

PHILOSOPHY OF OCCULTISM

Unknown Author

Lillie M. Zimmermann

PHILOSOPHY OF OCCULTISM

OR

Including a Chapter on

"THE BEAUTY SLEEP."

PUBLISHED BY

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MASONIC TEMPLE,

CHICAGO

This wonderful book takes up the problems which are now making such a stir in the world of thought, and treats them from the standpoint of the mystic. The way to make life happy and in what real happiness consists is the keynote of the whole; and it is handled in such a way that it carries conviction while it entertains and charms.

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THE KEY TO

Mental and Physical Power

SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY,
PERFECT HEALTH AND VIGOROUS STRENGTH OF BODY AND MIND

CONTAINING BRIEF HINTS FROM BRILLIANT MINDS CONCERNING
THE MOST IMPORTANT PROBLEMS OF LIFE.

COMPILED AND ARRANGED BY

PROF. L. H. ANDERSON,

THE NATIONAL INSTITUTE OF SCIENCE

MASONIC TEMPLE,

CHICAGO.

1897.

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INTRODUCTION.

THE work of the National Institute has broadened and grown to such an extent and the interest being shown in our work by the most cultured people and advanced thinkers, has led us to issue the present work briefly descriptive of that which we are doing and propose to do, the different courses of instruction that we give, our method of treatment in the cure of disease, terms, etc. We trust that every earnest person into whose hands this may fall will peruse carefully all that it contains, as we bear good tidings to all those who are suffering from disease, poverty, misfortune or despair.

While the views expressed may not always be indorsed, yet all will acknowledge that in the psychic realm there is a sphere of knowledge almost entirely unexplored; that man's highest and best powers are yet to be demonstrated; and that a correct understanding of his own inner nature and endowments will result in a more perfect expression of the idea in creative Mind which he is intended to manifest.

We assume a position in the laboratory of public thought with the view to aid in the development of a better understanding of those higher phases of activity always involved in the life of a human being.

Although supremely real and actual in the experience of every individual, these activities are commonly overlooked in this workaday life, where necessity compels almost constant attention to plain sense requirements. It is mainly

this forced inattention that causes the finer and really most important of man's faculties, powers, and energies to escape observation.

To this field of activity in life, and for the purpose of uniting both phases of existence in one on the basis of the principles of the higher, we are pledged in the work herein undertaken; and the highest of our powers of understanding shall ever be exercised in the dissemination of knowledge for the benefit of all creatures. Recognizing the innate good of all; recognizing also the difficulty frequently met in gaining a right understanding of the inner nature; and with the aim always to extend a helping hand wherever it may be required, we propose, in so far as we may be able, to bring before the world the thought of both modern and ancient times on such subjects as relate to the higher side of man's possible existence heretofore, as well as here and hereafter.

In this work we are not alone; and happily so, for the universe were a wide field over which to wander in solitude without sympathetic glance from friendly eye. The literary world, which a decade since stood well aloof from those who advocated ideas of such human powers as were then in the main unrecognized, now almost teems with thought which can mean no less than that man is here and now considered a living soul, endowed with powers transcending the animal or sense plane. We believe that every human being possesses these finer faculties in some degree of development, and within his higher life includes all of that which distinguishes man from the mere animal. This obvious fact is all that we claim for metaphysical thought in contradistinction to that of the world in general. And this is quite enough to claim, for it opens to the world—so steeped in the direct evidence of its own physical senses—a book so voluminous, and with numberless subjects so extensive and far-reaching

in both human and divine affairs, as to be at first sight almost incomprehensible.

Were it not for the wonderful beauties of the fundamental principles involved in the intelligent exercise of the finer and nobler faculties of the human soul and mind, the task of exploring those broader fields would indeed seem formidable. This beauty, however, which exists naturally in the harmony of the perfect principles themselves, blunts the point of every thorn, shortens every climbing step, and illumines every path as one intelligently proceeds in accordance with the real laws of being.

The grandest discovery of this progressive age is the rediscovery of the unity of life on the higher plane. Within its understanding abides all power possible to the human mind. Can our sceptical friends afford to be without it? Knowledge of these finer faculties and of their detailed modes of operation touches the secret spring which reveals the hidden resources of the soul—the man whom God made—the perfect human Manifestation of the one Divine Reality. The innate possibilities of that divinely human Manifestation have never yet been fully realized; yet they exist, and may be understood. To possess this understanding it is not necessary to ignore any phase of the life which we now find before us, much less to neglect any human duty; but, rather, so to refine all the instruments necessary for exercise in this life as to elevate them to their true position as obedient servants of the master who operates from the higher plane. Here intelligence may direct action and employ the coarser instrument for the very worthy purpose of guiding the footsteps of him who has not yet stood within the illumined area of life understood.

It is for the recognition of these finer faculties and of their natural action in every-day life, both in social and

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scholastic channels, that we plead, knowing by experience that powers unrealized, and for the most part undreamed of, await such recognition of the facts of natural law.

To you who perchance have nothing to complain of, who are enjoying good health, reasonable prosperity and happiness, we would ask you candidly, do you know how to preserve your health, how to constantly increase your strength, vitality, and influence on those around you? Do you understand the laws of mind and being, governing growth and development, so that you can continue to achieve success consciously and intelligently,? and not stumble upon it blindly, not knowing that it comes from the observance of unerring and unchanging laws, in which case you will certainly sooner or later make mistakes and meet with disaster, defeat and disappointment.

Up to a certain point we grow unconsciously as the tree or animal, even after mature years are reached; and in material and financial matters, if one is started in the right current, even though they understand nothing of the laws governing their being, and the law of the universe which ordains method and sequence in every phase of life's development, they will for a time continue in apparent success and prosperity, simply from the fact that they were started in the right current, but surely, inevitably, sooner or later, unless they consciously understand themselves, understand and make use of the laws and principles

governing life and their own being, they will meet with reverses, disappointments and sickness.

You must remember that upon the sea of life we are acted upon by two different and comparatively independent forces, the same as the ship upon the ocean which is moved and acted upon by any ocean current it may be in, but is still more strongly impelled and is driven about, here and there,

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by different winds, unless the captain on board understands something of nature's laws in the action and reaction of wind, and makes use of the different currents of air he encounters to impell him continuously towards his destination. In every one's life there is a deep current, sometimes so covered up and hidden that it is scarcely discerned, but which nevertheless is tending in each one to one common end, self-development, greater expression of the true, the beautiful, and good, and last, but not least, to the realization of perfect happiness. Many there are, however, who are entirely at the mercy of the wind, which is represented in this case by circumstances, conditions, environments and other's influence, and these winds beat them about, drive them from pillar to post, without practical progress, until at last, weary and discouraged they give up the struggle of life as being not worth while, when if they only *knew*, the same rude winds of circumstances and conditions could be made use of to bear them speedily, continuously toward greater strength, prosperity and happiness. No matter what your conditions, no matter what your age, no matter what the adverse circumstances against you, we can help you. We can teach you

scientifically, how to make use of the affairs of every day life so as to bring health and strength out of weakness and sickness; prosperity and success out of misfortune and failure; and perfect happiness and joy out of all that which has seemed sorrow, disappointment and misery.

Do not reject our proffered aid, but rather investigate for yourself the claims we put forth and allow us to prove to your entire satisfaction the truth thereof.

Very sincerely yours,

THE NATIONAL INSTITUTE.

OURSELVES AND OUR METHODS.

CHAPTER 1.

THE National Hygienic and Hypnotic Institute was established by Prof. L. H. Anderson, its present principal, whose portrait appears here with, who for twenty years has devoted his whole effort and energy in experiment, study and research of the different occult subjects, in which practical and scientific instruction is given at the institute. A painstaking, persistent worker and investigator he has demonstrated in his own experience very many of the truths of the principles taught. A close student of nature he has realized much of the power which nature imparts to those who love and study her, and many remarkable cures made by him in cases where physicians had given the patient up to die attest the practical value to others of this power.

The main offices of the Institute are located on the fifteenth floor of the Masonic Temple, Chicago, in a beautiful suite of rooms commanding a magnificent view of the lake and city. Several cuts of the different rooms and offices appear in the following pages.

Prof. Anderson's time is so much occupied with different occult works which he has in course of publication, and with the affairs of the branches of the Institute in different large cities in the country, that he devotes none of his time to giving instruction or treatment unless it may be especially

desired in particular cases, when it could be arranged by previous appointment. Instructions and treatments are given by his able assistants who are skillful operators in this line of work, well versed in occultism. Our faculty also comprises eminent surgeons and specialists; one, a specialist in diseases of the eye, ear, nose and throat, so that all afflictions of these organs will be scientifically treated by him.

Consultation is free and we are desirous that everyone shall avail themselves of our invitation to call and investigate for themselves the work we are doing and seeking to do. They will be made to feel at home in our handsome reception room, and we take pleasure in informing everyone as fully as time will allow, regarding any point on which information is desired.

We do not expect our book to make a revolution either in medicine or in government. But we wish to leave in the mind of the reader the general impression that we have endeavored to take a step in the right direction.

That whatever we have said has been not to further any selfish purpose, not to advertise a method at the expense of truth and justice, not to find fault with regular medical systems or schools; but to suggest that, as it is already known that a subtle current of magnetism or electricity is forever ebbing and flowing about the earth, this current be made available for its best and highest possibilities of use.

If the supply of electricity be stopped, only a few seconds of life remain; and if the impalpable cords of magnetism be severed, the person is dead at once.

The reason why a human being can live for a long time in a trance, when all the functions of life and health are apparently suspended, when there is not

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taken either as food or drink to support life, when the lungs are not filled with air, when the heart does not beat, is because the magnetic current is unbroken.

That alone keeps the mystic bond unsevered that unites the spirit to its material tenement.

Magnetism is only another name for vitality itself. It is the principle of life animating all matter, permeating all space. And it is to this principle that we appeal when we heal without drugs. Every person has had more or less individual experience in this power, which we call magnetism, which other writers call by other names.

You sit quiet and low-spirited in your room; some person comes in whom you do not wish to see. In five minutes, your hands and feet have grown sensibly colder, or insensibly benumbed; a dull, slight headache seems stretching every nerve out of its proper place; you try to listen and reply properly, and succeed only in feeling very miserable, and in making your visitor, if in any way sensitive, decidedly uncomfortable and unhappy without knowing why.

Another person enters, whom you thoroughly like, and rejoice to see. There is a warm clasp of the hands, the blood is called to the surface and the extremities, the head is no longer overcharged, the brain makes no further exertion to comprehend and reply, conversation becomes natural and interesting; and if you

were sick, you feel better than you have for a long time. This is the true mission of the physician. To carry life and health to his patients because they like him, and believe in him or her, as the case may be. For the female physician has her place in the world too, and her work should never be ignored.

The truest friend, the fondest lover, the most sympathizing spirit, the warmest heart, these make the best physician.

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And these spiritual characteristics will almost invariably clothe themselves in the fine physique, strong frame, firm muscle, plentiful tissue, warm hands, light springy step, genial smile, and quick, loving eye, as sure to detect any change in the magnetic condition as the patient is to feel and realize it.

To be able to make use of and in some degree to control the elements about us; to use the magnetic and electric currents for healing and strengthening the sick and weary frame; to make faith take the place of mineral and love of vegetable poisons; to teach humanity to breathe charity in lieu of miasms; this is the work we have undertaken, and which we ask you, kind reader, to help us in carrying on.

Times have been, when to promulgate a new discovery was to invite persecution, and to be the open advocate of a new truth, frequently led to the prison or the stake. History, both sacred and profane, is replete with its heart-rending stories of the martyrdom of the noble heroes who lived in advance of

their times, and who, for the sake of what appeared to them to be truth, were willing to suffer and to die.

No matter how beneficial to the human family, no matter how calculated to relieve suffering, let a mode of cure, for instance, be new, it is met with sweeping denunciations of humbug and quackery. And when a truth is for the first time ascertained and promulgated, many persons, too ignorant to investigate, too stupid to comprehend, or too bigoted to admit, stir up the prejudices of the unlettered multitude, and after having cried on the pack, are reckless for their part if the truth itself, were it possible, should perish with its advocates. He who has the manliness to lift up his voice in defense of newly-discovered truth against old theories, though acting in behalf of the best interests of the human family, is too often doomed to penury and persecution. Such has been

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the case in the ages gone by, when error was rampant over the earth, and alas! such has been the case in this enlightened age and generation. But the Spirit of Progress is abroad in the land, and we confidently hoped for and have realized a better state of things. Unfortunately, there has been too great a tendency in the human family to adhere with dogmatical tenacity to old errors, rather than search after truth; and even truth, when ascertained, is often rejected, or with too much reluctance adopted. When Harvey demonstrated the circulation of the blood, there was not a single physician in England over forty years of age, who appreciated or acquiesced in the discovery. This may be said to be the scientific

age, and he who henceforth would sway or control public opinion in regard to the science and philosophy of a new truth must himself be scientific. Thus, in introducing to suffering humanity our new system of vital magnetic treatment, we shall endeavor to make it comport with science, drawing largely from the experience of the past, and giving the highest standard of knowledge that we possess.

It is well known by the medical faculty that the crude and powerful medicines which have been in use for the last century, are gradually being superseded by lighter and finer remedies.

The reason for this is evident to the thinking mind.

Mankind are progressing physically, spiritually, and mentally.

The every day thoughts and words of thousands of the cultured and educated men of to-day are better, purer, and nearer to God and the absolute truth than were the highest flight of eloquence, the loftiest imagery or the mental efforts of a life-time, a thousand years ago.

That medicine has destroyed more lives than it has saved,

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and entailed upon the human family a train of disorders and an amount of suffering past all computation or description, no physician will deny, unless he be wholly wedded to the errors of early education or a slave to the authority of musty books.

The most essential points and elements in a good magnetic physician are a well-developed brain with the moral nature predominating.

A strong will, and yet a gentle and kindly deference for all, a thorough self-respect, and a never-failing consideration for the rights of others.

A spirit of self-sacrifice, an earnest wish to benefit others, to do good—not merely to help individuals, but to make the world better and wiser, happier, and more healthy.

The next requisites are good health, a cheerful and equable temper, and warm, firm hands if magnetic influence predominate, or moist, cool hands if the electric currents be strongest.

We believe that all acute diseases and a very large proportion of chronic diseases can be permanently cured by the laying on of hands, if a grain of common sense be added to the treatment in each case.

We do not utterly abjure all other methods of treatment; but in order to keep the van of all curative agencies, to act as pioneers or advance-guards and keep the way open, that the timid may follow at a safe distance, we like to advocate the best, the most radical, and the most progressive views, both in theory and practice.

Magnetism permeates every human frame; but to comparatively few is given the power to concentrate it and use it for the benefit of others.

Practice and harmonious conditions tend to develop this

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power, and it never does any harm, never interferes with any other method of treatment, though other methods interfere with it sometimes; but if a magnetic physician has the true good of the patient at heart, he or she will never insist that the regular physician be given up, until the patient feels that more good can be done without the medicine than with it.

Magnetism has been called the first step out of the indifference of matter. To be magnetic, therefore, one must be full to the brim of royal health. We eat and drink by the action of certain minute ganglia. There is secreted from the arterial blood an impalpable, ethereal, magnetic aura which enters into and invigorates the nerves and brain, giving us physical and mental power. If this magnetism especially permeates the brain, then we are in high spirits; if it rushes to the digestive organs, we delight in the table, in strong, rich food. It may centre in the delicate tissues just over the eyes; then we are clairvoyant; or it pauses near the internal ear, and we become clairaudient. We may have the power to send it streaming from our finger-ends; then we can fascinate others and put them in magnetic sleep, or we can relieve pain by laying on of hands, which is no longer, as it once was, an inscrutable miracle. Sometimes we have this magnetic power in such abundance that it floats around us, forming an atmosphere which is palpable and real to sensitive people. Some people seem to be entirely without this ethereal power, and they are magnetic vampires, feeding on others. They absorb much and give little.

The non-magnetic person is incapable of strong love, yet may not therefore be utterly selfish or entirely bad.

Magnetic vampires, of whom we have spoken, the people who take much and give little or nothing magnetically, are generally such as were born of women who yearned for love

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from the father of the child they were carrying, but yearned and longed in vain. Hence the new soul came into the world ahungry and athirst for that food and sustenance whereon souls grow and are nourished.

Perfect health is perfect love. A well man ought to be a good man, and so of a woman. The great tendency of the Americans is to wear themselves out too rapidly. They exhaust their magnetic strength, and do not wait for it to recuperate itself either from the air they breathe, the food they eat, or the harmonizing influences about them, but go heedlessly on in a sort of mental gymnastics that comes very soon to mental debauch. All this is wrong.

People should learn to hoard more carefully their magnetic than their physical strength. They should give it as they would give of abundant wealth, never more than they can afford, for exhausted capital leaves crippled powers.

We give minute directions for the mechanical methods of imparting magnetism and using it as a remedial agent. But there is one truth that will bear repeating as often as a blessed thought will bear thinking. It is this: that the true magnetizer must have the good of his patient at heart, must work with an earnest and loving will, ready to take upon himself the pain and suffering, if in that way he can relieve suffering and benefit the patient.

The physician must learn to use his hands and his will simultaneously.

A subtle form of poison lurks in the magnetic influence that is pernicious and unpleasant. For body and soul act and react upon each other, and mental and physical powers droop and fail simultaneously when the supply of pure and healthy magnetism fails, from any cause whatever. Then look to it, ye who would have strong, active brains, quick perceptions,

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sensitive nerves, red, healthy blood, and regular heart-throbs, carrying the vital fluid to and from the lungs.

Remember that true and pure love is the great remedial agent, and magnetism is to love what electricity is to the message that goes flitting over the telegraphic wires.

That as two magnets are drawn or repelled by the quality of the element that permeates them, so human beings are attracted or repulsed by the innate magnetic life within them.

Keep away from the people who cause an involuntary shudder to creep through your frame when you come near them. Keep away from the person who does not give your hand a good firm grip of welcome, whose presence brings with it a chill of disappointment or indifference.

Give that man or woman plenty of space, and do not seek their society, if they make you feel weary and low-spirited with no visible cause.

In short, shun all disagreeable people; for it is a sure sign if a person is disagreeable to you that the magnetic conditions are inharmonious, unhealthy, and injurious between you.

There are probably people enough in the world whom you like.

Seek these, and when found, learn to appreciate them truly.

Every person is born with a certain amount of magnetic capital, to be used or abused as the will and circumstances surrounding may direct. One thing is very certain, that no person can have within him a strong, pure, and earnest love without healthy magnetic development. Especially is this true among women. Naturally more sensitive than men, they need associations about them from which they can at all times draw strength and pure and loving sustenance.

Many persons think themselves in love when they are

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only magnetically fascinated.

This magnetic fascination may become a pure and hallowed support, or it may degenerate into a selfish excuse for cruelty and unkindness.

Every person who truly loves is as willing to give as to take; more so, in fact, for love is essentially self-sacrificing.

Woman's strength consists in using her own legitimate powers, and never trenching upon man's domain unless she wishes to be looked upon as a man.

Woman should draw man loveward through gentleness and unselfish affection, on her part, which will naturally correspond to the attributes of strength, guidance, and protection, which belong to man. Peace will reign at least nine tenths of the time in a healthy family, where discord and inharmony will be constantly at work among disease and suffering.

Magnetic health brings rest and quiet, through which the physical system can gather strength.

In order that the magnetic conditions of both man and woman be pure, strong, and healthy, it is necessary that they should have good homes; homes that will not impose upon every woman a burden of care which she is no wise fitted to bear; homes which will not demand that every woman shall be a housekeeper, a looker-after material things, a slave to the dominion of king dust, whose sceptre is a ragged bunch of feathers that must wave too often like a bird of ill omen before the distracted eyes of his victims.

The subject of vital magnetism is demanding, more than ever, a place in the medical world to-day.

It is an agent more valuable than any combination of barks, and gums, and roots, more potent than any chemical drug, perfectly harmless if used with reason and in a spirit of kindness, and within the reach of all, however poor, or

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ignorant, or feeble.

Every brain is in itself a magnetic reservoir, receiving magnetism and distributing it according to the condition and needs of the system.

Every motion evolves electrical and magnetic force. The digestion of the food, the circulation of the blood, the action of the respiratory organs, all set free a certain amount of electricity, which the brain garners for future use.

It is the incomprehensible magnetic power that stirs the blood, contracts the muscle, and thrills the nerve, that asserts itself and claims continued existence as its true prerogative. Individuality is a manifestation of the magnetic life.

It is merely a manifestation of the great principle of life that pervades the universe, but it is a voice from that especial divine spark which has become a power unto itself; which has taken on so much of earthy material, accumulated so many gross particles, that it can go its separate way, recognized as an entity even among material particles and grossness. And this magnetic life, this individuality, is what makes every person different from every other person, and is the principle which continues to exist as an individual, when the earthy material has fallen away, dissolved and lost by some law affecting only the union of animate and inanimate existence.

Our teachings, embody new and advanced systems by which the unknown powers residing in the human mind, in a condition of latency or undevelopment, can be brought to the surface and made manifest in human action. It is the new and the great education.

Man has been considered a feeble creature, subject to some outside power that has kept him down in certain grooves, and limited his capacity to certain planes of action.

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Nearly all people believe that man is subject to an edict that he may not transgress; they believe that this edict refers to his power of understanding; they think he can only understand a certain amount of knowledge and no more; many believe that it is a direct aspersion of "God's" power for man to even attempt the unravelment of that great first cause out of which he had his birth.

We deny all this, and say that man is a creature only limited in power by his ignorance of himself, and of his relation to the First Cause or the Principle of Being. And acting upon this assumption it goes on to point out the way in which and by which he may develop his mental faculties to a point where he can control disease and suffering of every kind, and where he can become master of all his external conditions.

It is folly to be sick, it is folly to be poor or weak or miserable, when the remedy lies within the man's own organism. That the remedy does lie within the man, and can be made effective by a study of Mental Science (which means mental development) is easily proved by referring to the mighty works which have followed the efforts of those who have devoted themselves to the attempt of understanding it. Through its power the most wonderful things have happened. Every shade of disease has been banished from thousands of sufferers; deformities have been healed and idiotic children developed into intelligent usefulness.

But perhaps a greater good still—because a more universal one—has been brought about through the study of Mental Science by the simple strengthening

of the human will, and the concentration of intellectual power in many thousands of students. For it is a fact that nearly all failures in every department of life are born of indecision of character in the

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person, which is itself the result of a weak will and of a lack of knowledge concerning his mental powers and attributes.

Nearly all people undervalue themselves; they are entirely ignorant of the strength and far-reaching capacity of their own minds, and are, in consequence, either afraid to launch forth upon any enterprise, or having launched forth, they are easily discouraged and thereby become failures.

Mental Science strengthens every intellectual faculty in the brain of the student, and every noble principle within him. It forms his character and develops his will by showing him his latent powers, and by leading these powers forth from the subjective side of life and making them objective in external conditions.

We cannot say too much for the subject of Mental Science. To us it has been the entrance to "the truth, the life and the way" upon earth. It has verily reconstructed our life in both a spiritual and literal sense. It has given us happiness for unhappiness; strength for weakness; shown us possibilities of which we could only dream before, and made straight the path to their attainment; and it has given us a spiritual and a mental power to heal disease, wherever and whenever every other remedy fails. What it has done for us, and many others, it will do for all who perseveringly follow it in thought and strive

to embody its teachings in daily life. We recommend it to all—without reservation. It imparts a renewing energy to every hope, every effort for good, every high and ennobling impulse in the human soul. And it promises present success and present happiness and reward. This is more than any ism, doctrine or theory ever before taught or promised. We are given a hope for to-day—when we need it—not for to-morrow when the need may have past. And its teachings will be found to be perfectly rational, perfectly

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logical. It teaches merely the control of mind over matter—the control of the coarser (matter) by the finer (mind); and it prescribes methods of thought and feeling which lead to this end. A revised teaching, a high, hopeful, health-giving and inspiring teaching revises all mental conditions; and revised mental conditions result, in time, in revised physical conditions. For the mind governs the body—even builds it like itself. Hence the importance of exchanging fear, anxiety, distress, doubt, hopeless creeds and faithless mental conditions for a new mode of thinking, embracing high hope, a restful faith, the possibility of control over all physical, mental and moral disorder, and the promise of redress of every grievance now—a mode of thinking which makes the man master, and proves its correctness by demonstrating mastery in his life and in his surroundings.

That our methods heal disease with ten-fold greater power than all other therapeutic systems put together would be enough to render a study of it the most desirable of all things, yet this is really but the beginning of the power it

possesses; for it teaches the great truth that man is a being of endless growth; that he is a seed germ of infinite possibilities. It teaches him that the faculties he now perceives to be his and in which he prides himself as making the wide distinction between him and the lower creatures, are simply rudimentary. They are but the first feeble outcropping of the majestic mind that is his latency, and that he can unfold and keep unfolding until he will be like the gods in greatness of bodily strength and beauty and courage—yes, and until he has subdued all the elements and made them servants of his bidding.

Self-development is to be the salvation of the race. In proportion as the self is developed will it be able to go forth and conquer the yet undeveloped and undreamed of powers

PROF. L. H. ANDERSON'S PRIVATE OFFICE.

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residing in air, earth, electricity, magnetism, and a hundred still finer and more powerful forces, all of which are pledged to lift us bodily into better external conditions, just as the discoveries in steam and electricity have already done on a smaller scale.

This is a study that—above all other studies—develops the individual powers of the self. It doubles in a short time the strength of every mental faculty, and in doing this it brings to light still other and greater faculties whose existence the student had been previously unaware of.

All power is mental, or spiritual power. Mental power is spiritual power, and it is this power that permeates and controls our bodies, and that can in time mold them over after the patterns of our most cherished ideals of beauty, grace and strength.

These lessons contain the great truths of BEING; teach you to BE; teach you the LAW OF GROWTH; thus placing a power only a little short of infinite in your possession. They are full of SAVING TRUTH. The very bread of life is in them. No one can study them thoroughly who will not soon feel their lifting power to such an extent that his old diseases will begin to fall away from him, and be eventually forgotten.

The wonders now coming thick and fast—through a knowledge of this power, which is a knowledge of man's own power over himself and his environments—argue one thing; namely, that the race is entering into a new realm of thought; one of the thought regions hitherto closed to us by reason of the fact that we had no corresponding faculty of brain sufficiently developed to understand it. That faculty is now being developed through this science, and the power it is going to confer on us is beyond computation.

It is with the utmost sincerity, and from the deepest and

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purest convictions of truth that we say the dawn of a new era is upon us; an era that is going to liberate man from all the bonds he has worn so long, to a

goodness, greatness, power and nobility utterly undreamed of by him. And the direct method of attaining this power is what we teach.

Conquest is to him who cares. We have dared all for pure truth's sake, and truth itself is pouring her richest rewards into our lap. These rewards so far outweigh the idle criticism of persons ignorant of the mighty power vested in themselves and others, that they fall from mind like raindrops from the polished surface of some marble statue. For we KNOW that we are right. We KNOW that we have discovered the true road leading through all the past and present wildernesses of human thought out into the open realm of boundless and endless progression; a progression of continual conquests over such negations of human power as disease and old age; and which establishes the one all important truth that man is master—not by divine right, but by inherent brain power—over all conditions and things.

Yes, we see ahead of us, and in the near future, the fruition of our highest and holiest hopes—hopes that prolong our lives into an age of such ripe knowledge that all the mistakes of the world will be conquered, and the world itself turned into an Eden of men and women rejuvenated by the inherent vitality of their own minds, developed by their own power of discernment, and an unshaken faith in THEMSELVES. Heaven is in every living soul in all the world. We teach how it may be brought forth and made a practical reality HERE and NOW.

The thought contained in these lessons not only heals the sick but strengthens the mind and character of the individual to that point where he meets and conquers all the

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obstacles of life, and becomes a master among men. Every student who has studied them with a view of benefiting himself and others has succeeded in making his way in public estimation, and fulfilling his ambition concerning his hope of a useful and prosperous career.

What is the aim of life? To get the most happiness out of it; to so learn to live that every coming day will be looked for in the assurance that it will be as full, and even fuller, of pleasure than the day we now live in; to banish even the recollection that time can hang heavily on our hands; to be thankful that we live; to rise superior to sickness or pain; to control and command the thought so that it shall ever increase in power to work and act so that it shall bring us all that we need of house or land or food or clothes, and that without robbing or doing injustice to any one; to gain in power so that the spirit shall ever recuperate, reinvigorate, and rejuvenate the body so long as we desire to use it, so that no part or organ shall weaken, wither, or decay; to be learning ever of new sources of strength for ourselves and others; to make ourselves of all of happiness and use for others, that our presence may ever be welcome to them; to be no one's enemy and every one's friend,—that is the destiny of life, let us help you to attain to this heaven or earth.

CHAPTER II.

HOW WE CURE DISEASE.

Our work is divided primarily into two different classes, first in curing disease, and in giving instructions in different branches of occultism. This chapter will treat of the former.

Much has been said and written upon what is termed magnetism, and yet who is able to define that term with any degree of scientific exactness?

We hear of magnetic physicians, magnetic treatment, magnetic influence, etc., and yet who knows what animal magnetism is? Believers in the curative powers of animal magnetism, so-called, will submit to be pounded and rubbed by a so-called magnetic doctor, when they would not let an attendant even touch them for fear of giving them pain. Why is this? There are public lecturers who are termed magnetic, because they are able to hold their audiences spell-bound through a long lecture, while other public speakers might not be able to command their attention one-fourth of the time, and even then they would be uneasy in their seats. There are certain others who by their presence, even without the utterance of a word, seem to exert a so-called magnetic influence over the assembly; others again by coming frequently in contact with persons oppositely inclined, seem to and actually do, absorb the vital forces of that other person. Others still, being brought in close contact with persons of different constitution, repel them. So we see that persons

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who possess this subtle power—and all men and all women possess it in one form or another—do not, and cannot manifest it in the same form or manner. One can by the exercise of his will force, stop a person while walking on the street, without speaking or even without the person who is thus influenced being aware of his presence. Another is able by simply “laying on of hands” upon a person who is “susceptible to his influence, to allay suffering, relieve pain, and often affect a radical cure, as we have in cases which once would been recorded as miraculous. Others again who give no outward manifestations of possessing in any degree this wonderful power, are what can only be termed absorbents of vital force—or vitalized life. I knew a lady who had buried four husbands and was then living with the fifth, who was apparently in a decline. The lady in question was mild-tempered, kind-hearted and very affectionate; her several husbands were said to have been hale and vigorous at their marriage, and all lived happily their married lives, but she, by her peculiar organism, absorbed their vital force. This was by no particular force or action of her will, for as I have said she seemed to be devoid of passion, and was what is termed a passive and not a positive person.

I knew of two young men who were brought together in a joint business relation; one was feeble in health and had been for a long time; the other was robust and hearty; they boarded and slept together. Their views upon all subjects with which they were familiar, harmonized perfectly. The result was, in a short time the feeble one gained rapidly in strength and the other declined as rapidly, until the one who was at first so feeble had wholly absorbed the vital

force of the other, and he died without any apparent cause, as the physicians could only say, "he went into a decline." Now,

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then, where are we to look for this influence which takes on so many different forms; all of which we call "magnetism!" While there are those that possess this influence in a manner which draws others to them, others still possess it in exactly an opposite degree, and with equal force repel those who are differently constituted. Now, we know that these propositions are scientific facts while the so-called "magnetic healers," are able, of our own knowledge, by the laying on of hands, to effect radical cures in cases which will not yield to ordinary medical treatment. We also know of our own knowledge that they fail utterly with other persons afflicted in a similar manner. Now, then, we cannot look for the origin of this subtle force simply in the exercise of the will, for as I have said, it is exercised and manifests itself in various ways by persons of various temperaments, and with equal effect in each individual case. We know there is such a thing as "will power," "will force," which is brought into requisition by the active principle of the soul, to sustain the judgment previously formed, and this varies in degree with individuals. Some persons capable of judging correctly, are so deficient in will force as to be utterly unable to resist the judgments of others, who are less capable of judging correctly; consequently they never perform great deeds, such as commend themselves to the admiration of others. So in exercising this subtle, magnetic influence, a passive person may by a superhuman effort bring all the power of his or her will force to bear upon a positive person, without being in the least degree able to influence his judgment or actions. I admit that in certain developments of this faculty, as for

instance, that of being able to utter common-place truths to an audience so as to command their profound attention and elicit their commendation, and other like cases, the will force is a necessary

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adjunct, but it is not the motive power which conveys the impression; there may after all be found a person or persons in the audience who possess even stronger will force than the speaker does, and whose judgment cause them to form conclusions at variance with the speaker; but yet, they are none the less charmed by the oratory. So in private and social conversation with an entire stranger in a drawing-room, though our judgments may not always agree, yet his very presence has left an impression of innate power and genius, from all which, we inquire again whence comes this power, or faculty? Is it inherent in man's nature, an attribute of the soul? It surely is not an attribute in the sense that love is, for it is strengthened or weakened in its ability to manifest itself, with a normal or abnormal condition of the physical system except, when passively exercised to absorb vital force, as in the cases I have cited, while those we generally term attributes may be, and are, fully exercised by a person while suffering from a seriously impaired physical system. This faculty is dependent upon a comparatively healthy organism for its development. Will power is brought to bear upon it as a necessary adjunct of its exercise, and the nervous system must be in its normal condition. Some are more susceptible of magnetic influence in its various forms than others; for instance, a person of lymphatic temperament is less susceptible than one who is unselfish and of broader views. Young children are the most susceptible, owing to the fact of their being in a condition of moral innocence. With them judgment does not act

philosophically; they quickly judge those with whom they are brought in contact from facial expressions, and they immediately yield their confidence, or are as readily repulsed. I have often thought that young children are the best judges of human nature.

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their judgments are instantly formed from the indications on the mind's dial plate, which we know it is impossible for anyone to disguise or set incorrectly. Let a morose, ill-tempered person endeavor for prudential reasons, to hide his real character, yet it is indelibly stamped in the features of the face and expression of the eye, and the child unless it be ill-bred or stupid reads the true character as quick as thought, and withholds its confidence. It is evident that this subtle power is not lodged with the nervous constitution, although it may be essential that the nervous system shall be in a normal condition to enable the person to exercise the full power of his or her magnetic influence. Is it not then a faculty of the mind or soul, a part of the spiritual nature? If that be so, one says how comes it that sickness or physical suffering obscures or prevents its action, for surely a greatly impaired physical system does not prevent the soul from exercising emotions of love and hate. Very true, I reply, but it does impair memory and oftentimes dethrones it entirely; and yet, memory is one of the attributes of the soul. I would not class this subtle magnetic power as an attribute, for if it is, it should develop the same in all persons—except in degree—as inherent in everyone. But I rather class it as a faculty of the soul, contingent for its development, power and manifestation, upon correlative faculties and attributes, in order to secure its normal action, and these all dependent upon a nervous constitution in perfect harmony therewith; in other words, the individual taken as a whole, made up of matter and spirit must be enrapport with himself, then, he is in a condition to exercise his entire magnetic or soul power over another who may be susceptible of such influence. Now,

then, this faculty like all the others is susceptible of cultivation and development. Memory can be strengthened only

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by exercise. Thus history teaches us, that in ancient times before there was a written language, men were capable of memorizing and repeating verbatim whole histories, which make a volume equal in extent to the Bible. This could not have been, had they printed libraries to which they could at once resort for desired information. It has been said that unlettered and ignorant persons have a stronger memory than the educated and refined, and owing to the very fact of their ignorance, their mind is taught to remember; they rely wholly upon memory. One possesses the faculty for successful trade; he cultivates that one faculty and becomes rich, but it is at the expense of other and more ennobling qualities, and so on. Now, then, as I have said, this faculty—so-called magnetism—is susceptible of cultivation and development, and while it is spiritual soul power, it belongs to the domains of science. In taking another's hand in salutation, one who has cultivated this faculty, may be able to more correctly judge of the leading traits in another's character than by conversation, for the reason that this influence is instantly and unconsciously communicated, while in conversation the individual may be guarded in his expressions, continually throwing up breast-works to shield his real character from observation.

Again, no person can write a letter without leaving the impress of his or her general character upon the sheet, unconsciously communicated by the outflow of this subtle fluid through the hand, and the same can be read by a person who has developed this faculty to a high degree.

I knew of a secretary of an insurance company who was thus able to judge of character, and a very celebrated lawyer said: "I have been attorney for that company for ten years, and when that secretary receives a letter contain-

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ing a notice of loss, he is able as quick as thought to decide upon the merits of the claims. He seems able to judge intuitively as to its validity, and in all my practice on behalf of the company, the results have shown that he has never, in a single instance, made a mistake."

In such cases as I have cited—and many more—it was a discernment of things not present to the senses, quite as much so, as what is commonly termed clairvoyance. And I beg to enquire, what is clairvoyance but the exercise of this same faculty? We now come to a brief discussion of the influence—unconsciously exercised—of one mind upon another. How many thousand times in the life and experience of almost everyone has it occurred, that the mind of the individual abandons all other matters and things for the time being and calls up the memories of a long absent friend or business acquaintance, and that, too, without any apparent cause, and almost immediately that other one calls upon us to renew old friendships or engage our attention to some business enterprise. The following most extraordinary case came under our own observation. A man was in financial difficulty, and called upon his friend for advice; they had not spent to exceed one-half hour in conversation, before his friend remarked, "Mr. —— can loan you the necessary amount (\$10,000) to tide you over." "Yes," he replied, "it is true he has the money, but he will not help me. I never had a business transaction with him in my life, and besides, he is an exacting man, and I have no security to offer." "Very well," his friend

replied, he is now in his office waiting and expecting you to call on him, for what he does not know; go at once and exert all your magnetic powers with him, and I will be there in spirit to aid you." It was a desperate case with him, and he hastened to the gen-

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tleman's office, found him as stated, and, before he left, obtained his ten thousand dollars. The gentleman who thus loaned the money, in speaking of it the day following, to a friend, remarked, "It was the most insane financial act I ever committed, and why I should have done it is past my comprehension." We hear of a lady who had a very dear brother residing many hundred miles distant from her home. At various times, covering years of experience, she has suddenly received impressions that her brother was about to visit her, and these impressions in every case came without any previous correspondence between them. Her convictions or rather impressions have been so firmly fixed in her mind that she has abandoned her regular household duties for an entire day and taken a position at a window to note his coming, and in every case her impressions have proved correct. From whence did she receive these impressions?

Another case, which came to us, so well authenticated that we do not doubt its veracity. A man living in Connecticut enticed his wife to walk with him one afternoon to a stream of water that ran through a border of the town; on reaching the stream he seized her and plunged her under the water holding her down until she was dead, then dragged her body up the bank of the stream, covering it with brush and leaves. That very night the murdered lady's mother, residing in another town several miles distant, received an impression that something terrible had befallen her daughter, and that in some way her daughter's husband was responsible for it. She was unable to divest herself of these impressions and became so intensified with the impression she could not

sleep, and wrote a letter sending it by the morning's mail to the husband of her daughter, asking him briefly and earnestly, what was the matter with her daughter, and calling for an im-

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mediate reply. She received an answer by next mail, that his wife had left home suddenly and he could get no clue of her. The facts of the murder as I have stated were soon ascertained. Now then from what source did this mother receive so suddenly and correctly those impressions, if not from the mind or soul power of her murdered daughter? I am aware this borders on spiritualism—but what if it does? Are we necessarily compelled to allow our bigotry or preconceived prejudices to operate upon our judgments to compel us to ignore facts? As I have said, we are now in the domain of science. In the matter of mind power, its various manifestations and development, we are dealing with scientific problems. If the proposition be true that one mind can act upon and influence another mind, while surrounded with all that is apparent to the senses in this life, it certainly is true that the mind that is divested of the entanglement of this earthly life is equally able to exert influence, for the death of the body can neither destroy nor impair the powers and capacities of the mind. We know that the mind can and does act freely and rapidly, entirely independent of physical consciousness, as in dreaming; and there are well authenticated cases on record, of deep and intricate problems having been solved by the mind while the body was totally unconscious from sleep, and if this be true, then the mind divested of the body is equally able to act, and instead of discarding these as vague and undefinable theories, does it not rather become us to class them as scientific theories worthy of our investigation. When the St. Petersburg and Moscow railway was built it called forth the anathemas of the ignorant priests of that country, and when the first train ran over the road they set up on the

track a statue of one of their most eminent saints; the engineer mistaking it for a man shut off the steam

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from his engine, whistled down the brakes, and stopped the train just before reaching the statue. The priests and their deluded and bigoted followers clapped their hands and shouted for joy, that the saint had thus stopped the infernal innovation; but the engineer of the train, did not propose to allow the wheels of progress to be stopped by the statue of a dead saint; reversing his engine he backed a suitable distance to obtain sufficient momentum, then ran forward with all his power, shattering the statue into fragments. It ill becomes advanced thinkers of this age, and in this land of free thought and progress, to allow the ghost of bigotry to stifle scientific investigation.

In view of all that has been said, then, is it unreasonable to predict, or is it taxing one's credulity too much to ask any one to believe that in the future development of this mind power, or magnetic influence, it may be possible for persons far apart to communicate with each other instantaneously by such means, and through this channel of communication may not the unseen ages of the future witness a closer union between the spiritual and material universe. The laws of God are all involved in what we term science; and it is only by deep thought and patient searching that men are able to discover them. We know that all effects cognizable to our senses may be traceable back to their ultimate cause, and that all true science is truth, and all truth is in harmony with the universe, and with God, its great author, and it is only by *searching* that we can find out truth.

In treating patients I often feel their aches and pains, which frequently annoy me for hours.

Now, then, these are not theories; they are simple statements of facts. How are they to be accounted for, unless upon the theory that this subtle fluid we call "magnetic-

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electro" passes from one organism into another, acting upon the nervous system of that other person in a positive degree, thus vitalizing the nerve centres, and creating a healthy action throughout the entire system, and that this positive action results from mind or spirit force. This magnetic-electro fluid, which passes from one to the other, is but the soul's carpenter sent to repair the decaying tenement of a brother's soul. Sympathy, affection and love ever stand ready to send forth this messenger of good, on errands of mercy.

Our method in curing disease is to bring about a perfect co-operation of physical with mental methods. We do not use drugs or medicines. We do not believe in them, as our experience has shown that they avail nothing, except as a patient may have faith in them, and they simply load the system down with foreign substances which contain no nutriment and must be thrown off by the system, taxing its strength and vitality to that extent. The physical methods that we use are in making an intelligent use of nature's own forces, pure air, sunshine, proper food and clothing, the right use of water, proper hygiene, and habits, and the use of our own vital magnetism.

There is a great misapprehension regarding hypnotic treatments, as a matter of fact, it is not necessary but in very few cases that a person should be put to

sleep or become unconscious in any way. They are simply brought in to the necessary condition of susceptibility to mental suggestion. This is the mental part of our methods, and no system of curing disease and restoring to health is complete that does not embody a co-operation of mental with physical methods. All life is dual. It is typefied in day and night, seen and unseen, male and female, positive and negative, physical and

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meta-physical. The mind controls the body, but at the same time the body is building and nourishing the mind which controls it. These two sides of life are indissolubly linked together, and are constantly acting and reacting upon each other. The true course, the proper method, embodies measures both mental and physical. No one need be afraid in any way of a hypnotic treatment. It is simply a mental treatment under the proper conditions, and experience has shown that these conditions are necessary to obtain the best results. Those who have gotten their ideas of hypnotic treatment from witnessing brutal and degrading stage exhibitions of this power, have had excited within themselves needless fears and prejudice without foundation, for in our treatment they do not necessarily lose consciousness. They are in perfect possession of all their faculties, and are subject to our will only as they allow themselves to be for their own good and benefit.

It is an erroneous idea that anyone taking such treatment puts themselves under the power of any person. They may temporarily in some cases, it is true, but so does anyone who submits to treatment at the hands of a physician or surgeon, but whenever they desire to do so they are able to exert their own will-power, and any opinion to the contrary is based on a mis-conception of the facts in the case.

In our hypnotic treatments we do not use any of the chemical contrivances in use to a great extent by certain schools and operators. Our method is purely a magnetic one, and is always beneficial and can do no possible harm to anyone.

We wish to say a few words here regarding the boundless possibilities in the use of Vital Magnetism, providing the person using it is sound and healthy in mind and body. Its

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use is always soothing, strengthening, and life-giving in the highest degree. It stimulates, but the stimulation is due to the influx of new life and energy without any reaction. There is practically no disease incurable by our methods. Many are the cases which have come to us given up by the best medical practitioners whom we have helped easily and readily.

While there is life there is hope, and it is only from a realizing sense of the truth of what we say that we emphatically declare that there are no incurable diseases. Time, perseverance and determined will-power accompanied by the right methods will accomplish all of those things that have been called miracles by the great mass of people, who do not realize the mighty potency of the human mind and will.

Our terms for treatment vary according to the case, but are reasonable and much less than the benefits conferred warrant.

Consultation and advice either at our offices or by mail is free and we court the strictest investigation.

Can we not be of benefit either to yourself or some dear friend?

THE NATIONAL INSTITUTE.

CHAPTER III.

The instruction given at the Institute covers all branches of Occultism. We give a complete course in Hypnotism, treating it in a much broader and more comprehensive manner than will be found in any other institution in the country. Hypnotism is the culmination, the climax of mental influence, and as the greater always includes the less, students taking our course in Hypnotism obtain a practical, concise and scientific understanding of the principles of mental influence which are active and operative constantly in every day life, and we therefore are justified in saying that those taking a course in Hypnotism from us will receive that which they would obtain in no other place. We do not limit students in Hypnotism to any particular number of lessons or time. We simply guarantee to give them a perfect understanding of this power and of the proper ways for obtaining and exercising it and further to develop in them the practical ability to hypnotize. Our instructions are philosophical and scientific, but also practical. We employ subjects on whom we demonstrate before the student that which we teach and have him operate upon those subjects himself. All instruction is personal and private, except where special arrangements are desired and made. We include in this course in Hypnotism a proper study and explanation of the different theories re-

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garding this phenomena, giving the true theories as to how and why the influence is produced which we are able to demonstrate clearly to the students satisfaction.

We give a special course in Hypnotism designed for physicians or other professional persons in which we go at length into the principles of applying this power to the healing of disease and also by the use of Vital Magnetism. The course in Hypnotism should be taken by every aspiring person who wishes to understand more of themselves, and to succeed in any line of life's activities; even though one never used it to control others, the study of it and the understanding of mental laws and operations which it gives would be worth many times the amount of the tuition to anyone, as it develops and strengthens those elements of character which are essential to success in every phase of life, strength of will, firmness, positiveness, decision, and powers of concentration. A study and understanding of it, however, is especially desirable for physicians, lawyers, and other professional men who come in contact with a great many different people daily.

We also give a full course of instructions for the development of Personal Magnetism. This course extends through six months, that is; the full course is divided into six parts, one part being assigned to a month. Instructions here as in Hypnotism are personal and private, and students can commence at any time. No student is obliged to complete this course after taking one or more parts unless they should desire to do so, though it is desirable, in order to obtain the greatest benefit, that it should be completed. The course in Personal Magnetism is a scientific and practical development of the individual physically, mentally and morally, and is aimed at the accomplishment of three things.

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First;—By shutting off leaks of vital force in the person, and using the proper methods to establish them in a perfect condition of physical health and strength.

Second;—To enable them by systematic and intelligent direction of their own activity, to generate much larger quantities of magnetic force, putting them in a position where they are constantly accumulating strength, vitality and power of mind and body.

Third;—To teach them the art of using this vital power in the most effective way to irresistibly influence all those with whom they come in contact, which is a science as exact, definite and reliable as the science of mathematics. This course of instruction for development in Personal Magnetism as enlarged, added to, and perfected during years of research, thought and effort, is the grandest scheme of education that has yet been devised. It is in effect teaching one how to grow and develop themselves, to live so as to unfold all their natural power, and realize, health, strength, happiness and prosperity. Many are the persons who come to us seeking treatment for the cure of disease, whom we cure simply by giving them a course in Personal Magnetism without other treatment of any kind.

Students both in the course in Hypnotism and Personal Magnetism are given the free use of our large and valuable library, containing all works of any worth on Hypnotism, Magnetism, and other occult subjects.

The study of Hypnotism and also of Personal Magnetism takes one at once into the realm of mind and into a proper study of all mental phenomena. It is a natural doorway to a proper study of the mind, and it is, as one begins to know his own mind, to know himself, that he begins to realize what there is to be known and the power that lies in the knowing.

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Knowledge is power, and this fact is illustrated to every observing persons, almost every day. It is illustrated is the case of the wide-awake and enterprising merchant who informs himself of the market conditions in advance of his less enterprising and alert neighbor, and thereby reaps substantial benefit at the others expense.

It might be a life and death matter for some one to reach a certain destination. We will say that every necessary physical agency is at hand to make it possible and easy for one to accomplish the journey. A well constructed steel railway, a powerful locomotive with coach attached on the track, steam up, and a tremendous latent power waiting to be called forth by the skillful engineer. But if the man who understands the engine is wanting, the power at hand is unavailable. The laws and forces of nature are available for our benefit only in degree as they are understood and can be made use of. Each human being corresponds in a certain degree to a steam engine, and it is only as the individual ego or self-consciousness of the individual, (corresponding to the engineer,) understands the engine or machine under his control, and makes use of its wonderful powers and functions, that he is enabled to realize from it and in its use whatsoever he desires.

For those who wish to press on to further and deeper understanding of themselves and the laws governing mind and being, we have a course of instruction in higher mental science for psychic development; also special

courses for the development of those earnestly seeking it in Clairvoyance, Mind Reading, Telepathy and Psychometry.

Full particulars as to terms, etc. may be had upon application either personally or by mail.

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The strenuous protest of the intuitive life within us against the gross materialism which assails it; the rapid advance of modern thought in the scientific conception of the forms and forces of nature; and the evolution of new and startling phenomena upon many sides have prepared the public mind for a reconsideration of many a question. Idealism and realism are joining in mortal combat, and the children of the light need not fear the issue of their conflict with the powers of darkness.

To suppose that thoughts and affections are produced by chemical action is as incomprehensible, absurd and incredible, as it would be to suppose that a piano produces of itself all the music which emanates from it, and moreover that its keys still maintain within their structures all vibrations of all the tunes ever played upon it! There is nothing to be gained by this mad search for causes among innumerable series of phenomena which are themselves effects, the secret springs of which can never be detected by physical explorations. The human mind, now in a more advanced state of evolution and enriched with all the results of modern discovery, is about to resume the a priori method, which was the source of the great wisdom of antiquity, and to push it into practical issues never dreamed of before.

The idealism of to-day is far more practical than the idealism of antiquity, because something like a scientific basis has been prepared for it. We have learned the nature and immutability of law, the indestructibility of either mind or matter, the laws of equilibrium, the latency of forces until called into action,

their correlations, their transmutations into each other, the laws of undulations or vibrations, and the wonderful phenomena of magnetic and other inductions, by which actions are excited in bodies without any apparent contact or connection with other bodies. From the study of

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recognizable forces we have advanced to the contemplation of occult forces. By the hypothetical study of natural law in the spiritual world and of the spiritual law in the natural world, we have been led to a knowledge of the analogies and correspondences between spiritual and natural things.

Physicians, and people generally, have long recognized the influence of the mind upon the body. Medical books and general literature abound in illustrations of the truth formulated by Solomon, "As a man thinketh in his heart so is he," or of the more profound suggestion of Buddha, "Man and his surroundings are the complex resultant of all antecedent thought." And yet, while the power of mind is acknowledged, the universal and perpetual action of mind is not understood, or is ignored. It is regarded, indeed, as something exceptional, with the tacit assumption that as a general rule, the body executes all its functions by chemical or mechanical laws, without the necessary intervention of any mental influences whatever. A tremendous illusion productive of the most disastrous results.

The unconscious mind of man is the real vital force—the real *vis medicatrix naturæ*, which always tends to bring every disease to a spontaneous recovery. How to remove the obstructions which prevent the operation of the mental forces and how to enlist them with scientific perscision in behalf of the patient, is the greatest and profoundest of all therapeutic questions, and worthy of the most ardent study of the true physician.

When one has grasped the idea, that by creative laws mind is dominant in all things of the body, the minutest changes of which are in reality organic manifestations or showings forth of mental conditions, many things before incomprehensible become clear. From the standpoint of this

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grand truth, we see how emotions determine the most rapid changes in the secretions of the body, how fright turns the hair gray, how terror posions the mother's milk, how great mental excitements or the slow torture of mental anxiety write their baneful effects upon the tissues of the frame, how the images made upon the mother's brain are transferred and photographed upon the body of the unborn child, how epidemics spread by the contagion of fear and the transference of thought, the thing feared in the mind being reproduced in the physical system.

The part which the mind has always played in the cure of disease has been ignored or not recognized, because of the prevalent and dominant spirit of materialism. The mind has been all along simply counted out, while in reality it may have been the chief, and, perhaps, the only factor in the cure. When we are confronted with cures of the most remarkable character, cures entirely beyond the reach of our best medication, we attribute them to imagination, faith, hope and earnest expectation of results. And we do rightly, for imagination, faith, hope, expectation are states of the mind, are the mind itself in substantial activity and creative energy, and when these vital forces can be evoked and directed, there is no limit to the possibilities which lie in store for us.

In giving our drugs for specific purposes. We have had our thought too exclusively directed to the drugs and the physical condition of the patient. We have not taken into consideration what is going on in the mind of the sick man. Imagination, faith, hope, expectation have been silently, secretly, but actively at

work in every case of cure from the beginning of time; alike in the mind of the most cultivated patient who visits the office of the most distinguished physi

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cian, and in the mind of the most squalid savage whose medicine-man is beating a drum and yelling and screeching in his ears to drive the evil spirit away. To be certain that drugs have ever exerted any curative action whatever, it is necessary to eliminate every mental element of cure from the case. Let there be no opinion or thought about the matter, no faith, no imagination, no hope, no expectation of result. When all these causes are absent, the result may possibly be the effect of medicine.

Thoughts are things; ideas are forces; and the spiritual life is a transcendental organized sphere, of which the material cosmos around us is a reflection. Nothing stands alone—no soul, no mind, no thought, no faintest trace of an idea. All are associated and linked together by immutable laws. Every thought we think is a ray of mind which radiates from us and is reflected from all other minds in association with us. The transference of thought is as simple a thing in the mental sphere as the radiation and reflection of light are in the physical sphere. The mental solidarity of the race is perfect. All the states of mind represented by faith, hope, imagination, fixed opinion, expectation, etc., may be exercised by the physician or by friends, and projected with more or less force and power upon the interior and unconscious mind of all who are supposed to be incapable of exercising mental powers of their own. This is the key-note to the sickness of children and also to the secret of their cure.

The most surprising proof of our double life with its double consciousness as well as of the power of mind over matter, is furnished by the phenomena of

hypnotism.

Recognizing the true relations between mind matter and the creative power of the soul over the body, how are we to bring the power of thought to bear upon our patients in the

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cure of disease? By playing tricks upon their imaginations? By exciting their hopes or fears by false pretences? By imposing upon them with bread pills or sugar globules? By putting thermometers under their tongues? By pointing to their abdomens with colored rods? These things are all unworthy of the true physician. They are resorts of quacks and pretenders, or at best, of novitiate experimenters in psychical phenomena.

Our method of cure is something entirely different from this; something broader, grander, more scientific, more philosophical. It is not mere thought which cures. It is true thought, exhibits a wonderful sanative power. False thought is the cause and perpetuator of disease. As man, individual or collective, is the product of his thought, it follows by inexorable logic that his moral delinquencies, his diseases, his sufferings, his unhappy surroundings are all the effects of his sensory illusions, his self-deceptions, his false opinions, his wrong interpretations of phenomena and of the whole problem of life, his false philosophies, his false religions and his generally erroneous conceptions of his relations to God and to his fellow-men.

In ancient times the priest was also the physician, for it was then known that religion and science were soul and body which could not be sundered without injury to both. Apollo, the god of light and wisdom, the truth-bringer, was also the god of medicine. The word doctor means teacher. The medical profession should resume its original function. It should teach the people not only how to cure diseases, to antidote poisons and to escape the effects of their own

misconduct, but it should teach them that high moral and mental sanitation which would make disease and suffering impossible.

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Medical science as it now stands, notwithstanding an occasional valuable discovery, is like an old silver mine nearly exhausted, the working of which will soon be unprofitable. The truths which are to save and cure are the truths of intuition—not to be discovered or even comprehended by the scientific faculties. A new mine has been opened. The product is pure gold, and all men are invited to share the rich inheritance.

In these later days and under the light of nineteenth century science and common sense, a new and strange idea has visited the world—one that has acquired numerous adherents and given origin to a literature distinctly its own. As a result, thousands of people already testify to having been rescued from a state of hopeless invalidism simply through the study of what we may properly term, “Mental Science,” which is taught under various names by teachers who do not fully agree in theory. However, a full understanding of the science will enable one to bring their latent-internal or “Vital Forces,” into operation, thus renewing tissue and restoring health.

Many thinkers declare this philosophy to be a rediscovery of a science which was practiced in olden times—or the “Word Healing” of the Bible restored. If such is true, we have the key to the secret of the very long lives of the ancient patriarchs. Quite a number of enthusiasts, who have made application of the theory, feel positive that death can be overcome also. Is it the long-sought elixir of life? As to that we will let the future testify.

We can testify from personal experience, that this most noble and fascinating study will tone up the nervous system, give vitality to the brain and power to the entire person. It gives buoyancy to the spirit, producing a pleasant current in

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the stream of life, which in turn means nothing less than SUCCESS in all undertakings. All this change for the better comes from simply RIGHT THINKING. Not by a forced system of tedious mental gymnastics or drilling, but by calling your attention to various universal race mistakes and showing things up in their true light. Just as an astronomer would correct erroneous views about the sun rising and setting, simply by proving that the earth revolves, and that the apparent rising and setting of the sun is APPARENT only.

You can be cured, even though all medicine has failed to do it.

There is a science now that is rapidly sending all medicines to the rear, as it ought to do, because nine-tenths of the medicine given to patients is poison.

One-fifth of the inhabitants of the United States to-day are martyrs to such deadly poisons as Strichnine, Arsenic, Opium, Chloral and Calomel. All these and many more of the most virulent poisons known are daily poured down the throats of the suffering people; the result of which in the long run is to weaken the patient's constitution and leave him an easier prey to every other form of disease.

The most intelligent and honest physicians that have lived have lost all confidence in medicine to cure, and have pronounced the entire system a snare and a delusion and not worthy to be called a science at all. Read the following extracts from some of the world's greatest doctors:

John Mason, M. D., F. R. S., says:

The science of medicine is a barbarous jargon.

Professor Mott, the great surgeon, says:

Of all sciences, medicine is the most uncertain.

Dr. Marshall Hall, F. R. S., says:

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Thousands are annually slaughtered in the quiet sick room.

Prof. S. M. Goss, of the medical college, Louisville, Ky., says:

Of the science of disease very little is known; indeed nothing at all.

Dr. H. R. Burner, of Chicago, says:

I have no hesitancy in saying that the ordinary practice of injudicious drugging does much more harm than good, and that drug poisons are detrimental to Health and from their very nature cannot be curative.

Sir Astley Cooper, the famous English surgeon, says:

The science of medicine is founded on conjecture and improved by murder.

Doctor Hufeland, the great German physician, says:

The greatest mortality of any of the professions is that of the doctors themselves.

Doctor Talmage, F. R. C., says:

I fearlessly assert that in most cases our patients would be better without a physician than with one.

Doctor Abernethy, of London, says:

There has been a great increase of medical men lately, but upon my life, diseases have increased in proportion.

And I say, no wonder; when we see of what stuff the doctors are made. In a small village in one season a half dozen of the most trifling boys in town were picked up by their parents and run through a medical college simply because the parents were at their wit's end to know what to do with them. They had become the terror of the place by their dissolute ways, and something had to be done to get them out of the community. So they were sent for two winters to a medical college and came out just what a full half of them do—licensed murderers, with legal authority to prey off the unoffending and ignorant people, whose unfounded belief in the medical profession renders them easy dupes.

Professor Gregory, of the Edinburg Medical College, has the honesty to say:

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Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense.

Doctor Kimball, of New Hampshire, says:

There is a doctorcraft as well as a priestcraft. Physicians have slain more than war; the public would be infinitely better off without them.

Geo. Dutton, A. B., M. D., Dean of the American Health University, says:

My opinion is that nine-tenths of what is taught in medical colleges had better not be taught, and the other tenth better taught. We have too many physicians as they now are and not enough as they should be. Drugs often kill but rarely if ever cure.

Dr. Mason Good says:

My experience with materia medica has proved it the baseless fabric of a dream; its theory pernicious; and the way out of it the only good thing about it.

Doctor Cogswell, of Boston, says:

It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished mankind would be infinitely the gainer.

Prof. F. B. Parker, of New York, says:

Instead of investigating for themselves, medical men copy the errors of their predecessors, and have thus retarded the progress of medical science and perpetuated error.

Professor Magenlie, of Paris, says:

Oh, you tell me doctors cure people. I grant you people are cured. But how are they cured? Gentlemen, nature does a great deal; imagination does a great deal. Doctors do devilish little—when they don't do harm.

Prof. I. I. King, Instructor in Modern and Scientific methods of cure, with The National Hygienic Institute, Masonic Temple, Chicago, says:

The experience of physicians of all schools, as given in numerous cases to the writer, is that in effecting cures, it does not matter what drug is given (providing it is harmless) if only the patient has confidence in the remedy, and gets pure air, right food and exercise.

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Professor Jamison, of Edinburg, Scotland, says:

Nine times out of ten our miscalled remedies are absolutely injurious to our patients.

Sir John Forbes, physician to Queen Victoria's household, says:

No classification of disease or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice.

Dr. Alexander Ross, F. R. S. L., of England, says:

The medical practice of to-day has no more foundation in science, in philosophy or common sense than it had one hundred years ago. It is based on conjecture, improved by sad blunders *often hidden by death*.

Dr. Benjamin Rush, of Philadelphia, says:

I am incessantly led to make apology for the instability of the theories and practice of physic. Dissectors daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying diseases; we have done more, we have increased their fatality.

Doctor Ramage, F. R. C. S., of London, says:

How rarely do our medicines do good! How often do they make our patients worse! I fearlessly assert that in most cases the sufferers would be better off without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ.

Prof. L. H. Anderson, Principal The National Hygienic Institute, Masonic Temple, Chicago, says:

It is not reasonable that a substance which if administered to a well man will make him sick, if given to a sick man will make him well. In fact we get all the medicine necessary in our food *if of the proper kind*. There is also a psychic principle in food which enters into the formation of the soul or ego.

Hundreds of other opinions could be cited as our profession, especially in that branch which relates to hypnotism brings us in contact with many physicians, not a few of whom have confidentially expressed their complete lack of confidence in the efficacy of drug medication some declaring that they administer colored water and sugar pills with a good dose of *hypnotic suggestion*.

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In speaking as we are doing of the failure of medicine to cure, we are not trying to injure the thousands of honest though ignorant doctors who really believe in it and do the best they can with it. But we will say this, that the majority of practicing physicians have become case-hardened to the fact that medicine is not a certain cure for anything. They have fallen into the rut of the profession and feel that their duty is done by prescribing the medicine as the colleges direct. They don't think about the matter at all; but simply content themselves to do as they have learned to do.

And their living is involved in it. It is this fact which antagonizes them against every other school, and actually locks the door of progress for them. It has caused the great body of them to become the persecutors of every advanced idea that invades the realm of the healing art; a realm they consider to be sacredly and entirely their own by virtue of its age—which is simply antiquated ignorance, or ignorance fossilized.

But the knowledge of the healing art has constantly developed in spite of them. It has come up through various stages marked by the use of less and still less medicine until it has reached the highest pinnacle yet in the total abolition of all medicine.

You have all heard of our methods of healing.

Well, they heal, and this is why its votaries are so persecuted by the Allopathic professionals. If it did not heal, they would let us alone, knowing that we would

soon cease to be a power in the land. But we are a power; and they cannot compete with us, and so they appeal to the laws of the state for *their own* protection against us; and in a few states they have got laws passed through the legislature prohibiting us from healing. In some instances where they

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failed to cure and pronounced the patient dying, we have been sent for and have cured the "dying" patient.

It heals through the power of mind to control matter. It heals through the mighty power of the educated will.

You all know what a tremendous factor the will is; but no ordinary person can form the faintest idea of what education may do for the will in strengthening it. Very few know that the will, by cultivation, may be made so invincible in power that every form of disease yields itself helplessly to become eradicated by it.

Man was meant to become the master of all things. He can only reach this high position by the development of his faculties, the chief of which is his will.

Let us say for instance that one has so grown in self knowledge by the cultivation of his faculties that at last he recognizes himself as an INVINCIBLE WILL. What happens then?

Why this: that all the forces that once controlled him and made him their slave, are now controlled by him and acknowledge him as their master.

Now disease—no matter what its form may be—is simply a negative condition in which the man fails to recognize his own powers of mastery. It is a denial of the man's mastery by the man's own ignorance of the power vested in him. It has been the universal condition of man simply because men in the aggregate

have never yet arisen to a conception of the fact that the will, when educated in a knowledge of its own power, can throw off any and every disease no matter how chronic it may have become, or how deeply seated.

Every physician of large practice has one or more patients whose malady he considers chronic or incurable; but do not despair doctor,—we have been successfully treating such

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cases for years. We shall be pleased at any time to offer you such valuable assistance as our wide experience enables us to command.

You should thoroughly familiarize yourself with our methods which, being perfectly natural, will enable you to correct and permanently cure maladies which had been incurable by any or all other means, and to thereby not only establish for yourself a wide and valuable reputation, but to confer upon suffering humanity some of the greatest blessings with the bestowal of which man has been gifted.

Students taking this course are personally instructed in the laws of occult phenomena and their effects upon the psychological and physiological conditions of men and women, and are thus placed in possession of the secrets of those silent and invisible forces of Nature upon which our existence depends from the first moment of life to the end.

That our methods accord with the principles of truth and are therefore conducive to the best possibilities in life—the greatest and best of individual possibilities for health (the first of all blessings to be sought), happiness, success, mental quickening, spiritual exaltation and longevity—becomes at once evident to the progressive, thinking mind, and is capable of natural and complete demonstration to searchers for exalted, universal truths. Everyone should learn this science for personal benefit, for outside of universal knowledge there is no safety.

CHAPTER IV.

KNOW THYSELF.

The curtains of prejudice are being drawn aside; stereotyped opinions are yielding their claims to the higher calls and demands of life, that Truth triumphant may take the stand. The first great statement of this wondrous truth and its first divine call is this: that man shall be no longer kept in ignorance of himself or the infinite principle that governs him, and that he shall awaken to the power of mind which is applicable to the healing of the body. Time, with its revelations of wonders, is unfolding to man's consciousness something of the facts of his own true being,—which are, that he is the reflection of God, that he is the expression of mind, that he is the divine idea of an intelligence supreme, —and the uprising of this thought is destroying the limitations that have so long held him within the thralldom of matter.

Scripture teaches that "man is the image and likeness of God," and history repeats the statement in the life and demonstration of every grand mind, whose presence comes like star-gleams in the night of knowledge. The darkness of error, superstition, and ignorance are folding their wings, and the dawn of understanding, with its rays of inspiration, is creeping in upon the yet dimmed senses of a dreaming world, revealing the falsity of sickness and suffering, and the startling consciousness and power that mind understood can

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overcome them.

Dwelling in an age of supposed advancement, but filled with prejudice and opinion, the offsprings of ignorance that are ever crowding close upon the heels of progress, man may not find it easy nor rapid to follow reason or revelation, the only true guides to infinite freedom, nor attain the position that he can at once see the truth of these statements, or that in them can be found the all needful for all humanity; but, because we, with this unfolding, have raised the sick from beds of suffering, relieved pain, destroyed hallucinations, dissipated infirmities, produced action, lifted the sorrowing, reformed the sinner, restored health of mind and body, and have led friend, stranger, pilgrim, into this line of thinking, there to find the reality of all we say, and to declare its truth, and as it unfolds to you, as surely unto all it will, its boundless love and law, you too will find the all of strength, the all of power, the all—eternity; and in the ratio comprehended. Not through personality can all this be gained, not by books or man, for at the best they are but guides and helpers on the way, but in the struggles with one's own self, battling with one's own errors, conquering with one's own consciousness of right, will clear the vision that he may behold himself, and perfect as the Father made him; and, if he does himself behold in this new light, he will arise assured that every other can be like him; and if the gain but be a mustard-seed, or if the course pursued be zigzag, perseverance onward and divine determination upward, ever chanting the grand anthem in word and deed of life and love, will land him in his place of heaven and harmony.

Like travellers in darkest night who have lost the way, and without chart or compass to guide, does man wander about fettered by infirmities, groping in fear, and frightened

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of the very light that brings relief and would lead him to that ultimate in which all life lives, all reality grows more real, and all being expresses only that which made it even good.

New revelations of intelligence come with every new invention and discovery, and the understanding that thought alone rules body, utterly and entirely, to all and every conclusion will unfold possibilities so great, so grand, so mighty in results, that mind alone need be consulted to revolutionize the present conditions of man and body, and destroy the present state of disease and discord, suffering and sin, infirmity and deformity, and place man in accord and concord with the harmonious principle that produced him; and in this weakened realization of good, of life, of love, man will find the power that casts out all error from the physical and all sin and sense material which are the only stumbling-blocks that hinder him from attainment of the consciousness of himself as infinite, harmonious, and eternal.

Man may hail this dawn with thanksgiving, he may welcome with rejoicing the benefits it brings, and with hope and courage he may work and wait, for with this unfolding comes harmony and health.

The process involved in the opening and development of these inner senses, and the marvellous powers of mind through them, is a definite matter of scientific procedure. The cultivation and exercise of these higher powers thus become as legitimate and scientific as are the cultivation and practice of music, mathematics, or any other branch of science or art, and require no more nor

other qualification, or power of application, to effect it. All that is needed by the great majority of people for the mastery and successful application of both the occult and the mystic science, *is the desire and determination to do so.*

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The specific aim of Occult Science is the normal development and exercise of the higher soul powers, which give the inner vision, or direct insight into the secrets of nature and life, and corresponding mastery of control at first hand of the occult forces of life and being—a true thaumaturgic power.

The immediate practical results of this science, when applied, will be the universal cultivation and exercise of Psychometry (a deific power of the soul), Clairvoyance, Clairaudience, Mental Telegraphy, Telepathy, Mind Healing, and every phase of absent personal communication on the psychic plane, through the opened and perfected sixth sense.

"Necromancy," "Black Magic," and every form of abnormalism and perverted psychic activity, are excluded from a rational and legitimate occultism. The opening of the spiritual consciousness, and co-ordination of the psychic with the spiritual plane of the mind's action, not only secures the complete liberation and perfect action of the psychic powers, but renders their preversion practically impossible. Thus divinely illumined and sustained, they constitute the true Apostolic "Gifts of The Spirit."

The development and exercise of the soul's powers, on both the psychic and spiritual planes, rest upon the operation of a law of being which can be understood and applied by all who are sufficiently awakened to desire it, so that the key of destiny and personal mastery is, literally, in our own hands. Hence the development and application of the higher occult and mystic sciences are as legitimate and necessary to the practical life as are the arts and sciences of the

physical or sense-plane; and in the coming individual and social transfiguration and perfection of man on earth are a divine necessity.

Few have as yet any conception of the stupendous and

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God-like power of penetration and sweep of inner vision inherent and waiting development in the psychometric function of the sixth sense, nor of the deific power of occult and objective mastery waiting to be evoked through the opening of the God-sense and spiritual consciousness. Intuition, Inspiration, and Illumination are as natural to the mind on the psychic and spiritual planes as are the powers of observation, memory, and reflection on the sense-plane, and equally within the reach of general experience.

The divine possibilities of man through the development and perfection of the psychometric power, under illumination from the Spirit within, are too vast and sweeping to be believed or appreciated, save by the prophetic soul opened to perceive them. Nevertheless, all whose inner vision has been opened to the grandeur and glory of the New Life yet to flood the world, know that the most extravagant dream of millennial perfection that ever gladdened the anointed vision of seer or prophet is within the possibility of immediate fruition, through the opening and development of the inner and higher capacities of the soul.

The uppermost idea has been to make as clear as possible the marvelous magnetic conditions of the human system. Taking into consideration the wonderful study offered in the composition of man and the mysterious laws which govern his being and control his actions, it will be readily seen that the task has not been an easy one. When one stops to think of the many huge volumes which have failed to exhaust this most marvelous of all subjects, it is easy to understand wherein lies the labor attendant upon an attempt to briefly

review some of the laws which govern life. The idea to be made clear is the law of magnetism and the effect of magnetic treatment. It is to be hoped that this idea has been carried

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out and that any reader can readily understand the wonderful truths set forth, that magnetism is really the connecting link between mind and matter. The facts presented must appear so clear, logical and conclusive to the reader's mind that he can not wonder that the great method of magnetic treatment is rapidly supplanting the dogmass of old time practitioners. Hundreds of years have passed since practitioners of medicine began their work and still doubt hangs over the medical profession and the administration of drugs goes on. Magnetic treatment is the ray of light which has broken upon the vision and, guided by it, suffering humanity is deserting old time methods and seeking health and happiness in the new. Scores of wonderful healers in the past, including Dr. J. R. Newton and Paul Caster, have performed wonders and astonished people of their day and generation. Their work has been taken up and is being perpetuated, grand in its results and extensive in its operations.

With the birth of man began a wonderful march of progress and the development of a great universe. The Creator endowed man with reason, and reason is the fundamental principle, the foundation stone, the directing power for all men's actions. Having been given this faculty, man was commanded to use it. Man's space is small, yet his power is marvelous and extensive. Intellectually he is a progressive being and is capable of a ceaseless development of his reasoning powers. His allotted three score years and ten is indeed a short span, yet what achievements, what triumphs have been his in the years that have passed and what may not be expected of him in the future. Like nature there is grandeur in the workings of his system and the placing in

operation of the measures suggested by reason, the dominant faculty of the brain which, is the fountain head of human system. All

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motions, actions, all plans of men are suggested by the brain and regulated and controlled by reason. All this being so, there must be some connecting link between the mind and the body. What is it more or less than a silent though force-full system of telegraphy—in short, magnetism.

The proof is clear and positive that the mind can come in contact with, and by the exercise of its will, control the electricity of the body, and concentrate this subtle agent with fearful power upon any part of the system.

It is evident that the mind's sole residence is in the brain, and that it is not diffused in the least. Were it not so, then our hands and our feet would think, and in case they were amputated we should lose part of our mind.

If then the mind, invested with royalty, is enthroned in the brain, and if the mind command the foot to move, the hand to rise, then it must send forth from its presence an agent as its prime minister to execute this command. This prime minister is electricity, which passes from the brain through the nerves, as so many telegraph wires, to give motion to the extremities.

On this principle how easy it is to understand the philosophy of paralysis. The nerve, as the grand conductor of the motive power, is obstructed by some spasmodic collapse, and the prime minister cannot pass the barrier which obstructs its way. In this case, the mind, the enthroned monarch may will the arm to rise, but the arm remains motionless; but remove the barrier, the agent

passes, and the arm must rise. Hence it is easily seen that all motion and power originate in the mind.

The above being true beyond all danger of successful contradiction it proves that all illness must result from a disordered nervous system. This is caused by the disturbance

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of that wonderful agent, the electro-magnetic fluid, the connecting link between the mind and the body. Remedy that trouble and the disease will vanish and the organs resume their natural functions. The magnetic circulation of the blood has been philosophically and irresistibly proven. Everyone possesses a certain amount of electricity, the most subtle and fine material in the body. When this electricity is equalized throughout the nervous system the blood will also be equalized in its circulation and the natural result is health. Disease begins in the electricity of the nerves. From thence it is communicated to the blood, from the blood to the flesh and from the flesh to the bones. As to the character of the disease it merely takes its name from the organ or place in the body where it may locate itself. Hence, diseases differ one from the other only as the various diseased organs, their motions, secretions and functions may differ, or as the various located parts of the body invaded by disease may differ from each other. But the producing cause of all these diseases is one and the same. It is the disturbance of the electro-nervous fluid of the body.

There is a wonderful and mysterious power which has proved a boon to mankind and with which but few men are endowed to a great degree. This wonderful power is called Magnetism. The scientific use of this power has brought about marvelous results. That this force can be and is possessed to a wonderful extent by a few is made apparent in the foregoing and its wonderful magnetic connecting link between mind and body. But few persons realize the great good that has been accomplished during the greater part of this century by the exercise of this great gift. A most perfect, systematic and scientific method

of healing disease by the aid of this great power has been builded up and the rapidity with which this method is

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supplanting old systems of medicine is wonderful. Before many years magnetic and hygienic treatment will be universally adopted as the true system for curing all classes of diseases which the old-fashioned practitioners have been treating by the administration of harmful drugs. Intelligent physicians of to-day do not hesitate to admit that magnetic doctors possess powers unknown to those who depend upon the doubtful results of medicine. Ignorance of the laws governing life and health, has caused many to look upon magnetic treatment with suspicion akin to superstition. Independent action has ever drawn forth the scoffs and sneers of those who have adopted without investigation the scientific opinions of others. Such persons, professing to be learned and the guardians of science, are really its greatest enemies. The numerical strength of this class of people has been greatly decreased and each year shows the effects of decimation in the ranks of doubters and persistent disbelievers. It only remains to be said that the wonderful growth of this treatment goes to show that it is rapidly becoming the beacon light of hope, the haven of relief toward which the eyes of suffering mankind turn and the benefits of which thousands of afflicted have experienced.

Physics is the assumed knowledge of the material or unreal world. It is the same in kind, as that for which man forfeited Paradise. It is built upon a shifting quicksand of reprisals and penalties. Its ultimate premises cannot be verified, because they are based upon the illusions of personal sense, the source of all error.

A natural supposition would be, that Physic, the generic term for material medication, should owe both its name and origin to Physics, and so it does. The subject of Physics formerly included the science of medicine as the greater in-

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cludes the less. The attempt, however, to neutralize negative by negative; to overcome error by error; to dispel darkness by darkness has proved, as it always will, a failure.

The science of medicine was first outlined in the shadowy recesses of the Egyptian temples. Galen and Hippocrates were its first noted expounders. Their followers are legion, who by honest work in behalf of a mistaken idea, have made their mortal names illustrious, as blind leaders of the blind.

Allopaths have asserted that pint doses and boluses were essential.

Homeopathists maintain, that dilution to the ten thousandth part of a drop is essential. The patients of both alike recovered. So the size of the dose does not matter. Mind alone determines the result under both systems. Different practitioners of the same school, and of different schools, have "favorite prescriptions," antagonistic in their action, for the same disease. Patients of each and all are restored to health. So the material of which the remedy is composed is of no consequence.

If neither the quality nor quantity of a remedy is of consequence then the change in the condition of the patient must depend upon something entirely outside and beyond that which appears to personal sense.

The most eminent gentlemen in the ranks of the advocates of medicine admit the unreliability of the science of medicine as an exact knowledge.

The advice most strongly impressed upon students, by the professors of Therapeutics in our medical colleges, is: "Don't depend absolutely upon your list of book remedies; as your practice and experience increases, so will your faith in medicine decrease." Why? Because there is nothing in the drug, that is in anywise curative. The old French physician stated the case ably and wittingly when he said:

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"The patient and disease are fighting in the dark; the doctor comes up with a club (medicine) in his hand; he strikes to kill. If the disease is killed, the doctor's skill is marvelous. If the patient is killed, then it is a dispensation of Providence."

Our ablest medical teachers and practitioners do not hesitate to admit, that medicine injures more than it benefits.

Dr. John M. Scudder, one of the most eminent exponents of the Electric School of Medicine, in Cincinnati, as long ago as 1880, in discussing the Elements of Uncertainty in medicine, says:

"The practice of medicine is proverbially uncertain, not so much possibly as regards the termination of disease, as of the influence of medicine to palliate or arrest it."

"It does seem strange that physicians should have so thoroughly believed that medicine saved the lives of the sick, that without it the majority or all, would have died. Strange, that they never should have observed, until within the past score of years, that abundant provision might have been made by the Creator, for the removal of disease, and that it was possible, that medicine, might be adding to the death rate, rather than lessening it. Even now, when this is proven beyond a cavil, by some of the best observers, we find the majority won't believe it."

Similar quotations from men, whose standing in their profession, both gives force to their words, and allows them to defy the say so of the world, can be found in a preceding chapter.

It is an often quoted remark that medical advisers dislike to take their own medicine. Why? Because the belief in their potency, which they must strive to inspire in others as the essential element of healing, has long since faded away from their own mentality.

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And this is the fearful and wonderful science of physic, for whose promotion colleges have been built, and hospitals endowed; and thousands of men, grand in intellect, skillful and courageous beyond doubt, have given their lives to maintain their honest convictions of a mistaken idea.

The Scientific American, one of the most conservative papers in the United States, says: "Again, every surgeon sees convincing proof in his daily experience, that the sensitiveness of his patients varies so widely, that there must be some cause for it, beyond that which is physical. There is no such wide diversity in the nerve tissue of their system, as can account for the extreme differences with which they not only manifest pain, but with which they doubtless feel it. The conclusion is, that though the transmission of pain is dependent on nerve fibre only, its seat and origin are beyond, and are truly not physical at all. Pain is Mental."

"If you stand in need of physicians, let these three things be your physicians: a cheerful mind, relaxation from business, and a moderate diet." This was one of the sensible maxims of the school of health at Salerno. Health is the first condition of all human happiness. Its importance to an individual or a nation cannot be exaggerated. It is vigor, strength, development, beauty, serenity, and fullness of life. It is the perfection of our earthly existence, the fountain of all joys, the spring of all blessings. It is the condition natural to man, as to all organized beings; and just so far as he comes short of this condition he fails in the end of his creation. Believing in the wisdom and goodness of the Creator,

we cannot doubt that health is the natural condition of man, from the first moment of his existence to its earthly close; and that all disease, and every variation from that state of purity, vigour, and harmony, is the consequence of some

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violation of natural law. Health, or the highest and most perfect condition of the human organization, is the result of entire harmony in the relations of man to nature; while disease is in all cases the result of some discord. Health, vigour, beauty, and happiness are natural; disease, pain, and misery artificial. Air, water, light, and electric, magnetic, and aroal elements and forces are all life-giving. Vital action is curative. A wound heals of itself; a broken bone unites. No medicine is needed to aid the process, and the best surgery can only facilitate and supply conditions. Good food and good air make good blood, mends up and restores bones, muscle, nerve, and brain—every organ and every tissue.

Oh, blessed health! thou art above all gold and treasure; 'tis thou who enlargest the soul, and openest all its powers to receive instruction and to relish virtue. He that has thee has little more to wish for; and he that is so wretched as to want thee; wants everything with thee.

Health is happiness; disease is suffering and death. Without health what is the value of wealth, or of any of the good things which earth has to offer? And a lingering painful disease is to be dreaded beyond any other ill which can affect us in this mortal life. No one will deny this; everybody feels it true. And yet how careless people are in regard to their health: how indifferent to the first symptoms of disease; how ignorant of the means and remedies proper to apply

in those emergencies which, from accident or sickness, are constantly arising; how unaware of the silent and stealthy approach of an enemy who may unfit them for activity, and incapacitate them for enjoyment; who may turn the current of their existence, and, ultimately, prematurely terminate their mortal career!

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What a splendid thing health is, and how delightful is the feeling of being happy! yet who can be happy that is ill? And the greater the wonderment is that anyone is found to be miserable, when health is so easy of attainment. Again, how apt are we to associate our sympathies with sickness only as it assails the good and beautiful; whereas none are exempt, except through great prudence and care. We look upon disease merely as a calamity, forgetting that it invariably is the product of some violation of one or more of nature's laws.

He who can see well, hear rightly, can feel his firm purchase on the earth, can fill and empty his lungs, knows the pleasing pain of hunger, and possesses the satisfaction of appeasing it; can sleep soundly—can run or jump; whose memory is obedient to what he stores it with, whose heart is light, and whose body carries with it no pain; is not such a state of existence delightful?—for such is health. On the other hand, how bitter is the sense of unsound vision, how dreary the loss of hearing, how sad to be incapacitated from breathing and thriving upon the pure air of heaven, how mournful to learn that each mouthful is a trespass upon an irritable stomach! who finds rest but in a drowsy stupor, or knows tranquility but through poet's readings; whose limbs thwart his purposes, and whose whole endurance is anguish and despair. Such, or any few of them, chastening poor mortality, may verily be interpreted as "wanting health."

In praising health, we must have some comparative understanding of what are the laws of health and those of illness. It is very clear that all things in this life have a purpose. We have our seasons, our day and night, our rain, sun, heat and

cold; as well have we periods assigned for our own offices—sleep, activity, appetites, passions, wants and in-

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dulgences; and all deviations from the order and arrangement distort the harmony of existence. Illnesses are multifarious. Our complicated machinery is liable to disorder in a thousand ways; and notwithstanding the rarity of disturbances in all animals, man included, who live naturally and overstrain no single point, as well as all living productions of the universe, still disease will find its way. Epidemics assail mankind in all regions; blights, devastations, and floods spare not the forest oak the corn nor wine fruit, nor the herbage, nor the compact root embedded in the earth.

Still I repeat, every digression from what we call a healthy condition is consequent upon the infraction of an unalterable law.

I have thus far commented on the value of life, and the deliciousness of health. I hold it probable that by careful and natural living,—in fact such as society enables us to call to our use,—supposing there be no intervention of serious disease, and man takes but ordinary care of himself, committing no egregious excess tending to exhaust his nature—and taking it for granted, also, that he be well and favourably born—I hold it possible and quite probable under these circumstances that man may become healthy and strong and attain his hundredth year. I think the same practicable, notwithstanding the many risks and escapes we all have to encounter. There is that reparative power within us that enables us to get through severe illnesses, which although they shall leave us for a time feeble and susceptible of relapses and accessions of misfortunes,

still the daily instances of entire and perfect recovery are so numerous, that I consider I am fully borne out in my confidence.

The deadliest foe to a man's longevity is an unnatural and unreasonable excitement. Every man is born with a

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certain stock of vitality, which may be husbanded or expended rapidly as he deems best. Within certain limits he has his choice, to live fast or slow, to live abstemiously or intensely, to draw his little amount of life over a large space, or condense it into a narrow one; but when his stock is exhausted he has no more. He who lives abstemiously, who avoids all stimulants, takes light exercise, never overtasks himself, indulges no exhausting passions, feeds his mind and heart on no exciting material, has no debilitating pleasure, lets nothing ruffle his temper, keeps his "accounts with God and man duly squared up," is sure, barring accidents, to spin out his life to the longest limit which it is possible to attain; while he who lives intensely, who feeds on on high-seasoned food, whether material or mental, fatigues his body or brain by hard labour, exposes himself to inflammatory disease, seeks continual excitement, gives loose rein to his passion, frets at every trouble and enjoys little repose, is "burning the candle at both ends," and is sure to shorten his days.

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CHAPTER V.

LAW OF MAGNETIC ATTRACTION.

"THE time has come when man's intellectual powers have attained that degree of unfoldment, wherein it is possible, in a measure at least, to consider the origin, the action and the development of human life, dispassionately, without fear of offending those peculiar prejudices, evolved through theological training, that have done so much toward coloring man's understanding of God, of nature and himself."

It must be understood, that all living bodies are surrounded by magnetic emanations which, in turn, attract to themselves, or repel, other magnetic spheres with which they are brought in contact; this magnetism being the direct outcome of the animal soul, and bearing no direct relationship to the human spirit, whatever. These spheres are responsive to each other, forming what is called a magnetic attraction, which, until it be under the guidance of a superior intelligence, usually results in disaster and misfortune. These attractions are only pleasurable while they are unsatisfied; but, the moment

*Selected from "Man's Spiritual Possibilities" by Dr. J. W. Fletcher; price \$1.50.

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that one finds a complement in the other, then, such an one is filled to satiety with the element he craved, and, at once, seeks another sphere. Therefore, there will be a continuous changing of relationships of this kind, which, while they are evanescent and fickle in their nature, and often leave the individual open to a charge of this kind, are, in no sense, an evidence of the interior life.

The laws of magnetic attraction and repulsion are ripe for the deepest discussion, analysis and consideration, since, upon them, so much depends relating to human happiness and development. Opposites attract each other; that is to say, a quality most lacking in a person will impress itself, most, when possessed by another. A coarse nature readily reaches out toward a more refined one; and, not infrequently, we find that the more refined seeks that which is beneath it. Not, however, in the first instance; but, the moment it has become responsive to the strong and permeating sway of a powerful, magnetic sphere, it is enveloped, therein, to such a degree, as to render thought and consequent judgment an impossibility. This reaches to the brain centers, which are the seat of physical life, and so narcotizes the various departments as to result in an incapacity for thought or consistent action. To reason with such an one, drunk with magnetism, is the height of folly; he must live out his own experience, which is usually fraught with endless trouble and sorrow to all concerned.

The magnetic waves ramify the entire physical system, and will, in nine cases out of ten, result in its complete subjection; or, if by trick of circumstance, the

spirit of the individual gains the ascendancy, it will produce, ultimately, a complete repulsion by an inver-

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sion of the same law. In illustration of this, we would call attention to the numberless persons who are, daily seen in the closest relationship with each other, between whom there could not be a single thought in common—thought being incongruous with the situation, and is rarely indulged in, under these circumstances. To be sure, when one is absent from the other, there will be, for the time being, a partial awakening; resolves are made, and a line of action determined upon, which is much to the credit of the individual. Friends, who, by strenuous efforts, have opposed the alliance, will be encouraged by the thought that its end is near, and feel that the object of their sympathy has, at last, come to his or her senses. But, no sooner is there a possibility of the old relation being resumed, than resolves take to themselves wings, and a worse state than before follows. Absence is said to make the heart grow fonder; but, in reality, if transcribed into a common-sense; understanding of the situation, it means that the surplus magnetism received during the days or months of association has exhausted itself; and, when reunion takes place, there is a greater demand for the element, which found a responsive return in the nature.

The only way to kill, counteract or destroy magnetic attractions of the purely physical order, is to dominate them by spiritual development, or, allow them to become surfeited with the very element they, apparently, so earnestly seek. Opposition to those who are thus affected, will do little towards changing the result, into whatever department of life it may enter. It will, rather, intensify the situation, as a breeze fans the fire, until it bursts into an uncontrollable blaze, consuming all around it. The on-looker can, from his stand-point,

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see the mistake, and endeavor to counteract its effect; but those, who are being engulfed, never see it—nor do they wish to, blindness to them, for the moment, being preferable.

It may be supposed that we are speaking, wholly, of the relations existing between men and women; but this law is equally apparent in all of the relations of life; and the most practical-minded business man is quite as susceptible to the influence of his stronger magnetic associates, as are the young who are just embarking upon the mysterious sea of life. Many a man can trace his ruin back to the influence of some fascinating adviser who, completely, swayed his judgment and led him into schemes and business ventures which, in a sane moment, uninfluenced, he would have repudiated, almost without thought; and yet under the genial rays of a positive magnetic sphere, he became an enthusiastic advocate of ventures which carried destruction, like a cyclone, in their path. His friends could all see it; they raised the warning finger, whispered the words of admonitory advice in his ear, and presumed, upon various occasions, to question both his judgment and ability, and, sometimes, his honesty, producing, however, no result, beyond the suggestion that they were no longer his friends or, inspired by jealousy, had not the same acumen and penetration with which he, himself, was blessed. To him, the failure of the scheme, to-day, means nothing. Quotations of the market are no sign whatever to go by; he will cling to his forlorn hope to the end; and, with the feverish excitement of the gamester, ruin himself, his family and all concerned. Frequently, however, he will awaken to his mistake when it is too late—so he thinks, at least; but will con-

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tinue to push forward, with the fervor of despair, knowing too well what the end must be.

We do not believe that there is as much absolute and intentional dishonesty in the world, as many assert; but, we are prepared to say that men are self-deceived in their sins; that they are so filled with the magnetic elements of their associates, or, of the very scheme itself, that their judgment and ability are no longer in operation, and are, consequently, sacrificed upon its altar. You see them in the after-years, weary, worn and broken, vainly trying to understand the great cause that worked their ruin, and never quite mastering it.

Again, there are some persons who are responsive to a purely earthly magnetism, in which the association of individuals plays no part whatever, or, if so, an inconsequential one. This magnetism may emanate, entirely, from the physical universe; as a result, men get the land fever, the gold fever, and similar effects, evidences of which have marked, to a great degree, some phases of our present civilization. Luck does not play so important a part in the lives of men as is accredited to it; but, if the personal influence of successful men, in the various departments of external life, could be properly understood, it would be found to possess a distinct magnetic quality which attracts, to itself, certain elements, out of which material success is made. Thus, you find men of no particular ability, and, certainly, no innate goodness, making the most gigantic fortunes, which they lock up in gilt-edge securities, regardless of the bible injunction; and, as members of church organizations, are loudest in their

profession of religion. To such men the profit and loss column is their sole religious standard; and, while they loudly

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proclaim the teachings of the Master, they are equally as conspicuous in failing to perform His will.

The story of the young man who had served the Lord in all things, save one, and was told to go and sell that which he had and give it to the poor, but, instead of doing this, departed, with a sad face, would find a repetition, if the Lord were to give the same command to the Vanderbilts, the Rothschilds or the Sages, of this present time, without any change in their facial expression. He simply could not do it; no more can they. Great wealth is attracted to them by a force which can not be broken, even though—if they believe their own assertions—the future welfare of the soul, through eternity, is dependent upon it. Arguments, from a spiritual basis, have little, if any, effect upon those who have material interests at stake, albeit the line that is followed is a legitimate sequence to the principles so persistently advocated. There is, apparently, a certain code for business, which does not apply to the religious life of the individual.

The only way in which this direct magnetic influence can be broken, or partially counteracted, is, by separating one's self from it, so far as is possible; and, in the silence of your own room, freed from the irritation and, oftentimes, controlling influences of the outside world, to carefully consider what one's relationship is to one's self. Sleeping on a subject over night before giving a decision, is the carrying out of this idea, which means, getting away from all external influences and being left alone with the subject in hand. The first impressions of

the day are, by far, the best; and, if accepted for guidance, will rarely lead their possessor astray.

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There is far too little repose in the world; far too little time devoted to thought, or the purposes that make up the duties of life. Self-examination is seldom indulged in; men pride themselves, as a rule, upon their ability to answer, off-hand, any question that may present itself, no matter how important; and one-half of life is, not infrequently, spent in the endeavor to rectify the mistakes of the other half. It is not the amount of work done, but the care and efficiency with which it is laid out, that produces the best and most satisfactory returns. An effort should always be made to diversify the daily life, as much as possible. Far more recuperation will be found in a variety of employments than would, at first, be imagined; for, this calls into exercise all of the various capacities of the individual, and, consequently, rounds him out, physically and mentally. The general habit of having months of incessant labor and a week or two of absolute rest, does not accord with the idea. The former absolutely unfits the individual for the enjoyment of the latter; and, during the few weeks devoted to rest, every man will find his mind continually returning to the Stock Exchange, to be appalled at the accumulation of work that he feels is awaiting his return to active life. He has been so long susceptible to the positive magnetism of the financial world, that, when he walks through the green fields or the shaded wood of the country, he is still amenable to it; and, finding the days are dragging along with a snail-like pace, he, absolutely, longs for the excitement of the old life again. If he had diversified the days of his activity with something of rest, he would have been able to do better work, accomplish higher results, and saved a vast amount of

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ammunition and strength. This is especially written for the business men of the present day; and, if perchance, their eyes rests upon these words, they would do well to pause and think of their true meaning, and allow it to suggest a remedy for the fret and irritation that afflict them.

After the end of the day, there is a great diminution of magnetic force—it has been thrown off by thought, and through contact with men and things, and the various interests of life. To swing into another form of more intensified excitement is not to find an avenue by which this lost force can be, readily, made up. Nor, is the living over again of the experiences of the day calculated to produce it; for that, simply, means borrowing from reserved forces. Thus, we see care written all over the faces of our most prosperous men, and the young grown old before their time. If, in place of all this, the business could be left, each day, in the counting-room, where it belongs, and a new state of interests, pleasures, studies, duties and employments taken up, with the home life, we should find that the next generation would be quieter, more self-centered, more honest and more moral than is the present one. Every man should be interested in his family, in music and in animal life; an hour on horseback, an hour with music, an hour with the writers and the philosophers, or, in any direction that the desire may direct, apart from the duties of the day, will do more to further man's intellectual development, elevate his conception of humanity, and bless his own life, than anything that we could suggest. The objection, that there is no time for these things, is best answered by stating that the time now devoted to considering how worn out and

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tired you are, can be employed with better results through the introduction of some amusement or employment of this kind, since it will take a man out of himself and, through a sympathetic action of the mind, bring him into magnetic relationship with other spheres of action, which are bound to be helpful and beneficial.

If we have devoted a considerable amount of space to this thought, and seemed to have digressed somewhat, it is because there is a great demand for a remedy for the present disease, called unrest, which has become almost epidemic, and is due to a surplus amount of one kind of magnetism, which the individual, through his intensity of purpose, attracts, and the almost absolute dearth of another, which he, with equal force, repels. By attracting, we mean, placing one's self in a receptive state toward the desired condition of result. This can only be done through fixed determination, which places the personality in such relationship with the purpose, in view, as to accomplish the desired end,

Beyond stating that the mind is in general affiliation with the body, we shall not deal with mental conditions here. It, however, becomes necessary to say, that the reason why the mind so seldom evidences its intelligence, when the body is under strong magnetic sway, is that this self-same magnetism dispossesses the body of mental control, and, really, throws both the mind and the spirit out of their moral relationship therewith. In criticising a person, thus influenced, you are prone to say he acts without either reason or sense; and you are passing a

just conclusion, since the power to reason is lost, almost, and the senses are not in full activity.

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Having made this clear, we now enter in upon the law whereby persons may attract given elements unto themselves. "Seek, and ye shall find," is particularly applicable to the present situation.. With the desire to attain a given purpose, one is enabled to draw the elements of that purpose to himself. Sometimes, this is done without the desire; but that is when the elements are so assertive, within one's sphere, that they are enabled to act of themselves, without any mental direction whatsoever. If you are ill, weak or worn, physically, association with persons afflicted, in like manner, will not, in any sense, assist in your recuperation. You must place yourself with those who are not disturbed in the direction that you are, yourself; for, health is as contagious as disease—Mr. Ingersoll, to the contrary—and life gives life.

Much of the disease in the world is caused by the inharmonious arrangement of the magnetic elements within one's self; and anything that will induce harmony in this direction, will lead to a healthful result. We are inclined to make the authoritative statement, that health means harmony with one's self and the physical universe, and, that disease is, simply, its opposite. The angular, irritable person will, in a short time, produce a debilitating effect upon every one with whom he is brought in contact; while a jolly, happy fund of good nature lightens the life of every one with whom it is brought into association. Age should seek the companionship of youth; music will produce a harmony within, and bring forgetfulness of care and trouble; while association with animals, which are, by the way, especially magnetic, and far more sympathetic than is generally supposed, does much to build up the deple-

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tion which the wear and tear of the day has produced. But, to these accessories, must be added a desire for the purpose in view.

It would be impossible to get any amount of good from these associations if, at the same time, there was a turning toward the things one is aiming to forget, or, a lack of interest in obtaining both happiness and health. If, when with your horse, you are still calculating the profits of the day's venture, he can do little, beyond reflecting your own feverish irritability; on the other hand, should you, instead of riding like mad, consider his peculiarities of nature, and physical comfort, you will bring yourself down to his plane of life, and receive, from him, more health and strength than the most distinguished physician could impart to you, or the strongest stimulants induce.

If there is much to be gained from magnetic assimilation, there is, at times, as much to be lost; and, it were well to consider how to repel untoward influences, which will haunt you, for hours and days, after being brought into relationship with them. One needs to be especially careful to preserve one's sympathetic nature. Indiscriminate listening to the woes of your fellow-men, and the exercise of the, so-called, sympathies which it induces, is deleterious in its results. Your first duty, always, is to yourself; and, by the fulfilment of that duty, in the extreme sense, are you the better able to help and bless humanity. You have no right to load yourself down with the burdens of others, which have, often, been sent to teach a much-needed lesson to those who, through their own

utter disregard of individual responsibility, are only too willing to rail at Fate,
and take every particle of assistance you may be able to

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give. In moving through a crowd, you should avoid letting your mind rest upon any individual in whom you have not the least interest. Should an accident occur, and you know that you are quite incapable of rendering any assistance, instead of rushing to the scene of the disaster, go your appointed way, and leave the unfortunate victim to those who are in a position to perform the required office. A man falls in the street; a thousand other men, inspired by no motive, other than curiosity, gather around him and render it impossible for those who have the ability, to minister to his interests. Another, perhaps, receives a severe injury; you cannot do anything for him, as his injuries require the services of a physician, or a surgeon; yet, you stand and look at the broken limbs, or the crushed skull, through which the life-blood is slowly oozing, and go your way, only when the ambulance arrives to bear the victim to the hospital. All day long your mind is haunted by the sickening sight; you have accomplished no good to any one; but have, instead, placed yourself in relationship with a condition that will completely unfit you for the duties and labors of the time. Such, surely, is a most mistaken kindness, since no good object is served. One must use as much discretion about the exercise of one's sympathies, as anything else. If you are in the presence of those who are ill, and desire to protect yourself from their diseased condition, fear of taking the malady will open the door to it; while, constantly placing your mind and will upon health and life, serves, largely, to protect you. To repel any influence, think of its opposite; to invite it or attract it, dwell directly upon it, in its most intensified form. The former attitude will cut off all lines of connection,

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while the latter will serve to establish and strengthen them.

There is a class of men in whom this magnetic element predominates, to an extraordinary degree. Their mental powers are especially active, but, to them, the thought of anything spiritual is an utter impossibility. These men are largely agnostic in their belief, talk loudly of one world, at a time, and say, with a great degree of truth, that they have never received any intimations of another state; and, strangely enough, although possessed of considerable logical power, smile incredulously at those who assert that, from their individual experiences, this world, instead of being the end is the means to an end. So intense is the sphere around such, that they are able to attract great crowds, who, while they may be opposed to every idea they expect to hear enunciated, remain and listen with respect and go away charmed by, what they are prone to call, the brilliancy of the speaker; but which is nothing more or less than the result of the magnetic sway he has had over them. Ingersoll, for instance, is an illustration of this thought. That he is a man of remarkable ability, few will deny; but, when it is remembered that he only calls people together to listen to what he does not know, together with an attack upon systems of belief which, bad as they may be, reveal the attempt of man to interpret the action of spiritual law, it is, to say the least, surprising. We have seen large crowds who were prepared to deride and condemn this eloquent expounder of the unknowable, who, in spite of themselves, became infected by his peculiar personality, and went forth, after the evening was done, believing no more in the ideas inculcated than before they heard

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them; but, charmed with the peculiar influence of the man, which would cling to them, in spite of their every effort to the contrary. The greatest actors upon the stage, whose names are enrolled upon the tablets of history, are those who were possessed of this magnetic quality, rather than of any peculiar or particular intellectual development. There are those before the public, even now, who may transgress every law, from an artistic standpoint, but, who are able to sway the public mind, beyond all known limitations. And, there are others at the same time, intellectually, their peers, who are most careful, conscientious and clear in their interpretations, who have not the power of quickening the pulse in the least degree. And this something, which produces so marked an effect, without which little, if any, impression can be made, is called magnetism, and is becoming more fully understood each day.

The scope of magnetism is almost incomprehensible in its vast extensiveness; and, upon this plane of life, it is well-nigh impossible to conceive of any condition of activity where it is not. In the lowest walk of life you will find it, as well as in the governmental halls. The gamins, unconsciously, exert its power over each other, and establish a precedent in their midst, quite as pronounced as that which is revealed in the great political factions of the day, that fashion and shape the destiny of nations. It is not the logic of the leader that constitutes his governing power, nor his eloquence or elegance of dictation, nor force of delivery, nor yet, what he says, nor the manner in which his utterances are made. It is his personality, inducted into his thoughts and words, wrapping them with his invisible life-force; which imparts a potency and power

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almost irresistible. This force enabled a man like Napoleon to become the terror of all Europe, and, in the end, the most easily conquered of its rulers. Joan d'Arc inspired a nation and led an army on to victory, not through knowledge of war, or her ability to cope with the enemy, but through this self-same element that fell upon her followers, as the sun upon the earth, awakening, to activity, every one of their latent energies. The power that Jesus exercised over the sick was, purely a magnetic one; and he, not infrequently, complained that the force had gone out of him, to that extent that he was unable to accomplish direct results. The Apostles, concerning whom so much has been written, were simply the magnetic battery which helped to supply the great loss which he experienced, by being brought in contact with the sick and the afflicted, who, continually, made enormous demands upon him. When his followers, too, were exhausted, he was compelled to go into the wilderness, undertake a season of fasting, so as to change the entire elements of his system, and, thereby, through direct contact with nature, re-established conditions that over-use had so seriously impaired. When this was accomplished, he would again return to the world, recuperated; and, with renewed strength, undertake the work of blessing suffering humanity.

The practical uses to which magnetism could be put are manifold, and are only just beginning to be recognized, by a few of the wise men of the world, who are enabled to realize that, behind the seen, there is the unseen, always silently, but determinedly, at work. As an agent for healing, it stands without a rival, and will, one day, supersede the systems of medicine which, at

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best, are but partially successful in effecting a cure for the many ills that afflict mankind.

Every person is susceptible to the influence of some other person; yet, no one is able to affect all. Disease is due, either to a loss of magnetism, or the presence of some foreign magnetic element, which reflects itself upon the physical organization of the individual. The successful physician, of the present day, realizes that, in nine cases out of ten, to say the least, his presence has quite as much to do with the recovery of the patient as his skill, in fact, much more. The most learned men in medical science are usually the poorest practitioners, and are soon relegated to a professorship in the universities; while he who is possessed of good health, a genial and kindly disposition, and sympathetic nature, carries the atmosphere of harmony into every home whose threshold he crosses. The suffering patient, who looks appealingly into his face, receives a degree of strength, from the influence that his desire to help engenders, that far surpasses the influence of any narcotic or tonic. He places his hand upon the head, speaks a few encouraging words, sits quietly for a short time, and the patient is, correspondingly, strengthened.

There are those who have made magnetism an object of deep study, and who, without understanding exactly why, are able, under ordinary circumstances, with scarcely any effort at all, to impart this life-giving power to such a degree, that they benefit and help, where physicians of high repute, and great skill, have failed.

This fearful death-rate of the present day, the utter inability of medical science to cope with any form of epidemic, successfully, and the rapidly increasing demand for hospital service on all sides, indicate that, how-

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ever much is known of the ills of the flesh, there is so much more yet to be learned, that no man has the right to say yea or nay to another. Thus, legislative enactments against a practitioner, in any opposite line, are the methods that a few learned men employ to strengthen their strong hold upon public sentiment, but which, in no sense of the word, add either power or dignity to their position. Never, until medicine becomes an exact science, and there is a remedy for every untoward physical condition, will the medical men be justified in dubbing all other systems quackery, or denouncing as fools and idiots those who practice Magnetism, Mesmerism, Hypnotism, Christian Science, Mental Science and the like. All of these have a goodly record of success — so admitted by medical science, and many who, through their ministrations, are enjoying a large measure of health, and consequent happiness. Much more might be said upon this and kindred subjects, but they have been dealt with, somewhat extensively, in the various treatises which have, from time to time, been presented to the public; any one of which contains more truth than this generation, at least, will be able to comprehend.

As a matter of careful inquiry, it must ever appeal to the intelligent, and is bound to lead them over prescribed limits, into the vast laboratory of nature, where the concentration of invisible forces produces the phenomena that work the development of the human race, and the outworking of the law of evolution.

It does not matter whether we use the terms magnetism, hypnotism, or psychic force, for so nearly synonymous are all of these that, in the employment of any

one, the domain of all the others is well-high covered. But we prefer to use the word magnetism, defin-

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ing it as being the invisible force that pervades the entire universe, and through which the human mind acts; insisting that every particle of force has a corresponding magnetic counterpart, and that, in the combination of particles, there may be any number of opposite elements, which are attracted and held to a given centre, they likewise, having a counterpart; and, whatever the visible action may be, one upon the other, the invisible far exceeds and overreaches it.

The occult uses to which magnetism can be put are infinite. It can be applied, intelligently, to every business department extant. It can be made to govern and counteract the effect of disease, and, to reveal a thousand marvelous possibilities, which are now latent within the individual. But, this can only be done by subjugating the lower to the higher, and, by bringing all the elements of which the body is composed, into harmonious relationship with each other. The body, then, has an entity, a sphere, a life, absolutely its own, which is governed by laws and affected by conditions, upon which its welfare depends. Repression of self serves no purpose; but, development, and higher direction, lifts all desires into nobler realms, and gives to them a character and a purpose.

Love, in its largest acceptation, is an attraction towards the beautiful, the good, the true, with a desire of possession.

God, the perfect Being, is all love. He has diffused love through all nature; and He has imposed upon man, the emanation of His divinity, the law of love.

In man, love manifests itself in many ways. It has many objects for its food.

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Supreme love is the love of God,—eternal beauty, sovereign good, truth itself.

Around the Divine love all the other loves radiate and are resplendent; the love of humanity, which has animated the Socrateses, the Platos, the Augustines, the Vincents de Paul; the love of country which Brutus, Decius, the braves of Thermopylæ, the heroes of all countries and all times, have been sacrificed; the love of nature, of art, of science, each of which have had and always will have their passionate lovers, their devoted victims; conjugal love, which attracts man towards woman, and woman towards man; love of the family; in fine, self-love, which too often overrules and corrupts the purity of the other sentiments.

CHAPTER VI.

MENTAL SCIENCE.

The power of mind over matter is universally conceded by all profound thinkers, and no one has done more to make mental science practical than Mrs. Helen Wilmans.

Being the pioneer in this particular field she has accomplished wonders, many of her cures being little short of miraculous, and her writings—so inspiring, so helpful and so rational—have converted thousands to her way of thinking.

We cannot help but feel, however, that Mrs. Wilmans could accomplish much more good by advocating a natural diet together with necessary hygienic measures.

We quote herewith some of her golden thoughts, mostly from “THE SECOND BIRTH.”

“No mentality can assimilate a statement it cannot understand any more than the stomach can assimilate substances entirely foreign to it; and no mental system can be fed and made strong on principles or ideas which it cannot digest, any more than the physical system (so called) can be fed and made strong on substances it cannot digest.

The great need of the healer is to come into an understanding of the Science. The reason we have not come into the understanding is because its principles,

and the facts supporting the principles have never been so systematically formulated that the student could understand them. Mary Eddy's "Science and Health" is a tangled skein of splendid truths, and the light it leaves in the mind of the student is

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broken by many perplexing shadows. I have studied nearly all the works that have been written on the subject, and I find no single instance of unqualified illumination that comes from the reading of any one of them.

In the statement of Mental Science everything rests on two words: "Negative" and "Positive." We are negative or ignorant because we believe in evil as an active power. That which seems to us to be evil is simply undeveloped or misunderstood good, and has no power save that which we in our negative condition permit. Sickness is a real condition, but it is a good thing; it is our friend, because it says to us: "Here I am to register your position among the negatives, and to tell you that if you do not make yourself more positive by the recognition of greater truth, you will surely keep sinking lower and lower into negation, until that utter negation called "Death" shuts you out entirely. Every form of disease is a signboard warning us to travel no further in that direction.

To teach people the true statement of their being is the work of Mental Science. It is a study all by itself, and it is the greatest of all studies, because a thorough understanding of it will surely make the student perfect master of all those conditions called sin, sickness, poverty and death,—which conditions now master him.

The great mistake of the science is in supposing that there is enmity between the immortal mind (the spirit) and what is called the "mortal mind" (the body). They are not at enmity; neither is one of them a myth or shadow; both are real and both are one; both are immortal mind (spirit) in different degrees of density.

Just as the wood, bark and leaves of the tree are one with its sap, so is a man one with his spirit; the spirit being

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a pure flame drawn from the infinite central fire we call God, just as the sap or soul of the tree is drawn from the earth.

And as the tree is jostled and warped by contact with outside influences (other individualities), so are our bodies moulded by the outside influences that surround us. And it is because we accept these outside influences as authority that they do mould us. We do not know that we are positive to them and can mould them; and in our ignorance of this fact, we are dwarfed and misshaped, and sicken and die.

The sacrifice of our desires—says the preacher—is the road to life.

The sacrifice of our desires—says Helen Wilmans—is the road to death. In the fact that we do sacrifice our desires lies the secret of every particle of that absence of vitality which is manifested in sin, sickness and death. Vitality is the true child of desire. Vitality is life and love and strength and joy; it is growth, and growth is God in expression. To actualize—instead of crucifying—our desires is to work in that direction where Love prompts us at every step; and this work does not weaken us, but gives us added vitality; and out of this added vitality greater desires are born, and still greater vitality added to us. To grow in vitality is to grow in life and love and strength and generous purpose; for generous purpose and high and holy motives are the overplus of vitality, and not the result of crushed hopes and maimed, shrinking and terror-driven lives.

Words will not heal. But the understanding of truth will. The understanding of what man is, and of what relation he sustains to the universe, will give the student power (through his knowledge of THOUGHT TRANSFERENCE) to establish the patient in that relation, and thus lift him from the negative to the positive pole of his being, and render his life

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harmonious. Harmony is health.

Sin, sickness, poverty and death are the result of weakness or the absence of vitality. We lack vitality because we crush out desire, which is the only stimulant to vitality, the only generator of it. In this condition of powerlessness anything may happen to us because we do not resist, and do not believe we ought to resist. "God sends us these afflictions," we say, when in reality it is our own ignorance of the true statement of our being that permits them.

Man must be taught his supremacy over the negatives. He must be taught that his desires are his supreme guides; that what he wants is what he needs and must have if he would develop from the pygmy he is to the giant he is meant to be. He must understand that God, who speaks through the tree and worm in desire, speaks through him in still greater desire. In other words, that his desires are God's voice calling through him for greater and stronger and nobler manifestation.

And here is man, the conqueror, who has mastered all things and put them beneath his feet through desire, now that he is on the very threshold of the kingdom he has conquered, held back from entering into possession by the false assumption of ignorance that the desire in him and which is he is an evil thing and must be subordinated to "God's will"; as if this very desire were not God's will expressed as only God ever expresses himself—THROUGH LIVING ORGANIZATIONS, OF WHICH MAN IS THE COMPLETEST.

Well, then, man the conqueror is here among his negative surroundings without knowing that he has conquered them, and still less how he did it. Being ignorant on this most vital point, his high position and the power which it presupposes are as nothing to him so far as any practical result

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is concerned. He believes the voice of Good to be outside of him and to speak to him through these negations which he has really conquered if he only knew it. He believes the cold and fever which attacked him as a result of exposure, are God's visitations upon him for some violated natural law, and are therefore all right. He endeavors to conform to the law which appears to run through his negative surroundings, when in reality he has the power to become a law to them himself, if he would but let his desires speak. But his desires seem to him like the wildest imaginings; and that, too, in spite of the fact that he already begins to control the finest of all fluids (except thought)—electricity and magnetism.

The reason children love fairy stories is because the stories—for the time being—seem to confer that measure of freedom upon them toward which their desires point. And this is the reason why fiction of every description has such a fascination for all of us. To the extent we enter into it, it becomes—for the hour—our liberator; it permits us to revel in a heaven of our desires. Then we come back to what we call our *true* conditions—to these narrowing beliefs—and heaven shuts on us. But these narrowing beliefs are *not* our true conditions; they are the conditions to which our lack of recognition of our true conditions has assigned us.

The entire gospel hangs on two words—"Believe" and "Overcome." We are not left in the dark as to what we are to believe. We are to believe God. But no man has the slightest conception of God, abstracted from His works. We can only

perceive Him in His works. He is *growth* in the tree, He is development in the animal, He is evolution in all nature; and in all things, from low to high, evolution is the *desire of the organized creature* pushing forth to its own

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accomplishment. Then, all we know of God is what He manifests of Himself through desire, And we are to believe in God. Therefore we are to believe in desire. To throw ourselves upon our desires and trust them, is to throw ourselves on God and trust Him. In spite of the manner in which we have crucified our desires, they have still operated to work all the benefit the world has ever received. Look back to the cave dwellers, and farther, and see that the course of the race has been progressive and not retrogressive. Is not this so? And what influence has operated to produce this constant improvement; this greater and still greater manifestation of God? I answer, it has all been unfolded from the actualization of the desires of man. Every change in government, from the nomadic tribe up through kingcraft to our democracy, has been by the *growing desire* of man acting upon the negative creations about him.

The world exists for the unfoldment of man's desires; the unfoldment of the man's desires is the unfoldment of the man; the unfoldment of the man is the unfoldment of God; the making of God visible and audible in the world of effects.

We are to believe in God. Our salvation depends on this. There is only one way to believe in God, and that is to believe in ourselves. To believe in ourselves is to believe in our desires. I am my own eternal "*want to*." I "*want to*" do this, and I "*want to*" do that. And every "*want to*" is the impulse of the One Life which I do but embody for the sole purpose of showing it forth. God *pushes* through my "*want to*." Shall I believe in God and execute this "*want to*," or

shall I say God is mistaken, and so turn aside and drift with the inorganic negatives which my "want to" could control if I would but trust it?

My "want to" is I. My "want to" is the advance

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courier of God in the world. My “want to” points forever in the direction of happiness, and I was created for the express purpose of being happy. “But,” you say, “your ‘want to’ may lead you wrong.” I answer, “All roads lead to Rome.” All roads lead to wisdom, which is the goal of happiness. My “want to”—so maimed and crushed and undeveloped, so bashful and retiring under the shame and abuse heaped upon it from the first consciousness of its awakening power, may—for a while—lead me by indirect, half-hidden and stealthy routes; but it will bring me right at last. Because this “want to” is I, and it is God in me; and always—in spite of apparent detours—it will prove my true guide.

It has been said that a man is a bundle of beliefs; and so he is, after being pressed into conformity with the world’s beliefs; but in his primordial essence he is not a bundle of beliefs, but a bundle of desires. As spoken from out that unexplored void whence all life issues, he is an aggregating spark of pure sex fire, to grow and grow forever through his loves or desires; these loves or desires stretching forth all the time and crying “More,” “More.” And he entered this world of negative beliefs, not to conform to those beliefs, but to shape them to his own liking. There is a life of perpetual conquest before him; perpetual overcoming.

Friends, do you not see that the old dispensation is closing? Do you not see the up-coming rosy light, just slanting over the Eastern hill tops, that proclaim the dawn of the New Life? That life wherein the truth shall have made us free?

And the “Great Metaphysical Boom” is just in the infancy of its booming. It is a swelling, growing, broadening, deepening tide of the most intellectual thought ever set in

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motion, and its wave will never be quieted until every soul of the race is brought into full recognition of the truth.

Man is the product of his own self-ripened wisdom; and all along his upward struggle from the beginning he has paid the penalty of every ignorant movement and of every ignorant thought. He is not the God-made automaton of theology; he has built his own individuality by conquest over cruder matter in his long upward climb through the ages; and in this climb he has at last unfolded those splendid reasoning powers which crown him umpire, and confer on him the divine right of personal godhead by confessing him a living, breathing, acting Will Power. Thus putting his destiny in his own hands.

The spirit of man—which is love, the motor power—forever waits on recognition. It manifests itself in accordance with the recognition we give it. It develops its latent but enormous energy in proportion to our power to see and appreciate it. It is forever with us, but is as nothing without the eye to recognize its presence. It is what the steam is to the engineer; it may be present and in proper order for sending the ship on her way over the waters, but if the engineer be drunk or asleep and fail to know that the power is waiting for him, the vessel will not move.

Then I say to him, “Though you do not recognize the situation, YET I DO. I have learned the truth on this point, and my knowledge will stand to you as your own so long as you willingly hold yourself negative to my thought. You call yourself sick, and relatively this is true; but relative truth always yields in

the presence of absolute truth; and in this instance the absolute truth is that your spirit—which is the real you—is not sick, and never was and never can be; and nothing prevents your spirit from a perfect externaliza-

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tion of itself in a healthy and vital body but the filthy rags of ignorant belief that hang about you and obscure your true situation."

But I might use these words to my patient till doomsday without any marked effect unless I knew and felt their truth in every fiber of my being; for it is my SEEING which stands to him as his own seeing that cures him.

Because the healer is conjoined in thought with the patient; the patient is holding himself receptive to the healer's power to see the truth for him, and the mass of the people are not. It therefore follows, and is the truth, that the more confidence the patient has in the healer the more power he will have to cure him. This is not faith cure either; it is a scientific fact based on that comparatively unknown power of substitution by which vicarious atonement can be a possible thing.

In this situation and with a perfect understanding of the situation it becomes a living WILL; and it is the UNIVERSAL will in INDIVIDUAL expression. The desires which arise out of its spiritual self—that incessant cry for "more," "more," which always accompanies the spirit's growth, will be met by the Will, and the demands will be gratified in wisdom and justice, and man's growth will be equal and constant, harmonious and happy.

All things shall be delivered into his keeping when, through the evolution of intelligence, he shall see himself A WILL; the representative of the Divine Law of Life.

We move slowly in this great work. How can it be otherwise? The masses do not dream that the hour of their awakening is so close. They plod on in a helplessness, which to the casual observer it would seem that no power could break. But they are not helpless. They are giants

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imprisoned by a slumbering thought; let that thought be broken by the recognition of one plain and simple truth, and "presto! change!" the millennium will be here. For the millennium, that age so long foretold, means nothing more than the period of man's awakening to a consciousness of his own worth and his own undying and constantly unfolding ability. Let but one man, one woman, take the lead and come out from the crowd, and stand firm in the majesty of individualization and that hour for which all hours have been waiting will be here.

But look at the average man as he now is. What is he but a "mush of concessions," discarding every attribute that marks his difference from those about him, and crushing every prophetic thought that whispers to him of his own greatness and the latent greatness of his fellows?

And yet so true is man's judgment of men that we worship souls in proportion to their ability to stand alone, even though we lean upon each other in abject helplessness while doing it. I do not know how to make my thoughts on this subject emphatic enough. I know the true godhead is embodied in the idea I am trying to set forth, and yet how feebly I am setting it forth. Great is the power of illustration. Let me try to illustrate:

Some one needs me, or thinks he does. I turn away from this need. I do not desire him who needs me. I desire above all things to meet face to face one who needs me not, and who needs no one.

Or, let us say that I greatly desire to meet some one; that my need reaches out to him because I feel the strength embodied in him. What then? Why, let me discard the thought; let me draw my wandering hope home to become self-centered and beyond the desire to go abroad for strength.

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Oh, to be self-centered and strong, and to meet others self-centered and strong, on the dead level of a noble equality, understanding each other because understanding self.

It brings tears to my eyes to think what we are and what we might be.

If we were what we are because we had reached the limit of our development, it would not be so dreadful. But to consider that for hundreds of years we have stood nearly still, with all our splendid possibilities unrecognized within us,—this seems an almost hopeless thought.

For each man is not only an embryonic world, but an embryonic universe, correlated in his faculties to all there is in the infinite. He is a creature of perpetual unfoldment. It is in his organization to expand forever. But his expansion waits on his recognition of his own nature and power, and he does not recognize them. Lost in the struggle for small accumulations, with eyes bound, he makes his own limitations and becomes the football of fate and circumstance, praying for deliverance to some far-away imaginary God, when all the time the power that would deliver him lies within himself unrecognized and undreamed of.

Man is an outlet for the universal force. He is God's necessity for expression. There is no power outside of that which is vested in him, and every particle of that power lies quiescent behind his non-recognition, and will remain quiescent until he abstracts his soul from his narrow and limiting possessions, and turns his eyes inward to perceive in the deep recesses of his own being a thousand-

fold more of rare and wonderful wealth than opened to Aladdin in the enchanted cave. The fountain whose spray is diamonds lies within every one of us. Its name is "*Intuition*," and he who

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waits and watches for its priceless outpouring treasures may enrich himself more in an hour than the delving of countless miners in countless mines would do in countless years.

Intuition is the fountain-head of man's never-ending life. It is that point in his faculties where the universal force we call God pours into him. It is here we must turn for that unadulterated truth which shall make us free; which shall liberate us from the influence of the crowd and enable us to stand upright (and alone if need be) in that individualization which is God-like and sublime.

The material for the making of gods is not lacking; the power to make them is vested in the knowing. To know that the material exists, to recognize our own priceless worth to the universe as well as to ourselves, this is all that is needed.

To the few who are investigating the more than marvelous power of mind over matter all things are even now becoming possible. They need not dig in the earth for wealth; they need not enter into competitive warfare with their fellows for houses and lands; they simply rest on the fast-coming strength which a knowledge of the God-power within them confers, and thus accruing greater individualization every hour, greater potency as magnets in the realm of mind, *their own drifts to them* by the might of that universal law of attraction on which the order that will eventually make our heaven depends.

Even now, in the disorganized world of effects, as we still see it, mind does control matter to a great degree. Yet this control, so far from being perfect, is

only an accidental manifestation of strength, like the electricity in the cyclone that devastates as it goes. The power is visible, but the knowledge of how to guide it so as to make it a benefit to the universal race is wanting.

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But at last this knowledge is coming; coming through individual recognition of individual strength and worth.

The world approaches the verge of a new dispensation. Brute rule—the rule of matter over mind—is going. The race approaches the positive pole of its being, and undreamed of power awaits it. The power to conquer not only disease, but poverty and crime.

Perfect health means perfect concentration. When we know that the body and soul are one, we can understand how the power to concentrate the mind will mean the power to concentrate the body. And this concentration is but another name for individualization.

But let them once begin to know that body and mind are one, and to say constantly, “I am all mind,” these words being absolute truth will act as a miracle upon them; then let them make the mental effort at concentration every day and hour, and their faces will show the result in one week. Their flesh will be firmer, and their complexions and eyes will be clearer.

What a wonderful thing it is that your thoughts, a part of yourself, your vitalizing element and positive principle, should have such power! But yet they do have it.

The result of even the slightest effort of concentration is tension and increased vitality. This tension or increase of vital force is the liberating power; it will, if exerted for only a short time each day, carry you up out of the range of the

previously despised duty into a work better suited to your renovated and strengthened condition.

So it will be all along your journey through the Great Forever. You will have to conquer at every step; and this life of conquest is the only life worth living. “Your life depends upon your power to conquer.” Refuse to conquer and

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perish; conquer and become a god."

Constant effort—and constant conquest as the glorious reward of effort—this is life.

"No man or set of men can make a corner in wisdom. It is the God influx into every man and woman, and there are no padlocks to fasten it out of us or to confine it in us. Neither can perfection come to one set of men or to one set of ideas. Anti-Christ's are plentiful in these days; I am not one of them. I am a student in the great school of life, and make no pretensions to communicate great wisdom, but only try to arouse others to look **WITHIN THEMSELVES** for the One Universal Fountain inherent in all, and available for every want in life—from the lowest wish to the loftiest aspiration—by every one of us. I am not trying to develop my particular ideas through the souls of the people; I have found out that **ALL THERE IS** lies within each soul, only waiting the owner's recognition of the fact in order to become apparent; and I am trying to help him see this great treasure which is stored in his organization, so that he may draw from out his own opulence everything he needs; health, wealth, beauty and length of days.

"So when you purchase my lessons for the purpose of sitting in judgment on me, you will find that I am not there. Recognizing that truth is impersonal, that it is a deep well in every life, these lessons only teach the student how to draw it forth for himself.

"And—let me ask—who and what are you who pretend to be able to sit in judgment on an unfettered soul,—you who are covered over and wrapped up in theories of other people,—antiquated cobwebs blurred by the dust of centuries, and handed down to you by men not one particle superior to yourself if you only knew yourself at your true worth? The

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trouble is you prefer to believe in their worth rather than in your own.

“You are wonderfully lacking in that Godlike selfhood which should raise your face—calm, just, sublimely impassioned, clear and beautiful—to the level of every other face that ever moved through the world in splendid supremacy of self-ownership.

Every human being has got to find this fountain for himself and be fed by it. All we can do for the student by our writing and talking is to show him that the fountain is there, and to teach him how to draw its living waters for himself.

In my lessons I teach the student—not reliance upon me or my thought, but reliance on himself and the true method to develop his own thought.

This something tangible and demonstrable came first in Christian Science (which was a mixture of the old creeds with the demonstrable truth); and later it culminated in Mental Science, wherein all creeds were dropped in the honest search for that pure, practical truth which means life and health and happiness and power, unfettered by anything in any past or present religion, and yet unprejudiced against it.

Free from fear, free from prejudice, Mental Science seeks simply to actualize life on a higher plane of thought than that irrational and animalized plane where disease and all manner of human suffering are believed to be God-ordained, and therefore incurable.

Mental Science lifts the student from the realm of effects into the realm of cause.

On the physical basis we see what we call “evil;” this evil being expressed in many ways; indeed we are apt to call all those things evil which we do not understand. When we

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have climbed to the mental basis it is through an understanding of many things which had furnished us a foundation for our previous false reasoning.

It is at this point that the laugh of ignorance breaks in; but remember this—when we have climbed to where we can see with logical clearness and distinctness, we have gone so far above the old plane of thought that the laugh ascending to us is scarcely heard, and only heeded through pity; for we have almost passed the plane of animal or physical seeing into the plane of clear mental seeing, where the whole world wears a different aspect for us.

We have gotten where we recognize the supremacy of mind; and we mean to live in the recognition of this superior power.

Though mind and matter are one and indivisible, yet mind is the moving soul of matter; it is the attractive force inherent in matter; it is the all-substantial and all-powerful God part of us. Now, in our animalhood—our state of unconscious growth—we dimly recognize or feel that mind exists, but we do not dream of its being the powerful factor that it is. Not having an intelligent comprehension of it we do not live in it. We live almost wholly in a recognition of the physical, and take our beliefs (conditions) from its transitory appearances.

We begin to see (mentally) the real power; and as seeing is being, we begin to be it. The mind, or reasoning faculty, is not only the power in the man, but it is the man.

For man in his internal being is God; and to recognize himself in internals will be to see and feel himself a god in strength, power and intelligence.

And whereas we now see dimly, as through a smoked glass—from reasons based simply on visible phenomena,—

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we will soon learn to see from reasons drawn from a knowledge of the internal law of matter; and seeing from this purely rational standpoint will change us from the weaklings we now are to men and women of glorious powers and ever-flowing, unlimited lives; for seeing is believing.

How few realize anything of life aside from a wretched existence. Look at the treadmill round of the average human being. Look at that dreadful inertia beneath which men postpone their lives to some future imaginary state, and call this weak, evasive apology for present thought and present action their "religion."

Men will never be anything but crawling vermin until they awake to a realization of the importance of the present moment; until they know that if they live at all they must live now.

Now listen! Concentration is life. Mental diffusiveness is physical diffusiveness, and physical diffusiveness is death. The man who lives with his thoughts and hopes projected in the future is a dying man. To live he must be concentrated in the present. We can only live one moment at a time. If the present moment slip past, and we do not live it, but are endeavoring to live some future moment, we have lost the present one and gained nothing; that future moment which we try to grasp is not ours; will never be ours; it is the will-o'-the-wisp never yet touched by mortal hand.

Concentration, then, which is life eternal in the present time, is a thing of cultivation. But no one will cultivate it as it should be cultivated.

Out of concentration—that power to pin the thought to the present act at the present moment—comes the PRACTICAL knowledge of all truth, that truth by which EVER-PRESENT life is established and confirmed.

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have climbed to the mental basis it is through an understanding of many things which had furnished us a foundation for our previous false reasoning.

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Postponement is that privilege for which a man pays in drops of life-blood. Postponement is death. And this is the curse of religion. Death and not life is organized in every religious creed, because the heaven of every religion is a mere air-castle of the future, and is built at the expense of the present heaven within man, which is waiting his recognition NOW at the PRESENT MOMENT, and in every present moment as he journeys along through the Great Forever.

All the life there is or ever can be is embraced in the present moment. And to make that life ours right now is the aim of all true philosophy. This can only be done by an intelligent recognition of the immense fruitfulness of life; and of the still further recognition of the fact that it is all stored in each human organism now, to be drawn on as we turn our eyes inward and see it. All opulence of life depends on the power to see what each present moment reveals within ourselves.

The importance of each soul lies in the fact that it exists—not that it is going to exist; in the fact that it is, not that it will be.

And again; he who is capable of this concentration may have what he pleases from out that unfailing opulence to which he has the key.

What, then, can I have my neighbor's beautiful home, or his horses and carriage? No, I cannot. And the reason is that in this high place where the light of such glorious truth meets me face to face I cannot WANT my neighbor's

treasures. I love my neighbor as I do myself, and his possessions are as much my glory as my own would be.

What, then, is there for me to select out of the opulent universe to which I hold the key? Why, the true wealth that makes life one blessed ever-present dream of delight; true

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health; strength such as the world has never dreamed of, intellectual perception of such surpassing quality that I may discover the thousand forces now latent in nature and apply them to the uses of the race; beauty and grace of person; the enlargement of every faculty to the still greater perception of absolute truth; all these are portions of that opulence which an understanding of the law, and the power to focus the mind upon it, will give.

And for some reason or other it is a fact that while we pursue truth for its own sweet sake, wealth pursues us. Gold flows to us. Our EVER-PRESENT perception of the law of universal Good brings about us the EVER-PRESENT surroundings belonging to our power of realization; so that I am forced to the conclusion that the truth carries its own surroundings with it; and that the understanding of the truth makes those surroundings manifest about the individual in proportion to the power accumulated.

I am aware of the contempt heaped upon this movement by the ignorant and the prejudiced; and I know that this contempt is confined strictly within the limits of the words I have used—"the ignorant and prejudiced;" for the thinkers everywhere are aroused and alive to the subject, and its adherents are found among the profoundest students of the age.

Indeed, so wonderful is the hold this subject has taken on public feeling, that from every elevated point the brain sentinels of the age are watching for each new development; and the world waits hour by hour in trembling expectancy of

the mighty avalanche of thought now deepening and almost ready to fall into its lap.

I feel that this which was my theme yesterday is my theme to-day, and that its interest for me will be intensified

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to-morrow, and for every other to-morrow as long as a single soul remains defeated and ruined by his ignorance of his own greatness.

There is but one fetter that binds and hampers man. It is his ignorance of his own great power and worth. And if I—having tried a hundred devices in my efforts to break this fetter—have at last found the vulnerable place, I will be satisfied to strike blow after blow, even thousands of blows, in this one spot until the chain that binds the race is broken. I live in this thought, as if the best interests of each one of them depended on me for unfoldment and fruition. With this never-resting affection and responsibility I cannot put the one great thought out of my mind of how to place before them in the clearest and most comprehensible way the truth that will free them and make them strong, self-reliant, healthy, beautiful and happy.

There is a large field for work. The salvation of the race is vested in the intelligent understanding of spirit;—that unseen power lying back of visible man. The race—so sunken, so sick, so poverty-stricken, so wretched—are all to be lifted by this new-old power when we shall have learned more of its potency.

To you who are studying the subject let me say—put your entire self in the work; and having undertaken it, let nothing hold you from it. Ask no questions as to what will be the pecuniary outcome of your study. Think nothing but how to understand the might of the spirit within you so as to make that might your own for the healing and uplifting of humanity. Concentrate your thought in one mighty effort to understand the potency and character of your spirit, and hold it

there until light breaks; it is absolutely sure to break; and when it does you will see yourself a HUMAN, LIVING,

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LOVING WILL, mighty in power, being an expression of the All Will, and thereby a spokesman or mouthpiece for God the eternal Good, and an architect with ability and the materials to build Heaven right here on earth.

We must refuse to believe that an assumption of humility is pleasing to God; it has not made men and women of us, and never will. Let us begin at once to exalt ourselves, love and respect ourselves; let us search constantly in hope and great faith, through every department of ourselves, our beautiful minds and glorious bodies, for the seeds of godhood planted there on which our recognition may act as sunshine, causing them to spring up and blossom and bear such fruit as the world has never seen.

God, then, is in each one of us awaiting that intelligent recognition on our part which will enable us to proclaim him in that mighty world "I." And when we have proclaimed the "I," what will be the result?

A revolution, the like of which the world has never seen. We will arise like giants who had been bound in sleep by some fairy spell for a thousand years, to find ourselves no longer dumb slaves to time and circumstance, but the masters of time and the makers of circumstance.

Man is neither doomed nor damned, except by his own ignorance.

Huxley and Darwin had no better explanation of a man's presence on this earth than Topsy. "He growed," is their verdict; and so he did. The invincible "I" pushed him out. The "I," through its incessant desire, its constant cry for more

food and more light, has got him to where he can come into communication with as much of the outside world as he has intelligence to comprehend; and here for hundreds of years he has stood almost stockstill, not recog-

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nizing that the “I” which shoved him thus far can shove him infinitely farther; not knowing that nothing can limit the expansion and potency of the “I” but his ignorance of his limitless capacity and power.

Friends, the question is—not whether you endorse these views, but whether you believe in a higher condition for the race; in undeveloped faculties that—when developed, will waken a new universe in response to their own awakening? If you believe this, then lend us your support while we “blaze the way” into—what we conceive to be—the untrodden realm of pure truth.

As the student meditates on this subject one circumstance after another rises in his memory, all showing this mighty, but unseen power. He remembers how once, in a moment of awful danger, he accomplished (apparently without thought) a feat of agility, the like of which he never in his best efforts could even approach again. Surely this was the result of some unrecognized strength. He remembered the story of Daniel in the lion’s den; and he knew that this story—whether true or false—had its foundation in a clear recognition of the existence of some imperishable power within a man, that nothing in all the universe could ever conquer. And he went over all those Bible stories one by one to find that each was but a delineation of the immeasurable potency of that living fountain within each person. In Enoch and Elisha he perceived the absolute sinking of the exterior parts of the fountain into the clearest possible recognition of the central activity. In Jonah he saw the resistance of the dull

outside current to the rush and turmoil of the intensely active center, which finally gained the victory.

And he thought of the many records where a something within the man—unknown even to the man himself—had

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been recognized by the lower animals and instinctively avoided by them. He knew that men could subdue dogs, and even the most ferocious of the wild beasts, by that sudden revelation of the unknown something which leaped to the surface when the surface had proved inadequate to its own protection. He knew more than this; he had been a close observer of unrecorded facts. He had followed the tornado in its track, and had seen a hundred evidences of the protecting power of this wonderful something enshrined within a man; he recalled the hundreds of railroad disasters, marked less by the number of deaths resulting than by the many miraculous escapes. He knew of instances where men had seemed to bear charmed lives; and he knew at last that all men bore within themselves evidences of an everlasting life that manifested itself in saving power just in the proportion that its owner recognized it. Courageous men, reckless, fearless men, are men who live in a closer recognition of this great central life-fountain than cautious and cowardly men; and tenfold more accidents and losses happen to the latter than to the former class.

Now, we all have the privilege of living in just what stratum of our complex organization we please. If we recognize chiefly the negative or external stratum, which is the effect of the Cause, we are in the far-away "I can't" part of ourselves, and we take the consequences in feebleness of will—which means

error, sickness, sorrow, deformity, old age and death. But if we search for the living fountain within, and begin to measure our strength, we will be strong in proportion to our power to measure it. It is immeasurable, because it is God; but man—as to his individual personality—is the intelligence which recognizes God; and he is strong or weak according to his ability to do so."

CHAPTER VII.

LIFE'S POSSIBILITIES.

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: Brethren, think on these things."

PHILLIPPIANS IV. 8.

Upon individual ability to recognize true greatness of individual power depends the measure of our successes in life. Even people of very weak character have recognized at times during their lives flashes of rare intelligence, as of a power throbbing and struggling for expression from somewhere in their deep inner and unfathomable mental selves. These glimpses have sometimes been momentary but for the time of their duration they have lifted the man to such elevations of God-like dignity and conscious power as language is inadequate to describe. It is undoubtedly true that the most beautiful sentiments, the most majestic conceptions and the most vivid realizations of infinite power seek in vain to find expression. Every human brain experiences at some time a flash of inspiration such as would electrify the world, could it be interpreted and imparted to the people. These things indicate that the great destiny of man is yet to be reached. They show that the great creative intelligence is constantly pointing out the higher goal which is yet to be attained, and to deep and earnest thinkers and those strong in spirit and soul development, they are incentives to renewed study, investigation and research for the secret of the great power which

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will one day burst upon mankind in all the refulgent glory of a brilliant sunrise upon dew-laden foliage and flowers. Slowly and surely knowledge of this power is being disseminated throughout the highways of the world, and as the ultimate truth is borne in upon the intelligence of man he realizes that simplicity and a true unison with the great harmony of Nature are generative not only of health, happiness and success but are productive of a refined exaltation of intellect, a buoyancy of spirit, and a perfection and enjoyment of the physical organism which can in no other way be acquired.

Throughout the ages of the world each age has produced its enthusiasts upon the the varied subjects of thought and action by which the people of their times were most deeply interested. Many thinkers were beyond the ages in which they lived but their work has born fruit such as has been necessary to carry civilization to its present point in the upward road to ultimate perfection.

The result is that our advancement has been so marked and rapid that the generations of the last few decades have ripened in thought and expanded in intellect until the great majority of the civilized world is now prepared for truth. Today the subject of Personal Magnetism, in the various names to which it has been made to answer, is much in the mouths of the people. It is spoken of, studied, and used in every community in the civilized world. It is one of the everyday facts. It is wrought into fiction and is recognized as one of the great realities and essential potencies of life. It is something which nobody can afford

not to investigate. Those who have investigated and studied the subject have invariably become enthusiasts by virtue of the realization of its great importance, dealing as it does with self-culture

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and interior development. While we are anxious that everyone should become familiar with our methods, we prefer to have those investigate who have felt at some time within themselves an involuntary impulse and irresistible conviction that there is something of knowledge and life and strength above and beyond the ordinary sphere of living. To such minds our teachings will be most advantageous because they will be instrumental in producing the greatest satisfaction and highest happiness possible.

The present imperfections of man have left in everyone weaknesses which subject him or her to the psychological influences of others, so that each man or woman undeveloped magnetically, is constantly struggling to maintain his or her self-hood, to carry out his or her design and not to be lost in the great under-current. This struggle, visible in the external world, is also a reality in the realm of occult and psychic forces, so that it is sometimes difficult for persons who are thinking new and advanced thoughts and trying to attain to higher and more successful lives to maintain their positions, unless frequently aided by a competent teacher, whose whole desire and ambition is to help the elevation of struggling humanity and who will lead them through the labyrinth of devious ways straight to the object sought. To aid deserving ones in reaching these higher attainments is the purpose of our life. Our work covers all that the higher

and better thought of the world now holds as worthy to be sought for, and more, far more, than the ordinary mind contemplates or can at present comprehend.

Everyone possesses latent powers, in which are the germs of possibilities so high and God-like that only those who attain them can form any adequate idea of their strength, beauty and grandeur. They can, however, be attained with

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ease through a knowledge and application of the wonderful yet simple and unerring laws of Nature. If this is what you desire do not delay, but seek out at once these grand truths, the comprehension of which will make the surroundings of your life on earth a perfect Paradise.

Oh, how we pity those who are content with present conditions and have no thought or demand beyond the next meal. So many are the mere creatures of circumstance and condition. They are torpid and without aspiration, and, whether in affluence or poverty, simply accept with open mouths, like fledglings in a robin's nest, whatever is dropped into them. If they work for a living, as a large proportion of humanity do, they are content to remain in the same position year after year, never making any resolve or setting any new tasks for the betterment of themselves in any way, never keeping before their internal vision the words "I can, must and will do better than this." They fail to realize that sacrifice and self-abnegation bring their sure rewards. The words, can, must and will, if implanted in the mind properly, and permitted to germinate and expand and bear fruit, are not words merely but powerful thoughts and motives. Thoughts are things, powers, substances and of these can,

must and will are the greatest of such powers, and of illimitable efficacy to each individual in proportion to his or her power of persistency and determination. Christ said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," and we hold that such application exists today and is general; that it can be applied, and with success, to every human want, and that it involves the force of effect of the immutable law emanating from the great center and creative mind-essence.

From what we have shown above we are prepared to af-

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firm that, though it has yet been attained in but comparatively small degree, all the knowledge necessary for enabling anyone to reach the most exalted attainments that earth ever knew or can know, is now accessible to every intelligent person. There is glowing within the bosom of everyone a spark of illimitable activity—illimitable as to time, and space—for the light of the soul penetrates to the remotest expanse of the universe and it blazes on and on and is not to be extinguished either by time or by eternity. It blazes on forever. There need be only care and faithful avoidance of the things that seem but are not in order that this precious germ may take its natural God-given course along the path whose goal is absolute perfection.

Why strive to possess that which is intangible and useless at the expense of the real and eternal? Why bury your thoughts and silence your sincerest impulses, all for pleasure and emoluments which are tomorrow gone forever and but for the remembrance, which is not always pleasant, are as if they had never been?

Why neglect the real, the true, the valuable and all that is most desirable in life, when by knowledge, which is easily within your reach, you can lay hold upon the truth, health, happiness and the fullness and beauty of life? Rare indeed is the person who cares more for the real than the unreal, and rare indeed also is the happiness of him who improves the opportunities of his fleeting days and gathers from Nature the fruits of knowledge.

Could we today fully realize that perfection cannot be born of imperfection; that foul thoughts, desires and acts inevitably result in deterioration and finally death, the world would soon be revolutionized. Lack of action, too, will in time result in paralysis of the functions of activity. Let any person be confined in a sightless, soundless prison for the brief space

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of one month, and vision and hearing will be seriously impaired. Apply the same law to any organ or faculty and we obtain like results. A child brought up in indolence will be a weakling in body and mind. Such a child is defrauded of its true heritage far more than if a thief had stolen its gold and lands.

Emerson gazed upward toward to exalted heights and taught us our possibilities, and that the unknown and inexpressible was within us just as joy, hope, fear and also ignorance were within our present comprehension; and that if we will obey the simple laws of nature we can bridge over this vast expanse of ignorance thus making knowledge, both mental and spiritual, the connecting link in the grand heavenly chain which transmutes the lower nature of man and transforms it to the divine. We need to cut loose from the vastness of

superstition and in simplicity of spirit and true humility seek simple truth. How many of us know the causes of the simplest and most common effects in nature? Verily we have eyes and see not; understanding but use it not. Imitation is as bad as limitation and sometimes worse. Its wrong use is apparent when we accept a code of rules and doctrines which have been provided for us thus cramming our reason and judgment until we accept, as our physical and mental diet, what was prepared by past superstition and ignorance; To such of us as do this the gospel of good health is a blank, but to you who desire to live and inherit the earth, aye, and heaven too—I say unto you, put far from you all things that do not pertain to infinite goodness. Put the past from you and begin anew. Build from the highest aspirations of a new life, putting all thoughts of antagonism away from you. The builder of a ship, house or bridge studies nature's Laws and builds as nearly in accord with them as possible. Were this

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not so, the structures would fall and life and property be destroyed. The wise husbandman looks to the condition of the soil as well as the seed, and the stock raiser studies well the laws relating thereto. How is it with the child—God's image—when it comes into the world? Is it in accordance with the chemistry of our being that the air of our nursery should be loaded with whiskey, paragoric, catnip and morphine? Is it God's law that bands should impede the circulation and hinder the inflation of the lungs? Is it the law of the eternal ruler that the first kiss imprinted upon the susceptible infant by the proud father should be the prophecy of its own vice (the kiss contaminated with the breath of whiskey or tobacco)? Is it the law of the infinite that the natural source of the new-born

child's sustenance should be infected by either foul food, poison or passion? Right thinking brought forth by right study and helpful instruction will set all things right and cause one to reflect on one's past life with horror. Those who think in ruts, revolving the same thoughts, day after day, associating only with inferior and narrow minds, cannot be healthful either physically or mentally. A stereotyped set of puerile thoughts are as noxious to health as is the deadly night shade. Just in proportion as we embrace truth, do we become moral, brave, magnetic, magnanimous and divine in understanding and action, begetting health of body and soul with harmonious union of the two with the innermost—the spirit. Nature is not a miser and we cannot exhaust her boundless reservoir of conserved energy.

The real secret of the development from lower to higher forms of existence is a simple or unconscious adherence to or obedience of the laws most closely affecting the substance being acted upon. As we approach simplicity in all things

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we attain a more harmonious relationship with nature and therefore we approach perfection. In his endeavors and longings for a better comprehension of the laws operating through his organism, man, in the present age, matures nobler and more perfect ideas with regard to his more important earth mission. He has undergone a slow and measured series of evolutions until finally he is knocking at the portals of mystery and is hopefully seeking for knowledge of the character and source of the essence of life itself. More and more, as his

knowledge of inner resources becomes plain, he learns intuitively to link in unbroken continuance the material with the spiritual world. Thus, in treating the subject of growth, we may positively assume that both natural and spiritual development are promoted and brought to maturity by the same mode of procedure. Their growth goes hand in hand. They are inter-dependent one upon the other as instanced by the life histories of the great intellectual and luminously spiritual men,—those men, a comparatively few of whom have added more to the sum total of the world's refinement and ethical culture than all the rest combined.

Soul growth and the perfecting of character is the prime object of man's presence upon this planet and as the cycles of years roll off the brink of time into the fathomless abyss of eternity there is a plainly evident growth and upward tendency of all things toward the final consummation of the great plan of the universe, the great ultimate object of which is perfection absolute. A belief being entertained of this, the great question presents itself; "what must be done by the individual to place himself at unity with the plan of the creative mind and lift himself to the nearest possible approach to present individual perfection?

God requires of us no impossible task. In all the innum-

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erable departments of his great natural laboratory impossible feats are neither expected nor attempted. To man, he has been especially indulgent in that he has shed upon him the very light of divinity and unlimited sources of power and it

is a truth capable of demonstration that the finite mind, by proper guidance and direction, can reach out beyond what the superstitions and unnecessary limitations of the world, both past and present, have made appear as the borders of the infinite. This great possession which man, above all other objects of creation, holds pre-eminently his own, is often lost sight of and pressed beneath a mountain of arrogated self-sufficiency and misapplication of the reasoning faculties. And it is here to be noted that as we exercise our reason with high objects and earnest purposes there comes to us an infinitely fine intuition and sort of inspiration which makes all operations of the mind as quick and vivid as a succession of lightning flashes and enables it to glow wonderously and illumine brightly the entire field of its vibratory influence.

As you enter into and make progress in the study for the development of your higher possibilities you will find the acquisition of knowledge and power becoming easier and easier as you go forward. Step by step; little by little; unnoticed, as with the development of the flower, your growth will proceed; so quietly and calmly will the God-given qualities unfold; that you will scarcely know that the change has been inaugurated until by and by, in the fullness and satisfaction of your attainments, you will realize that you have risen to a new and infinitely higher plane of existence. Then, and then only, when the goal is reached, you can look into the past and trace your soul's progress in its journeyings through the winding labyrinth of experience. Then you will see how completely the laws which act upon the flower and bring it

to perfect development are likewise applicable to yourself and to all humanity.

"Oh, physician, seek higher, search within. There are purer and holier truths, to reward thee. In God's pure light there are no mysteries; all is clear and transparent, for none enter his presence, who wish to pervert the light. Oh, seek this pure and holy gift, and before thy astonished vision will open the book of life and love, and behold, thou wilt see before thee the cause and controlling power of all life.

There are, then, before us today, new possibilities of health, wisdom, and power, which it should be our pleasure as well as duty to disseminate to all the earth. There are few persons, if any, that have not occasionally had more or less vivid experiences of this inner sunshine, revealing sources of light to the mind and warmth to the affections, as real as the voice of a friend or the warmth of a glowing grate. Again, who has not seen how wonderfully the will is at times potentialized, overcoming apparently insurmountable difficulties, breaking up deepseated disease and even triumphing over death itself.

So-called miracles are not wrought in defiance of law, but in conformity with true esoteric principles, and such works are possible to all in the same ratio as true conjunction is formed between the forces of Spirit and Matter.

It would not be desirable to place the revelation of the secrets of the great and higher powers of mankind in the hands of a mixed society; or to entrust them to those who are capable of mental, moral, or physical decline; or to those who are filled with ambition and tendency to self-aggrandizement. The proper persons at the proper time will understand what is meant by this assertion. Any person capable of using a power for other purposes except the

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good of the human race is not fitted to receive a knowledge of the new revelation. The subtle forces connected with the operation of the mind and soul are capable of being used for purposes evil as well as good, and they must therefore be known only to those who are prepared to judiciously utilize them.

You must belong to the higher order of humanity, and must be devoid of all selfishness, and must hold the good of humanity far above all personal interests. To such men and women may be taught as much of the new revelation as will be needed for their continued development, and to such there may be given evidence that there are sufficient means and methods at the disposition of the National Institute of Science for the ultimation of whatever may be undertaken.

The majority of people have no idea that there are many occult phenomena connected with the well-known forces; and think that occult forces are necessarily so mysterious that they must forever remain unexplainable, and be forever relegated to the realm of faith and banished from the sphere of accurate knowledge. To the majority of people who have made a study of the phenomena of life, mind and society, the forces concerned in the operation of the invisible, finer and more potent agencies are as unknown and as unthinkable as the fourth dimension of space. There is evidence to convince the most sceptical that there is a knowledge and science, not taught in books, in comparison with which the knowledge of more material things is of small significance, and that the elaboration of this knowledge will furnish material for the higher life of man and for the utilization of those who have developed within them that which is

better than knowledge alone—soulgrowth, moral character prepossessing presence and magnetic influence.

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The basis of all this progress must necessarily be accurate knowledge which can only be acquired under the direction of a competent and experienced teacher who has mastered the science of occult phenomena. The revelations of nature are at all times ready for those who seek them but the uninitiated, and those who grope in the dark for facts, must be guided by some one who has traveled the road and knows the way. There come with these investigations those peculiar mental and emotional conditions which cannot be derived from a text book. Careful, personal instruction, which takes into consideration your past experiences, your environment and your individual conditions of body and mind should therefore be your guide. Under such conditions nature will whisper into your ear her choicest secrets. If you do not fully comprehend the meaning of these facts you can look to your instructor for their interpretation.

"Tell me not in mournful numbers,

Life is but an empty dream;

For the soul is dead that slumbers

And things are not what they seem."

In that true condition of mental and spiritual expansion, to which we feel impelled to call the attention of the world at large, life is an active and beautiful

reality. Its every hour is filled with sunshine and beauty and love. Every moment brings its reward and the days are filled with wondrous happiness and joy. This is the condition to which we feel that all men should attain. It is the condition in which, having sown good seed, the fullness of the fruition thereof will come with each passing year, and at the even-tide of life the calmness and serenity and luminosity of the soul will make the presence of the man or woman lustrous in the light of a divine benediction upon him or her to whom it may be said: "Well done, thou good and faithful servant" and he or she

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will approach the portals of the great infinity with the serenity of a child passing the border of wakefulness into a land of sweet dreams. But those who do not see the way in time to turn into the royal highway to happiness, leading to the fullness of man's estate; having souls buried beneath a mountain of external worldly affairs and being unconscious of the way in which they go; are almost sure to find when the awakening takes place, that the remainder of earth life is full of regrets because of lost opportunities. Lost opportunity can never be regained. "The mill will never grind with the water that has passed."

The faithful and ever-present Christ-principle within is always ready and anxious to advise and counsel in all the difficulties which beset our daily life. And how may this most desirable state of affairs be brought about? There are a multitude of roads leading to the goal, each characteristic of and adapted to the individual peculiarities and needs of the one who journeys thereon. There is but one road for each individual and that will be made plain if he will bring himself

into position to take the first step. Herein lies the greatest apparent difficulty. It is a difficulty which can, however, be overcome. The teachings of the National Institute of Science will make plain the way.

If we could thoroughly convince ourselves that the laws of Nature are ever operating to aid us, ever-present in all situations and conditions, it might be easier for us to realize the uses and advantages of the higher life. But, alas, we are prone to look in the opposite direction. We are tempted to and actually do strive for the attainment of those objects which are not only useless but hindrances to our self-development. Let us about face, and as little children communing with the great mind-principle which breathes its essence everywhere, learn the simple lessons of Nature and profit

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threeby. Let us open our eyes and permit our intelligence to comprehend that every production of earth is supplied, in its direct vicinity, with all the means for growth and perfection. Simple conformity to natural laws and resources is only necessary that the greatest state of development on earth may be reached, while struggles for different surroundings and impatient anxiety for higher conditions act only as barriers to spiritual attainments.

You are a student in God's primary school. The rudimental truths of creation are around you. It is expected of you that you shall advance, that step by step you shall be elevated to higher grades and conditions and that you shall grasp and understand the fundamental truths of the universe.

The powers of the inner man are incessantly active, they need neither rest nor recreation, and if man is able to put himself in equilibrium with them at pleasure and to see their imagery, hear their music and feel the charm of their infinite play then they become his servants and give him whatsoever he shall ask. They assume the qualities of actuality and importance.

Man has gone astray and must turn around to the right way. The ages have fastened upon us each, as individuals, heritages from the past which are not to be shaken off lightly but which cling with a tenacity that requires will and determination to relieve us of their shackles. All that has been gathering on the wrong road traveled by our long line of ancestry has united in our lives, as individuals; the effect being that wrong habits and customs and conditions have become so fixed that most of us, in fact, regard them as manifestations of Nature, but we say to you that Nature has been perverted, sadly and for many centuries, and we urge you that

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the time is now when you may resolve, and resolving, inaugurate for you and yours a reform which shall be to the lasting benefit of all the generations that are yet to come. If you have sought the truth and have not found it, be not cast down. Do not lose courage but be of good cheer, for those who perseveringly pursue this higher goal will conquer these adverse forces and finally will hear words of life, as well as see images of heaven and immortality. There is a star to guide us out of the darkness, but if you cannot locate the occult constellations

you will need an occult astronomer to show you where the star gleams and twinkles and beckons you up and on.

The substance and power of thought, as we realize it, is necessary for a complete life. Man will say that this is not applicable because it requires a retirement from the world and even from business itself.

This assertion can be made only in ignorance. The inner life can be gained without the necessity of withdrawing from professional life, and the more material fields of action. Those who, in spite of their lukewarm desire and uncertain efforts, remain in darkness, must seek determination and remove the hindrances that are in their way lest they lose their future and their own selves.

The time has come when the infinite riches of the higher life are offered to those who are ready to receive and use them without selfishness. The personal question is "Are you ready?" It is not the writer hereof that asks this question but it is the great omnipresent spirit which is now, ever was, and ever shall be, and which in the innermost recesses of your soul is asking "are you ready."

If you are not ready, what are you doing to get ready? We admonish you, do not sleep; do not realize that all will be

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done, but that nothing will be required of you, for you will be called upon to render an accounting. Your accomplishments will be weighed in one side of the balance and your short-comings in the other. Do not drift on and on, aimless

and motiveless, but assert yourself. Let the light that is within you shine and let the powers that you possess be manifest.

"Work for me, and work for you;

Something for each of us now to do.,'

Let us be up and doing. Action, ceaseless action, is the watch-word. Eternal vigilance is the price of success. Right here in the turmoil and bustle of the noisy struggling world is your field of labor. All the elements of success are around you. Then pluck up the threads of the warp and woof and weave diligently, that the fabric of your life may be well woven and without flaw, and remember that the labors allotted to you for each day must be performed in that day. Remember that procrastination is the thief of time and that if you do not accomplish today the task set for you, tomorrow will be too late. The record of your labors will be as you have labored. With the setting of each day's sun, the record of that day is made. It is unchangeable. Acts committed are irrevocable. The wheel of time turns, resistless, nor stops, nor stays that any man may pick up a lost thread in life or have one more chance to grasp an opportunity that is gone.

CHAPTER VIII.

NATURAL GROWTH.

Notwithstanding the marvelous development of the last half century there has probably not been a time in modern history when the people were so filled with nameless unrest and dissatisfaction as at the present. They wonder what is the object of life, they wonder about its ultimate purpose, They are thus encouraged and inspired to seek and find, for to seekers after truth, truth shall be made manifest. The world is being swept by a great tidal wave of spirit and soul aspiration toward the higher and the ultimate truths; a wave of creative and inspirational mind-essence which effects all life, inspiring all with impulses of divinity and tending to produce harmony and spiritual unfoldment.

Those who have made a study of life's great secrets and opportunities, who have been faithful in the use of the talents which have fallen to them, may come into the possession of all that can avail anything of value during existing conditions and surroundings. "Ye must be born again" has been on the lips of thousands all these centuries and yet is not understood. There has been placed within the grasp of man a self-regenerative force which by neglect has fallen short of its purpose. Rather than give up old associations we blindly run the risk of tomorrow's unpleasantness. We accept the

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certain but fleeting pleasures of the present for the uncertainties of the future, reckoning not that as we sow so shall we reap. Rather than break once and forever with the pleasures of a day we are ever giving up hope for the prizes which do not endure. Why do we delay? Shall we not consider? Yesterday is forever gone and tomorrow may be the inheritance of others. The dawn of tomorrow may not come for us. Each neglected moment, as it comes and passes beyond our power to recall, will soon accumulate with all the others and form a hideous, wasted path, and our visions in the retrospect will be marked by pangs of remorseful regret. Regret is a silent destroyer, ever-present with those men and women whose life records are barren of pleasant deeds and, memories. Then why not seek to be immersed and drink deeply of the potent though unseen essence which is the life of all things visible and invisible, immuting even the most ordinary duties to joyous life and making duty itself our truest and greatest happiness. The true way is, therefore, to come into the divine ideal conception or thought of things to live, breathe and labor from the accordance of inner life being no more "scourged to our task like the galley-slave"; but going forth to labor, light-hearted and joyous in our ability to do our duty and in the happy consciousness of living and being.

Therefore it is a matter of paramount importance that we should permit that quickening of the latent powers within us which will carry us onward and upward and which will lift us out of the slough and place us upon the high and beautiful planes which can be reached only by those who strive toward the attainment of perfection. And the strife; it is not a difficult, soul-harrowing something to be grappled with as an unpleasant task, but after we have entered the

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road it becomes our pleasure to continue in the right direction. As we develop, we choose, not the bad but the good. We do it because the good delights us and the bad appalls. By natural selection we will then grow and develop, being guided by the same great silent command of nature which causes water to seek the level of its fountain head. It must not be assumed as contended, either, that higher development is impractical or requires the sacrifice of those things which are practical. This age is one of business. Men strive for high places in business circles and, sad to relate, too often ignore the methods taken to gain supremacy over their fellow men. Excellence, commanding all affairs in the world in which we have been placed—is a thing sincerely to be desired. It is a part of the divine plan that we get the greatest possible results from any and all environments in which we find ourselves, and upon a thorough understanding of this important point depends our spiritual advancement. There are men who believe in laboring only for the spiritual. The belief is all right but the method pursued is too often wrong. The consistent, honorable business man who faithfully meets the duties of his daily life with his fellow men; who carries his Christian principles into his office and ever remembers them, is the ideal of mankind. Although he cannot advocate the Christian ideas which should mold his life by much talking, yet his deportment, in its uprightness, is a constant living example for good and those who come within his influence cannot fail to receive a greater or lesser amount of benefit. Such an one realizes that he possesses a soul—an inner life. And what is better, he experiences the reality of a daily reward which fills his soul with happiness and gives him strength to

meet with a firm hand, a steady eye and a brave front all the obstacles that he finds strewn in his life's path-

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way. This man is not your long-faced, soured and miserable Christian, who pretends, or deceives himself into believing, that every day is a living sacrifice, and who professes to believe that his entire reward lies in the mysterious and vapory realm beyond the River of Death. The true Christian is the happy, light-hearted magnetic man who observes the golden rule, and whose very presence is an inspiration to his fellow-men. This is true regardless of the regularity or irregularity with which he may be seen seated in the pew of some favorite edifice of worship.

We are beset by a thousand evils. By evils is meant those things which act as preventatives of the greatest possible human expansion—those things which stand in the way of the realization of man's true destiny on earth. It is by taking thought, by bringing to bear upon the ever-present problems of life our intelligence, that we surmount the difficulties which lie along our pathway ready to trip us if we shall be unwary as we journey toward the goal. By taking thought we build character and by building character we each of us mould to perfection the tenement of clay which is the seat of the soul. As the body is perfected the pure imaginative mind-qualities are expanded and every function of the mental and physical being is made to experience a correlative growth toward the most perfect possible attainable earth conditions, and the individual is lifted to planes of knowledge and power above those where dwell the human

masses. By such power finite man approaches the realm of the infinite, and becomes so spiritualized as to stand on the very borders of the realm of perfect and universal wisdom.

To over-reach the mediocre attainments of the masses as in their present conditions it is necessary that there shall be

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an awakening of the soul to the possibilities of its true self—an awakening of the man to the fact that he is essentially a spiritual being—for the soul is the man and without the soul man would not be. As man awakens to the realities of his true self-life in all its manifold relations becomes wonderfully simplified. The higher and nobler self assumes the predominance and all the more potent qualities of Magnetism and the force of will are prominently brought out, making life a joyous reality and setting at defiance the forces which make sickness of the body and unhappiness of the mind. With this awakening man is made en rapport with the universe. He feels the power and the thrill of the life universal. He goes out beyond the circumscribed limits of his own body and mingles with the forces of the universe near and remote, and the little perplexities, trifles and worries of life that today so vex and annoy him fall away of their own accord by reason of their very insignificance.

The texture of the body becomes finer and the nerves more delicately sensitive. The soul becomes more responsive to the congenial occult influences which everywhere surround it and seek to strike its chords in harmonious response to the ceaseless vibrations of Nature perfect. Matter thus responds to the action of

these higher forces and many things which we are accustomed by reason of our limited vision to call miraculous or supernatural become the normal, the natural, the everyday, the matter of course. In confirmation of these things let us look about us. We note here in a great city built by the hands of man, massive architectural monuments to the genius of the race—great structures of stone, steel girders and brick, statuary and master-pieces of artistic design; strong, beautiful structures, towering skyward and massive edifices whose spires pierce

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the clouds, and we know that every curve and angle, every design, and the position of every bit of steel, brick and stone had its conception and birth as a part of a composite whole in the mind of a man. Therefore, out of mind came all these shapes in matter. The buildings are but manifestations of mind. They are the visible product of the great invisible vibratory and vital force which give character and reality to all things in heaven and earth.

Our readers are, therefore, assured, that to accomplish that which shall be to their own most lasting welfare and greatest joy on earth, which shall fill their cups to overflowing with the blessings of bounteous Nature, which will stimulate them to a continued growth and expansion of all the powers to the very end of life, it is necessary to put down and subdue the baser desires of the flesh and to cultivate the infinitely finer and better qualities of the spirit. The pursuit of knowledge, the exercise of intelligence, the satisfaction of the soul will lead onward and upward to conditions which will constantly become more

and more enjoyable, and which will finally lead to the greatest perfection of which the human family is capable.

Life has its burdens. Each of us must carry many of them, and between each individual and success are interposed thousands of obstacles which must be overcome. It is in overcoming these obstacles in life that we become strong, noble and independent men and women; and to fight the battles of life successfully it is necessary to have not only energy and determination but a knowledge of how to apply with best effect the forces that are latent within us. Energy is dependent upon health, therefore the first requisite to success is perfect health.

When we look about us and stop to consider the conditions

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of the people who make up the population of the world, we are confronted by the amazing fact that but a very, very small portion can justly lay claim to health in its perfection. This condition is the more marvellous when we consider that the processes of Nature are such as to develop and maintain in every human individual the perfection of splendid health. Thousands upon thousands of people who are never sick enough to go to bed and nurse their ills are yet in that intermediate state between sickness and health which renders their lives almost constantly miserable. Such people realize that the possibilities of life lying before them would be attainable to them could they but accomplish some slight change in physical conditions. Often this idea is presented to the sufferer in a most indefinite form and he does not realize the actual truth of the difficulty. He

does not realize, either, that the narrow limitations which seem to have been placed upon his ability are the result of a perversion of some of Nature's laws. Habits have been growing upon man so gradually through generation after generation that those conditions and modes which are most opposed to individual perfection are really looked upon as true conditions of Nature. Therefore, not only are Nature's laws perverted, but the intelligence of man is tricked so that he does not perceive the truth. The great majority of people whose talents and latent possibilities are buried under the incubus created by wrong and unnatural living go about the performance of their daily tasks with little if any of the positive assertiveness that is inseparable from a state of fine physical perfection. They feel that there is hanging over their lives a dark cloud, spreading almost from horizon to horizon, under the influence of the dull, leaden hues of which the finer and loftier inspirational motives of life are utterly impossible. Such people are painfully conscious of the fact that some-

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thing is wrong. Most of them do not know what it is. They are born, they struggle on for a few years in an unsatisfactory way, they get discouraged, and then, finally sinking under the burden of life, hopeless and ambitionless they die, and are no more on earth forever. Generation after generation of such people have their birth, their growth, their decline and their death and no light comes into their lives by which they are enabled to discern the truth of their conditions. They are numbered by the tens and scores of thousands.

Thought is the true animating force of all Nature and labor is essential to success. All Nature's forces work and thus has been wrought the perfection of the universe. Therefore, it is by taking thought that man is to lift himself out of the slough of despond and raise himself to elevations of perfection. Thought induces labor—it shows the way to intelligent labor; it leads to investigation, discovery and accomplishment.

It is the earnest desire of the author of this work that the masses of people shall be taught to think. Nature provides a way out of every difficulty which she casts into the lives of men. There is a certain road to health and happiness. Under the teachings of the National Institute of Science, of the Masonic Temple, Chicago, its students are quickened mentally, strengthened physically, broadened intellectually and their capacities for enjoyment and accomplishment are gradually increased. Readers of this book desiring further information upon the subject are invited to write the National Institute freely. Their inquiries will receive prompt and courteous attention, if Key to Mental and Physical Power is mentioned.

CHAPTER IX

THE BEAUTY SLEEP

By correct uses and the avoidance of abuses of sleep we are enabled to receive from Nature her greatest curative, recuperative and rejuvenating influences. A correct diet with correct daily habits and the proper use of sleep, will banish many ills and maintain the best possible condition of the physical organism for the development of those higher qualities which all should earnestly labor to attain.

Sleep, under proper guidance and instruction, may be laid under tribute to the development of Personal Magnetism. Sleep is a conservator of the energies; it is a universal balm, a soother of the irritated, a restorer of health and strength. It is that receptive condition in which the reactionary forces of Nature are brought to bear upon wasted tissues and energies for their restoration and revitalization. It is a fount from which, after having expended the energies in wakefulness, we are enabled to draw a new supply, and should be given a place of the utmost importance in all affairs of life.

The beauty sleep is a sleep especially calculated for the retention of a calm, clear facial expression, unmarred by lines of age or care, and the well-rounded outlines and splendid proportions of youth. It is a sleep calculated for the preservation of masculine strength and feminine beauty.

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It may be indulged either as an addition to the time ordinarily consumed in sleep or as a sleep separate and distinct from the customary daily season of repose.

People who are easily annoyed or worried by the everyday affairs of life, or people who are overworked or overtaxed by the demands of society—ladies who are overburdened with family cares and others whose nerves are for any reason overwrought and whose temperaments do not permit of that constant normal repose and self-control which should be characteristic of every person—will be benefitted by the beauty sleep. It may be described as one wherein the sleeper retires an hour earlier than usual, thus extending the time for restful repose in the arms of Morpheus, or as a mid-day or afternoon siesta.

By many the former method is preferred as it does not interfere with the daily duties but extends the daily period of recuperative rest, bringing greater refreshment and invigorating the body by increased strength and capability for continued effort during the waking hours. This sleep, to be beneficial, should be taken with the utmost regularity. The sleeper may, if agreeable, rise half an hour earlier, the result being that a half hour's sleep will be added to the customary allowance.

By many more the method of taking thirty minutes to one hour or more regularly every afternoon for sleep is preferred. This sleep should be taken with regularity and the sleeper should lie in a darkened room, free from all disturbances. Its advantages are that it does not permit so long a strain upon the nervous system between the hours of waking in the morning and retiring in the

evening. It enables the sleeper to become fully composed at mid-day and to awaken rested for the duties of the balance of the day. It is called

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the Beauty Sleep because it permits Nature to assert herself and to maintain her own, preventing wrinkles and premature aging in appearance. It is particularly valuable to ladies who desire to retain as long as possible the freshness and vigor and bright eyes of youth. People who have never made a habit of indulging in such a sleep can scarcely realize the composure and refreshment which it will bring, and as a proof of its true value it is only necessary to state that it has been resorted to by many ladies who have been noted for their beauty and for their long preservation of good figure and good health.

The mid-day siesta should be taken immediately after the mid-day meal. This is the time that Nature throws over physical man the cloak of drowsiness and woos him to the arms of Morpheus. Observation teaches us that this is true of almost the entire animal kingdom. The sleep of the serpents after gorging themselves is well-known and frequently lasts for many days, during which the reptiles lie in a state of torpor. It is in this state that the processes of digestion are carried on and the assimilation of food is accomplished. It is true that the partaking of a satisfying supply of food induces sleep or an inclination to sleep, in dogs, cats and other quadrupeds, and there is no doubt that the personal experience of every reader is that after a hearty meal drowsiness has been experienced, and in many instances the conditions operative to produce sleep have undoubtedly been almost irresistible. The heartier the meal the stronger

may this effect be felt. Therefore, it is undoubtedly a provision of Nature that sleep shall be indulged in after eating as at a time when all the forces of the physical organism are required to concentrate their active energy upon the organs of digestion. This is reason sufficient, as having

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been unmistakably pointed out by Nature, for indulging in sleep after meals. The mental faculties and the physical functions, excepting those which are involuntary and necessary for the sustenance of life, are suspended during sleep so that the stomach, demanding a large supply of physical energy for the accomplishment of its functions in the animal economy, can receive and utilize the force necessary in accomplishing the process of digestion.

It should be carefully noted, however, that over-eating or anything approaching gluttony should be regarded as a sin of great magnitude against one's self. This statement is made particularly with reference to the sleep which we now have in mind, as something we are to indulge after eating, but aside from any particular reference to such a sleep, over-gratification of the appetite at the expense of the stomach should be avoided. Most of the ills that flesh is heir to have their origin, directly or indirectly, in a lack of proper selection and use of proper quantities of the aliments, and incidentally we may say that Apoplexy, Dropsy and many other serious and fatal diseases, by which thousands upon thousands are being cut off annually at times when they should have before them the best portions of their lives, are directly traceable to indiscretions and improper indulgences in eating and drinking. There is no questioning that a pint or half

pint of claret with a heavy dinner consisting of several courses in which are introduced the scores of fearfully and wonderfully concocted productions of modern cuisine, will in some measure temporarily off-set the immediate unfavorable effect of the meal, but whatever immediate comfort is gained by such proceeding must eventually be paid for by personal discomforts which will include interest at the most extortionate rate. The usurious practices of Shylock

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are not to be considered in comparison, for the man or woman who is used to dining in this manner, is after reaching middle life, never to be considered safely exempt from diseases which terminate suddenly and fatally. Sudden deaths are now of such frequent occurrence that they attract but little attention except from the friends and relatives or others who have personal interests in the deceased.

It is a noted fact, plainly self-evident to the most superficial observer, that the age in which we live is one of intense mental activity. The minds of men and women are more actively employed than they have been at any time in the history of the world, so far as we are able to learn from the preserved records. With a very large class of people it is a mistaken idea that, in order to get on in the world, it is necessary to work mind and body from early morning until late at night, day after day, without cessation or pause for rest or recreation. This idea has taken so firm a hold upon the people that a very large portion do not even cease their labors on the seventh day, but work on, on Sundays, with the same application to the activities by which they hope to attain their ambitions in

life, as on the six other days of the week. They do not pause to consider that the delicate machinery of the human body requires regular periods for rest and repair. They strive on and pause not to use their intelligence to reason that such a struggle is certain to end in physical and mental disaster, losing to them not only all that they had hoped to gain but all they actually possessed, for with the mind gone or the body wrecked the good things of life cease to be.

For these reasons and many others it is to be urged upon every reader of this book that more sleep be taken. It is also to be urged that before retiring the mind should be re-

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lieved of the burdens of the day, and should be occupied with some lighter labor, preferably of a restful or recuperative nature. An evening stroll with a congenial companion is to be advised. One should never retire with the mind filled with the problems which properly come only within the scope of the proper working hours of each day.

In personal development it is essential that all things be done with reason. There is no denying that work is absolutely necessary, but the idea that merit and success depend upon intense and continued labor without proper intervals of rest taken under proper conditions is to be greatly deplored. From this book the reader will receive many valuable suggestions which it is only necessary to act upon in order to receive their almost immeasurable benefits. For what does it profit a man to have money and lands if he is sick? What does it profit him to sit down daily to a sumptuous feast if his stomach abhors food? What does it

profit him to control a great business enterprise if his nervous conditions are such that he is constantly almost on the verge of delirium.

Work and rest are compensatory conditions. Without the former we cannot have the latter and without the latter we cannot long continue the former. Involved in them are all the vitalities and activities in life. We have been given intelligence for selection and disposition of circumstances, forces and conditions, and if we fail to exercise that intelligence and to guide and bring the various forces about us wisdom dictates we shall suffer the consequences. The fine equilibrium, plainly evident as an object of Nature with reference to the entire universe, is measurably disturbed by every indiscreet and unwise action. It may also be disturbed by lack of action, and, to the extent of the disturb-

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ance created, individuals coming within its immediate influence, will suffer. Everything has its opposite, and with relation to all things exist the vital and indispensable negative and positive forces, which have been wisely provided as a balance for all celestial and terrestrial action and to prevent the utter stagnation in or complete cessation of life which would result did they not exist. There is intended in the great scheme of Nature a delicate balance and a beautiful harmony of all things to which individuals must conform if they wish to harmonize, unify with Nature and bring themselves to that state of perfection involving comfort and happy serenity which are, above all other things in life, the first and most desirable.

We therefore counsel you to use reason in all things. Observe your own personal conditions with reference to work and sleep. If you are getting insufficient rest, if you notice indications that your nerves are becoming unsteady, in short, if you feel any of the premonitory symptoms of physical disorganization, though the symptoms may be slight in their manifestations and the conditions of approaching disease may not seem worthy of much consideration, stop and think seriously about it. The expenditure of vital energy beyond a certain limit, which may be easily discernable by observation, regardless of what the seeming demand for it may be, is the worst of human folly. We have but one life to live; that life at the best is short enough and its opportunities are none too many. We have ambitions and desires. Hope sustains us in the pursuit of all the objects in life, but if we overtax our energies and draw too heavily upon the founts of vital energy the weakening effect will result in defeating the very objects for the accomplishment of which we have overdrawn.

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Sleep is only one of Nature's many agencies for the preservation of health and beauty. The private course in Personal Magnetism of the National Institute of Science of the Masonic Temple, Chicago, goes exhaustively into the study of Nature, as it is applied to personal development and perfection, physically and mentally, enabling its students not only to receive and appreciate the best blessings of life, but on account of increased strength and greater powers of intelligent application to whatever work is in hand, it enables them to accomplish more material progress and to acquire more of the material

contributions to life's enjoyments. By it their students are quickened mentally, strengthened physically, broadened intellectually and their capacities for enjoyment and accomplishment are greatly increased.

It develops latent powers and leads to the manifestation of latent abilities. It precludes the necessity of drug treatment, leads to the perfection and cure of nearly all diseases. In its application to health it is infinitely better than drugs from the fact that it requires the introduction into the system of no deleterious chemical substances from which greater harm than good is almost invariably the result. We contend, in fact, that there is little use if any in the world for drugs, and our readers who will discontinue the use of drugs and medicines and practice for a time the plainly evident teachings of Nature will undoubtedly agree with us and will live to return thanks many times for the Providence which has placed this book in their hands. There is a possible uplifting for every individual to such mental and spiritual elevations as will place him or her in harmony with the great divine and ruling spirit and lift the individual above all apparent necessities of artificial strengthening and curative agencies.

Valuable Scientific Books

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