phenomena. Price, complete, **\$10.00.**

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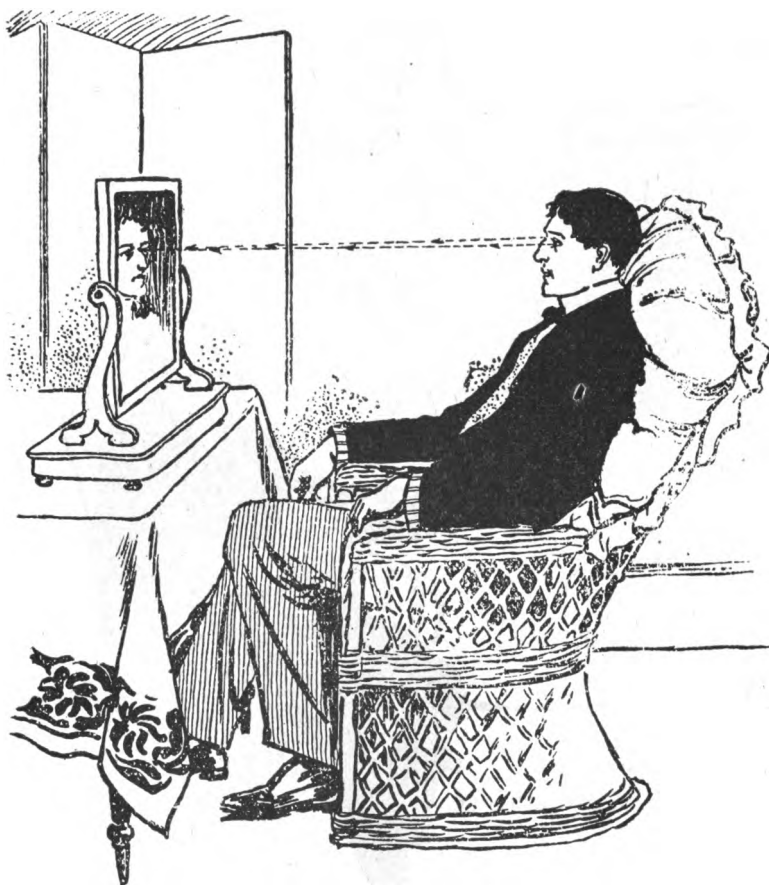
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SOCIETY OF TRANSCENDENT SCIENCE

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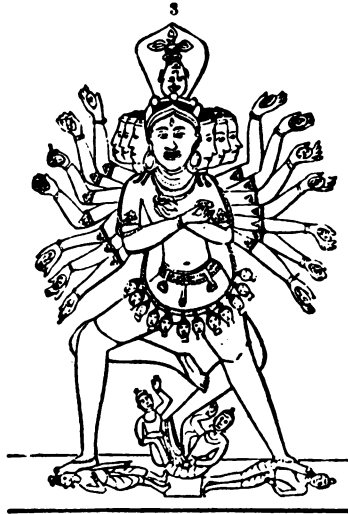
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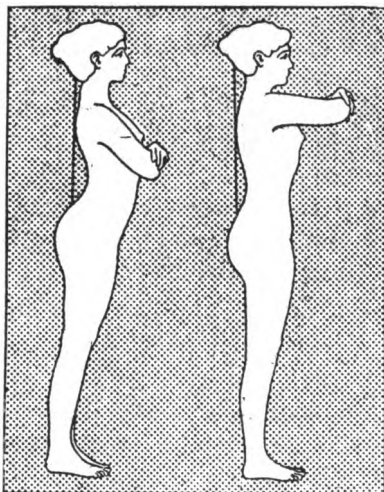
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Health is the most precious gift bestowed upon man, and yet how little prized. Only when we have lost it do we know its value. The fabled Fountain of Youth, the famous long sought Philosopher's Stone, the sparkling Elixir of Life, the many well-advertised remedies on the market, or all the charms in Christendom cannot give you that for which you crave—health.

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This course is designed to teach you the harmonious workings of universal laws and their relation to human life.

Do not delay. Your health is the most imperative consideration of your life. Good health is the first step in the stairs to success and happiness. Freedom from physical pain and distress gives your magnificent, however long shackled mental powers the liberty of expanding to unlimited scope, enabling you to enjoy your God-Intended Destiny of Success and Power.

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This super-concentration is obtained only by the diligent practice and persevering application of the Transcendent teachings along the lines of magnetic force, soul force and reserve force which is contained in this great private work; and which is the mission in this pure and simple work which aims at an elucidation of the things which are unrevealed at the center of consciousness. Teaching how to attain the supreme will, the materialization of desire, self-polarization whereby the sincere student may enter through his newly acquired understanding into the portals of the Hall of Wisdom and have access to Universal Knowledge, Spirit-Power and Cosmic Consciousness. Price complete, \$4.00.



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THE KIND THAT PAYS

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You can make your life more happy and successful through a knowledge of what it imparts. It tells you how to go about it to free yourself from depression, failure, timidity, weakness, etc. How to influence those more powerful ones from whom you desire favors. How to recognize the causes of failure and thus avoid them. You can make your disposition into one which is active, positive, and masterful. You can draw vitality of mind and body from an invisible source. You can directly attract friends and make them lasting ones. You can retard old age, preserve health and good looks, and free yourself from illness, weakness, bad habits, nervousness, etc.

Build yourself into a calm, determined, courageous, forceful being by the aid of the advice given in this book, and the attractive force of your mentality will bring success to you. You need not seek it. It will seek you. Use the methods given for any quality desired, eloquence, wisdom, health, anything—

(Continued on next page)

you will get results. Then develop calmness, courage, push, confidence, determination, concentration, justice, truth, with any other qualities in which you are deficient. Ideas for making money will come to you unsought. The natural thing for you to do is always the right thing. You push those ideas forward and success comes as a natural result.

In general terms, we are just what we assume ourselves to be, but may be whatever we determine to be.

It is but natural for you to have money, friends and happiness; and any other state of existence is harmonious and unnatural. You have the right to enjoy life, follow the occupation you choose, do as you please, so long as you please, providing you do not injure either yourself or another. This is your natural condition and nothing but the action of your own mind can deprive you of it. It is a law; learn the law; live in the law and your development is assured.

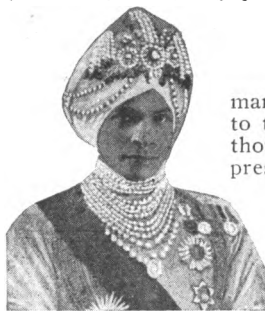
Your fortune, or lack of fortune, is not the result of chance, but of your observance of certain fixed laws. You may not be aware of acting in accordance with sharply defined and active principles, but you do and always have so acted. You make your own misery; you make your own unhappiness; you make your own poverty; but you can change it, unless you determine you cannot and do not try.

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PREMEL EL ADAROS

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There are no mistakes in the operation of natural laws. Every man, woman and child gets exactly what is deserved, what one draws to the self. Your present position in life is the result of your past thoughts and acts and your future position will be the result of your present thoughts and acts. Possibly you may say, "I don't believe a man can get wealth through the thought power." What brings wealth? Did you say opportunity? Yes, if you take advantage of it—this is one of yours and the best you will ever have, therefore make immediate use of this opportunity. Thousands are losing their wealth daily, other thousands are accumulating wealth. It's all in the man. In knowing how to act and then doing it.

(Continued on next page)

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History is brimming over with genuine stories of men who did big things though they were handicapped by others. In themselves they found the means of success and they employed that means and they succeeded. Hard work and careful, persistent thinking did what they wished to do, and if these methods succeeded for them, the same methods can succeed for you. And knowing that you can do what you will to do, you need never fear failure.

It is one of the most Wonderfully Invigorating courses that you have ever read. It has an influence for good that even the man to whom the world looks hopeless can grasp and use to advantage in his life its many important precepts. This masterful work of priceless wisdom, this magic story of achievement is fascinating. It contains a "secret" for which men of all ages have searched, fought, bled and died—a word-key that unlocks the doors to position, power and prosperity for those who intelligently use it. All possess this wonderful "sesame" to place, power, and plenty. **Get your's now.**

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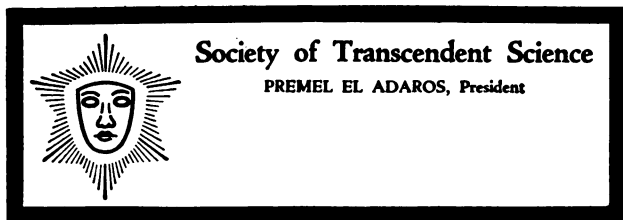
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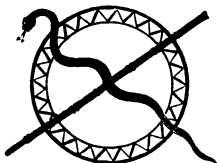
LAUGHING IS CATCHING! We find this out very early in life, and yawning the same. This is due to Sympathetic Magnetism. When you have developed your Magnetic Power to an extent where others may not influence you, but you are the master, you will find the world at your feet. This course gives instructions in the following subjects: How to Develop the Magnetic Power, How to Mesmerise and Operate on Others, The Mesmeric Sleep, Clairvoyance, Thought Reading and Mental Impressions, Healing Magnetism, Mesmerism of Paper, Wood, Flannel, Furniture, Water, etc.; the course is complete on the subject of the development of Magnetic Power, with many hints not before given to the public, and instructions that if taken personally would cost the student hundreds of dollars. Order Course No. 93. Price, \$10.00.

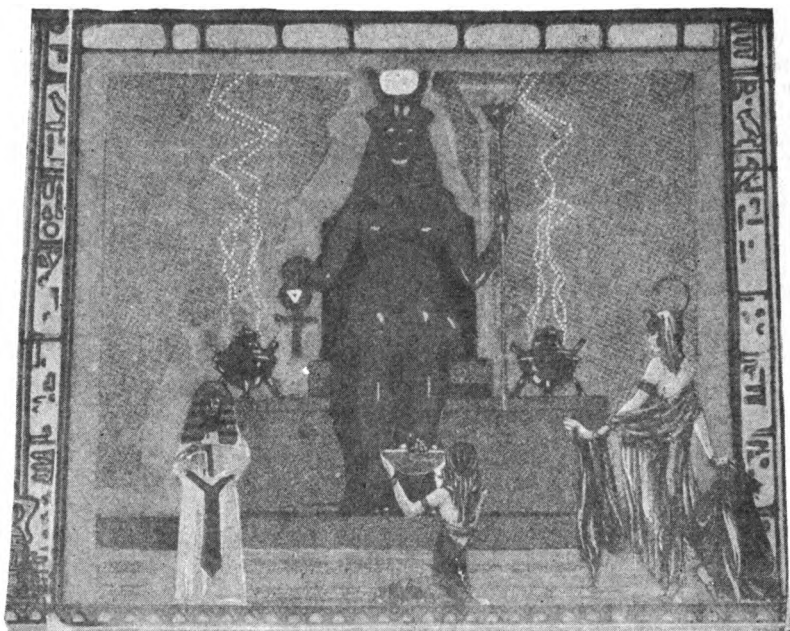
October the 7th, 1924.

To His Excellency,
The Sahan Kabir Premel el Adaros.
Most Revered Sir:

Having studied your private courses, and thoroughly investigated your work, I wish to state that I consider your science (Transcendent Science) the world's most practical system of Applied Psychology and you the world's greatest teacher and one of the world's greatest benefactors in the promulgation of this boon to humanity—in fact, Transcendent Science is the only system of psychology I have found that can be applied advantageously to our everyday problems of life.

Sincerely your student,
(Signed) Countess Von Ohlen, of Brunswick, Germany.





"Sahana-Mosque"

THE PERFECT PERFUME

PERSONALITY PERFUMES

"Sahana," the original Egyptian perfume and the authentic formula of Mohammed Ali, used throughout Egypt and the Far Eastern Oriental countries privately and exclusively by certain of the high caste, aristocracy and the priesthood, especially to enhance the personality, create personal magnetism, and as a general psychological aid in the attraction of the opposite sex.

This perfume is solely put up for the feminine sex only. A minute drop is sufficient when applied to the negligee or handkerchief to create in its aura a novel potency of magnetic glamour and marvellous feeling of attractive power and an inexplicable sensation of will-influence. It is a perfume put up solely to attract and enthrall the senses, as it affects them instantly as if one's senses were lulled to sleep by some invisible power.

It creates a lasting feeling of friendship, of good feeling, satiety and general concord. Hence in Egypt it has been called by various names, viz., "Personality Perfume," "The Secret Perfume of the East," "The Moslem Secret," "Perfume of the Soul," etc.

It possesses a lasting power of permeation, an incomprehensible odor which is scientifically due to the chemical process of polarization and blending by which its pure and uncontaminated ingredients do not suffer the so-called effects of precipitation.

Hence, due to its perpetual fragrance, its potency, the permeation of its

odor,,its double power, soothing and inviting simultaneously with that of attraction, it is a real and genuine psychological perfume, which has remained for centuries in Egypt the standard perfume amongst the fashionable and high caste. Price \$3.00 per bottle.

A PERFUME TO SUIT YOUR PERSONALITY

EVERY INDIVIDUAL, MAN OR WOMAN, HAS A DIRECT COMPLEMENT IN SCENT; RIGHTLY USED, IT IS MOST EFFECTIVE IN ENHANCING NATURAL CHARM*

Chemists admit that the study of perfumes holds a fascination that is really unsurpassed by any other branch of chemistry. The early chemists, as they experimented in their laboratories, had something of the spirit as well as the reputation of the alchemist. Mystery surrounded them; they refused to reveal their secrets. Hence it followed that practically nothing of value was written about perfumes, the subject which was a part of their existence. Later, with the association of the names of famous English, French and German chemists, certain set rules regarding the manufacture of perfumes were laid down and may be found today in dry little volumes catalogued under "P" in the public library. But there is little in them to stir the imagination. With the advent of several distinguished scientists who actually raised this minor art to the level of a science certain histories of the manufacture of perfumes, as a specific subject, were written. Yet they contain scant information, giving set formulae for pomades and toilet waters which any student perfumer, having some knowledge of raw materials, might execute.

Although perfume immediately suggests to the imagination the little city of Grasse on the Riviera, the actual geographical sources of perfume have multiplied considerably since the unhappy Lady Macbeth spoke so feelingly of the perfumes of Arabia. Today she would find it comparatively easy to secure from many other places a thousand or more sweet smelling liquids with which to wash away her guilt!

The passion for perfume is as old as all passions which have found their existence in some definite, if obscure, need, such as self-preservation or propagation. The perfume passion goes farther than most because it has never been deeply circumscribed. It has had a spiritual significance and has also been slightly of the earth earthy. As man's desire to gratify his senses is responsible for the development of the arts, it is his curiosity that has stimulated the sense of smell. This has found an outlet. The present day development is the master perfumer who can elaborate extensively with the materials furnished by the still as well as the flower frame, presenting a thousand forms which adapt themselves to the varied wants of the individual customer.

FINDING THE CORRECT SCENT FOR EACH TYPE

It is something of a bromide to say that the luxury of perfume has become a necessity, especially to American women. Years ago in France it was

not considered unusual for a young woman's first thousand francs to go to a perfumer that he might concoct a new scent for her alone. He would watch her, study her movements, ask concerning her likes and dislikes, note the manner of her speech, discovering from the way she dressed the quality of her taste, the accent of her temperament—and, in a day, a week, or a month, she would have her bottled bouquet, compounded especially to express her personality! And why not? Why not an odor that depicts one's individuality? The modern home, one's personal environment, seeks to express a woman, as do her frocks. Perfume is but a natural sequence.

Was it not a French perfumer who gave to the dark Desiree Bourdillat a santalwood from Malabar and a bergamot for Omphale Corhaux from Reggio? What irony that the tragic Therese Thibault should have used an odor called *extrait de la folie*!

With the admission that fragrance has an important psychological message, it is equally important to know that in increasing the vitality it can thereby enhance the individual's happiness. Naturally the important point is to find out the correct perfume complement for one's particular type. In each of us there is a direct reflex to every known odor. And as combinations of color or music are an aid to intellectual growth, so are perfume blends, because of the stimulating effect upon the nerve centers.

Almost every one has met that type of woman who declares emphatically that she cannot endure the odor of any perfume, that she has a natural disinclination for it. These objections may be sincere, yet they are not based upon truth. For every individual, man or woman, has a direct perfume complement! One may be influenced against perfume after an unfortunate choice is made; with little or no knowledge of requisite physiological as well as psychological need an incorrect perfume complement is often used. Certain scents, sometimes in their full strength or carefully weakened, and well blended odor combinations supplement a person's charm or lack of it. One may believe in the psychology of fragrance without attaching any mysterious occult significance to such a conviction.

ANCIENTS PRESCRIBED IT FOR NERVOUSNESS

In New York there is a noted personal perfumer who assigns a basic distillate for each group or type. Here, however, the generality ceases. Years of intense study and concentration have trained this perfumer's brain to co-ordinate with her sense of smell, so that she almost automatically registers individual emanation. She believes it is possible for her to do away with any antagonism of scent by blending her individual perfume with a client's natural odor.

Some women are diffident about using perfume. They seem to fear it as something blatant, something apart from conservative taste. This type is generally high strung, with a nervous organism that is unusually responsive. Here the correct perfume can be of inestimable value if the woman is aware of its strengthening properties. Such ancient doctors as Criton and Hippocrates classed perfumes among medicines, prescribing them for nervous diseases espe-

cially. Often a carefully combined floral bouquet somewhat weighted with jasmine or neroli is a pleasing complement for a nervous woman. A touch of ylang-ylang, with muguet, according to individual preference, might be added. A truly oriental perfume might create an unpleasant effect, being too crude and poignant. Such suggestions as made here must be necessarily of general scope, as individual tastes are of great importance in the selection of a perfume.

Although nature has not given woman the olfactory sense of the male, she has a greater appreciation of perfumes. Women are more sensitive to higher vibrations of fragrance.

That obvious type today, the flapper, should use a spice such as carnation or phlox, combined with mignonette and heliotrope, providing she is a brunette. The flapper, really innocent, desires above all else to impress the world with her sophistication. The blonde flapper could use the spicy odor given off by the yellow firefly rose, while the red-headed one might tone down her personality with the modest yellow violet.

"Ointment and perfume rejoice the heart," said Solomon, and for many a century men have agreed with him. Although we have no bazaar of the perfume sellers in this country, we find an equivalent in those departments of stores which are devoted entirely to bottled fragrance.

Not in the orient alone does one see the true oriental type. She exists in every American city. Rather delicate in appearance, yet sensuous; although slender, she is well rounded. Here the most appropriate blend would be one that interpreted such a personality, odors that frankly describe her essentially exotic personality. Not being of the vampire type, nor of the other extreme, the clingy, rather weak type, she can well use a perfume that has a sinuous fragility, something that is faintly spicy, yet breathes the velvet softness of fine, natural jasmine. The esthetic, oriental type should search for a novel scent, although no perfume can be entirely novel; like any other human achievement, it is but the logical development of what has transpired during the many centuries which furnish us with a background.

The scent of the magnolia flower is so exotic that its fragrance resembles that of the lily rose, with just a suggestion of ylang-ylang. It immediately bespeaks the south and the historic type of civil war times. Indeed, magnolia is a perfume for the sentimentalist who still reads Byron and saves old love letters. It is an appropriate perfume for the girl who has as much of the romantic side of the nineteenth century as did her grandmother when young. This southern magnolia—it may be combined with the extract of tube rose and jonquil—is for the pale beauty whose warm charm depends upon an unsophisticated, yet rather piquant, attitude toward life.

SUPPLEMENTS TO CHARM

The woman whose skin is of ivory hue, with dark eyes, slightly almond in the setting, and whose lips are full curved, generally makes an appeal of sensuous loveliness. It seems altogether unnecessary that she should use one of the heavy, oriental scents. Many of the perfume blends sent from the rich mines of China and Persia would suit her. These countries possess the com-

bination of soil and climate which produce that profusion of blossoms necessary to the making of rich, heavy perfume. Santalwood, often incorrectly termed sandalwood, the odor with which the Queen of Sheba scented her letter to Solomon, would do well for her. Also a combination made from vetiver, olibanum, and ylang-ylang—the best is from the Philippines—used freely as the French blenders use it, will hold a complement for this type of personality that has something of the fresh, something that is essentially youthful.

The extremely dainty woman, the woman of small, birdlike features, should use a scent that is a supplement to her charming self. For her there is otto of Bulgarian rose, known generally under the misnomer of essence of white rose. Nearly all the rose perfumes, by the way, are distilled from the red rose. The rose being red, according to the ancients, because the blood of Venus was drawn as she trod upon a thorn when Mars was pursuing her in a fit of righteous anger! Another tale is that the rose was colored by a drop of nectar spilt by Cupid at the feast of the gods. The red rose was colored by the sweat of Mohamet, say the Turks.

There is a distinct smoothness about a well balanced rose perfume that seems to embellish an unspoiled nature. If, for some personal reason, this type does not care for a rose perfume, there is a rarely beautiful combination in a well compounded selection of bergamot, meroli, jasmine, and tube rose. This floral bouquet, properly made, will result in an equalized fragrance that is reminiscent of a garden in spring.

Until that modern type—who was it who said “old and as fragrant as sin?” (the vampire prefers to think of herself as that, rather than merely vivid) finds her correct complement, she had best be sparing in her use of any odor. An oriental bouquet of jasmine, tube rose, cassie, and civet, would enhance the individuality of the colorful type. For a perfume combination of this sort when used correctly can create a sensation akin to ecstasy, bringing to the wearer a feeling of tremendous vitality. It is well for the black-haired creature with the white skin and vivid lips to use a perfume that is stimulating to her. Then there is the narcissus of great popularity. The perfume of this favorite garden plant, cultivated mostly at Nice, has an odor that is quite narcotic. It matches rather well the mysterious element that is supposed to be a part of the vampire type.

Often it is puzzling to find a perfume for the woman who is classified as of the extremely modest type. As there are many more blends of perfume than there are types of woman, the correct blend is eventually to be found. Let her try gardenia combined with narcisse, peroli, tube rose, and a soupcon of musk. It is a charming reflection. Should the woman of this gentle type be tall, she must remember to use a lesser quantity of perfume; if short, she may be more generous.

DOMINANCE OVER MIND AND WILL

Lafcadio Hearn wrote of the perfume of youth—Parfum de Jeunesse. If there is indeed such a perfume, if it can be designated surely, it must find itself

in myriad odors. The scent of the hay fields, the fragrance of hawthorn, it is a quality to be found in perfume. It naturally would be associated with the healthy type, full of vigor and enthusiasm. Therefore, the young girl—not the flapper type—may use a perfume that is ever reminiscent of a season—of the springtime of life. As the fragrance of spring varies according to the country and climate, so should differ the sweet scent of youth.

Here one could use the violet—not the sickish, too sweet odor so often offered on the market—but the fragrant scent of the wild violet. It creates a feeling for the one who uses it, and for those who inhale the delicious, invigorating odor as they pass by—not unlike the feeling awakened by beauty. Parfum de Jeunesse might be sensed also in a combination which holds a slight predominance of spice, a thin odor but sweet, an odor so delicate—yet poignant, that one might name it the ghost of an odor.

We of the west are so direct in our mental processes that we do not fully appreciate as yet the extent of the dominion which fragrance may exercise over that which we call mind or will. The oriental has long understood the power which lies in a whiff of perfume. He knows the reaction of the brain to odor notes. We of the west surpass in the technical preparations; if we could attain and combine with this the knowledge of the psychological influence of perfume, which the inscrutable Oriental knows, it is possible that the wildest flights of the imagination might be realized.

* A. Strakosch in Tribune.

The Cabir, Premel el Adaros, realizing the general lack of experience amongst Western perfumers, has imported and manufactured three special perfumes that are used extensively in India and Northern Egypt today, amongst the High Caste. We take great pleasure in stating that these perfumes are used in the East for Psychological purposes; as for the attraction of the opposite sex, fascination, success in one's undertakings and the mastery of the emotions. They are prepared under auspicious astrological signs and are an exact embodiment of the High Caste formulae as transmitted to the author.

We recommend the following for the signs of your nativity:

Those born between January 1st to April 1st, of any year, our Lotus Blossom. Small size, \$3.00; large size, \$5.00.

Those born between April 2nd to July 1st, of any year, our Santalwood. Small size, \$3.00; large size, \$5.00.

Those born between July 2nd to October 1st, of any year, our Wistaria or Rose. Small size, \$3.00; large size, \$5.00.

Those born between October 2nd to December 31st, of any year, our Cherry Blossom. Small size, \$3.00; large size, \$5.00.

Our Perfume "L'ADAROS" (Order No. 140), price \$1.50, is used in the Orient amongst the High Caste Gentlemen for "Attraction" of the opposite sex.

Our Perfume "DENDERAH" (Order No. 60), price \$3.00, is used in the Orient amongst the Ladies of the Court for Attraction and to increase the Mystery of their being, as well as for the enhancement of their beauty. We have letters on file in our correspondence department from ladies of great social standing stating that by the use of our perfumes (Egyptienne) they were able to "Draw" as it were any person or persons to them whom they desired by merely contacting their auras with the subtle and exquisite radiations of the "Perfume Denderah."

ORIENTAL BIRTHDAY RINGS OF SPECIAL MANUFACTURE

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General Life Vibration Delineation Is Now Sent as a FREE GIFT with Every Order for a Birthday Ring

(Read Below)

Vibration Delineation Sent Free with every order for a Birthday Ring. You receive Free a General Astrological Life Reading. Send the size of your finger and the Date of your next Birthday, when you send your Ring order and you will receive the Reading Free with our compliments. See order number below.

The Motion Picture Magazine (the July, 1923 number) on page 72 has an article by T. H. M., which reads as follows:

"A belief in the verity of the Astrological creed is steadily being revived.

"It is curious and interesting to note that many centuries ago, when the popularity of this faith was apparently at its height, a Hindoo priest of India is alleged to have written in Sanskrit, the assertion: 'Appreciation of Astrology will travel in a cycle'; and today, we are evidently seeing his prediction verified, as this doctrine has become universal.

"Self-knowledge is man's greatest necessity, and seers and philosophers have found Astrology to be the true method by which we can penetrate the purpose of existence." Order No. 222. Price, \$2.50, send date of birth and we will give you free a Vibration Delineation. N. B.

Order No. 222-I. Either Ladies' or Gentlemen's Heavy Mounting Birthday Ring. If you wish one of the solid gold heavy Tiffany mounting Birthday Rings, like illustrations shown to the left but of solid gold, send the date of your next birthday, enclosing \$7.50, and we will send you **FREE** a general vibration delineation.



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ANCIENT OCCULT SYMBOLS ENGRAVED ON MONOGRAM PLATE OF GOLD

Handsomely Embossed, Symbol Hand Engraved



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THE INITIATE'S RING. The frontal occult sign of the Hindu Initiates according to the Agrouchada-Parikchai. The Hindu Sanyassis trace upon their foreheads, under the direction of the Gurus, the accompanying sign, which is the symbol of the highest Initiation. The circle indicates infinity, the study of which is the object of the Transcendent Sciences. The border of the triangles signifies that everything in Nature is subject to the laws of the Trinity. The serpent is a symbol of wisdom and perseverance. It also indicates that the multitude are not to be admitted to a revelation of the higher truths, which often lead weak minds to insanity and death. The seven-knotted stick represents the seven degrees of the power of evocation and external manifestation, which form the subject of study to those who have been initiated into the various degrees.

Order No. N. S. 4J21-A. Gold filled, bright finish, fancy chased sides. colored grapes and green leaves.....Price \$15.00
Same, Solid Gold.....Price 25.00



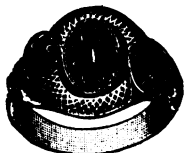
THE ANCIENT OF DAYS SYMBOL RING. Far, in the unfathomable abyss of space, far beyond the reach of the imagination of man, unapproachable even by the highest and purest angel or thought, and nevertheless omnipresent in his own essence and power, self-existent, eternal, resplendent in his own glory is the Shining One—The Ancient of Days, whose Center is rest, peace and happiness, whose heart is invisible Fire, whose rays are Light and Life, pervading the Universe to its utmost limits, penetrating every form and causing it to live and to grow. Their harmonious vibrations are undulating through space, nourishing all animate and inanimate beings with the substance of Love. Meeting with the sleeping forms of thought in space, the products of a previous day of creation, the divine rays of wisdom endow them with life, causing them to become living systems of worlds, chained together by the power of mutual recognition, manifesting itself as attraction and guiding them on in their restless revolutions. Penetrating into the hearts of animals and men, they create sensation and relative consciousness, cause the form to feel, to perceive and to know its surroundings, call into life the emotions, instincts, and the power of reasoning. Penetrating deep into the hearts of men, they kindle there the divine fire in whose light man may see the image of the Shining One, and know it to be his own immortal ideal, to be realized within himself.

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Order No. NS4J21-B
Symbol hand engraved

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It is claimed the snake is a symbol of health.

Order No. 1J108. Old Style Gold Filled Arabesque Wishing and Good Luck Ring. Rose finish, extra heavy 1-20 stock, serpent shank, set with large emerald center, small emerald eyes and two rubies. Price of this beautiful ring.....\$5.00



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Yogi Crystals, plain, 2½-inch (Finest-make).....	\$ 3.00
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NOTE: With each order for a Crystal we give a "FREE" lesson in Crystal Gazing.

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Order No. A1—Special Waxen Candles are used by many performers with many splendid results, so it is claimed, for invocation of Spirits; receiving of Oracles and Dreams, Adjurations and casting out of Evil Spirits and undesirable influences, so the Spiritualist Mediums claim. Price for One Dozen of these candles with the "FREE" (Given-Free) methods of Thibetan Secret Hypnotism \$ 3.00

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Price each	\$ 1.25
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Fascination, or Breath of the Nile, the Fragrant Odor of this delectable and entrancing Incense makes it a favorite among Occultists, Spiritualists, Circles, Mediums, and those who give Readings. Prepared from a formula that was used by the Great Brotherhood for Invocations and Ceremonial Magic. With each box of this wonderfully sweet Incense is given a "Free Question Coupon" which entitles you to have three questions answered. Price.....\$ 2.10

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"Mystery of India," the wonder incense used in many seances for mystic rites and for initiations. Price per box, \$1.10. Free Question Coupon sent with each order for incense..... 1.10

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Egyptian Priesthood Incense, made from Formulae that is now used by the Thibetan Priesthood, extremely fragrant and sweet, made only from sweetest flowers, bulbs, etc. Large box..... 3.00

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Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound. Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart.



Order No. 124
Crystal and Stand,
including special
directions

Crystal gazing has been known for many years. It was used by the Far Eastern people who claimed that through a Crystal that wonderful Power of Concentration and Will were developed. Crystal Gazing has been known and practiced by the famous Seers of India and the people of Egypt for many years. It is not only interesting but instructive. It is also claimed that most people possess a certain amount of this power but it is in an undeveloped state and they are unaware of it.

Many customers of ours have seen some of the Great Crystal Gazers of the age. They have become interested in the art and have written to us to supply them with a special grade of good crystals that they can rely on.

This being a day of investigation people are more than ever interested in this great art. They have seen from the wonderful results—dreams unfolded—that there is something really more interesting. By going into the Libraries and Art Institutions we will find historical pages of those Far Eastern countries and become convinced that Crystal Gazing is something that has been known for ages and made famous by its practice.

We furnish the very best grade of Crystals and guarantee them to be the most perfect on the market. To those who wish to investigate into Psychic Phenomena and Crystal Gazing we can say that they will find it very interesting, and we furnish complete directions with each crystal. What the Telescope does for the eye, the Crystal does for the Astral Vision. Mind readers and Crystal Gazers agree that the Crystal does serve to focus the psychic energy and make it easier to use the Astral Senses. Crystal of exceptionally fine quality, 2½ inch size with beautiful stand (as illustrated to the left) including our special directions along with a large sized box of our "Incenci Ramses" or Breath of the Nile Incense. Price complete\$7.50



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Super-Scented



"INCENCI RAMSES" is compounded from a formula long kept secret by the Ancient Egyptian Brotherhood and is composed of only the most expensive and choicest imported perfumes, flowers, spices, and positively does not contain paper-pulp, powdered wood, charcoal, narcotics, or injurious substances whatsoever. Will not produce any gas or smoke which irritates lungs or mucous membrane, nor tire your taste or give headaches. The burning of incense has been an act restful, propitious, and alluring. The Egyptians used it long ago for purifying their temples, while the ancient Hindus have been known to use it before our earliest

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The secret of possession is that which embodies an uncanny subtlety with mysticism and sways the emotions while playing upon the human heart-strings.



Order No. 140

L'Adaros. The Perfume of the Priesthood. Snake head stopper, tied with silk cord. One ounce bottle, price. \$1.50.



Order No. 60

Denderah. The Perfume of Immortality; Raised figure of dancing girl on panel back; dainty snake head stopper, tied with silk cord. Price per 4 ounce bottle, \$3.00.

On and after Aug. 1 the above Perfume No. 60 will be put up in a different style than as illustrated.

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FROM INDIA—The monthly magazine published in India, by the Great Indian Brotherhood (Society) in the English Language, is called the "KALPAKA" Magazine, India's only Psychic and Spiritual Review; also only sold in this country by our President, the Cabir—Premel el Adaros, F.L.L.C. This magazine contains instructive (lesson) articles on psychic research, advanced Indian Thought, Hindu Spiritualism, Applied Psychology, Yoga and Hindu Occultism. Some of the **GREAT TEACHERS OF INDIA** will explain how to communicate with relatives and friends in the spirit world.

Also the **HIGHER YOGA** is made plain. Our President is their sole representative in the North and South American countries. Sample copies may be had by sending to our Society 30 cents in stamps. Subscription price per year is \$3.50.

Beautiful photograph of our President, Premel el Adaros, ready to frame, by mail, 25 cents.

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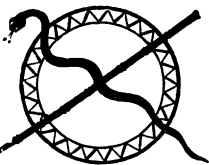
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INITIATES' INCENSE

The Frontal Sign of the Initiates According to the Agrouchada-Parikchai



This is the symbol of the highest initiation. The circle indicates Infinity, the study of which is the object of Transcendent Science. The border of triangles signifies that everything in Nature is subject to the laws of the Trinity. The serpent is a symbol of wisdom and perseverance. It also indicates that the multitude are not to be admitted to a revelation of the higher truths, which often lead weak minds to insanity and death. The seven-knotted stick represents the seven degrees of the power of evocation and external manifestations, which form the subject of study to those who have been initiated into Transcendent Science.

We guarantee this incense to be pure from any deleterious chemicals or drugs and that it is freshly compounded; while burning it emits an entrancing and delectable fragrance. It is made from a formula that is said to be as old as the "Denderah" (a temple in Egypt) itself. This incense is termed in our list as "Egyptian Priesthood Incense," price, \$3.00.

N. B. Our President, The Cabir, Premel el Adaros, states that this is the finest and purest incense compound obtainable.

THE AUTHORIZED PIN AND EMBLEM OF SOCIETY OF TRANSCENDENT SCIENCE

THE PLANETARY KEY. This key pin is also called the Master-Key, and is worn by all our Fellows and Members; at the right shows the Four Signs of the Zodiac—Leo, Taurus, Aquarius, and Scorpio. The Four Angels of the Four Elements—Air, Fire, Earth, and Water. The Four Symbols of Manifestation—The Cup, Cross, Circle, and Sceptre. The Double Trine, showing involution. The Seven Planetary Signs, showing Rulers of Destiny have been replaced by the "Pass-Word" of our Great Brotherhood containing an engraven Egyptian hieroglyphic inscription which reads as follows: "May the circle of Divine love enfold thee forever." Also the numbers and alphabet of the Ancients being replaced with the following: "Society of Transcendent Science";—Premel el Adaros." In the Great Egyptian Brotherhood this beautiful emblem is termed the Great Planetary Key Talisman, and is worn by all of its members for health, happiness, and success.



Price of this beautiful emblem pin with a special safety holder, \$5.00.

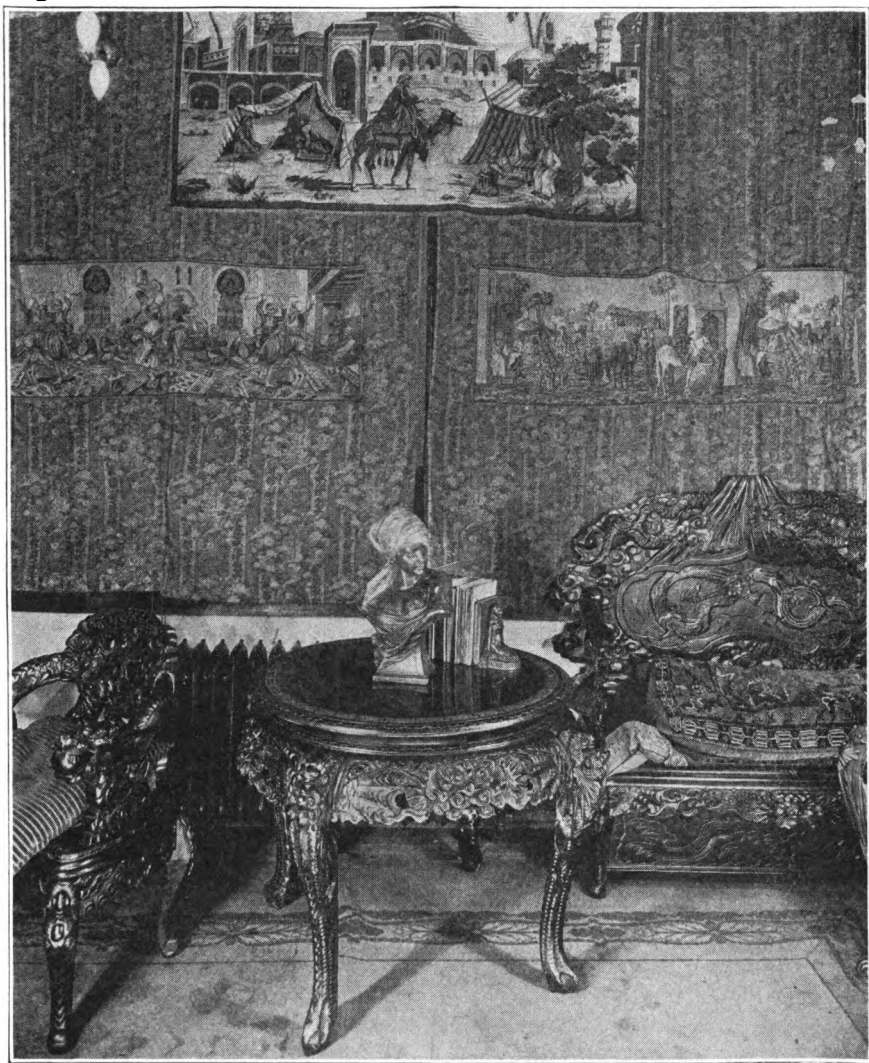
N. B. Every Fellow and every Member of Society of Transcendent Science in good standing must wear the badge, as illustrated above.



السحان الكبير برمل المدارس

تري في هذه الصورة السحان الكبير برمل المدارس من اكبر فلاسفة العالم
 واشهر علماء الشق ورئيس جمعية المعلم العالمية الكائن مركزها الان في
 شيكاغو بالولايات المتحدة وصاحب امتياز "نور التنهيد الكامن" الهندي
 في وسط رهن من اتبعه والسكرتاريون في الخارج لجمعية جنوب الهند واخوه الشرق

VIEW OF THE PRIVATE STUDY OF OUR PRESIDENT



VIEW SHOWING PART OF OUR OFFICES

View No. 1, showing the beautiful antique hand-carved teakwood round table and the Oriental tapestries in the private study of the President of the Society of Transcendent Science.

VIEW OF THE RECEPTION ROOM OF THE SOCIETY



VIEW SHOWING PART OF OUR OFFICES

View No. 2, which shows the desk of the private secretary to the President, also shows several bits of ancient imported tapestries, and one large piece formerly hung in the dining hall of a famous Maharajah of India; one of the artistic Damascus hand cut brass lamps that adorn the quarters of the Society.

VIEW OF THE PRIVATE STUDY OF OUR PRESIDENT



VIEW SHOWING PART OF OUR OFFICES

View No. 3, the President's private study, showing his work desk, the only one of its kind in America, imported from the Orient, of antique, hand-carved teakwood, with hidden, secret drawers, given to the President by a political leader of Indo-China,

VIEW OF THE PUBLIC LECTURE HALL OF OUR SOCIETY



VIEW SHOWING PART OF OUR OFFICES

View No. 4, a view of the lecture hall of the Society, showing the magic screen, two thousand years old, of cherry root wood, hand-carved; the large hand-lacquered Oriental screen; the lecture-rostrum and several of the hand-made antique brass and bead lamps in the hall.

VIEW OF THE EGYPTIAN ROOM OF OUR SOCIETY



VIEW SHOWING PART OF OUR OFFICES

View No. 5, showing a corner of the reading room of the society, the large genuine rock-crystal gazing globe reposing on antique rosewood and teakwood inlay stand; a restful atmosphere is given this spot by the beautiful Oriental tapestry cushions, the soft glow of the brass lamps; at the right is one of the valuable Oriental tapestries brought to this country from a famous temple in Thibet. The design is beautiful, wrought in the soft colors of Cashmere wool; the left side of the picture gives several of the many paintings that adorn the walls of the studios.

VIEW OF THE EGYPTIAN ROOM OF OUR SOCIETY



VIEW SHOWING PART OF OUR OFFICES

View No. 6, gives a view of the corner of the reading room; on the walls are seen the diplomas, degrees and certificates of competency of the President of our Society, from the brotherhoods of India, Egypt and Ceylon. These can be examined by anyone interested in the work.

THE SOCIETY OF TRANSCENDENT SCIENCE

AIMS AND OBJECTS:

The object for which it is formed is to print, publish, circulate and sell books, pamphlets (courses) and periodicals. To establish and conduct a school; to give instruction and courses of study in philosophy, science, art, literature and religion; to establish lecture courses; to teach and promote the study of psychology, ethics and religion and other subjects of learning and culture. To give advice and counsel in matters of the above subjects.

MEDIA:

Throughout our many international branches which our Mother Organization has opened to our cosmopolitan public, headed by members who have proven their great intellectual and scientific attainments along with their great moral integrity, as well as our own Public Lectures (given every Sunday, at 3 and 7:30 p. m.), social gatherings, intellectual banquets, art presentations, study groups, correspondence and mail order courses, and through other media which tend to increase the public's attention as well as to foster the feeling of "**Spiritual Sincerity**" which our Founder and President so earnestly desires, in creating the spiritual and intellectual stimulus which is so essential in introducing and keeping before the laity his unprecedented Neologism and system of Synthesis, denominated "**TRANSCENDENT SCIENCE**"—the sole extant system of Applied Psychology which can be instantaneously demonstrated under any and all conditions or circumstances.

MEMBERSHIP AND PRIVILEGES:

The Society is non-religious, non-political and non-sectarian. The membership of the Society is open to all persons, regardless of race, creed or beliefs, who are sincerely interested in the true "**WISDOM SCIENCE.**" By Wisdom Science we mean a science by which every one may attain results. Our science is devoid of all nonsense, all ceremony, all ritualistic glamour, as well as all superstitions which Modern or so-called Western Science and New Thought teaches and practices, such impractical teachings as Concentration, Meditation, Dieting, Fasting, Postures, and other exercises which would at the most only make the student a fair applicant for some circus or menagerie exhibition. Transcendent Science not only teaches but is as aforementioned, the only extant science which knows that one cannot practice something which one knows nothing about. To attain one's desire or to actualize one's **Ideal**, it is not expedient that one will have to become a member of some circus or gymnastic school, it is only necessary that he know what it is that he really desires or wishes. Then he should **KNOW HOW.** When a carpenter knows how to build a house he does not commence to **practice** building a house, he goes ahead with the construction. Hence, we believe that the more Simple our teachings are and will still become, the more practical value they will be and shall become to Humanity. The man Jesus who became the Christ said, "Let him that is able to receive, let him receive." He

did not say that it was necessary for one to lose his reason or to paralyze his common-sense to attain any desire. We as "Transcendent Scientists" maintain that there is but the "ONE," from whom everything and all else emanate or proceed. Hence, we repeat "The Gift of Truth Excels all other Gifts"—this is what we can offer and give to humanity.

**ALL MEMBERSHIP DUES INCLUDE INITIATIONS AND ANSWER
TO QUESTIONS IN REGARD TO THE STUDENT'S
PERSONAL DEVELOPMENT**

ANNUAL DUES:

Associate Membership, \$1.00; Sustaining Membership, \$5.00; Fellowship (Life Membership), \$50.00 (one payment); Patrons and Donors Solicited.

MEMBERSHIP APPLICATION

To the Secretary, THE SOCIETY OF TRANSCENDENT SCIENCE,
116 South Michigan Boulevard,
Chicago, Ill., U. S. A.

Please enroll me as a { Associate
Sustaining Member of The Society
Life

of Transcendent Science for the period 19.... to 19.... I enclose my Membership Dues of \$....., which include my "Free Initiation" and "Question Blank" permitting me to have ONE question in regard to my private development answered gratis by the Amanuensis (only through the mails).

Name
(Mr., Mrs., or Miss)

Address

Date City State



“ALL OUR KNOWLEDGE IS OURSELVES TO KNOW”— ADAROS

THIRTY-SEVEN SPECIAL QUALIFICATIONS OF THE WORLD SCIENTIST, THE SAHAN KABIR, SAÏD ABD-EL-RAHMAN ABDULLAH PREMEL EL ADAROS.’

Discoverer of Lost Initiation of the East, now given to the world as the neologism and neoscience denominated “Transcendent Science” (World’s Greatest Sciento-Philosophical Discovery), eliminating all of the many complicated, impractical and unscientific methods and principles of all Western so-called Applied Metaphysical or Scientific Psychological teachings whose chance of success depended upon such tedious methods as “Going Into the Silence,” Fasting, Dieting, Physical Postures, Asceticism, Contemplation, Meditation, Concentration, Visualization or Affirmations.

Founder and President of The Society of Transcendent Science.

Received three degrees from the Thibetan Initiate Lama Bhota (Lhassa).

Fellow and SOLE Foreign Representative of The Egyptian Institute of Transcendent Sciences (Egypt).

Fellow and Western Representative of the L. L. C. of South India.

Only Authorized Representative in the North and South American Countries for the South Indian Brotherhood.

Fellow of The Indian Academy of Science (India).

A. M. I. A. S. (India).

Member of The Eclectic Healers’ Guild of India.

Member of Self-Culture University of India.

Western Representative of the “Kalpaka” of India (India’s only Psychic and Spiritual Review).

Amanuensis for The Societe Egyptienne (Alexandria).

Authority on The Samothracian and Kabiri Mysteries of Egypt.

Master of The Hieroglyphical Degrees in The Institute of Egypt.

Scientific and World Known Authority in the Transcendental Sciences: Transcendental Physics, Relativity, Formation and Relation.

Member of The British Astrological Society (London).

Fellow of The Burma Psychic Society (Rangoon).

Member of The Indian Spiritualistic Society (India).

Pastor-President of The First Church of Hindu Spiritual Science (American).

President of The Latent Light Culture of India (all Western Branches).

Associate President and Foreign Secretary of The Research Institute of Transcendent Sciences.

Fellow of The Royal Oriental Society (Persia, Egypt, and Japan).

High Court Vakil of the “Brahmavidyan Brotherhood” (all Eastern Countries).

Fellow of "The Berlin Brotherhood" (Germany).

Titled member of "**Astgh Arevelean**" (The Star of The East), Tihran, Persia.

Recipient of the high honor and title of "**Swami Bhagat Brahmavidya**" from the world famous L. L. C. of India.

Successor to the distinguished Oriental Supreme Degree of "**Ph.D.-A.**" (Doctor of Philosophy-Aryan), from the Indian Academy of Science, as recognition of his supreme intellectual and scientific attainments.

Title of "**Abdullah**" conferred by the distinguished Mohammedan Savant, the Maulvi Muhammed Din, of Qadian, Punjabi, Northern India.

Member of The Ahmadia Movement in Islam.

Authorized Foreign Representative of "Everyman's Review" of India.

Authorized Representative of the "Moslem Sunrise."

World's Greatest Philosophical Scientist.

Fellow of The Psychic Research Society of India.

Discoverer of The "**Realization**" Method and System of Applied Psychology.

Recognized Author of the World's Greatest and Most Practical Courses on Applied and Transcendental Psychology: "The Miracle Mind"—"The Science of Success"—"Magnetic Force"—"Personal Magnetism"—"Master Mind Power"—"The Winning Personality"—"Higher Psychical Development and Instantaneous Realization of Desire."

World's **Sole** Demonstrator in the Sciences of Atomic and Etheric Vibration without contact. Demonstrating undulation, circularity, and concentricity of action at a distance, the practical use (utility) of the Plastic Mediator, the Universal and Transcendent Medium; which can be materially demonstrated by being transmitted through opaque and solid substances.

All of his elaborate and influxive indoctrinations on "Transcendent Science" as well as most of his "Advanced Psychological" Courses are sold throughout India and the Peninsula, as well as incorporated in the text books, classes, instruction, and courses by The Latent Light Culture of India, recognized as the Great Mental Science Institute of India.

