

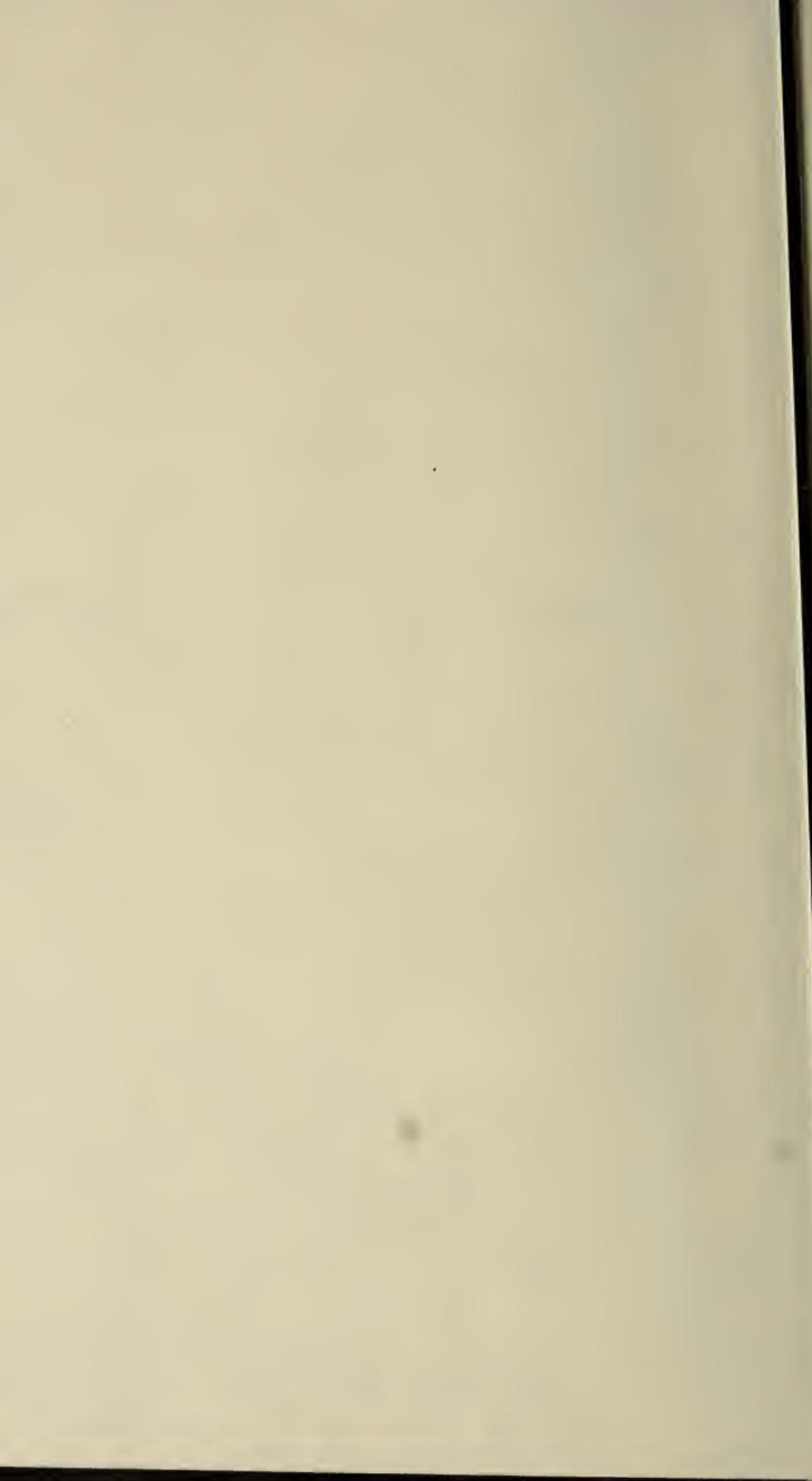
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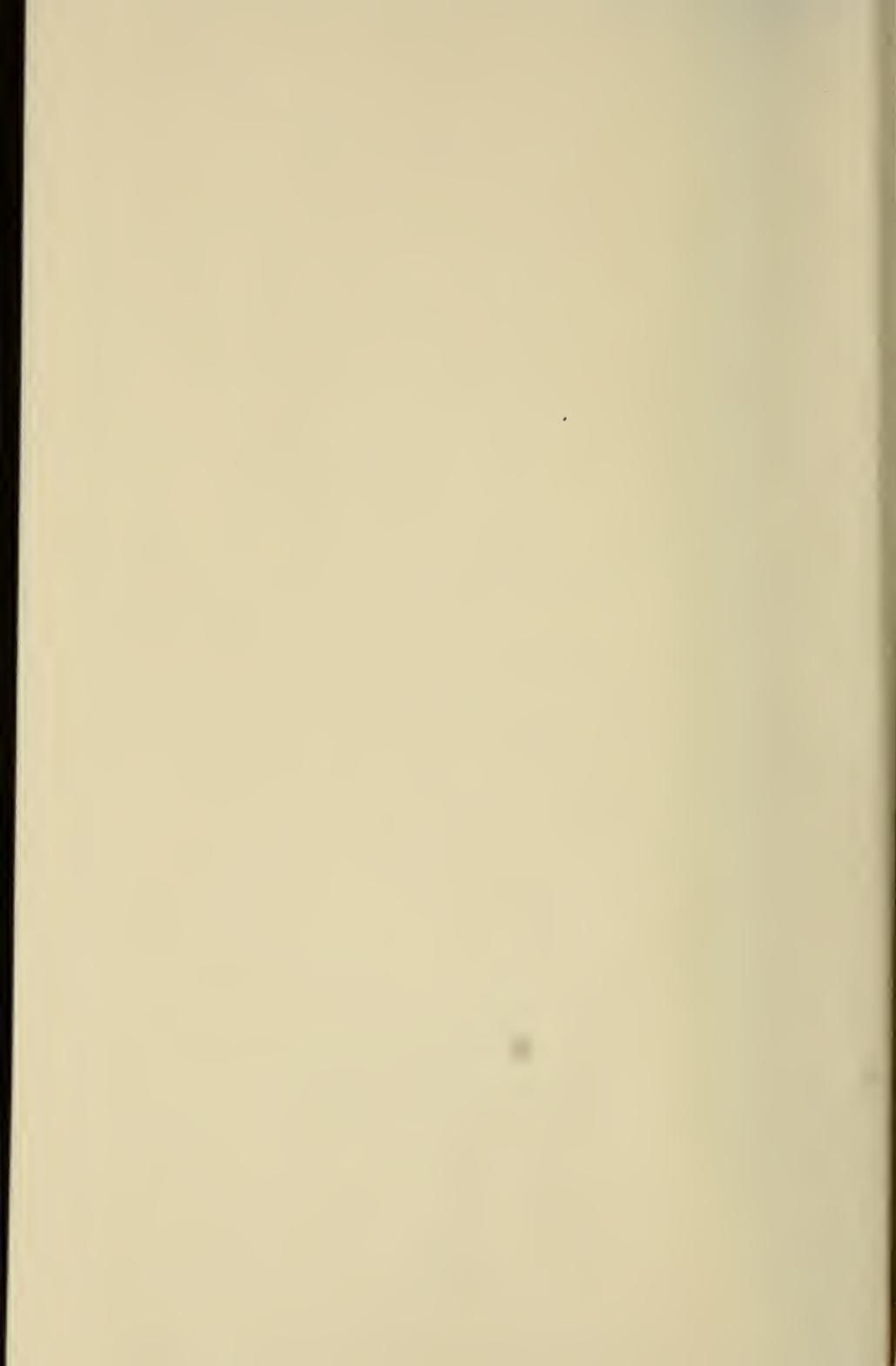
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1908









THE LIVING FIRE ^{C-263} ₂₀₇

The Soul Power of the Universe

BY

JESSIE ROGERS

11

Deep down in our natures speaks the voice of our God

*"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."
— TENNYSON*

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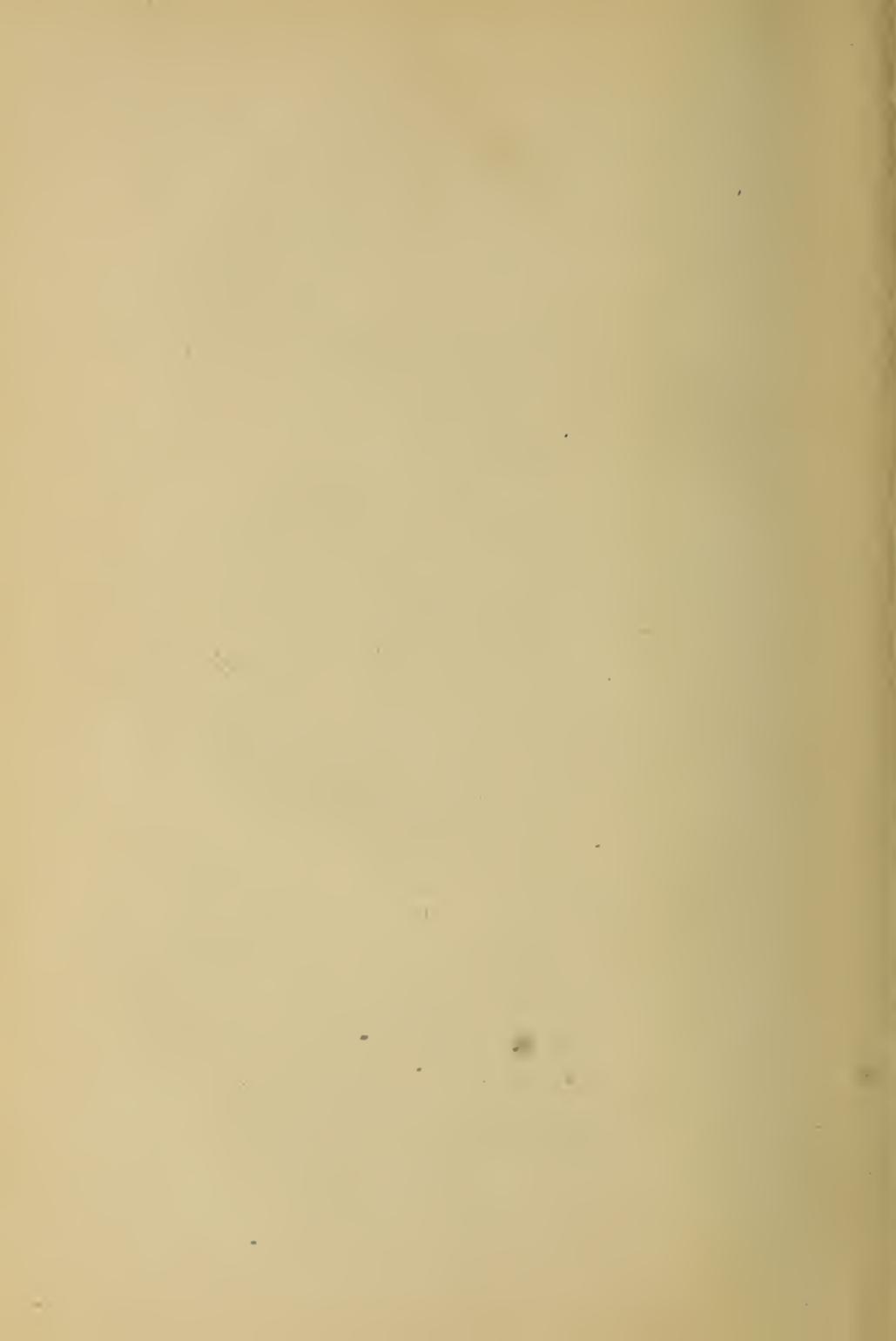
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BY THE AUTHOR

11.11.17 June 24/20

DEDICATION

To my dear friend, Jerome C. Ryan, who has been my faithful champion and assisted me both financially and otherwise, to my beloved mother whose loving counsel I have so sadly missed; and to those other friends who have been faithful and true, this book is lovingly dedicated by

THE AUTHOR.



FOREWORD

From times ancient beyond conjecture the restless spirit of man has been seeking to discover, if possible, the real source of being—the how and the why, the whence and the whither of existence, but it is a problem that has been ever elusive to his finite understanding, for the finite cannot grasp the infinite.

The great majority of the human race are so occupied with the outer and meaningless forms, so prone to follow after the material and fleeting pleasures of life that they fail to come in touch with the inner sense of things and seldom catch even a gleam of that “innermost light” which illuminates the darkness that envelops them. Yet in all ages, and in every nation and clime there have always lived a few gifted souls who were able to peer beneath the material envelope, there to unveil the mysteries of Nature and behold the glories of the Divine. These inspired ones have given expressions to the wonders they have discovered in language so sublime that we are hushed

almost into silence by reverence and awe. Students of the present age can find no more interesting study than the works of these grand "Old Masters," who have left behind them, hidden from the profane under mystic symbols and allegories and revealed only to the Initiate, a heritage richer than the "mines of King Solomon" and more valuable than the "gold of Ophir."

For many centuries this knowledge was supposed to have been lost, but, in reality, it was only hidden, or lost sight of by an ignorant people of a materialistic age, who knew not its value nor how to use it. It was kept sacred by those who possessed it, hidden in secret crypts of occult Fraternities, until the time should come for it to be brought forth to lead mankind back to a realization of his own Godhood.

All human progress runs in cycles. We have just emerged from the age of material darkness and entered a cycle of spiritual light. Our earth having passed from the sign of the Fishes (Pisces) typical of materiality, into the sign of Aquarius, enlightenment, human prog-

ress has received a new impetus, and in this age of spiritual unfoldment the doors of the temples are being opened to those who are able to understand, the work is being aided by those who know, and the old "Wisdom Religion" is destined to again illumine the world. The Living Fire (life) has forever been burning, though the true interpretation of it has been lost, and the bush (flesh) where God (the Self) dwells, burns, but is not consumed.

Standing upon the sublime heights of spiritual attainment to which their progress through ages has elevated them, pointing the way to Deity, whom they teach, "dwells within the Shadow, behind the everlasting FLAME" claiming that "God is not the Light, but the UNFATHOMABLE SHADOW, the unreachable CENTRE, the IMPENETRABLE, the unimaginable MAJESTE, utterly past discovery,—and who as we approach, ever recedes, luring us through illimitable ages and epochs, up the steep mountains of Achievement—the whole end of man's being."

These Adepts and Perfect Masters stand as beacon lights to lead us onward through the

foglands of ignorance, superstition and unbelief, into the radiant light of Truth and Knowledge, and it is to acquaint the student with these teachings and help him onward in the Path of discovery that this book is written.

THE AUTHOR.

The Mystery of Fire

IF the mystery of self-knowledge is ever to be solved and the answer rendered to the I am of mortal existence, the solution must come from the realm of true knowledge, from the very innermost recesses of the soul. We must look beneath the physical into the metaphysical causes which produce all physical effects and are the controlling forces of all existences. Physical science may enumerate and name the bones, describe the forms and functions of the various organs, dissect and analyze the minutest portions of the human body, but it can tell us nothing of the life that animates it, of the wonderful being who inhabits the physical structure.

Investigation conducted along any one line or by one method alone must fail. In order to apprehend the whole truth we must study the past, the present and the future, also that which acts and that which is acted upon. We must study both spirit and matter, both the invisible and the visible: the one by the inves-

tigations of physical science, the other by the light and illumination of the Soul. In order to conduct our investigations successfully we must deal with both theory and facts. Theory must lead us on to discover new facts and facts will ever cause us to evolve new theories, intuition will guide us and phenomena will spur us on to renewed effort until, having traversed every avenue of knowledge, having exhausted every method, we will be able to exclaim "Eureka." But every individual must travel the Path for himself, he must arrive at his own conclusions, he must work out his own salvation.

THE SOLAR UNIVERSE

As in all nature we find the trinity, so in this great Solar Universe of which the earth is a part we find three elements, viz: Matter, Force Spirit. It is not within the scope of this work to go into any explanation of the properties of matter, for everybody is more or less familiar with the scientific investigations along that line. It is our purpose to investigate and understand, as well as we may,

the unseen, silent, spiritual forces which act upon and move matter and imbue it with life and intelligence. We have had numberless physical scientists and chemists to study and explain matter, most of whom have been content to study effects rather than seek for causes, and only an occasional one to catch a glimpse of the deep underlying principle which is the cause of *all* manifestation. Under cover of a pretended search for the "art of making gold" the old Alchemists of the middle ages were really students of the chemistry of spirit, for alchemy is the soul of chemistry as astrology is the soul of astronomy. Such expressions as the "Philosopher's Stone," "Elixir Vitæ," "Universal Solvent," "transmutation of metals" have a spiritual significance entirely unknown to the modern material scientist. They then meant and still mean vastly more than appears on the surface, for they relate to the innermost essence, the very "soul of things" rather than to the material elements. The "Philosopher's Stone" and the mystic "Elixir Vitæ" have a real existence and may be discovered by those who diligently search.

There are spirits of light who point out the way along which humanity must travel. Such were the Alchemists and Philosophers. There are souls of *fire*, cloud enveloped, from whom the lightning flashes of genius burst forth in luminous rays to light humanity along its pathway. Such an one was Paracelsus, one of the greatest of all the Alchemists. A single extract from his writings is sufficient to show the real object of their researches.

“Away with these false disciples who hold that this divine science, which they dishonor and prostitute, has no other end than that of making gold and silver. True Alchemy has but one aim and object, to extract the quint-essence of things, to separate the active portion (the spirit) from the passive; this is the true province of Alchemy.”

There is a spirit at work beneath the outside shell. What is written on this shell no one but the Initiate who has learned to separate the real from the apparent can read.

FORCE

This spirit is the element we have designated as Force. It is the fire or life principle of being. It is the hidden living fire which permeates all space and charges every atom of matter with its own unresting and resistless energy. It is not matter but the principal or force which moves matter. It is electricity in the air; magnetism in the earth; galvanism between different metallic particles; it is life in plants, animals and human beings and forms the astral bodies of spirits. It is Siva, the Destroyer or Transformer of the Hindu Trinity.

Force has two attributes, attraction and repulsion, which constitute the positive and negative principles of nature. Of this force the Hindu Philosopher speaks thus :

“There exists in the Universe, a pure, all-pervading fluid, invisible, fiery, radiant, wholly divine, free from the taint of matter, purer than ether, stronger than the loadstone, mightier than the thunderbolt, swifter than the winged lightning. It is heat, light, motion,

force; the Soul principle of Being—not Soul, but its power of life, being and motion. It connects Gods and Men, Heaven and Earth. It is the strength, that is, cohesive element, in minerals; the growing power of plants; the life of men and animals—it is the Astral Fluid, which in nature is the Astral Light, in animated bodies the Astral Spirit, in substance the Astral fluid. ✓ It is the last end of the staff by which the divine hand of spirit touches earth.”

The *Living Fire* is one of the occult sciences which for thousands of years was known only to the priestly class and it was into this secret that Moses was initiated at Heliopolis where he was educated, and Jesus, the Christ, among the Essenian priests at Jerusalem. That this knowledge was highly prized is revealed in the following glowing terms by one of its votaries.

“The knowledge of this magnetic fluid is the most precious gift of Divine Providence. It is the mysterious key that opens to our dazzled intelligence the world of truth and light and joins the finite to the infinite. It is the chain of gold so often chanted by the poet, the basis

of that secret philosophy that Democritus, Plato and Pythagoras traveled to Egypt to demand of the Hierophants of Memphis and the Gymnosophists of India. Invisible to the eyes of the senses it must be studied by the vision of the soul as seen in the rapt gaze of the somnambulist. In other days the truth was heard proceeding from the lips of the initiating priest; today we see it in the eyes of the clairvoyant. A magnetic fluid, very subtle, placed in the human race between the soul and the body, it circulates in all the nerves; and is particularly abundant in the great sympathetic of the healthy subject, it constitutes the spirit of the living being. Its color, that of fire, or the electric spark, induced the name of *living fire* given to it in the works of the Magicians of Persia, and of *intimate star* in those of the Alchemists and Astrologers of the middle ages. One of its principle virtues is its generative power, hence the sacred book gives it the name *regenerating fire*. Soul of the world, universal spirit permeating all nature, it is the essence and vital spark of all it animates, of all orders of beings, classes and

paces in which it is incarnated and is profoundly modified by all through which it passes."

It is a science that an illustrious Doninican calls "a piece broken from a grand palace, a ray from the Adamic power, destined to confound human reason and humiliate it before God, a phenomenon belonging to the prophetic order."

The fire element is an imponderable vital essence, prevading all space and filling all matter with its living power. "It is so light that it weighs nothing; so expansive that it reaches everywhere; travels so fast that it consumes no time; goes so far that it overcomes all distance; continues so long that it lasts forever and is so full of life that it never dies. Being in everything it manifests accordingly. We see it manifesting in the magnetic iron, in the effervescing chemical; in the stimulating vegetable; in the magnetic bush; in the electric eel; in the charming serpent; in the fascinating woman; and in the magnetic man. It flashes in the air, sparkles in the mineral, blooms in the vegetable, feels in the worm,

thinks in the animal, reasons in the human, and shines resplendent in the soul, full of love and wisdom, radiant with immortality and eternal life.”

As there are many different grades of matter from the atom, rock, tree, animal and human, up to perfected matter, so the element of Fire has many grades and degrees of manifestation, from the primary spark to heat, light, electricity and magnetism up to the finest and most sublime manifestations of Spirit.

Fire is modified by all matter through which it passes. As it is condensed in the human body it is transformed to the uses of the individual and then becomes an intelligent individualized entity and when united to the Deity becomes immortal.

Spirit, Matter and Force are so closely connected and interwoven throughout all nature that they cannot be separated, yet each has its attributes which we may know and understand, at least to a certain extent.

SPIRIT

“Spirit is the one primordial, uncreated,

eternal, infinite Alpha and Omega of Being. It may have subsisted independent of Force and Matter, evolving both from its own incomprehensible but illimitable perfection; but Force and Matter could never have originated Spirit, as its one sole attributé comprehends and embraces all others, must antedate, govern, and surpass all others, and is itself the cause of all effects. That attribute is Will.

Spirit is the First Great Cause. It is the first and only element of Being and its existence is infinite and eternal. It contains within itself all the elements of creation and through its inherent desire to create and by its power of Will it divided itself and these particles are ever and anon seeking each other, and thus was the element of Force evolved. Then came matter and by the action of Force on Matter the Uncreated Soul evolved form and order.

In Matter, Force and Spirit we have that grand Trinity of Being, which constitutes the great Solar Universe and all it contains, and which, taken as a whole, forms the Ego we vaguely call God, the separated units of which

include systems, suns, worlds, spirits, men, and animate and inanimate things.

While Force has two attributes, attraction and repulsion, Spirit has only one, namely, Will, but there are many emanations of Will, the most important of which are Love, Wisdom and Power; Creation, Preservation and Progress; Life, Death and Regeneration. These are the ten emanations which form the archetypal Man.*

All existence originates in Spirit. Matter creates nothing. It is only the mold which Spirit uses on which to engrave its Divine ideals and Fire is its instrument.

Spirit is a form of Fire but it is a fire without heat. In some of the ancient writings it is termed the "Celestial Fire." "It is the true Spirit Light, which invests itself in Fire as a mask, in which alone it can possibly act on matter." This Fire which Spirit uses as a mask is the Astral Light and the union of the Celestial Fire and the Astral Light constitutes the Soul of the Universe.

*See "Kabbalistic Key" by same author.

THE CENTRAL SUN OF BEING

The Solar System of which our earth is a part, moves around the physical sun as a center of light, heat and attraction.

By well-defined astronomical law we know that this Solar System forms only a part of a larger and grander aggregation of starry worlds, called the Astral System.

We are not able to arrive at the center of this system, yet astronomical observations point toward such a centre, and the known laws of Science demonstrate that in the visible universe, all motion proceeds in a circle, and is sustained by action and reaction, or the centrifugal and centripetal force. It is conceded that all the planets, stars, and worlds that have yet been discovered are only a part of a vast array of systems which occupy the spaces of the sidereal heavens, yet beyond, far beyond that unknown center are still more boundless realms, where the glass of the astronomer cannot penetrate, and where the human mind becomes lost in the contemplation of the vastness of Infinity.

“The law which rounds a dewdrop shapes a world” and the same fixed and unchangeable principle prevails throughout space. Physical science cannot pierce into the Astral Centre, yet we know by analogy and by spiritual revelation that that centre exists, and it is shut out from human discovery only by human ignorance and incapacity. This grand Central Sun is God.

“God is Spirit and the eternal, uncreated, self-existent, and infinite realm of Spirit is God. God is the dispenser of heat and light, the two elements in being which account for generation and revelation, love and wisdom, life and sense. This Spiritual Sun throws off from the centre the elements of new-created worlds by centrifugal force, and draws them back and keeps them in determinate orbits by centripetal force. Its nature is Spirit; its attribute, Will; its manifestations, Love, Wisdom, Power. This is God.”

It was maintained by the Mystics of old that “the last analysis of the Supreme Being would fail to discover any other existence than that of a Central Spiritual Sun—an Infinite,

Eternal, uncreated and incomprehensible One alone, whose attributes were light and heat, whose manifestation was the Universe, revealed by light, energized into forms, suns, systems, worlds, men and things, by that spiritual heat whose last gross external exhibition is fire."

"The ancient people considered that they saw God, that is, with all their innermost possibility of thought, in the Fire—which Fire is not our vulgar, gross Fire, neither is it even the purest material or electric fire, which still has something of the base bright light of the world about it; but it is the occult, mysterious, supernatural Fire—not magnetic—and yet a real, sensible mind. It is the inner Light, the God, containing all things, into whose inexpressibly intense, all-consuming, all-creating-divine, though fiery essence, all the worlds in succession will fall; back into whose arms of Immortal Light on the other side, as again receiving them, the worlds driven off into space and being heretofore, by the Divine energy will again rush back to Him."

Celestial Fire is Light without heat. Phal-

lic or terrestrial fire is heat without light. The Phallic fire is the shadow of the true Spiritual Light.

“It is with the terrestrial fire that the Alchemist breaks asunder the atomic thickness of visible nature, which yielding up its secret destiny, of unlimited progress, sinks into the fiery furnace, in its basest proportions, to arise thrice purified, and forced upwards on the pathway of a higher round of the ladder.

“It is with the Celestial Fire that the Rosicrucian bursts asunder the bonds of error and darkness that holds the soul in a material prison-house. He becomes the Pontifex (bridge-maker), which conducts the soul across the dark waters of ignorance from the realms of the known to the unknown, from the gates of matter to the bright roads of Spirit; from earthly blackness to celestial light, from the visible fires of purgation to the invisible soul light of eternity.”

Such is the language of the ancient philosophers, and all religions of the past and the present “transcend up into this spiritual Fire-floor, on which, so to speak, the phases of time were laid.”

By a study of comparative religions it is easy to trace them all back to the same source, —the ancient fire faith.

In our own Bible we find many references to the *fire* and if we would read it understandingly we must extract from it the deep, hidden spiritual meaning, else it becomes but a jumble of meaningless words to us.

THE MICROCOSM

As the Universe is the Macrocosm or big world, so man is the Microcosm or little world, and as such he is the conservator of all forces, the image of all objective forms, the embodiment of all subjective ideas, and the connecting link between all existences, higher and lower than himself.

In man we again find the trinity of elements, namely: Body, Spirit and Soul.

“His body is a conservator of all the powers and functions of matter; his spirit, the animating principle, is made up of all the forces we call life; his soul is the pure Deific ray, a spark from the immortal essence whose attribute is Will or Intelligence.” The attempt

to analyze these three elements, which has formed a groundwork of philosophy, and a theme of learned speculation, for thousands of years."

"The soul is like its source—the Central Sun of Being—in its nature and essence pure, unalloyed Spiritual Light. It is the invisible and infinitely sublimated Spirit of Fire—not the gross visible element that can be seen, felt, and apprehended by the senses—but that wonderful innermost light, which, whilst it reveals and proves all things in its own manifestation, is itself invisible, unknown, and uncomprehended."

"It is this essential, innermost and divine principle of soul which survives all change, which is neither subject to decay or disintegration; which is the spark derived from Deity—the Alpha and Omega of being—and the link which unites the Creature to the Creator."

"Surrounding this divine essence of soul, and clothing it as a spiritual body is that subtle and refined element, which, in its effects is force; in its action through organic bodies,

is life; and in its all-pervading influence throughout the realms of space is termed Magnetism or electricity.”

It is the second of that grand trinity of principles whose union constitutes man a living being. It is the element of force or fire, whose attributes are attraction and repulsion, or the centrifugal and centripetal force.

While the soul or innermost part of man is derived from Deity, the body or outermost part is made up of material atoms from the world of matter, vitalized by the Astral Spirit which is the life principle of the body and the Spiritual body of the Soul. As Paul said: There is a natural body and a spiritual body. The Astral Spirit forms the connecting link between the soul and the body. It is that “subtle fluid which is placed between the soul and the body and circulates in all the nerves.” At death the Astral Spirit unites with the Soul and this union forms the Spirit.

“It is in this luminous Astral Spirit, an imponderable vital essence, this concentration of heat, life, motion, force, this invincible, supernatural fire that the power resides to

make spirits visible to mortal eyes. The heat generated in the Astral Spirit gives life and motion to the body; the light which is its substance, colors the various tissues and fluids, and causes them to reflect the grosser rays of light in the atmosphere, so that they can become visible."

The Astral Spirit which is the life of the body corresponds to the Astral Light in the realms of space which is the life of the Universe. It is the spiritual principle of the earth, and penetrates throughout its rocks, minerals, and gases. It is the "restless, ethereal fire that forces asunder the most mobile particles of fluid, and disperses them into gases; it separates the still finer particles of gases, and distributes matter into ether. It is not ether, but the principle of motion or fire, which rolls oceans of ether into undulatory waves, and causes it to become the carrier of light and heat."

As the Astral Light of the Universe, in its primal condition, is inscrutable and unknown, so is the Spiritual body of man, invisible, latent and hidden, and known only by its life-giving effects.

The Astral Light is a "consuming Fire" which will render all things back into their original essence; it is the Alpha and Omega, the first and the last; Deity.

Unlike the Soul which is a pure Deific ray, the Astral Spirit in man is not a single element, but it is made up of all the imponderables of the Universe. It was originally derived from the planetary system.

Earth with its freight of teeming life, air, atmosphere, all send off emanations which combine to form the Astral Spirit. It is a mirror upon which is pictured all the peculiarities of character, every motive, power, function, vice, virtue, hope and memory which the human soul has experienced in its material environment; it is as clear a reflection of the individual's mind within, as of the visible and invisible Universe without. Every deed, word and thought is indelibly photographed upon the Spiritual body. It is the "Recording Angel" which keeps a faithful record of every thought and action and pronounces a sure and just judgment upon human life and conduct according to the deeds done in the body. This being

true then every individual must be his own savior, he must work out his own salvation.

There are many rings or layers of this spiritual body. These rings, taken together are termed the Astral Spirit, because the element itself is derived, like the pure essence of the Soul, from the great Spiritual Sun of the Universe, from whom emanate and to whom return all rays of light, heat, motion, force and power. In the individual it is called the "Astral Spirit;" in the Universe the "Astral Light." To each it is the life or animating principle. This Astral Spirit or Spiritual body is that which in the Bible is termed the "fiery body of the Holy Ghost."

The layers or rings of Spirit which are nearest the body are the life spheres, and change with the body's changes, and at death they recede and become the clothing of the Soul. Those spheres which are the most interior to the body and nearest the Soul are called the Sun Spheres and connect the Soul with the Solar and Astral influences, under which the individual was born.

These innermost or Sun spheres are affected

by the Solar and planetary influences and change with them, and in this manner they affect the mind, influence the character, and form the magnetic connection by which the Stars act upon the individual's destiny. As the Astral Spirit of man is made up of all the forces of the Universe, it is subject to the influence of changes occurring in every department of Nature. This is the secret of Astrological influence. This is the reason why as Shakespeare truthfully says:

“There is a destiny that shapes our ends.
Rough hew them how we will.”

The Universe—Macrocosm—big world. Man—Microcosm—little world. One the epitome and likeness of the other. “As above so below.” Of what great importance is a deep study of the vast and almost incomprehensible truths of Nature. Perceiving then this immutable law of universal correspondence, can we not easily understand how man, the little world, must necessarily be influenced by and partake of the infinite variousness of the macrocosm manifested in the skies, how a single blazing star revolving through space, can

affect the character and destiny of an individual millions of miles away, and how everything in nature, animate and inanimate, is swept along in one universal bond of sympathy, from the least into the greatest.

It has been said that the embryonic being, ere it sees the light, takes on all the various forms through which the race has passed in its different stages of development. Upon it is impressed the peculiar characteristics of mind, body and spirit, of the parents, according to the law of heredity, and it is even influenced by the physical sustenance, the mental temperament and the very habits and thoughts of the mother. The state of the earth, atmosphere, and the aroal emanations given off in the different seasons of the year— all these with their changing influences, contribute to form its very essence; but above all, the planetary system, the conjunction of each star with the Sun, next with the earth and with each other at the moment of birth will determine the nature and influence the character of the new-born being.

There cannot be two planetary conjunctions

which are exactly alike, and that is why those creatures, born under the influence of ever-varying Astral changes, are so widely different in their physical, mental and spiritual states. No two persons can be exactly alike, although as the planets seem to return again and again to certain points, there are recurrences of certain types of character. Everything moves, and all growth continues in a spiral, thus while the same types recur under similar planetary conditions yet the tendency is always upward to a more perfected condition.

Since the Spiritual body of man has its origin in the Solar System and his soul is a spark from the grand Central sun of Being, it is easy to perceive the close connection existing between them and the planetary influences which prevail at the time of their birth into the physical body; not only the influences existing at the time of birth, but all through the period of embryonic life, and even during the span of this mortal existence.

Our earth is governed by the fixed and unchangeable principles of the Solar system. It

has no life of its own, but is permeated and saturated with that surging, throbbing, burning, blazing, unceasing energy of life, or fire, that is "Only constant in eternal unrest," which is never absent, even from the grossest atom, and which ever tends to "purify, refine and elevate, transmute base things into fine, gross matter into ethereal, and the earth itself into a radiant and gloriously spiritualized planet."

This eager, imprisoned fire saturates all matter, and is present even in the smallest and coarsest atom of rock and mineral, and is that which gives sparkle to the diamond as well as life to the human. This restless fire is modified by all matter through which it passes and takes on the form of every atom or material body in which it is confined. Minerals have rudimentary possibilities of plants; and plants have rudimentary sensibilities, which might in distant ages evolve them into locomotive creatures, and thence through ages of progression into the highest form of man, for it is but a single step from the highest form of vegetable to the lowest form of animal life.

This divine, eternal, unquenchable fire has existed from the beginning of time and will still continue to hurl into existence suns and systems, planets and worlds, throughout the vast epochs of eternity.

This truth was enunciated by Andrew Jackson Davis, called the "Poughkeepsie Seer," the most inspired prophet and wonderful illuminator of modern times, who stands second to none as a religious teacher, reformer and writer, on the pages of history, while a mere lad, in a moment of illumination. He says:

"As it was in the beginning, so the vast and boundless Univercoelum, the great sun and centre from which all these worlds emanated, is still an exhaustless fountain of chaotic materials and living inherent energy to drive into existence billions and millions of billions of suns, with all their appendages more than have yet been produced! For it has eternal motion and contains the forms that all forms subsequently assume; and it contains laws that are displayed in its geometrical and mechanical structure, combinations, laws, forces,

forms and motions that have produced, and will still produce, an infinitude of systems, and systems of systems, whose concentric circles are but an expanse from the great germ of all existence, and are incessantly acting and re-acting, changing, harmonizing, organizing, and etherealizing every particle of chaotic and undeveloped matter that exists in the vortex."

And again:

"The great original, ever-existing, omniscient, omnipotent and omnipresent productive power, the Soul of all existence, is throned in a central sphere, the circumference of which is the boundless universe, and around which solar, sidereal and stellar systems, revolve in silent, majestic sublimity and harmony! This power is what mankind call Deity, whose attributes are love and wisdom, corresponding with the principles of male and female, positive and negative, sustaining and creative."

The unfathomable extent of the sidereal universe cannot be conceived by the human brain. Astronomers tell us that there are whole myriads of suns, which are condensed, piled in,

and crowded together in such colossal heaps and depths that there is hardly room on the graphic plates to picture them, and that still the distances between them are many trillions of miles. They also say that if our sun and all the planets should be destroyed in one second there would be no change in the sidereal structure and that it would not be missed, unless possibly by some astronomer on some planet in the system of the nearest sun, and that if our earth and all its inhabitants should be instantly annihilated, the event would be unknown to space and only a very slight disturbance would be created in our own solar system.

The period of time which it takes our sun with all its system of revolving planets and satellites to pass through one sign of the Sun's Zodiac constitutes a "cycle," and consists of about 2170 years. It would then take more than 26,000 years to complete a single revolution of the Zodiacal belt. This constitutes a period, an epoch or an eon of time.

Our earth has perhaps occupied millions of years in its formation and development up to

its present state. In its primitive state human life could not be sustained upon it and therefore ages of growth were necessary to fit it for man's reception. Matter had to be refined by the birth and destruction of millions of generations of creatures in the vegetable and animal kingdoms, and still creation was not complete, for as yet no immortal being had arrived to cap the climax; the highest ideal of the Divine Architect had not yet been sculptured. There was no being which had yet been imbued with the highest attribute of Spirit—Will. When earth was ready for man he came. But before being born into matter he was a spirit, not a self-conscious individualized entity, but a bright luminous emanation of Deity. He was an angelic essence, a spiritual substance, and lived in paradise, but lacking in those elements of love, wisdom and power which can be attained only by the birth into a mortal existence and progression through many states. He was the Divine idea in the shape of the man that was to be.

All existence originates in Spirit. Every mechanical construction, every human inven-

tion, the mechanism of every organized form must have existed in mind before they could be reduced to a material expression. Mind being an attribute of Will, and as Will is Spirit, then the creation of the physical universe is but the expression of a spiritual idea, and the creation of a physical man is no more, no less. Every invention or material creation of man must exist in mind before they are modeled out in matter, and are therefore creations of the soul, and must ever remain as spiritual entities, even though they never materialize into an objective form. Everything that ever has existed or that ever will exist, exists now in Spirit and will continue to exist as long as time shall endure. This principle is beautifully expressed in Eccl. 1, 9:

“The thing that hath been is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.”

The Ancient Mysteries were founded on the belief that the Soul originally existed in a state of purity and innocence, that it fell or descended into matter for the purpose of gaining

experience, and its chief end and aim of the earthly life was to conduct the soul through its many stages of growth and development, back to an alliance with Deity, not, however, as an original essence, but as an intelligent, individualized, immortal soul.

The life of the spiritual emanation, previous to its birth into matter, is said to be a life of nothingness, of happiness, of bliss, which cannot be comprehended, because it is devoid of sensation. These spirits of fire, living in their distant Edens, are stirred by the whisperings of the serpent, the animal principle, and long for change, for knowledge, for power; for the knowledge of good and evil and this yearning leads them on into the realms of matter, to undergo successive generations of births and deaths until they become self-conscious entities.

When these spirits lived in Paradise they knew no sex. When they descended into matter to dwell on earth they became what the earth compelled them to be. In the early ages of the earth the conditions of life were very crude and the living creatures partook

of its nature, because spirit must manifest itself according to the quality of the matter in which it is confined. In order to continue the race man must reproduce his kind, hence sex and generation. Everything in matter is male and female, even minerals and plants. All vegetable life is reproduced through the law of sex and generation. Spirit, the creative energy, is the masculine principle; matter the passive recipient, the female principle, is that which germinates, hence creation. Man must obey the law; hence sex and generation.

Man lives many lives before he reaches the estate of manhood. The soul performs many pilgrimages in its rudimental state, exists in many forms, which are but fleeting, temporary shapes, a creature in which only a part of the imprisoned soul shines forth; it is like a butterfly springing up from its chrysolitic shell, but tending ever onward and upward, through new births, new deaths and new incarnations, until it awakens into *self-consciousness*, an immortal being—man.

As it is born into humanity it attains self-consciousness, a knowledge of its own individ-

uality, and retains a grim memory of its numerous migrations through the various transitional stages of being. Each time the transition from one form of life to another is affected in a manner similar to human death or transition, and during the interval between its death and rebirth into another material form, the Spirit clothed with its aural body which binds it to the realms of matter, exists as an "Elementary Spirit."

When the soul is born into man and becomes an individualized, self-conscious Ego, it also becomes immortal and needs no further re-incarnation in the realms of matter on this earth. If it is ever born again into matter it must be on some higher plane or more spiritualized planet. But it must continue on and forever on in its progressive unfoldment of the Divine purpose until it reaches the highest, until it becomes an Angel in Heaven, full of power, wisdom, strength and Love, a world-builder, a glorious sun-bright soul. Spirits, dwelling in Eden, are but the breath, the spark, the shadow of God; Angels are Gods in person.

To the fable of the Garden of Eden, and the temptation and fall of man, is attached a deep spiritual significance. The Soul, dwelling in a state of sinless, spiritual existence, is tempted by the desire for knowledge and is attracted to earth, where it is incarnated in matter, hence the "fall of spirit into matter." In taking on a material existence, the first principle of life to be evolved must needs be the means to produce and reproduce itself. When the Soul descended into physical life, man became dual, male and female, and could become incarnate only through the process of physical generation. In the primal spirit essence there is neither sex, age nor sin.

As the function of creation is the highest and most wonderful power of Deity, so the imitative law, the law of generation, must become the noblest and most sacred function of God's creatures. It is just as sacred a theme as the formation of worlds, and the birth of suns and systems.

With the birth into physical life the Soul undergoes a wonderful transformation. Its faculty of love is changed into passion, intui-

tion into reason, perception into memory, and from a creature without parts it is changed into one all organs, capable of experiencing every emotion, from the depths of vice to the heights of virtue, and the aim and object of its material existence on earth and its pilgrimage through spheres of trial, discipline and purification, is to gain knowledge and experience, and to learn to transmute the Soul's faculties into a higher state of love and wisdom. Every trial and suffering has its meaning and is a lesson that must be learned. To become an Angel the original spirit-dweller, expelled from its Eden of ignorance and innocence, must first be a man, then a Spirit, passing from one stage of development to another, until it will regain its Eden, with strength, wisdom and power which alone can constitute an Angel of God. The Soul is first an embryonic seed, a spirit germ, which contains within itself all the possibilities of the perfected Angel, as the acorn contains in germ the noble proportions of the mighty oak.

“Soul and spiritual essence is the God and the procedure, the Creator and the creature.”

“His strength is ours, and in that strength we can afford to stand by and watch the wreck of empires and dynasties, ecclesiastical faiths and man-made dogmas.”

“We are immortal parts of the immortal Soul of the Universe, and we can never be lost, or perish out of his hand.”

Antiquity of Man

NOT only do all the writings and theories handed down to us from the earliest recorded history of mankind point to the great antiquity of this earth and its inhabitants, but the scientific researches of modern times, prove conclusively that our earth is millions of years old, and that man has existed on it, in a greater or lesser degree of civilization, for many thousands of years. The formation of the earth's surface, the various strata of soil and rock, the fossiliferous incrustations of plant, animal, and even human remains which have been found imbedded in the solid rock, all conduce to the opinion that the earth has occupied millions of years in its formation and that man made his *debut* on the stage of earthly existence no less than fifty thousand years ago, and that he has lived, worked, toiled, struggled, flourished and died to give place successively to other and higher types.

Says Louis Agassiz, the eminent naturalist, in speaking of geological time:

“Among the astounding discoveries of modern science is that of the immense periods that have passed in the gradual formation of the earth. So vast were the cycles of the time preceding even the appearance of man on the surface of our globe, that our own period seems as yesterday when compared with the epochs gone before it. Had we only the evidence of the deposits of rocks heaped above each other in regular strata by the slow accumulation of materials, they alone would convince us of the long and slow maturing of God’s work on earth; but when we add to these successive populations of whose life this world has been the theatre, and whose remains are hidden in the rocks into which the mud of sand or soil of whatever kind on which they lived has hardened in the course of time—or the enormous chains of mountains whose upheaval divided these periods of quiet accumulation by great convulsions—or the changes of a different nature in the configuration of our globe, as the sinking of lands beneath the ocean, or the gradual rising of continents and islands above; or the slow growth of the coral

reefs, those wonderful sea-walks, raised by the little ocean architects whose own bodies furnish both the building stone and cement that binds them together, and who have worked so busily during the long centuries, that there are extensive countries, mountain chains, islands, and long lines of coast, consisting solely of their remains—or the countless forests that have grown up, flourished, died and decayed, to fill the storehouses of coal that feed the fires of the human race—if we consider all these records of the past, the intellect fails to grasp a chronology of which our experience furnishes no data, and time that flies behind us seems as much an eternity to our conception as the future that stretches indefinitely before us.”

While the foregoing may not be considered strictly a part of the subject matter of this work, yet science and philosophy must walk hand in hand in the attempt to solve the gigantic problems of creation. Science is the materialistic research and philosophy the spiritual insight which must unite to elucidate the mysteries of the unknown. The cold

facts of science must ever be illuminated by the light of intuition and inspiration, ere we can comprehend the unerring exactness, the eternal purpose, and the Divine harmony of the vast scheme of the Universe.

Modern science has done no more than to prove the truth of the theories held and taught by the philosophers in the burning lands of the Orient centuries ago. From them we gather the idea that "this earth has, for millions of years, been the scene of human activities; that time moves in cycles, and that each has its peculiar order of intelligent beings, both like and unlike the present race of men. By and by these last will disappear, as others have before them, and be superceded by a loftier race of immortal beings. We are but initial types of glorious races to come after we are gone to act our part in another drama, in another stage of being! Men, nations, civilizations, all, like the seasons, move in cycles, and each round of ages is but a varied repetition, on a larger or smaller scale, upon the same general theatre, of events that have, time and again, been enacted and observed.

. . . . Earth, and man, and nations, and civilizations, and historical and unhistorical epochs and eras, all rise, grow, reach a perihelion splendor, and then a night, and then again a new day."

Modern researches are continually bringing to light fresh evidence of the learning and culture to which some of the nations of the Orient had attained long before the beginnings of authentic history. We are accustomed to regard Judea as an ancient country, but compared with Egypt, Chaldea and India it was but a modern nation and probably never attained the heights of learning in science and art as the older countries. Before the Jews had made a mark on the pages of history Egypt was an ancient nation, and India had recorded cycles of time and was hoary with age when Egypt was still in its infancy. The Chinese claim to have authentic records for twelve thousand years back. "Maps of the heavens, and perfected charts of astral motions, involving intricate calculations, which must have required thousands of years to arrive at, were all handed down from pre-his-

toric to the commencement of historic times, and that with a completeness which fully sustains the enormous claims of the Hindoos for the existence of their dynasty during cycles of time which baffle the human mind to conceive of."

"How many times have the silent but most eloquent catacombs of old earth, in the form of upturned plains, the beds of rivers, the depths of artesian wells, and the recesses of newly discovered caverns, brought to light conclusive testimony that man lived, labored, wrought in clay, stone, pottery and metals, tens of thousands of years ago on the face of the earth!"

"The remains of tropical plants now found amid the awful desolation of the Arctic and Antarctic regions—the constant stream of revelation silently but surely upheaving its mystic writings from the superincumbent debris under which the earth of a million years ago lies buried—the strong voices that thunder through the colossal remains of ruined cities, and the swift but immutable footprints of the fiery squadrons whose march

through the skies, the mind of man has followed up through ages of unrecorded time, all proclaim that the movements of the Universe transpire in spiral and ever-revolving cycles."

"Like the path of the sun on the Ecliptic, now ascending on the royal arch of the northern hemisphere, now descending into the southern bow, but ever moving in gyrating circles upward, typifying the march of planets, nations, ages of time and human souls, so that those who study the parts may comprehend the whole, all these stupendous witnesses figure out the law by which cycles of civilization are born, grow, ascend to their culminating point of splendor, then turn the hill of time, descend lower and lower into engulfing depths, lower and lower into corruption, degradation, death! And yet they rise again, and, Phoenix like, spring from the funeral ashes of their pyre, to be reborn in nobler, higher forms of younger civilizations."

And thus it has been with man and his religions. But the real spiritual truths have never died; they have only been obscured by

the night of corruption which even now is beginning to vanish into a new day of true spiritual awakening, when the soul of the Universe shall be known and felt in the Soul of his creatures, and shall witness in itself an external expression of the sublime and harmonious order of the Universé.

“God is Spirit, and they who worship Him, must worship Him in spirit and in truth.”

Nature has no secrets from her votaries, but she refuses to render up any knowledge beyond the plane from which the inquiry originates. Physical scientists make new discoveries only in the realms of matter, while the occult side of Nature is an unexplored realm to them, hence they can throw no light upon those grand truths which lie beyond the ken of physical science. To gain spiritual knowledge we must study the whole Universe, not only in the realm of soul and spirit, but also in body and function. It is thus alone that the Universe has ever yielded an answer to the soul's urgent questioning; thus alone can man ever solve the mystery of his being, and that of his planet.

“He who would eat of the fruit of the tree of occult knowledge must plant it with his own hands, tend and culture it with a philosopher’s patience, and then, and then alone, will it yield to his taste the true knowledge of good and evil, then only will he eat for himself, and not through the senses of another.”

Training in Occultism

HAVING considered man in his relation to the universe we will now study him in relation to himself, his environments and his fellow man. In order to do this intelligently we must study him as a triune being, made up of three parts,—body, spirit and soul, and thus prepared to act on three planes of existence, namely, the physical, astral and divine.

Man being the highest form of existence, it is his province to control all forms of existence lower than himself. He may also subjugate to his Will the occult forces of nature and force them to do his bidding. But, as yet, he is only in his infancy, and, like the new born babe, must learn to use the forces at his command.

There are latent powers and almost infinite capabilities in man the meaning of which he has hardly dreamed of possessing, but mere intellectual cultivation will never reveal or develop these powers. It is only through a complete philosophy of the entire nature of man,

physical, mental and moral, and the capacities and destinies of the human soul, and the application of such knowledge, that man will eventually come into possession of his own.

The knowledge of the soul, of its origin, nature, powers and the laws that govern its evolution is precisely the knowledge that is needed to lift mankind from the depths of ignorance into the realms of light, and all knowledge that does not tend in that direction is incomplete and necessarily a failure. It is this knowledge that religion has tried to teach us but she herself has shut off the fountain head of her own illumination. She accepts the theory but rejects the facts and has degenerated into a thing of dust and ashes, forms and ceremonies, and lifeless bodies of ancient faiths from which the soul has long since fled.

The grandest achievements in spiritual knowledge ever gained by man were originally celebrated in the ancient mysteries. All preliminary training and study led up to this—"The real measure of a man." Just as all life is an evolution so is all real knowledge an initiation, and it proceeds in a natural order and advances by specific "degrees."

To revive the ancient wisdom is to recover the lost Word. This *Word* concerns the science of rythmic vibrations and is the key to the equilibrium of all forces and the harmony of Eternal Nature.

But these secrets must be sought by the individual himself; every man must work out his own salvation (save himself from the hell of ignorance). There is a grand science known as Magic. It contemplates that all-round development which liberates the intellect from the dominion of the senses and illuminates the spiritual perceptions. All genuine initiation, like evolution and regeneration, is from within and consists in an orderly unfoldment of the natural powers of the Neophyte so that he shall become the very thing he desires to possess. In seeking Magic he finally becomes the Magus. The Christ life and the power that made Jesus to be Christos, Master, whereby he healed the sick, cast out devils, and foretold future events, is the same life revealed by initiation into the Greater Mysteries of Antiquity. The Lost Word of the Master is the key to all the Science of Magic, back

of which lies a "philosophy as boundless as Cosmos, as inexhaustible as Time, and as beneficent as the "Father in Heaven."

We must not trust to the possibilities of miraculous changes in our natures, but work for them, and scientifically and patiently pave the way for their achievement. In this work I shall treat only of natural Magic, or the cultivation of the powers of the soul. The unfolding of these must be conducted by a regular series of physical and mental processes which will involve physiological and psychological changes, all tending to the subjugation of the physical senses and the exaltation of the spiritual.

"Every feat of Magic is a triumph of spirit over matter. The forces of spirit are designed for good and use, or they could not be accessible to man. In ages yet to come, when the earth and its living freight are all spiritualized, that which is magic now will be ordinary practice then. The heavens will kiss the earth, and the thin veil which divides the inhabitants of either realm will become so transparent that every eye will pierce its mystery

and rejoice in its holy revelations. Until then "knowledge is power;" and all men by knowledge may achieve the power of practicing Magic, the glorious white Magic of the human Soul.

We have explained the ancient theories of the order of being, the elements of life, power and motion, by which being itself becomes operative. These principles should be thoroughly digested, as well as other principles and laws of nature which will hereafter be given. The reader must apprehend what nature is, must comprehend the structure of man in his threefold character as a material, magical and divine being; he must know the nature of the Astral fluid which vitalizes all things in nature, and the Astral Spirit, which constitutes the spiritual body of man, as it is in the realm of the astral that all occult phenomena has its origin.

THE LAW OF VIBRATION

The two attributes of that element described as Force have already been mentioned as attraction and repulsion. The one is a positive

quality which repels and the other is negative and attracts. These two great opposites are constantly acting to and fro in space producing vibration. All things in the Universe are the result of this vibration.

In the beginning existed the Eternal One and in order to create it divided itself into positive and negative, or male and female, and these two opposites are eternally seeking each other, hence Creation.

As we have said before the inner jewel of light is never absent, even from the smallest and grossest atom of mineral or rock, that is to say, every atom of matter in its primordial condition, possesses its inherent portion of Force or Fire which cannot be separated from it. This primal fire is that which gives it its power of evolution from a low to a higher state.

X Each atom of matter is polarized, that is, has two poles, the one positive, the other negative. The positive represents its potential energy; the negative its absence.

X There must always exist duality in manifestation, otherwise everything would be at rest,

hence inertia or death. Everything in the universe is constantly in motion. Nothing can exist without having an opposite. If there is heat there must be cold. If there is light there must be darkness. If there is one side there must be another side. Duality always implies separation and separation is the beginning of opposing force and limitation. This law resolves itself into the condition of polarity or the manifestation of the one and its negative, or non-existence, thus making existence by its very law of being, positive. The positive attracts the negative and the negative the positive because they are the two halves of the one, and once separated are constantly seeking reunion, and when united instantly repel each other. This is due to the fact that they both become either positive or negative, their polarization is changed and they instantly repel each other again.

Throughout the universe all segregations and individualizations depend for their form and constitution upon the form and constitution of their atoms. If there were no atoms there could be no forms and if the atoms had

X
no attributes the forms could have none. Whatever properties the whole mass possesses the atom must also possess in proportion to its size.

Primal invisible substance fills all space. It is condensed into visible forms by Force which binds it together by the action and reaction of its two attributes.

The natural form of the atom in its primal condition is that of a perfect sphere. In this condition it is either negative at the centre and positive on the outside or vice versa. It contains within itself the primal power of motion necessary for perception by personal sense. Without this power of motion it would remain imperceptible. If one could by the power of Will, control the vibrations of his body, he might make himself invisible on the physical plane. X

We can perceive with our material senses only those things whose rate of vibration is on the same plane as our own. Colors are only different vibrations of light. We can perceive only a certain number whose vibrations come with our range of vision on the physical plane, X

but we know there must be many other rates of vibration of light producing an infinite number of varied and beautiful colors which we cannot perceive, because their rate of vibration is so rapid it cannot be focused on the retina of the eye. There may also be other colors, and doubtless are, whose rates of vibration are too slow for them to be perceived by us. Red has the slowest rate of vibration of all the colors that we are able to perceive and violet the swiftest. Our range of vision includes all the varying shades of color whose rates of vibration are between these two. Beyond these we cannot go with the physical sense. The seven primary colors represent seven different rates of vibration of the pure white light. All other colors are the result of the union of the vibrations of light with the atonic vibration of the substance through which they manifest, and which gives to each substance its own peculiar color.

And thus it is with sound. Sound is a rate of vibration and we can perceive only a certain number of octaves with our physical sense. But higher and beyond this reverberates the

music of the universe which we can only perceive as we raise our own rate of vibration to a higher plane and thus get "in tune with the infinite." And in like manner, if we were able to raise our rate of vibration to a higher plane by the power of Will, we would also become invisible to those whose vision was limited to the vibrations on this physical plane; for vibration constitutes the barrier between the visible and the invisible. What to us is the invisible world of spirit is only spiritualized matter in a much finer higher rate of vibration than we can perceive with only our five physical senses.

The form of atoms is determined by the varying conditions of spirit, fire and matter. If the pressure on all sides were equal the atom would be a cube; if there was a pressure on two sides only it would be in shape of a flat disc. If the pressure was equal on four sides and greater on two then the atom would be in the form of a square. Or the atom may be a combination of any or all of these forms. All forms of crystallization are determined by the form of their atoms.

No two atoms in any form or segregation whatever ever touch each other. There is, perhaps, as much space between them according to their size and the size of the forms in which they adhere as there is between the planets in our solar system. There is, at least, sufficient room for the free motion or vibration of each without being impeded by contact with any other atom.

Sickness or disease is a result of the inharmonious vibrations of the the atoms of the body and mind. They are thrown out of balance from one cause or another and until they get in harmony again *disease* is the result.

Everything is the result of vibration. It is constantly being repeated throughout all the manifested. Upon this alone rests all the unfolding of the boundless. When polarity shall cease and vibration disappear all things will fade away into everlasting night.

No two persons have exactly the same rate of vibration but each is attuned to a certain pitch, just as the strings of a piano are attuned to a certain tone. Two persons whose vibrations were concordant would be harmonious

while a third person whose vibrations were discordant would be inharmonious, just the same as a discordant note in music. But two persons if not too entirely out of harmony may become harmonious by changing their rate of vibration by right thinking. If the respective rates of vibration of two persons are entirely out of harmony they will repel each other; if their rates of vibration harmonize they will attract each other.

Everything in nature has its keynote or soul sound. Every mass of rock, every blade of grass, and every structure reared by man has a sound or tone of motion. This represents its rate of vibration. This is also true of the human being. Strike that same note and the atoms will respond and, if continued, will rack the structure to pieces. †

In some instances this principle stands forth so prominent in physical manifestation that it has become a recognized fact in ordinary life, yet few understand that the same law exists in *all* manifestation on the physical plane, yet is unknown because not sufficiently prominent to attract special attention.

When a large army of soldiers march across a bridge they break step, because if they march in uniform it will cause the bridge to vibrate and, if long continued, would rock it to pieces. A certain dance has also been forbidden by the authorities because the peculiar step, when danced in unison by a large number, causes the building to vibrate and therefore likely to collapse.

According to the Bible the ancient priests were familiar with the law of vibration, for it was by the operation of this very law that the walls of Jericho were shouted down by the shouts of the multitude and the blowing of trumpets. Every so-called miracle is but the operation of natural law the result of which constitutes a miracle in the minds of those ignorant or unfamiliar with the cause.

If a person having a low rate of vibration is attracted toward another with a higher rate or more rapid vibration, the higher rate may accelerate the lower rate and bring it to its own level. Thus if a rather coarse person lives constantly in refined society he will become more refined.

✓ Polarity is the tendency to seek the centre. It is not the movement itself but the particular attracting force which causes the movement. There is but one law, and that is the law of polarity. The law of polarity is the same in both the spiritual and the physical. Each attracts its opposite and repels its similar. That which is attracted to the spiritual must become positive, because the spirit is positive; while that which is attracted by the physical must become inert and negative. The positive force is life, the negative death.

There are four varying conditions of the manifest effects of vibration. They are termed the magnetic, electric, etheric, and auraic. They correspond with the essences or spirits of earth, air, water and fire.

✓ The magnetic current is the lowest form of vibration which we can sense and it operates close to the dividing line between the physical and spiritual. It separates the gross, inert material from the inspiration of the higher essences, and slowly spiritualizes and refines all crudities with which it comes in contact. It is that "subtle fluid placed be-

tween the soul and the body which circulates in all the nerves." It might be termed the atmosphere of the atoms, for the atoms of the body are whirling in space just as the earth is revolving on its axis in the plane of its orbit.

Above the magnetic current, or in superior conjunction with it in the sense that the finer and converging vibrations give higher tones in music, we find the electric currents. Of these two currents we have knowledge of their affects on the physical plane. The electric are more intense in their action and more subtle in their influence.

Still higher we have the etheric vibration which represent primary thought force, moving constantly by its own innate volition.

Above all, deep and unfathomed, works the auraic current. This is the vibration of thought permeated by the potency of the Will. The difference between these four currents is due to the difference between the rapidity and intensity of their rate of vibration. The higher can at all times govern the lower and it is the aim of the initiate to raise the lower vibrations to a higher and this is transmutation.

The auraic conditions of the One are manifest throughout the universe, which is its environment. In the same manner the auraic condition of the individual is manifest by the environment with which he has surrounded himself as the boundary of his desires, aspirations, hopes and all his relations to the outer world. This subject will be taken up again farther on in this work.

MAGNETISM

Primitive spirit is primary invisible essence; primitive matter is primary invisible substance.

Spirit concentrated into spheres forms suns; matter concentrated into spheres forms worlds. Spirit, matter and force are one and inseparable. They form the trinity of the macrocosm, the one in three and the three in one. The realms of space are filled with matter so fine that it is invisible to the human senses, and it is penetrated by force and interpenetrated by spirit.

This earth receives life and light from the sun of our planetary system, which in turn

receives its heat and life from the Great Spiritual Sun of the Universe.

The electric fire from the Sun flows out into space and comes into contact with the earth and acts upon it, producing heat, light and electricity. It is concentrated most at the equator where its contact with the earth produces electro-magnetism, which spreads and flows towards the poles, magnetising the earth as it passes, gradually changing from electricity to Magnetism as it passes from the equator to the poles, and finally passes off from the earth at the poles as pure magnetism, which has become negative in character, having imparted its positive or life-giving qualities to the earth (which is negative) and again returning to the sun to be revitalized, thus constantly going the rounds from sun to earth and from earth back to sun. Thus nature's constant process is ever going on, and always keeping up its supply of life-giving spirit, and its own inexhaustible power; hence is eternal.

The earth, in turn, imparts this vital force to everything it produces upon it.

The sun's rays concentrating upon the

earth magnetise it and everything upon it, producing attraction and repulsion, because matter, being negative, still retains that quality, while spirit, being positive, gives the positive force.

Magnetism is the return electrical current and the name is derived from Magic—to charm. Magnetism, like electricity, is either positive or negative in its action according to how it is used by the operator. Electricity is the most positive form or manifestation of Spirit and magnetism is the most negative form; but while magnetism is negative to electricity it is still positive to matter.

The art of the Magician rests entirely upon the principle of magnetism, as surely as the principles of astrology are derived from the science of astronomy.

The invisible world interpenetrates the visible world and the relations which exist between the two are made known only through the occult forces. Whether we call this all-pervading motor of being “divine fire, astral light or magnetism,” it is the eternal, indestructible, universal and infinite element of force.

“Magic, Deific relations, Angelic ministry, and spirit communion, are but applications of this force, operating upon man, and the visible Universe is only a magnificent chess-board, on which Force is playing the eternal game of creation and destruction, with Suns and Satellites for its chessmen. Whilst it becomes evident that the ancients obtained a wide control over this stupendous motor powers by long study and painful initiations, the men of the middle ages in a great measure lost the clue to its guidance, and the apparitional demonstrations of its eternal activity, revealed by glimpses from the worlds of invisible being, only served to startle them into superstitious terror, without instructing them concerning the potential agency at work.

“Slowly but surely the veil of mystery is again lifting, and again men are the cyclops at work forging hemispheres and earths, Angels and men, out of matter and spirit by the motor power of this self-same lightning. The revelation now so slowly yet surely stealing in upon human consciousness, has not been heralded by the roar of the tempest, the boom

of the thunder, or the throes of the quaking earth.”

“Like the still small voice that spoke to the Prophet Elijah when the Lord passed by—it has come in the low whispers of two new sciences—the science of Life or magnetism, and the science of Soul or Psychology. Only the very first elements of these two magical relations have as yet dawned upon our age, but they have shown us enough to be assured that when they are fully understood and scientifically applied, they will afford a clue to all the mysteries of the past, and enable man to achieve by natural law, all those phenomenal demonstrations which in ancient times were termed miracles.”

We must give to Paracelsus the honor of having rediscovered the powers of the magnet and restoring to life the almost lost science of magnetism, and to the noble and illuminated Swedenburg, that of having presented that glorious element of Psychological science which completely supplemented the opinions of Paracelsus concerning magnetism. But it remained for Anton Mesmer to combine these

two supreme soul forces into their correlative relations, and demonstrate by the practical application of magnetism, the possibility of emulating the natural endowments of Seership, through the revelations of the magnetic sleep.

We cannot attribute to either Paracelsus, Swedenburg or Mesmer any *new* discoveries in nature. They only rekindled the lights of divine science which had been nearly extinguished in an age of ignorance and superstition.

“Magnetism the life principle and Psychology the soul power of the Universe, had been the motors of all magical operations, and the knowledge of this fact and an understanding of how to apply these sublime forces, constituted the wisdom of the Ancients and the arcanum of all their mysteries. But the master spirit of antiquity had been slain by the destroying domons of time, change and revolution. Truth, which is the Master's word, had been lost, and for ages the building of the grand Temple of Spiritual Science waited for the key-stone necessary to com-

plete the arch of the entrance gate. The Alchemists of the twelfth and thirteenth centuries perceived the existence of the "philosopher's stone; but dared not declare that it was to be found only in the universal life force of Magnetism. The Rosicrucians of two centuries later realized the true nature of the "Elixir Vitæ" in the imperishable quality of Soul essence, but how could they venture to reveal to a scoffing, yet superstitious age, the stupendous fact that this Soul essence could be controlled, imparted and utilized even without the agency of death to liberate it from the body? It was because Paracelsus bravely and openly taught of this philosopher's stone, giving its true name as Magnetism, and Swedenburg as fearlessly displayed the latent possibilities of spiritual communion and seership in the human Soul, that these noble philosophers stand confessed as the Fathers of the New Dispensation."

The momentous revolution which Mesmer effected in spiritual Science appoints him to a no less triumphant position.

The "Fire Philosophers" of the middle ages

argued that matter might be resolved back into its primordial condition. That every variety of material form and substance was produced by certain combinations of the original elements and that gold was simply a result of the highest combination of these elements.

If, then, they could reduce matter back to its primitive condition and recombine only the finer particles, leaving out the subsidence, they might make gold at will, and that from the very same substances that went into the composition of iron, lead and the baser metals, which they contended were really gold in embryonic condition. X

The great universal agent which would reduce organized forms into chaos was the same force by which the natural transmutations proceeded in the bowels of the earth, and this force they perceived to be that latent, restless, invisible fire, which, as we have said before, permeates every portion of matter, and which gives virtue to certain stones, crystals, minerals, drugs, herbs, plants; which is the cause of astral and solar influences, and which im-

parts a special potency to the touch of the human hand, the sound of the voice, the glance of the eye and even to objects which have been worn by a human being.

Having discovered the universal correspondence between the realms of nature and the sidereal heavens, and the mysterious powers of the loadstone they were convinced that the great hidden virtue, the motor power of being, was the all-pervading fire, which the earth transforms into magnetism, which produces attraction and repulsion in the mineral, which is electricity in the clouds, life in animated bodies and force throughout the Universe of moving powers.

“They denominated this Universal Force as “the Philosopher’s Stone,” which applied to chemical lore could make and unmake worlds—dissolve all bodies and recombine them in whatever proportions the accomplished chemist desired, or if expressed into juices and mixed in such degree as would preserve the largest amount of this force, in a liquid form, it would be the ‘Elixir Vitæ’ of which those who partook, drinking in the true element of

life, might prolong it at will, or if applied with a sufficient quantity from time to time, live forever."

And these were no idle dreams as the sciences which have developed from them amply prove. Today we see an electric current reduce to ashes huge bars of metal with a single lightning flash; we observe the most wonderful transformation, transmutation and chemical change wrought by the all-potential magician electricity. We avail ourselves of the no less marvellous potency of vital magnetism as a restorative of health, and see our modern magnetisers administering draughts of the Elixir Vitæ with every wave of their life-bringing hands.

Magnetism is to vibration what vibration is to motion. Motion from a center produces a force called Vibration. Vibration produces something finer and more subtle which is wonderfully potent with power and life. This is Magnetism.

Magnetism is life without apparent motion. It is quiet, peace, life, warmth, healing and everything that is desirable. Electricity is

the positive masculine element; magnetism is the negative feminine element. Electricity is not healing but will clean out and clear the way for magnetism to rebuild and restore.

Magnetism is a master while electricity is a slave, and can be commanded and harnessed for mechanical uses. Electricity is the destroyer, and magnetism the builder. Electricity is always projected outward while magnetism is the *drawing* power.

There are three kinds of magnetism, terrestrial, animal and spiritual magnetism.

Terrestrial magnetism is that caused by the earth whirling through space and creating an atmosphere, also by the action of the sun's rays upon the earth and being transformed by the earth from electricity into magnetism.

Animal magnetism is the magnetism produced by animated life. It is the magnetism derived from the earth and air and transformed to the uses of the individual. It may be either good or bad according to the environment, habits and condition of the person.

Spiritual magnetism is that generated by the intense action of concentrated purpose

and purity of thought. It is this magnetism that attracts higher intelligences either in or out of the body. Spiritual magnetism is what gave Jesus the power to heal by the touch of his hand, the glance of his eye and the sound of his voice. You can never give this magnetism but you can allow people to take it from you. It is the reservoir of life, of healing, of peace, of power.

Magnetism will draw and hold and if you cannot keep your loved ones it is because you lack magnetism. There is but one way to increase your spiritual magnetism and that is to increase your universal love. It is the great key to all occult phenomena.

Electricity is the head and magnetism is the heart of the world. Its secret is love. Elec-
tricity repels and magnetism attracts. It must be produced by conditions in yourself. If you worry and fret you will never be magnetic. It is the vehicle of ideas and will. In operating it you enter into the temple. Those who have learned its power, of extracting it from the great reservoir, have already entered into the temple and no power can keep them

out. Spiritual magnetism can be increased by contemplation and meditation. It comes from the Infinite Source of Love, Life and Light.

Animal magnetism is capable of being transmitted through the pores of the skin by thought and by touch. Magnetism and electricity are different motions of the same fluid. As applied to persons it is either electric or magnetic which brings us to the

TWO TYPES OF MANKIND.

There are two types of organism which are common to mankind in which there circulates an excess of the Astral fluid thus bestowing on them natural spiritual endowments.

The first of these is an individual having a compact, well-knit frame, inclined to the nutritive temperament and rather fleshy. These individuals are generally straightforward, somewhat authoritative, occasionally egotistic and fond of display; they are also kind-hearted, benevolent, and especially attracted to sick persons. They generally have a clear eye, direct glance and sometimes, piercing eye.

In this type there exists an excess of Astral fluid endowing the individual with good health, a vigorous frame, a moderately active mind, and a general tendency toward social life and material enjoyment.

These persons are almost always "good magnetizers," and the excess of the Astral fluid in their organism makes them wish to use their gift, and impels them to magnetize sick people. It was from this class that the ancients selected their Therapeutic healers and the Priests who were employed in the magnetic healing rites of the Temple service. The eye as the window of the Soul, and the hand as the prime conductor of the Astral fluid, are always well developed in these natural mesmerizers.

When the eye is clear, full, and luminous, and the hand soft and warm, the Astral fluid is of healthful character.

If the eye is piercing, brilliant or almond-shaped, and the hand is damp and moist, or hard and dry, the man of this type will produce a stronger mental impression than physical, but they are nearly always good mesmerizers

and the larger the front brain, the better will be the effect and the more healthful the power produced. But always a well-informed mind, and a concentrated will is required to render them servicable; with the proper mental attributes to guide their powers and direct the projection of the Astral fluid they will be admirable healers of the sick.

The individual of the second type which we will now describe is more concentrated and energetic, and one in whom the intellectual temperament prevails over the nutritive or social.

In this type there is a great excess of the Astral fluid but it centers chiefly about the cerebrum. The brain and nervous system absorb the excess of Astral fluid, instead of the fibrous and muscular tissues as in the other type. These persons generally have a large and finely developed head. They become fine psychologists and in ancient times formed the class of Adepts, Master Spirits or Priestly Hierophants.

In the first type the excess of Astral fluid generally clusters around the stomach and

heart and is more generally diffused throughout the whole system, rendering the person magnetic and a powerful healer, but without any marked intellectual ability.

In the second type the Astral fluid inheres more closely to the soul than to the body; exalts the top of the head rather than the front; compels a prédominance of the organs of command and ideality, giving great intellectual power.

Both of these types inherit an excess of the Astral fluid through solar and planetary influence at time of birth and during their embryonic life. It is the distribution of this Astral fluid throughout the body of the one and its centering around the brain of the other which constitutes the difference between the mere magnetic healer and the psychologist. The healer will always bring a powerful and soothing influence to the sick, and the other will be a leader in whatever sphere of life he may be placed. These two types are natural magicians, and, if they understand their own powers, they will know that by bringing the excess of Astral fluid in their bodies under the

control of the Will they can induce a self-magnetized condition whereby they can project their Astral Spirit out into space, and go where they will, and even make themselves known and seen and heard and gain much knowledge in that way. They can also induce these powers in others by magnetic and psychologic contact.

A "sensitive" is a person in whom, from inherited causes and Astral influences prevailing at birth, an immense amount of the Astral fluid exists but is given off too rapidly, owing to the peculiar conformation of the tissues which form the physical body. In the two types first described, the Astral fluid is concentrated, the tissues of the body are firm and compact, and the magnetic power is due only to its super-abundance. The sensitive has this same abundance of magnetic force, but is totally lacking in the concentration and solidarity which distinguishes the first and second types, and for this reason is unable to retain his magnetism. Both the first and second types are positive, physically and mentally while the "sensitive" is entirely nega-

tive. They represent the operator and subject.

The magnetizer imparts strength from his strength. The medium, or Sensitive, gives up the life principle and becomes depleted, then insensibly draws upon the forces of others. Every nerve is laid bare, every pore is a conductor of the too rapidly ebbing life fluid. They are in consequence exceedingly sensitive, restless, nervous, and susceptible to every influence with which they come in contact. The life principle flows off too rapidly through their tissues leaving them irritable, weak and despoiled.

These three types of persons who are naturally endowed with an excess of magnetism make the best magical operators, but those who are not so endowed may acquire an excess of the Astral fluid by breathing it in from the atmosphere.

Breathing is the most important act of our lives for it is by breathing in the pure vital spirit, or positive sun energy, that we live. Life surrounds us on every side. Everything teems with life everywhere and yet people

who live in the midst of life sicken and die because they do not appropriate enough of the universal life to supply their needs. It is the pure spirit we breathe into our lungs that purifies the blood. It is spirit, the living fire, that furnishes the life giving quality of the air. As long as we continue to breathe and take in spirit we will live, whether it be in this world or some other. We build up the physical body by the food we eat, the Astral body by breathing and the soul by meditation. By breathing we take in vital spirit which diffuses itself throughout the body causing it to pulsate with life and health. In addition to the usual constant breathing we should take regular meals of air at least as many times a day as we eat food.

Human or animal magnetism is generated in the body by breathing *in the spirit or living fire* from the atmosphere. The spirit, being inhaled, passes quickly into the blood and with it to the brain, and acting on the brain as the solution in a galvanic battery acts on the carbon of the battery, so does the vitalized blood act upon the phosphorus (carbon) of the

brain, producing electricity, which goes out from the brain around the nerves, using them as a coil or helix, thus changing the electricity from the brain into magnetism, which magnetises the whole body, making it a living human magnet.

The quality and quantity of magnetism will be in proportion to the amount of spirit breathed into the blood, and in proportion to the quality and quantity of blood and its rate of circulation, and its proportion to the quality and quantity of the brain and its powers of action; large lungs, pure blood and well-developed brain are necessary to produce magnetic power.

The brain is a galvanic battery and the spinal cord, with all the nerves, is a conductor to conduct electricity to every part of the body, giving vitality and life to every organ, and man, as a supreme magnet, can, like other magnets, throw his magnetism from every part of his body, and especially from his eyes and hands, which are the best conductors, and through them he can impart his magnetism to other persons. It is only necesasry to

make the connection through the eyes or hands for the subject to be operated upon.

In some persons the electricity passes from the brain along the nerves and nearly out of the body before it changes to magnetism, thus making the persons power very electric or positive; such persons can ignite a gas jet with the end of their finger and produce shocks, affecting their patients in the manner of an electric battery. Other persons are very magnetic in their influence, because the electricity from the brain changes rapidly into magnetism—such operators do not shock their patients but produce a mild soothing effect, and induce sleep in susceptible persons. These persons are true magnetic healers.

In positive, hot-blooded persons, the magnetism is positive and hot and can be used to best advantage in curing persons of a negative temperament and negative diseases. In the negative temperament the magnetism is negative and cooling and such persons will be most suited to treat positive diseases and hot-blooded persons. There should be a suitable adaptation in everything and especially in one

person treating another; and all companions and associations should be selected on this principle. The quality of animal magnetism depends on the condition, health and power of the operator—we give such as we have. The operator must himself be pure and healthy before he can make others so.

Magnetism is a wonderful power and worthy of our greatest labors and highest hopes. By its use we may heal the sick save life and fill the world with health and happiness.

Moses used this power in the wilderness to heal the sick, to make Joshua a seer and a prophet, and a fit leader for the hosts of Israel, by laying his hands on him, thus conveying the magnetic power and filling him *full* of the life-giving spirit. All the prophets used it and Elijah conveyed it on Elisha through his mantle as a conductor of magnetism. Elisha afterwards conveyed it through his hands to the head of his servant and made him clairvoyant; and with the same power Elisha healed the sick and raised the dead as Elijah his tutor had done. Jesus used this power through water, clay, through garments and through

the laying on of hands and taught his disciples to do the same and it has been done by the *faithful* ever since and is being done by them now. He taught his disciples and sent them out to preach and heal, promising that the good work should continue throughout all time, and that he would be present always. In another place we will give the directions for acquiring magnetism.

HUMAN TEMPERAMENTS

In the study of man as a composite being it is quite an aid to have an understanding of the several different types or temperaments and I therefore give them here. I follow the classification made and given by Dr. J. B. Campbell, of Cincinnati, Ohio.

In studying the human being, the most important part is his temperament or conditions and development of brain, and general shape and structure. And as man is a dual being, both matter and spirit, both body and soul—we must study his temperamental condition in relation to both, and to do so properly we will commence with the

PHYSICAL TEMPERAMENTS.

There are two physical temperaments, the positive and the negative. As there is heat and cold, light and darkness, day and night, spirit and matter, male and female so there is positive and negative in everything. So in man's physical nature there is his positive and negative condition to determine and understand. And this knowledge is of great importance and use in reading man's character, condition and health, and especially to read and understand his natural diseases and physical condition, and pointing out the proper remedy and treatment for disease, according to temperamental condition.

Temperament relates to shape, and condition and characteristics, but not color of hair or complexion; temperament is shape, formation and size, not color.

INDICES OF TEMPERAMENT

The positive physical temperament is known by its large base of brain; large, full and broad lower forehead; wide across the eyes; broad

head; wide between the ears; large, deep and broad back head and lower part of brain; big neck; wide face; projecting cheek bones; broad shoulders; deep chest, and large stomach. The larger these conditions as described, the more positive the temperament; and the less these conditions are, of course the less positive the temperament of the person will be; and some persons may be less and less in positive condition, until the smallest or most extreme opposite condition may be reached, then the temperament becomes, or is, negative, in proportion to its opposite conditions, as described, as belonging to the positive temperament. There are extreme positive and extreme negative temperaments, with all the grades filling up between (and the middle *between* would be a *balanced* condition).

CLASSIFICATION OF THE PHYSICAL TEMPERAMENTS

There are two divisions of the positive temperament, the bilious-positive and the sanguine positive, with their shades, grades, degrees and varieties.

The positive-bilious temperament is known by its

BILIOUS COMPLEXION.

Black or brown or sallow hair, and bilious, sallow skin. While the color of the hair does not control the temperament, it does control complexion, shows condition and gives character to disease.

The sanguine-positive temperament is known by its

SANGUINE COMPLEXION.

Red, auburn or golden hair, and florid skin, showing the sanguine or inflammatory condition, which gives character to disease in proportion to the degree and intensity of the governing temperament.

(Temperaments are indicated by size, shape and formation, not by color of hair or skin).

There are two divisions of the negative temperament, the nervous-negative and the lymphatic-negative, with their shades, grades, degrees and varieties.

The nervous-negative temperament is known

by its narrow head; long neck; thin chest; long arms and slim fingers; small body and thin, slim legs. A person having this shape will be nervous-negative in temperament no matter what the color of the hair or skin may be.

Persons of this temperament are weak and negative in proportion to the extent of this nervous temperament, which is known by size and shape, and will be nervous and weakly in proportion to the extent of diseased conditions.

Persons of this temperament, though not stout or robust, yet in health are very active, and endure a great deal, and can do a great deal of light, active work, and much mental labor. They are our thinkers, and are the most sensitive and most loving, though they, may be Platonic.

The lymphatic negative temperament is known by its round head; full face; large, round body; large neck; large breasts; large arms; large abdomen and large legs; with soft, moist, cold skin, and general dropsical condition. This is the weakest of all temperaments, often prostrating the patient and rendering them helpless. Though being fleshy they gen-

erally look well, while they are indeed feeling bad, and get little or no sympathy, when they really need the most. The color of the hair and skin does not regulate or control this temperament (as color does not control any temperament), yet light haired and fair skinned people are most liable to be lymphatic, and generally females are more liable than males. This is the dropsical or water temperament, and is therefore the most negative; while the hot dry sanguine temperament is the most positive of all.

The bilious temperament is shown by complexion, and gives bilious character to disease in proportion to the positiveness of the temperament. The sanguine temperament is shown by complexion, and gives inflammatory character to disease in proportion to the positiveness of the temperament.

The nervous temperament is shown by shape and condition, and gives nervous character to disease in proportion to the negativity of the temperament. The lymphatic is shown by shape and condition, and gives character to the disease in proportion to the lymphatic negativity of the temperament.

COMPLEXION

Shows the condition, no matter what the temperament may be. Any temperament may be bilious or sanguine in some of its shades and varieties, and governs disease accordingly, and requires proper treatment in accordance to the degree of temperament and shade of complexion. Temperament, complexion, sex and age are all employed in the diagnosis of disease.

COMPATIBILITY

Compatibility of temperaments in couples who have to live together is of great importance in regulating their health and happiness, and that of their offspring, and in all business and all associations of life. All people, and especially the young, should study and understand temperament, and form their associations accordingly. I repeat, this is of the utmost importance to all.

Men are, or should be, positives, but some are very negative—real feminine (she) men.

Women are, or should be, negatives, but

some are very positive—real masculine (he) women.

But whatever man is, his mate should be opposite in temperament to him.

And whatever a woman is, her mate should be opposite in temperament to her. And it is better for the doctor and nurse to be opposite in temperament (and sex) to the patient.

THE TEMPERAMENT GIVES CHARACTER TO THE DISEASE THAT THE PERSON MAY HAVE

The sanguine form of the positive temperament gives inflammatory and scrofulous diseases.

The bilious form of the positive temperament gives liver complaint, fever and consumption.

The encephalic form of the negative temperament gives brain, nerve and mental diseases.

The lymphatic form of the negative temperament gives dropsical and glandular diseases.

SELECTION OF PARENTS

A person who is all positive or nearly so,

should select a partner that is half or a little more than half, negative, then they will be happy and their children healthy.

A person who is mostly negative, should select a partner that is all positive, then all will be well.

ASCERTAINING THE TEMPERAMENTS FURTHER
BY THE FEELING OF THE HAND

In the sanguine-positive the hand is warm and dry.

In the bilious-positive the hand is hard and rough.

In the encephalic-negative the hand is smooth, slim and weak.

In the lymphatic-negative the hand is cold, moist and plump.

THE PULSE IN TEMPERAMENTS

In the sanguine-positive the pulse is quick and strong.

In the bilious-positive the pulse is slow and full.

In the encephalic-negative the pulse is slow and easy.

With these plain directions any person can read temperament, and be guided aright in selecting compatible companions for life, and understand and distinguish diseases.

BAD RESULTS OF THE INCOMPATIBILITY OF PARENTS

A marriage with a person of the same temperament as yourself no children would result.

If both parties are all of the positive temperament, there could be no offspring.

If both parties are principally of the negative temperament, their children will be dead-born.

If the parties differ but little in temperament, then their children will be few, sickly and short-lived.

If the sanguine-positive is overpowered by the encephalic or nervous negative in both parents, their children will die in infancy with dropsy of the brain, or scrofulous inflammation of its membranes.

If the bilious-positive is overcome by the encephalic-negative in both parents, their child-

ren will be rickety, idiotic and imbecile, or die in infancy with brain fever.

If the sanguine-positive is overcome by the lymphatic-negative in both parents, their children will die young of some scrofulous forms of disease. (N. B.—This is the condition that produces scrofula.)

If the bilious-positive is overcome by the lymphatic-negative in both parents, their children will die young with consumption of the brain, lungs, or abdominal glands. (N. B.—This is the condition that produces consumption, that scourge of our race.)

Incompatibility of parents is the MAIN cause of weakly, sickly and dying children, and is the first cause of most of the sickness of matured life.

And these causes are increasing to an alarming extent everwhelming our land in sickness, gloom and death.

Every person should make it the great aim of life to select a proper conjugal mate, *their true opposite*; then they themselves would be happy, and their children healthy and long lived. And this can be done by a knowledge

of this science. Those who are incompatibly married, can be benefited by the proper treatment, and thus all can be happy and healthy.

SPIRITUAL TEMPERAMENTS

In addition to the physical temperaments, as previously described, there are spiritual temperaments, and degrees of spiritual construction and organization. As man is a dual being, composed of both matter and spirit, he must have temperamental correlations of both, and both (principally) represented by the shape of the brain, and as the material temperament is represented or shown by the base or lower sides of the brain, so the spiritual must be shown by the upper sides of the brain; and the temperament is spiritually positive or negative in proportion and in accordance with the size of the upper sides and top brain.

The very spiritual positive temperament is known by long and wide brain at its upper sides and top. The upper front brain is large and *projecting* at the upper part of the fore-

head, and at the upper part of the sides and back of the head—giving large causalty, humanity, benevolence, imitation, ideality, spirituality, sublimity, hope, approbateness, self-esteem, and continuity.

A deficiency of any part of the upper brain would show a corresponding deficiency in positiveness and spiritual power of that part, or of the brain or faculty represented by that part, and would be spiritually negative in proportion to the smallness of this part of the brain.

Persons differ very widely in these respects, and this difference is always shown by the shape of the head.

Some persons may be both spiritually and physically positive; then they are powerful indeed. This double positive temperament and sanguine complexion is the most vital. Others may be both spiritually and physically negative, and then they are negative indeed—especially if the physical negative is of the lymphatic or watery character; then they may be said to be as weak as water. The lymphatic is the weakest of all negatives, though persons

of this temperament generally look fleshy and stout; and they get no sympathy in their sickness, when really they deserve the most.

But, happily, persons are not generally *all* negative. Most persons who are spiritually positive are generally physically negative, and most who are physically positive are spiritually negative—both positives rarely ever, and both negatives perhaps never, coming together in the same person.

With a little study and some observation intelligent persons can soon learn to read temperament correctly; any observing person can plainly see the difference in persons' heads, and can classify their temperament accordingly. These conditions also show plainly in animals, the strong, robust, ferocious lion, tiger, hyena, wolf, panther, bulldog, wild cat, eagle, hawk, etc., all have wide heads between the ears, are broad across the eyes, and are known to be physically positive; while deer, sheep, and other narrow-headed animals are known to be physically negative—timid and weak. And so with the human animal; they are in temperament and character

in accordance with the shape of their heads as described above; and their diseases will be *ferocious* or *mild* in character in proportion to the person's positive or negative temperament, complexion, and condition (and the power and strength and nature of the remedy must be in proportion to condition).

In reading human temperaments in full, we generally take into consideration the shape of the head, face, neck, shoulders, chest, and body. But we want it expressly understood that the lymphatic, watery, dropsical condition, though looking very big and apparently stout, is really very weak; and this condition will make the otherwise positive person very negative, and will require positive treatment to correct (but will need negative treatment at *first* to carry off the water).

Elisha, the prophet, understood this law of duality. He, being of the sanguine-positive temperament, knew that his hot magnetism would not benefit the hot positive disease of Naaman, the leper, who was also of the positive temperament, so he did not lay his hands on him to cure him but sent him to the river

Jordan to bathe. He well knew that the hot, positive disease of leprosy could be cured only by the cold, cooling, negative water. Being a physician of good judgment he concluded that seven baths would cure him so he prescribed accordingly. Hydrophobia and all diseases of like nature may be cured by immersion in water.

DEVELOPMENT OF THE ASTRAL

As has heretofore been stated man is a triune being composed of body, spirit and soul and is therefore capable of manifesting on three planes, viz: the physical, Astral and Divine, which represent the material, intellectual and moral natures. It is all a matter of the varying rates of vibration. The magnetic and electric currents (currents are the result of vibrations caused by changes of polarization of the atoms) operate close to the physical plane and we have knowledge of their effects on that plane.

The Etheric current which is a more intense rate of vibration, operates upon the Astral plane and is a type of primary thought force, moving by its own volition.

It is this current which acts through the subconscious mind and controls the action of the involuntary muscles of the body, and that develops the latent life within the seed.

Above the others and still more intense works the Auraic current, which is the vibration of thought permeated by the potency of the Will. Or, in other words, it is primary thought force rendered more intense by the action of the Will, as when a rising tide is swept along by a strong wind. Each of these currents can be controlled on its own plain by the spirit energy of the Higher Self. Each of the superior can control each or all of the inferior. Each of these currents emanates from the One source and differ only in intensity caused by their contact with the lower. The magnetic current slowly ripens and refines the crudities of matter with which it comes in contact. The electric are still more intense. The *invisible* effects of these two currents are fully as deep and lasting, but not so easily comprehended by the personal sense as the visible.

We must not suppose that there is any di-

viding line in the action of these various currents but we must perceive them as penetrating and interpenetrating each other, acting in, through and against each other and the stronger will control.

It is but a step from the inorganic to the organic and that difference we call vitality. This is the power of retaining heat saturated with light for an indefinite period. This is due to the currents emanating from the spiritual force which are modified by the slower vibrations of the environment. The physical body is the environment of the astral or life forces and hold them condensed within it, causing an individualized entity.

Desire is the mainspring of life and when it ceases death ensues, whether it be the death of the body or the death of a cherished ambition. Without the desire to create and continue its existence it ceases to be.

The power of sustaining organic life comes from desire. Desire is caused by the spirit force emanating from the Ego, coming in contact with the resistance of the environment and being reflected back. That is, the lower

or outer vibrations move more slowly than the upper or inner vibrations. The slower impede the faster which turns them back upon themselves. This backward movement would cause a certain amount of resistance, and this force, so sent out and so returning, modified by its point of contact, becomes desire.

This force does not act directly upon the physical but through the lower consciousness. The strength of the emotion depends on the intensity of the desire, and the desire, in turn depends upon the intensity of the vibrations emanating from the Ego and the resistance of the environment. The stronger the emotion the more it will overwhelm and be recognized by a whirling about the head, and a sensation of heat from head to foot. The emotion of desire ranges from the ordinary wish, without any expectation of accomplishment, to the overpowering desire to will and obtain.

In the organism of man are many different rates of vibration belonging to the different parts of the whole, and all these different vibrations must be harmonized, and the lower brought under the control of the higher, be-

fore one can become potent with power. You must bring all the forces of your individual being into harmony with each other and place them under the control of the Will, that is, become self-centred, and you will then find that you are in harmony with the Universe, and able to utilize its laws and play upon its forces. You will then have attained the At-one-ment, when your intense thought concentrated on the ONE can receive from the ALL, the force and energy, which renders the manifestation of your own potency possible. It is only through such attainment that you will be able to attain the Power to swing open the gates of life, make earth a paradise, annihilate disease, banish wrong, perfect your manhood or womanhood, triumph over death, gain immortality and live forever.

In order to harmonize the vibrations we must commence with the lower and raise them to the next higher plane. This may be done by breathing which extracts the *living fire* from the great universal sea of life and light that surrounds us on every side, thereby giving health and strength to the body, and raises

the vibrations to the Astral plane. It develops an excess of Astral fluid within the body which is the instrument of power. The first exercise to be taken up is the

PRANAYAMA BREATH

The Pranayama breath should be practiced for the first four weeks by the Neophyte or the person who is just starting out upon the Path. The Chela or advanced student should take the Pranayama breath (exercise given for fourth week) once or twice a week.

Breath has three stages: inhaling, exhaling and restraining. The time for restraining should be double the time for inhaling.

FIRST WEEK.—Stand erect, shoulders well back, abdomen in, heels together, toes pointing outward, limbs rigid and arms at sides, close the right nostril with the forefinger, inhale steadily through the left nostril four seconds or while counting four, then close the left nostril and exhale slowly and steadily through the left while counting eight; then with the left nostril still closed inhale through the right four seconds, then again

close the right and exhale through the left in eight seconds. Continue these alternate inhalations and exhalations for ten minutes, then sit for three minutes and practice taking short rapid breaths. By this "panting" breath one is able to take into the system more of the electrical force from the atmosphere than would otherwise be possible. It is a well-known fact that when any form of animal life becomes exhausted it resorts to these short rapid breaths to more quickly restore equilibrium again. The slow and even inhalations and exhalations are for the purpose of bringing the breathing under the control of the Will, and obtaining control of the nervous system.

SECOND WEEK.—Assume the same position as before, but before beginning the exercise hold in your mind this thought: "Let all beings be peaceful, let all mankind be happy, let all beings be blissful." Now close the right nostril, inhale through the left six seconds, retain the breath in the lungs sixteen seconds, holding both nostrils closed during this time, then exhale through the right in eight sec-

onds; keep the left nostril closed and inhale through the right in six seconds, again restrain sixteen seconds, and exhale through the left nostril in eight seconds. Continue these alternate breathings for ten minutes, holding the breath in the lungs sixteen seconds after each inhalation. During the second week you must strongly will that with each inhalation you send the current down to the triangle at the base of the spinal column wherein is located the latent or stored up energy, and with each exhalation you must will to force the current upward through the *Ida* and *Pingala* to the brain.

THIRD WEEK.—Assume the same position as in first two exercises, inhale in six seconds through the left nostril, exhale in eight seconds through the right, now hold *out* sixteen seconds, then inhale through the right, exhale through the left and again hold out sixteen seconds. Continue for ten minutes after which take the short rapid breaths for three minutes as in the other two weeks.

FOURTH WEEK.—Close the right nostril, inhale in eight seconds through the left, re-

strain or hold in sixteen seconds, exhale through the right in eight seconds, hold out sixteen seconds, inhale again through the right, hold in, exhale through the left, hold out, and so on for ten minutes. Then take the rapid breaths as before.

The length of time for development varies in different persons, being dependent upon sincerity and strength of purpose, temperament and method of life. Some may begin to perceive phenomena after the second week and others perhaps not until after long training. The phenomena will appear first in the circular form. You may receive impressions of friends a short time before meeting or hearing from them, or perceive strains of music or perfumes of flowers without any apparent cause. Your perceptions will be quickened and if you observe closely you will note the improvement in many ways.

The short rapid breaths charge the body with electricity which changes into magnetism and is stored away for future use. The cross breathings change the texture of the gray matter of the brain and spinal cord by

making it lighter and more sensitive. It is the medium through which the spirit or inner mind communicates with the outer or objective mind, and vice versa. When the breath comes in at the right nostril it is electric and positive; when it comes in at the left nostril it is magnetic and negative. The two must be in equilibrium and when one is in ill health these breathings are not equal. By equalizing the breathing health may be restored.

The center of the stored-up energy of the body which places one in immediate relation with the higher vibratory forces, or that which elevates to the Astral plane, is situated at the base of the spinal column in the shape of a triangle. This latent force exists in every human being and by the ancient Hindus was termed the Ojas. It is connected with the brain by two small nerve tracts. One is situated at the left of the spinal column and is called the Ida, and the other one on the right is called the Pingala. By practicing the Pranayama breath the vibration is accelerated and the Ojas forced to travel the Ida and Pingala upward to the brain. When this is accom-

plished the Neophyte has harmonized his vibrations and raised them to the Astral plane, thus bringing him in touch with the great invisible world of force and entities which exist in direct proportion to the visible.

Another curious little structure is located at the base of the brain, deep down within the skull, and is called the "Pineal Gland." This gland was known to the ancients and was called by them the "All-Seeing Eye" or the eye of the Soul. The Hindus called it the "Eye of Siva," who was the third person of the Hindu Trinity, and was the Regenerator and Transformer as well as the Destroyer.

This gland is the center of intuition and inspiration in the brain, and its function is to receive these delicate impressions and register them in our consciousness so that we may make use of them.

DAILY DRILL

After completing the breathing exercises given for the fourth week the following exercises may be taken up. For all breaths *except* the concentration breath the position should

be as given for the Pranayama Breath. Always inhale through the nostrils, mouth closed, until the abdomen is well extended, and the lungs are filled to their fullest capacity, hold the breath double the time it took for inhaling, then exhale slowly and evenly, drawing the abdomen in well towards the spine. Always when inhaling hold to the thought that you are receiving Divine Will, Peace, Power, life, Knowledge, Health and Wisdom, while restraining hold to the thought that all these *are yours*, and while exhaling, think that all human frailty, error, ignorance, weakness, disease and misery are going from you. When inhaling always fill the lungs as full as possible and when exhaling always expel the breath as completely as possible.

MORNING BREATHS

FIRST MAGNETIC.—These morning breaths are best taken just before breakfast. Stand facing the East, chest bare, at an open window in the usual position. As you inhale raise the arms until they are horizontal with the shoulders, keeping the fingers rigid and apart.

Now raise on the balls of the feet, taking in a little more breath, holding the thought of Will and increasing power from the beginning to inhale, through the time of restraining, until the moment you begin to exhale, then quickly change to "Let all weakness go from me."

SECOND MAGNETIC OR PACK BREATH.— Same as the preceding breath except that when raised on the balls of the feet turn your hands over quickly, palms upward, asking mentally for more Will; then as you raise on the toes, bring the arms forward until extended straight in front of you, asking for more Will. Now close the hands slowly, as if drawing or holding the thought. Bring them to the chest, and after restraining the proper time, exhale slowly, bring the arms back to their first position and change the thought as in previous breath.

EXPANSION BREATH.—Stand as in First Magnetic, except with the palms forward. Inhale with a rush, raising the arms straight forward, then raise on balls of feet, then on toes, asking for more Will, etc., and raising the arms higher each time; restrain, then

change the thought and exhale, bringing hands down to toes if possible, keeping the limbs and knees rigid.

BREATH FOR BALANCING THE ASTRAL BODY.—Stand with the right foot in front of the left as far as you comfortably can; hold the thought to Universal Life. Sway forward, bending the left foot until you rest on its toes, inhaling; then backward, until the left foot rests flat on the floor, bending the right foot to the heel, exhaling. When you have gained a steady movement begin by lifting the right arm straight above the head, holding the hand like a cup, dropping the arm to the side as you swing backward. Repeat this motion several times, then go through the exercise using both arms the same way, breathing in as you move forward and out as you move backward. Then reverse the movement, standing with the left foot in front of the right and swinging the left arm up and down, then both arms.

SECOND MOVEMENT.—Steady the body as above, then with the forward swing bring both arms up above the head, palms turned in; now drop the hands, touching the shoul-

ders with the tips of the fingers, sweeping downward, turning the palms back as they fall to the side.

THIRD MOVEMENT.—Steady the body as at first, then with the forward swing lift both arms above the head, palms toward each other, drop them until the fingers touch the head, then drop the arms down and outward to the side.

BALANCING THE ASTRAL. NO. 2.—Get the rhythmic swing of the body as in No. one; stand with the right foot in advance of the left. Hold the right hand straight in front of the body, keeping the eyes fixed on the finger nails. Begin to move forward, resting the weight of the body more and more on the right foot as you raise the left foot from the floor, pushing the right hand farther and farther forward, and bending the body forward until you have perfectly balanced it, bringing the right arm and left foot in line. Then reverse, using the left hand and right foot as above, at the same time breathing in, restraining, and breathing out properly.

NOON BREATHS

CANE DRILL.—Take usual position, except put thumbs down at waist line, forefingers down toward hips, palms backward. Inhale, thinking of Will, and while restraining rise on balls of feet and down five times before exhaling, then change thought and exhale.

CONE BREATH.—Same as above, except instead of rising on balls of feet, stand firmly and while restraining breath bend the body from waist line first to the right, then forward, then to the left, then backward, five times before exhaling.

PURIFICATION BREATH.—For purifying the thoughts. Cross the hands on the chest, right hand over the left, thumbs meeting on the collar bone. Inhale, and while inhaling and restraining repeat mentally: "O, breathe on me. Inspiring Spirit Breath; give to my soul revivifying power; quicken this fading form that droops and dies, and lift my soul up to its heavenly rest." Exhale, drawing hands down, separating them over the abdomen like the figure eight, carrying them down as though brushing away impurities.

EVENING BREATHS

CONCENTRATION BREATH.—Before commencing this breath, affirm: "I am master of my being and I will not give up its supremacy."

Sit down facing the East in a straight backed chair, feet firmly on the floor, hands over the knees and back erect, not touching the chair. Fix your eyes on some light object, then inhale through the nose with the mouth closed until the abdomen is well extended, hold the breath twice as long as it took to inhale, then exhale slowly and evenly. To make the method plainer, inhale while you count eight, hold breath while you count sixteen, then exhale while you count eight. While inhaling always hold the thought that you are breathing in life, health, success and knowledge, that you are becoming at-one with the Divine, and while exhaling hold the thought that you are breathing out disease, inharmony and failure. Repeat this breathing for about ten minutes, then cross your right hand over the left on the abdomen, close the eyes, drop

the head, and sit motionless. Banish every thought from the mind and sit in this way as long as possible, but not less than twenty minutes. If you feel sleepy, stop at once. Practice this exercise at the same time every day. Another good time to practice this exercise is in the forenoon between ten and eleven o'clock.

RETIRING BREATH.—This is to be taken the last thing before retiring at night. It is based on the principle that the earth is moving about on its axis so rapidly that it creates a magnetic atmosphere. It is a cobweb, the terrestrial magnetism of the earth. Being on the outside of the earth we are caught in the whirl and wrapped in the cobweb. We want to get rid of it before we sleep. We also come in contact with people all day whose atmosphere we are apt to take on if we are negative. We want to get rid of all this at night. We take on the magnetism of everyone and everything with which we come in contact during the day, even from a letter. The motion of the earth is always toward the right and to unwind the cobweb we must move in the op-

posite direction. After we are free from it we can then draw the Spiritual atmosphere from the universe. After taking this breath, lie down and do not speak another word before going to sleep.

Stand facing the north; throw off magnetism from the shoulder, vigorously with both hands at each point of the compass, turning to the left, until you have turned completely around three and one-half times, leaving off at the South.

Stand on the balls of your feet, heels touching, hands in front of you, open with palms down, until five breaths have been taken in the usual manner (that is, by inhaling, restraining, and exhaling); close hands, turn to the right, back facing the North again, raise the arms over the head, palms upward, cup shape, and repeat:

“Oh, Thou most merciful and ever blessed Providence, in whom I live, and move, and have my being, grant that at this time all holy and healing influences may descend, upon and abide with me forevermore.”

Beginning at the North throw over your-

self a magnetic current from above, from each point of the compass, turning to the right say: "Thou All-Life God;" second time around, say: "Oh, Thou, the Love Supreme;" third time around at the North, say: "Illuminate me with Thy Wisdom;" at the East, "Vivify me with Thy Life;" at the South, "Purify me with Thy Love;" at the West, "And grant that in all I think and say" (at the North) "and do" (at the east) "I may more and more resemble Thee, the Divine." Stop at the South.

Before going to sleep hold in your mind the following beautiful Egyptian prayer:

"O Fatherhood, O Motherhood, thou blessed Two in One, absorb me in the quenchless glory of Thine Immortality, and let me evermore abide in Thee, and find my Soul's completeness, Amen!"

OTHER EXERCISES

REST BREATH.—Lie on your back, flat on the floor, swing the right arm high above the head, palm facing upward, fingers separated, arm, hand, and fingers tense and rigid. Keep

this position two or three minutes, then relax the arm and let it drop to the floor quickly. Repeat three times, same with the left and then both arms together, every time drawing in the breath and keeping the mind steady on a thought or principle. If you are very tired after being up all night do the same with the feet. This exercise is to be taken whenever required.

FOREST OR MERCURY BREATH.—To be taken in the open air at any time. Stand with the hands at the side, step off with the right foot, raise the right hand high over the head, balancing on the ball of the right foot and toe of the left, in the attitude of the Winged Mercury, breathing in when raising the hand; restrain, then drop the hand to the side while exhaling; then raise hand and inhale again, restrain, then drop hand and exhale. Repeat twice. Repeat same with left hand and foot twice.

WINDMILL BREATH.—Can be taken any time through the day. Stand in same position as described above, with palms out. Raise the right arm windmill or circular fash-

ion, keeping palm out until high above the head, inhaling breath and gradually raising to toes. Hold breath, then gradually let arm and foot down while exhaling. Keep logos or thought steady in mind as in all breaths. Repeat with left arm and so alternating two or three times.

WALKING BREATH.—In walking stand with heels together, draw in a deep abdominal breath, start with right foot and take seven steps, breathing in and out with each step. At the seventh step stand still and hold breath while you count twelve; then go on, beginning with the left foot, and so on indefinitely, always, in all breaths, holding to the thought of Will.

MEMORY BREATH.—Lie flat on back on the floor, hold arms up over head, making hands cup shape, with fingers tense and separated, and try to feel the Astral Fluid flowing down the fingers, thinking of nothing else. Keep this position as long as you comfortably can then let arms drop to side. While going through with this, breathe in, restrain, and breathe out, as in all other exercises. This

will help to strengthen your memory and help you to recall anything you have forgotten.

BREATH TO CURE NERVOUS PROSTRATION

Stand level on the feet, taking a deep full inspiration, fuller and fuller, all the time moving the arms up and down, from the side to right angles with the body. Continue the motion as long as you can hold the breath, then exhale.

The foregoing exercises are important and should be practiced thoroughly. They are an excellent training for both body and mind, as they strengthen the body and develop the Will. No training is complete that does not develop every part of the human being. The body is the temple of the living god and must be brought into harmony.

In training the Will you must practice holding thoughts. The breathing exercises then have a three-fold object, viz: the strengthening of the body, developing the Astral and training the Will.

DUALITY OF MIND

As we find duality existing throughout all

nature so we find the Ego manifesting through two centers, called the active and the passive mind.

The brain is the seat of the active mind, and the Solar Plexus, a nerve center situated back of and under the stomach, is the seat of the passive mind. These two minds are also called the positive and negative, the objective and the subjective, and the conscious and sub-conscious minds.

The action of the objective mind is in the objective world, the realm of sense. It obtains all knowledge through the five physical senses, but can be taught to receive impressions through the sixth and seventh senses of intuition and inspiration. It is called the conscious mind because through it we become conscious of our individuality. It is the individual mind while the sub-conscious is, or connects directly with, the universal mind. The sub-conscious mind receives knowledge from the universal mind and the conscious mind makes it our own and utilizes it.

The subconscious mind controls the action of the involuntary organs of the body, and all

involuntary movements, while the conscious mind controls the voluntary acts. The sub-conscious mind is the seat of intuition; the conscious mind the seat of reason, but the intuitions of the subconscious must be registered in the conscious before we can recognize or make use of them.

The subjective mind is always ready to act upon any suggestion given to it by the objective mind and for this reason a sudden shock will sometimes cause death. One can heal himself of disease by making auto or self-suggestions to the passive mind. A suggestion repeated often and with sufficient force will produce an effect. The active mind should always control the subjective mind and does in a well balanced person.

It is this tendency of the subjective mind to respond to suggestion that causes us to form habits. Habit is said to be "second nature," and this is very nearly true because the subjective mind will continue doing the same thing forever unless stopped by an action of the Will. Stop and think how easy it is to fall into a habit. Perform an act once or twice

and the habit is already formed, and the longer it continues the more fixed it becomes. So we should be very careful to form good habits instead of bad ones. We can educate this passive mind in the right direction and make it a wonderful power, for you can cause it to do anything you will it to do, but many persons have a weak Will and are governed almost entirely by the subjective mind which is the seat of the emotions. Such persons are what we call emotional because they act upon every impulse conveyed to the passive mind without being governed by the reasoning faculty of the Will. Such persons are always easily influenced by outside suggestions because they seldom stop to question the truth or falsity of the suggestion but act upon it at once.

The subjective mind is the creator. It is through the action of this mind that the etheric current evolves life from the germ and causes the growth and development of the human being.

The Solar Plexus has been styled the "abdominal brain" and is the sun of the body.

As the sun of the solar system gives life and light to the Universe, so the Solar Plexus, or inner sun, gives life to every part of the body. It is a weakness of this organ that causes fear, worry, premonition of evil, lack of confidence, etc. The following breathing exercise will be found excellent for strengthening the Solar Plexus and, therefore, giving more power and strength to both body and mind. It is called the

SOLAR PLEXUS METHOD.

Fill the lungs to their fullest capacity with the chest expanded, then contract the chest and force the air down into the abdomen, then contract or draw in the abdomen and force the air back into the lungs again. Alternate in this manner several times before exhaling the air. This exercise may be practiced several times a day and especially when you are about to give way to excitement, anger or any other emotion. By the practice of this exercise and training the Will you will soon be able to control yourself under all circumstances.

TRAINING THE WILL

Magnetism, the *living fire* of the body, and

the Astral Fluid, the fire of the Universe, is the instrument by which all phenomena is produced, but Will is the power of Deity behind the flame that uses and directs it.

In a treatise on Magic I find it written :

“Will is the purpose of the Eternal One, outwrought in existence, and its operations in the outgrowth of more fully perfected mind ages, will elevate mankind to the functions of Deity by its triumphs.”

“The power of faith is the power of Will, the essence of Soul, and Soul’s action in producing forms and emulating the creative functions of the Divine Will.”

“Every Mystic, Sage, Magician and Psychologist, every student, ancient or modern, ranges the power of the Human Will in the category of all Supreme Intelligence, and attributes to its exercises the highest achievements of the true Magician.”

“It is the Alpha and Omega of this mortal life, as the Divine Will is the Alpha and Omega of Being. It is the royal power by which matter bends before Spirit as the leaf bends and sways in the rushing storm.” Another writer says :

“A life uncontrolled by a developed Will may be like the meteor, brilliant and interesting for a time, but, like the meteor, its course will be erratic, and its usual tendency downward; while the well-controlled life is kept in its orbit among the grand spaces, along a purposeful, upward way. Man's Will is his individualized God-power, and when conjoined to the great ocean of force and intelligence in which he, consciously or unconsciously, has his being, his word becomes God's word, his concentrated and projected thought the very power of God in operation.”

The true value of Will power, or Thought-force is little recognized in this day and age of the world. This power exists in embryo in every human being and each individual may develop it to such an extent that comparatively few things will be impossible for his accomplishment.

The purpose of initiation or training in occultism, is to place the operations of the body under the control of the Will: In freeing the Ego from the dominion of the appetites, passions and whole lower nature.

The first step to be taken then in the development of soul power is the training of the Will. Rites and ceremonies can only help to accomplish this. There is no magic word by which all things can be accomplished and it is only by long training and practice and painstaking effort that the goal can be reached.

Every effort of the Will towards purification and unity with the Higher Self breaks one of the lower rays that would draw the Soul down into darkness.

To attain success it is necessary to attain independence of all those forces which by their fatal and inevitable movement produce failure. *You must either command or obey*. The Will, when properly cultivated, acts *without fear* and *without desire*, self-possessed and determined. To do this it must be free; it must be omnipotent and omniscient.

To train the Will two things are necessary to be done: 1st. To free the Will from servitude; 2nd. After it is made free to exercise it in control. It must first be freed from the desires, appetites and passions of the lower nature and made to control them. When the

Will has gained control of all the forces of the body it can then control outside forces.

The Will is developed and strengthened by concentration, the Soul by meditation.

Concentration is the drawing in of the rays of the mind from the exterior to the interior, and holding it there. It is becoming self-centered, self-poised. When one can do this he can do anything in the world. It is the *secret of power*. It is the first thing to be learned in occult training.

After you have learned to concentrate or gather in all the forces of nature and hold them, you will then be able to send them out again by force of your Will. The difference between sending out a thought from a trained Will and sending out one from an untrained Will may be illustrated by the blacksmith and his hammer. If he should let the hammer fall merely by its own weight he would accomplish nothing. But when he uses all the force at his command he is able to strike a strong blow, and the more the muscles of his arms become developed the more his power increases. It is just the same in the development of the Will.

The mind is of no use until it can be held to a point. When one can do that the Soul is Master and then it begins to find its way into the Self.

Meditation will purify the mind, cleansing it of all impurities; it will strengthen and renew the memory; it brings the Soul into a higher state of vibration where it can communicate with the Self. Every soul must sometime attain its Divine end.

When you begin to meditate and force your mind to work, your first inclination will be to go to sleep. Therefore practice concentration in the morning and in the evening after you have rested and been refreshed. All your progress, and all the result you will gain from your study, will be limited by your power of concentration.

One of the most important phases of Concentration, and one that must not be neglected, is the practice of devoting a certain time each day to a given exercise. The central idea is that circumstances must be made to yield to us, so we may conquer our environment instead of being controlled by it. It is an easy

matter to control and open a way in your environments if you so will it.

Prepare a place in your own room, free from all other personal influences; a whole room, if possible; if not possible, partition off a corner by hanging a curtain or arranging a screen to form a small inclosure. Keep this inclosure sacred to yourself. Spend one hour each day if possible in this chamber to read, study and concentrate. If you cannot spare an hour, take fifteen minutes or thirty minutes at the same hour each day.

In concentration there are two enemies to be overcome. These are thought and sleep. You must gain control of your thoughts and be able to center them on one thing, and you must be able to concentrate thought without going to sleep.

Holding the mind to a point is concentration. You will have to fight the battle over and over again. Never be discouraged but determine that you will succeed.

Few persons recognize the great waste of mental power going on within them. In the brain are many parts, each being a centre for

a certain operation of the mind, and each part performing its own special function, and unless they are all made to act in unison by a well-trained Will, they are like an army without a leader, each man acting independently of all the others, thereby causing confusion. So when our thoughts are not in unison our forces are scattered and we are unable to get the desired results. In order to obtain power each part of the brain must be brought into line and compelled to act in unison with every other part so that all may work together in harmony and with a single purpose in view. *The thoughts must be concentrated or centered on one thing.* The mind must be trained so as to *center* it on a single thought and *hold* it there as long as desired.

The first efforts to center the mind on one thing to the exclusion of all others will probably result in failure. It is necessary to do this however, and not only for five minutes but for an hour if necessary until you become so engrossed in thought as to be unconscious of your surroundings. But still this is not sufficient for you must go still further and be

able to *stop thinking* when you wish. When you can do this, and you *can* do it, the rest will become easy. You will then be able to direct the life currents and control the *living fire*. You can become popular; you can win the love of others; you can obtain happiness and riches; you can build you a new body and obtain that great blessing—health; you can then “mount the steep heights of Achievement—the whole end of man’s being.”

The development of Will-power begins with the simplest control of the muscular movements of the body and develops into the conscious control of sensation, and conscious projection of Thought and Energy.

Concentration is the art of controlling both the Mind and the Body by the will, and can be attained only by a series of exercises which develop the Will and schools the body to obey. After gaining control of the body the Will can then begin to discipline the mind, so that appetite, desire, inattention, dissatisfaction, etc. are brought into line and subjected to the control of the Will. When this has been accomplished, the Will can, with the assistance of

its allies, the mental forces, which had previously been unruly subjects, exercise its powers independently in many ways, such as influencing others, etc. But before the Will can exercise its force upon another it must dominate and control all the forces of its own mind and body and it is only by a combination of the forces of body and mind that the Will can become independent and exercise the functions that belong to it.

The only way to develop Will-power is to act, and each act creates a new impulse, or more Will-power. The Will that rules must be drilled and trained and held to its object. The law of use is the highest law of attainment. The Will must be strengthened by use.

METHOD OF DEVELOPING WILL-POWER

The first form of exercise is to *practice the art of sitting still for at least five minutes at a time*. This must be mastered alone, and when once thoroughly attained, the practice may be combined with the further exercises in concentration. This is the basic principle of all exercises; that the body shall be brought under

the control and observation of the Will, so that all involuntary movements may be checked. You will be surprised to note how many involuntary movements you naturally perform in five minutes. This exercise is for the purpose of checking all movements not directed by the Will.

The second form of exercise is to *bring the muscular movements of the body under the control of the Will*. Practice bringing the Will into operation by performing exercises under its direction. This is to bring the attention under the control of the Will. Sit in a chair with the hands lying palms upward, in the lap. Bend each finger and thumb slowly one by one of each hand until the hand is closed; then open each one separately until each hand lies open upon the lap. Continue this exercise for five minutes and notice how much it will tire you to keep your attention wholly fixed upon the action.

Next sit in a chair and raise the left arm slowly in a curve and let it rest lightly against the back of the neck. Watch for trembling of the nerves while you slowly perform this

exercise. Count five then slowly bring each arm back to its previous position with the hand resting upon your lap. Practice for five minutes.

Now stand upon your feet with your right arm extended on a level with your shoulder, walk across the floor and touch a mark upon the wall opposite you. Turn around and use the left arm in same manner and touch a mark on the opposite wall. *Walk straight and touch the mark.* Practice until perfect.

Now walk on tiptoe, the balls of the feet touching the floor, and practice the last exercise. Walk straight and touch the mark: Practice until perfect. You can introduce as many exercises as you desire bearing upon the control of the muscular action by the Will, but the above will give you the needed training.

The third form of exercise is the control of the breathing, or breathing under the direction of the Will, which can be mastered by practicing the breathing exercises already given.

In nothing more than in the act of breathing is the involuntary action shown forth.

Until this training is mastered you do not breathe as you will to breathe but as you think you are compelled to breathe. You breathe spasmodically and especially you exhale with a rush. Practice control of the breathing upon all occasions and all your life. The breathing exercises are not for a week or a month or a year, then to be laid aside. It is for your whole life, extending the number of seconds in inhaling, holding, and exhaling the breath according to your development of lung capacity. The lungs are the gateway of life.

In the fourth form of exercise *we advance from the control of the physical to a control of the mental functions.*

Sit in a chair with your hands resting on your lap. Practice looking at an object steadily for one minute without winking, putting your whole attention upon it and thinking of nothing else. When the minute is up take another object and do the same thing, all the time keeping your attention firmly fixed upon it. Practice until perfect.

Next sit in a chair with your muscles relaxed, hold some small object in your hand

and center your attention upon it. Keep your thoughts upon it and do not let them wander. Make yourself become unconscious of all else except the object in your hand. When you can do this you are controlling the wandering thoughts of your intellect, and making the attention the servant of the Will. Do not allow yourself to become drowsy. You must remain awake. Choose simple objects and practice five minutes at a time. Gradually increase the time until you are able to fix your attention upon one object for ten or fifteen minutes at a time.

The next exercise is more difficult but more interesting. Seat yourself in a chair and relax your muscles. Call up in your memory the face of someone you know. Close your eyes and proceed to reconstruct the face of your friend. Put in every feature separately; eyes, nose, mouth, forehead, cheek, chin, hair and shape of face. Don't hurry. At first each feature as soon as you have recalled it will slip back into obscurity; your work is to make this face grow feature by feature until you have it perfectly pictured on your mind's

canvas. Practice until perfect. Practice with a different person for a model every day. When you become perfect, the face will appear and disappear at your pleasure or command. You can vary this exercise by painting a landscape instead of a face in your mind, or you can cause a flower to grow. Choose only scenes which have once made a deep impression upon your memory.

Now while seated in your chair with muscles relaxed, take in your hand a picture of a landscape or a portrait which you have not seen before. Look at it intently for a moment, then close your eyes and reconstruct the picture in your mind. Practice this until perfect. It is for the purpose of developing retentiveness.

The next exercise is an important one and when you can succeed in it you have made a great stride toward the goal. Be seated in a chair with muscles relaxed, fix your attention upon one hand, and hold in your mind the sensation of heat. Concentrate the feeling of heat upon the hand by a strong and steady effort of Will. In a little while it will begin to

feel warm, will look heated and the veins will become distended. You have performed a seeming miracle. By your concentrated Will you have directed the blood to your hand. It is your first successful feat in influencing the matter of your body by your Will.

Now you must reverse the experiment which will be still more difficult, as it will be the tendency of the mind to repeat its triumph and send the blood to the hand, but this you must not allow. You must make the hand cold and numb. Under the direction of your Will the blood will recede from the extremities, leaving them cold and bloodless.

Now while seated in a chair with the muscles relaxed create the sensation of pain in your temples. Concentrate upon this until the temples throb and ache in response to the pressure of blood upon the nerves. Practice this at every sitting until you succeed.

Now reverse the experiment, directing the blood away from the extremities. The forehead will become cool and the throbbing cease.

When you have perfected the foregoing concentrate your attention upon sleep. Seat

yourself in a chair with your muscles relaxed. Direct the blood to leave the head; direct the breathing to become easy and without effort; direct yourself to become drowsy and the eyelids heavy; direct the thoughts to be of ease, weariness and forgetfulness. Direct yourself to sleep. This sleep induced by your Will is the true sleep and, when once mastered, will be an invaluable ally. If you have carefully and persistently followed the training it will not be difficult to attain.

When you have mastered the act of sleeping at will, direct how long you shall sleep, whether five minutes or five hours. When the Will thus impresses a command upon the subconscious mind, the latter must obey. Direct that you shall sleep for five minutes, then awaken. Then direct that you shall sleep ten minutes then awaken. You can make good use of this exercise by directing with a strong determined Will before going to sleep at night that you shall awaken at a certain time in the morning. If you do this a few times you will soon need no alarm clock to awaken you in the morning.

You have now become able to govern the functions of both mind and body in some of their manifestations but you must go still further and learn to govern them in all.

Now while seated in a chair recall to your mind some distressing circumstance that has troubled you a great deal. Go over its details in your mind, then by a powerful effort of Will dismiss it from your mind entirely. Command pleasant thoughts to appear in place of the unpleasant ones, and direct your mind to become tranquil. If you have persevered in your training you can do it. Your training has made it possible. You can shut out disagreeable things at will. It is not that you feel less but your Will has become Master. When you can do this with recollections you can do it with actual occurrences and be always able to master yourself under the most distressing circumstances.

Now rid yourself of all undesirable habits. During the day while at work think of them one by one and put the ban of your Will upon them. The depraved appetite is a creature of the mind and is always under the control of

the Will if you have trained the Will to assert itself. Away with then all. Do not seek Pity, Sympathy, Forgiveness or Excuse for your indulgence. These are not for you as *Master* of your Sensations, Appetites and Passions. You are Master of your own Fate. Let nothing stand between you and the exercise of your authority. Break all these habits. *You can do it. You must do it before you can exercise the independent functions of the Will.*

When you have reached this stage of development you can relieve any pain in yourself, no matter where it may appear. Then, by your concentrated effort, repair the disorder in the system and restore harmony to the nerves. All functional derangements are amenable to the control of the Will. Thus the Will governs the Mind, and the Mind governs the Body.

When you have perfected this dominion of Will in yourself and for your own use, you will then be able to use it upon others. But do not expect to be able to direct it outside of yourself until you have first established its supremacy within.

The Will has grown strong and powerful by exercise and now you must conserve and preserve that power. You must do this by being temperate in all things. Curb your wandering desires and bring them under the control of the Will and keep them there.

PERSONAL MAGNETISM

Personal Magnetism is that quality in a person which consciously or unconsciously influences others. It is the power by which one person may enforce his opinions or ideas upon another so that they are accepted. It is that quality of attractiveness which radiates outward from the individual, and has the effect of a magnetic or drawing power. It is two fold in its nature, having both the electric or positive quality, which impels and repels, and the magnetic or negative quality which attracts. It is capable of being directed by the Will, or it may be projected unconsciously through the subconscious mind. When the aim of the individual is high and spiritual this force unites with the Divine Spirit and becomes Spiritual Magnetism and is a very desirable

quality; when its aim is material and evil it works independently and of itself.

Spiritual Personal Magnetism is a very desirable quality and may be acquired by all who really desire it. It is neither more nor less than a pleasing individuality. Any person who possesses the charm of pleasing, who has the happy faculty of attracting and holding others, are what we call magnetic. The orator who holds his audience spell-bound does so through his Personal Magnetism.

Personal magnetism consists of those qualities which we admire and which make the possessor very attractive. It is really a letting of the soul shine through and the secret is love.

Persons may attract us on account of beauty appealing to our sense of the beautiful; they may be highly educated and dazzle us with their intellectual powers, they may be good listeners as well as good talkers, or they may sympathize with us and find a place in our hearts.

In order to become magnetic one must either be good or *appear* to be so. He must

take an interest in those about him, must study character and human nature, and strive to please, but without losing any of his own individuality in any way. He must be self-poised.

Study the characteristics of the people whom you meet, study their likes and dislikes, and converse on topics that will interest them. Learn to be a good listener which is as great an art as to be a good talker and one to which comparatively few people attain.

Never argue with a person whom you wish to influence in your favor, for argument will immediately put them on the defensive and render them positive and an antipathy, however slight, is created. They must be in a negative or receptive condition to be influenced. Use what is commonly called "tact." Have an object in view and continually keep that object in mind. Center your full thought upon it. Always be self-possessed, and study grace in your manner and dress. All these points are *acted suggestions*.

A very important requisite for the acquirement of Personal Magnetism is good health.

A body drained of nervous energy is a body without Magnetism. Magnetism is generated in the body and directed by the Will and thus Personal Magnetism is an attribute both of body and mind, and is stored up as a force in the nervous system. A person in ill health keeps the supply constantly used up and consequently cannot be very magnetic. But with a well-balanced physical constitution, a positive, energetic nature, a thoroughly trained Will, the development of the eyes and voice and the confidence in your ability acquired by experience and practice you are equipped to undertake almost any task with every assurance of success.

TRAINING THE EYES

The two great factors in the cultivation of Personal Magnetism are the training of the eyes and the voice.

In order to develop the fascinating, or steadfast gaze, you must look straight into the eyes of the one you want to influence, and direct the gaze of each of your eyes into the eye directly opposite, that is, your right eye

should look straight into his left, and your left into his right.

To do this you must apparently look *through* the eyes as if looking at something far beyond, or as if the other person's eyes were a pair of opera glasses and you were looking *through* them and not *at* them. Do not look with a vacant stare, but intently and with your mind concentrated upon the suggestion you are giving. You can practice by taking a photograph and gazing at it steadily, eye looking into eye, for a minute at a time without winking but not long enough to strain the eyes. It will require considerable practice before you are able to accomplish this, as it is the tendency of the eyes to both look at the same object, and the attempt to see clearly, involuntarily turns both eyes to the same point and you lose the direct gaze. When you have acquired the direct gaze, the muscles of the eyeballs are at rest, the eyes are looking straight forward, and relaxed, there is no strain upon the eyes and they can be held in this position a long time without winking. With this fascinating or fixed gaze, the whole expression of the eyes

is different, and take on a stern impressive appearance without looking fierce or cross. It is this steady piercing gaze that fascinates or overcomes, in the same manner that certain animals fascinate people or other animals, and a serpent charms a bird. This acquirement is of great value and warrants persistent effort and repeated trials until you are able to gain this control of your eyes. Remember that when your eyes are set in this manner, they are relaxed, the pupils are dilated, and you cannot see distinctly the eyes of your subject, because your eyes are focused way beyond, but to the one you are looking at they have a very powerful expression.

The direct gaze has a two-fold value: the power to influence others, and the power to prevent being influenced by them, the latter for the reason that you are not really looking into their eyes, but *through* them, and cannot see them distinctly and therefore cannot be influenced by their expression.

HARMONIZING THE VOICE

The tones of the voice must be harmonized

so they may be neither shrill, coarse nor harsh, but sweetly musical. Not only this but to influence others you must understand your voice and know how to use it. Many people are able to influence those with whom they come in contact to a wonderful degree simply by their voice. In giving oral suggestions there is no greater or more influential agent than the *inflection* of the human voice. Cultivate a melodius, rich, and above all, a harmonious voice, and then learn to give it the proper inflection and emphasis and you will find it a wonderful aid in securing to you the affection and goodwill of others and its cultivation adds greatly to your Personal Magnetism.

The human voice is the expression of a musical instrument more wonderful than any ever yet invented, and in its tones lurk the harmonies which will lead men's souls to the heights of heaven, or lure them on to the depths of hell.

TO PROJECT PERSONAL MAGNETISM

In Personal Magnetism we again observe the dual forces, namely, the positive, or con-

X trolling force, the negative or attracting force,
and the union of both which is equilibrium,
thus forming the trinity.

By the exercise of the positive force you project your magnetism upon others by the power of your Will and thus cause them to do your bidding, just as in your battle with the faculties of your mind and the organs of your body, you bring them all under the control of your Will.

By the exercise of the negative, or attracting quality, you draw to yourself, the esteem, respect and love of your associates.

The positive is valuable in controlling; the negative is valuable in attracting, and, by uniting the two forces you can both attract and control.

A good experiment to test your power on another is to fasten your attention upon someone walking in front of you on the street, or sitting in front of you upon a car. While gazing fixedly at the person, concentrate the whole force of your Will upon him, holding in your mind the thought: "I will you to turn around and look at me." If you do not suc-

ceed at the first trial, keep trying until you do succeed. Practice is necessary to make your work effective and if you have developed your will-power sufficiently you will succeed.

For a second experiment, take someone who has shown a dislike to you. In this experiment you must exercise both positive and negative qualities of your Magnetism. Meet the person face to face, if possible, and speak pleasantly to him for a few moments, then concentrate forcibly upon this thought: "I will you to feel my influence, I will you to be attracted to me, and that you will feel my influence continually, you will think of me, and you cannot resist being drawn to me." Your thought will be impressed upon the other person's subconscious mind and he will act upon it unconsciously to himself.

As a test of your power to influence others at a distance by an effort of your Will try the following:

Select any person you may choose and say to yourself: "I will that this person, calling him by name, to feel my influence, I will him to sit down and write to me." If the person

is receptive he will receive the thought and often act upon it.

All the powers of man are developed and mature slowly by use. They do not come to us full-grown. The same law of development must be followed in the mental as in the physical sphere. As the muscles developed by exercise have strength to endure fatigue so the mental faculties and nerve force developed by use has strength to endure and it accumulates with use.

A FEW RULES TO BE OBSERVED

1. Do not hurry through the experiments. Haste delays development. Above all things you must be *patient*. "Patience is the highest Nirvana," says the Hindu. In the slow, calm, deliberate and determined mastery of every step lies the secret of success.

2. Always appear calm and self-possessed. In performing any act always do so with the consciousness that you are using only a part of your magnetic force—that you have a tremendous force in reserve.

3. Avoid making nervous or jerky move-

ments. Quick jerky movements cause you to lose magnetism. A quick jerk of the hand throws off magnetism as it does water when the hand is wet. Those persons who move in easy sweeping curves are generally well-rounded out in their physical make-up, while those who make quick jerky movements are lean and scrawny in consequence because so much of their magnetism is thrown off.

4. Do not be conceited or vain. Value yourself for just what you are worth, no more, no less, but believe in yourself thoroughly. Follow your experiments persistently and *know* that you have *in yourself* all the power you need to develop. All power is *within*.

5. Observe the manners of refined society. Never speak of yourself or your powers unless forced to do so. Do not seek the approbation of others as that is weakness. As soon as you learn to take it at its true worth it will be lavished upon you. Your consciousness of power is all the approbation you need.

6. Above all, *be silent*. Do not tell your secrets to others. Do not boast of your knowl-

edge. Great men are always reserved and self-reliant. "Still waters run deepest." The shallow brook rolls noisily along, but the deep river is silent in its flow. By reserving your knowledge you increase your capacity to receive more and to reserve what you have. When you have once told your secret it is yours no longer. To babble of what you know is a sign of weakness. The gaeatest forces of nature are *silent* forces. Be ye like them. Learn to Know, Will, Dare and be Silent.

The Latent Powers

HERETOFORE we have given our attention to the development of the Will, or Soul Power, which is one of the chief aims of nature. Therein lies the great secrets of the teachings of Magic. When the Will is properly developed one can, at pleasure, raise himself above the ordinary conditions of life. He can leave the scene of grief and misery and ascend into the pure soul sphere, and upon entering this sphere his whole being will thrill with an indescribable happiness.

After the student has developed his will according to the instructions given in the last chapter he is in a position to direct it to produce various phases of phenomena and use it in his daily life with great benefit to himself and others. One of the most useful phases of soul power is

TELEPATHY OR; THOUGHT TRANSFERENCE

To be able to project the thought out into space by concentration of the mind that it is

received by the subconscious mind of another, there transmitted to the brain, or conscious mind, of that person, causing him to act in accordance therewith is indeed a wonderful power.

I will record here one single instance in my own experience, of actual thought transference, which shows conclusively that the power exists and can be further developed to a wonderful degree.

Some years ago while at work in a manufacturing establishment where many others were employed, and-being somewhat inexperienced in that line of work, it became quite necessary that I obtain certain information regarding it, and I was minded to inquire of the lady next to me who was more experienced, but being rather timid, hesitated to do so. So intense was my desire to ask the question and obtain the desired information that this thought dominated my mind to the exclusion of all others. As my desire for the knowledge increased my timidity increased also, and, after arguing the question in my mind for some minutes I had finally decided not to

ask the question and to perform the work to the best of my ability and let it go at that.

At this juncture the lady next to me of whom I desired to obtain the knowledge suddenly addressed me, asking if I knew such and such things about the work, which were the very things I had been desiring to ask her. Upon my reply in the negative she then gave me the desired information without any request upon my part.

I then said to her, "Anna, how did you happen to tell me this just now when you had never spoken of it before?" She replied, "I don't know. I just happened to think of it and thought I would tell you." But I knew that the thought wave sent out from my mind by intense concentration had been received by her subconscious mind, transmitted to her conscious mind, and caused her to respond to my desire, although she was entirely unconscious of the cause, neither had I made any effort to influence her.

But thought may be transferred consciously to both the sender and the recipient.

Telepathy is more easily established be-

tween persons having a warm magnetic attraction for each other. In order to practice telepathy you should first become en rapport with the person with whom you wish to communicate. Do this by breathing together until you naturally fall into the same rythm of breathing. In this way establish your telegraph wire and then wherever you go you will extend that wire between you.

Telepathy brings into action both the positive and negative powers of the Soul, the positive on the part of the one sending the message, and the negative or receptive power on the part of the one receiving it, and if the experiment is not a success it may be the fault of either the sender or the receiver, and, for this reason, both should have been through a thorough training in occultism. The one who sends the message should have a thoroughly trained will so he may be able to concentrate sufficiently to project his thought upon the consciousness of his friend, and the one who is to receive the message must be able to put himself in a receptive condition.

Having perfected the conditions decide upon

the hour when your friend will listen for the message. Sit down at that hour and concentrate your Will powerfully upon any thought you desire to send. Use only a single thought at first to avoid confusion. Your friend may get it as a verbal message but more often it will come as an impression. Have your friend write down what he gets and see if it is correct. Also have your friend project his own thought in the same manner and you try to catch it. By practice you will get so you can send and receive at the same time.

TO PROJECT THE ASTRAL BODY

When you retire at night lay upon your back, close your eyes and with the lids still closed roll your eyeballs toward the nose and slightly downward, as if trying to see your breath escaping from the nostrils. First give yourself a suitable suggestion as to the time you wish to awake, concentrate very strongly upon some friend whom you wish to visit and will that you shall appear to that friend. Keep your mind thus concentrated for several minutes. Then imagine that you see your breath

emanating from your nostrils as a white vapor. Continue this until you pass into the *trance sleep*, which greatly resembles natural sleep. If you have developed sufficient strength of will and are able to concentrate strongly enough you can make your presence known to your friend.

Do not at first indulge this power too often. It is a strange power and proves the independent action of the Soul.

STATUVOLENCE, OR SOUL CONTROL

The Soul is the real master of the body and should control it in every respect, and can do so by its one attribute of Will, if it is made strong by deep breathing and development; but it has to be taught to use its wonderful powers. The human Soul has invincible powers and is kept from using them only by ignorance. The Soul must learn to know and use its powers to do whatever it will, without physical instruments, with or without the material body. It must realize that it is a personal entity, a real and distinct being, and capable of acting independently of the body

which it uses only as an instrument to express its Will.

Statuolence is a condition of the Soul controlling the body. This is done by making the body passive and the Soul active, or positive, and is accomplished by concentration. The following is a good method:

Relax the body and make it as passive as possible and the Soul calm and strong by its own Will-power. Then sit down in a quiet place, put the feet separate upon the floor with one hand upon each knee. Close the eyes and think of some distant object or place upon the earth, or think of the moon, or some distant planet, and continue thinking of it and going towards it in your imagination until you can see it plainly. You must not remove your thoughts from that place or thing but must think of that and nothing else until you forget all about the body, and are not conscious of any hurt or injury done to the body.

By this process the Soul may leave the body in a healthy, passive condition, and soar away without it and go where it desires, by concentrating its thought on that place and willing

to go there, and may see and describe persons and things and make such wonderful revelations as only a human soul can make.

This is, without doubt, the condition of John, on the Isle of Patmos, when he was carried away in the Spirit.

In this condition the Soul can leave the body, go and treat others by the power of Will. To do this the operator should first become stat-
volent, all the time concentrating his will upon what he desires to do, and strongly will that he will do so and he will be able to do it.

It is wonderful what the Soul can do, and see, and *Know*, while yet inhabiting and controlling the human body, and we know not how much more it may be able to do when free from its tenement of clay. None can limit the powers and capacities of the human Soul.

THE PASSIVE POWERS OF THE SOUL

The powers of the Soul are divided into two classes, the positive or active powers and the negative or passive powers. Heretofore we have given attention to the development of the

positive powers, such as the development of the Will, Personal Magnetism, Telepathy, Projection of the Astral Spirit, etc., but now we will take up the study of the passive powers and learn how to develop them. The passive powers are Psychometry, Clairvoyance, Clairaudience, Somnambulism, Intuition, Illumination, etc., and may be developed after the student has perfected concentration.

They are passive phenomena, introduced into the subconscious mind, and are not evoked by exercise of the Will. When the student is able to concentrate perfectly he will be able to become absolutely passive or receptive at Will, and then the phenomena of psychometry, clairvoyance, etc., will manifest itself to him if he so desires.

PSYCHOMETRY, OR SOUL MEASURING

In esoteric lore Psychometry is a new name for an old Science. It is the science of *clear feeling*. It is a wonderful faculty of the human Soul and may developed in most persons by the proper training.

The following is a good method for developing this faculty :

If the person to be read is present you should take his positive right hand in your negative left hand, because he gives off with his right hand, and you take on with your left hand; let both breathe together for a minute or so until both get into a passive condition with the current flowing from him to you. You will soon begin to *feel* mentally his condition, character and disease. Do not form any opinions of your own but just tell what you *feel* about his character, condition, or disease, his business or family. Simply tell what comes to you. A little practice in this way will soon perfect the psychometric powers of those who have any talent at all in this direction. All persons with large perception, intuition and passivity have the proper psychometric faculties.

If the person is not present you must have some article recently handled by him and not touched by others, or a lock of hair.

Whatever object you may be reading from always hold it in your left hand and sit passive as before described and speak or write down with your right hand whatever comes.

CLAIRVOYANCE

or clear seeing, or clear voyage, is the seeing of things near or distant, physical or spiritual, and is natural to some persons. Other persons may be made clairvoyant by the proper mesmeric treatment. It is one stage of mesmerism, but is more difficult to attain than the other stages. With some persons it requires great effort and unceasing trials. Many fail because they are easily discouraged by the first results or lack of results. In many cases it requires great perseverance and a resort to numerous agencies.

Any person who wishes to become clairvoyant should follow the instructions given for statuvolence, all the while earnestly desiring and directing his thoughts to that end. To be mesmerized by a good operator will often greatly aid in developing clairvoyance. It should be remembered that fear, doubt, nervous agitation, coarse habits, bad intent, and similar influences, will retard the student's progress, or render his efforts entirely worthless.

To develop clairvoyance, psychometry or any of the Soul's spiritual powers regularity in the sittings must be observed. You must sit as nearly as possible at the same hour every day, practice concentration to get into the proper receptive state and then take note of what you see or feel.

CLAIRAUDIENCE

or clear hearing may be developed in the same way, only you seem to hear, not a physical sound, but the voice of the spirit speaking within you. Clairaudience can be developed by practice the same as the other soul powers.

INTUITION

Intuition is the delicate appreciation of impressions received through the medium of the subtle or universal fluid acting upon the spirit of a human being.

It is the soul's method of obtaining knowledge, and may relate to either the past, present or future. It is a *knowing* without the process of *reasoning*.

It will be greatly developed by meditation

and listening to the impressions received, and acting upon them. By observation and practice you will soon get so you can depend upon your intuition to guide and direct you aright. Always if you wish information upon any subject, concentrate strongly upon it at night before going to sleep, and follow the impression received in the morning in regard to it.

Healing

THERE exists in nature a universal and imperishable element which is not only the Creative Force, but also the Life Principle and healing agent of the Universe. It is the infinite and eternal Spirit of Life, the *living fire*, which has been described in another chapter of this book. It is the "Elixir Vitæ" of the Alchemists, the "Stone" of the Philosophers, and the Universal Medicine of the Occultists. It is by means of this force that all healing is accomplished. No matter what the *method* of healing may be it is always by the use of this force that the work is done. There are many methods of administering this force, but it is within the scope of this work to consider only those which have to do with the potency of Will and Magnetism.

When you have developed your Will to a point where you can reconstruct the face of a friend perfectly, or cause a flower to grow in your mind, and can relieve pain in yourself you are then prepared to treat others.

Before giving a mental treatment either to yourself or to another always take the following exercises:

1. BREATHING ON FULL LUNGS.—Take a long deep breath filling the lungs to the fullest capacity, then exhale just a little of the air, then inhale again as much as possible; repeat several times before letting out the breath. This is for the purpose of taking on vital magnetism from the atmosphere.

2. Extend either arm out in front, draw it slowly toward you tightening the fingers and muscles slowly as you do so until the muscles become hard and rigid. Repeat several times, then repeat the operation with the other arm. Relax the muscles slowly. Then harden all the muscles in the body. This is for the purpose of freeing the magnetism. After practicing this for awhile you can feel the magnetic current moving through your body, and by an effort of the Will, you can send it to any part of the body, or you can project it from your eyes and fingers tips to others. You can then send streams of magnetism into the body of your patient and heal him by a seeming miracle.

Shuffling over a carpet with the bare feet will also help to free the magnetism. When breathing you should think about it and see and feel the enrapturing power of Spirit filling you to overflowing. "As the magnet is increased in power by daily applications of electricity so is the human being increased in power by breathing in the vital element of the Universe.

To treat yourself, first place yourself in a Statuvolent condition and then make the proper auto-suggestions. The universal and all-pervading Spirit or Life principle is the real vitalizing and healing force, and the Will is the agent that directs its action through the subconscious mind.

In healing yourself you must center the full force of your mind on health. Hold an image of yourself in your mind as a *perfect* expression of God and never allow any thought of disease to enter.

Eat your meals at a regular hour, retire to rest at a regular hour and when you retire place yourself in as comfortable a position as possible, relax all the muscles, make yourself

feel as though you had not sufficient energy to move a muscle, close the eyes and fill the lungs as full of air as possible and hold your breath as long as you can. Do this a few times and you will soon begin to lose consciousness, will be going to sleep, and while in this semi-conscious state think intently that you will feel strong and invigorated when you awaken in the morning. Then during the day whenever your thoughts are not centered upon you work center them on health, be cheerful and joyous, let the influx of Divine love flow into your heart and awaken your soul to a consciousness of itself, of its Divine and Supreme power, FEEL that you are one with God, the Eternal Divine Essence, and that sin and disease shall be yours no more.

HOW TO TREAT OTHERS

To treat successfully by purely mental means you must first make your mind blank and then center your whole thought upon the patient, seeing him in your minds eye in a perfectly well and healthy condition. The mental healer raises his thought to the realm

of perfection and heals by holding the patient in his thought as being absolutely perfect, and by so doing transmutes to him by virtue of his Will, the vital force which is absorbed by the patient's subconscious mind and distributed throughout the body for its rejuvenation. The process is the same in either personal or absent treatment.

To successfully treat magnetically the patient must be willing and desirous. Let the patient sit or lie down in a quiet or easy position becoming receptive. Then the healer should speak kindly and cheerfully and assuringly to them, sit down by their side with his right side to their right side, take their left hand in his right and their right hand in his left; look steadily at them and engage their attention so they will look at him; gently press your fingers into the palm of the patient's hand until you can feel the pulse beat; be particular to find this pulse as it connects directly with the sympathetic nerve. Then look steadily and earnestly into their eyes, concentrating your mind upon them with all your power of Will and willing them and desiring them to

become passive, and desiring to influence them. Hold steady, and gaze intently into their eyes until they feel your influence and lower their gaze or drop their eyelids and yield passively to your control. You should tell them to relax every muscle in their body; to try and feel that they are sinking down, down, down, and that they are going quietly to rest. Hold their hands and thus control them for about five minutes; then make passes downward for a few minutes, passing off at the feet, and shaking it off the hands with a quick movement, or flip. The patient is now ready for whatever kind of magnetic treatment the nature and location of the disease may require.

After throwing off the unhealthy magnetism by the passes, place your right hand to the weak place or part of the patient's body and the left hand above or opposite; hold your hands still for a few minutes, pressing quite firmly on the place and give mental suggestions that a cure will be effected, concentrate all your force of Will power on a cure and you will be successful. Have confidence in your-

self and you will inspire confidence in your patient. If you have closely followed instruction for preparing yourself to take up this grand work you KNOW that you will succeed. In making an oral or mental suggestion always make all the muscles of your body rigid. This gives force to the suggestion.

The oral suggestion is not always necessary. The healer must use his own judgment as to when to make oral suggestions. Many claim that all cures are effected by Will power or suggestion that there is no such thing as magnetism, but from my own personal experience in treating disease I know this is not the case. I have successfully treated cases simply by the "laying on of hands" without making any suggestions, either oral or mental, and also when the patient had no faith in the treatment to begin with. But sometimes suggestion is necessary, especially when the disease is in the mind instead of the body. The operator should always bear a kindly feeling toward the patient. I once had the care of a woman for a time who had become mentally deranged from disease and the administration of opiates.

She imagined that her arms and hands were full of tacks. She told me that her daughter had put tacks in her arms and that she could not get them out. I told her I would get them out for her, and I took her hands and gently stroked them downward, telling her I was getting them out. After continuing for a few moments I said to her: "See! they are all out now." She never mentioned tacks again except to tell how I had picked them out for her. But I have cured cases of pain with only the passes and without any suggestions of any kind.

In fevers and general inflammation, you do not need to touch the patient, but continue the the whole treatment by making passes near them from head to feet, and pass off all fever and heat at the feet. In local inflammation, pains, swelling, gatherings, sores, etc, that have just commenced, you can scatter them by hold the right hand on the bare flesh over the place, and your left hand opposite or below, or to their right hand; but in all advanced inflammations, pains, swellings, gatherings, sores, etc, draw the disease out by holding

your left hand on the place next to the skin or if the sore is open and running, place a wet cloth over it and place your hand on that, or you may hold your hand close to the skin without touching, and your right hand to their left, hold still for about half an hour when a few treatments will cure the disease.

If you want to pull down, as in fevers, place your left hand below and your right hand above; but if you want to pull up, put your left hand above and your right hand below.

The right hand is positive and the left negative, except in left handed persons when it is changed right around, the left hand being positive and the right hand negative.

Persons can treat themselves for many local difficulties by applying their own right hand to a weak place, or their left hand to a swollen or painful place to pull it out, or may apply their right hand to scatter it, and may make general passes down over the place, or may make full-length passes down for fever or inflammation.

The skilled operator may direct his magnetism and concentrate it on and into the sub-

ject by his own Will power, by looking into the subject's eyes, and by pleasant words directed to the subject with the purpose to influence; and he can do more by mind or thought passes, directed to and down over the subject's head and upper part of his body. These mental passes downward will assist to put power on the subject, and mental passes upward will assist to take the power off. Thus persons can be magnetized and demagnetized as may be necessary. The upward passes should always be made before leaving the patient so that no bad effect will result.

The power of spirit is a wonderful power and may be used to prevent sickness, cure disease, instruct the intellect, purify the soul, and make perfected man immortal.

Religion and science united can save soul and body both; but either alone can save neither.

When a *double power* is needed to heal the sick or control the vicious it may be obtained by connecting your left hand to your right wrist, take full deep breaths, concentrate, hold in, and throw out a double power through

your right hand. In this way your power runs around in a circle through the body and brain, until the power becomes so great that you can throw it out with double force through the right hand, making an irresistible and invincible power which the subject can feel, and see and hear. They can feel the power so strong that they will know it is something, and will readily believe it is spirit power; and they can see its light so plain that they will readily believe it is spirit light; and they can hear its sound like a rushing wind and will readily believe it is spirit power in motion; and it will *really* be spirit power, light, and sound, and not a delusion or imagination. There is nothing more *real* than *spirit*.

A double portion of spirit can be applied doubly in the double manner above described, and may be so applied as to correct, and heal, and develop, and exalt both body and soul.

You can also employ this power to heal persons at a distance if you have something from them or they something from you, as a letter or some other article, to establish the spirit connection. This should be done immediately

after taking the breathing exercise. Send the spirit power along the spirit telegraph line, and operate on them by spirit power, action and *Will*, just as if they were present.

TREATMENT OF DISEASE BY AUTO-SUGGESTION DURING NATURAL SLEEP

The treatment of disease during natural sleep is a very easy method as well as an effective one. The first thing to do is to get into communication with the sleeper and when this is done your suggestions will be readily taken. You can suggest that at a certain time next day they will go to sleep (you can utilize that sleep to give another treatment) and they will do so. Or you can give them such suggestions as will cure them of sickness, make them cease the use of tobacco, or cause them to abhor intoxicating liquors. In fact you can cure them of bad habits and make them lovable.

Children can be treated during their natural sleep and made better in every way. They can be broken of all bad habits, can be made to enjoy their studies, and be made industrious. If parents would but follow these in-

structions it would seldom, if ever, be necessary to punish their children.

HOW TO ESTABLISH COMMUNICATION DURING NATURAL SLEEP

The best person to do this is one who is accustomed to the sleeper.

If the subject is a child the mother is usually the proper person, if a wife, the husband, and vice versa.

Go to the sleeper quietly, speak in a low gentle tone for a few seconds so as to accustom the sleeper to your voice. If possible, gently stroke the sleeper's head, then talk as follows: "Now do not awaken; you are sleeping nicely; a deep sound sleep and you will not waken up. You will understand all that I say to you and will do just as I tell you."

Now you will find it well to suggest that they will dream a very pleasant dream and that they will awaken in a few moments and tell you all about it and will then go into a deep sleep again. This is to prove to you that you have established communication, and if they do this you may be sure that all your

suggestions will be taken. When they are asleep again give the suggestions you wish; not in a commanding manner but by reason. For example; if a man is addicted to strong drink, say to him: "Now I do not want you to drink strong liquors, naming them, because it will hurt you and ruin you. You know it will ruin you. You will not drink it because you know it is wrong and will ruin you utterly. If you attempt to drink it again it will make you sick and you will despise it." To prove that these suggestions have been taken you can make some suggestion to be carried out the following day. Anything a little out of the ordinary yet that will not excite suspicion, such as; "Wind the clock in the morning," "take a second cup of coffee for breakfast." Anything that is out of the ordinary and of so little consequence that attention will not be attracted.

It is very easy to get into communication with persons who talk in their sleep by talking on the subject of which they speak and by degrees and in a natural way bring the conversation around to the subject in which you are

interested. With the use of this method wives may often completely cure the bad habits in husbands without their knowledge and thereby make happy homes. In some cases great patience and perseverance are required, but by persistent effort success will eventually crown your efforts, so do not become discouraged.

Magnetic Equilibrium

THE ASTRAL LIGHT, or fire of the Universe, is the great magical agent or secret of power by means of which everything is accomplished. It is a subtle, ever-attractive agent and a blind force which may be subordinated to the human Will, whether for good or evil. It is a fire which will elevate us to heaven or plunge us into hell accordingly as we control it for good or use it for evil and become subordinated to it. It is the universal seducer—the generative principle of the body. Sexual love or lust is an intoxication of the Astral Light in the individual and is the serpent in the Garden of Eden, which must be conquered by the Will. It is the instrument of initiation, the monster to be overcome, the enemy to subdue. In religious doctrine this torrent of universal life is represented as the “fires of hell.” It is the Siva of the Hindus, the Satan or Devil of the Christians, and the Transformer or Regenerator of the Wisdom Religion.

The Astral Light directs the instincts of animals and offers battle to the Will of man, which it strives to pervert by the enticements of its reflections and the illusions of its images. That is, it operates through the lower nature, or desires and passions of man, luring him into the world of pleasure and sense. This operation is made still more fatal and calamitous by the elementary spirits, whose restless wills seek out the weaknesses of our natures and tempt us, not so much to destroy us as to win friends for themselves.

Those who delight to pursue the reflections in the Astral Light are subjected to it, and it is by means of these reflections that impure spirits and the elementals can act upon human souls and use them, and even torment their organism by obsession. To overcome these conditions we must set the stamp of the Will upon them. We must isolate ourselves from the fatal currents of the Astral Light by practice of the four cardinal virtues—Temperance, Fortitude, Prudence, and Justice. We must impose absolute tranquility on mind and heart, quit the world of passion and ac-

quire an inflexible Will. To direct the Astral Light we must also understand its double vibration as well as the balance of forces termed magnetic equilibrium. Magnetic equilibrium is one of the first conditions of success in the operations of occult science. It explains the great and primeval mystery of the existence and relative necessity of evil. There must be the two opposing forces. Equilibrium produces stability and duration. In the Macrocosm magnetic equilibrium is the Will of God or the Universal Will; in man it is liberty; in matter it is mathematical equilibrium. In ideas it is reason; in force it is power. Liberty generates the immortality of man, and the Will of God gives effect to the laws of eternal reason. Equilibrium is exact; it is the balance between cause and effect; fulfill its law and it is there; violate it in the least and it is destroyed. Perfect equilibrium is the exact balancing of the two opposing forces, and is absolute liberty which is omnipotence.

By the law of analogy we know that whatever is in the Macrocosm, or great world, is reproduced in the Microcosm, or little world.

In the Microcosm, or man, there are three centers of fluidic attraction—the brain, the heart, or the great sympathetic, and the genital organ. Each of these centers has a dual action—that of attraction and repulsion. Here again we also have equilibrium, for each attracts on one side and repels on the other with the point of equilibrium between. It is by means of these organs that we place ourselves in communication with the universal or magnetic fluid transmitted into us by the nervous system. When the Adept is sufficiently developed he can communicate and direct at will the magnetic vibrations of the Astral Light. By the aid of these vibrations he can influence the nervous system of persons who become subject to his Will.

To know how to avail one's self of the magical agent is to become a Magus. To do this two things are necessary—to concentrate and diffuse. To collect and diffuse are the two operations of Nature. Concentration is by isolation and distribution by the Magic Chain. Isolation consists in absolute independence of thought; complete liberty for the heart and

perfect continence for the senses. That is, to free the higher self from the desires and temptations of the lower nature. Every man who is possessed by prejudices and fears, every passionate person who is the slave of his passions, is incapable of concentrating the Astral Light or soul of the earth. All true Adepts must be independent even amidst torture—sober and chaste until death. In order to govern or dispose of a force you must not allow yourself to be surprised by it or it may dispose of you.

The Astral Light, subordinated to a blind mechanism, and proceeding from automatic centres works mathematically, following given impulsions or inevitable laws; the human light is subject to intelligence, submitted to the imagination and dependent on the Will. The body absorbs that which surrounds it, and constantly radiates by projecting its influence and invisible molecules. The same is true of the spirit. This is why disease is contagious, but health is just as contagious as disease. This is also why crime is so rampant in the great cities and why it seems to sweep over

the whole country in waves. The circle of attraction and expansion which surrounds the evil-minded is contaminating to all who come within it unless they have attained complete self-mastery.

The Astral Light is the blind force that each Soul must overcome in order to be free from the chains of earth; for, unless its Will can detach it from this fatal attraction, it will be absorbed in the current by the force which produced it and thus return to the central eternal fire. To subdue the serpent, or, govern the Astral Light, we must place ourselves outside its currents. To allow ourselves to be drawn down by this whirling stream is to descend into hell; to expel the chaotic darkness and force it to give perfect form to our thoughts is to be a genius; to be victorious over hell.

THE MAGIC CHAIN

A great work in practical Magic is the formation of the Magic Chain. To form the Magic Chain is to originate a current of ideas which produces faith and draws a large num-

ber of persons in a given circle of active manifestation. It is to establish a magnetic current, which becomes stronger in proportion to the extent of the chain, or the number of persons acting in unison.

The Magus can, in concurrence with other Wills or Minds acting in unison, act upon the mass of the Astral Light and determine great and irresistible magnetic currents, or chains. This is the manner in which things or persons become popular or unpopular.

The Astral Light also condenses or rarifies in proportion as currents accumulate, more or less at certain centers. When it is deficient in the energy required for the support of life, diseases, accompanied by sudden decomposition, are apt to follow.

Whenever any society practices anything in common which produces enthusiasm, a magic or magnetic chain is formed. The action of the current is to exalt those persons who possess a sensitive organism. Such persons become powerful vehicles of magical force and can project the Astral Light in the direction of the current. Many persons act-

ing in unison can thus generate a much greater power than one alone. It will act for good or evil according to the nature of the Wills behind it that produce the moving force.

Magic Circles and magnetic currents often establish themselves and exert an influence upon those who come in contact with them. Every person is drawn within a circle of relations which constitutes his world to which he becomes subject. We should aim to establish our own circles instead of being drawn into those established by others and which may be less favorable for us.

The movements of the Astral Light is always double, and this is the law of magnetic currents. Action and reaction are of equal magnitude, and the secret of phenomenal success, consists in a foreknowledge of reaction. It is folly to oppose alone and single-handed, a strong magnetic current. Wait until it has spent its force then take the lead in the opposite direction. Stagnation in the Astral Light would mean death to the human race. This universal agent, or solvent of the universe, is the common medium of all organisms, the ve-

hicle of all sensible vibrations, and is the medium of transmission of thought between impressionable persons.

The Magic Chain may be established in three ways—by signs, by speech and by contact.

The first is by adopting some sign to represent a force. Once accepted and propagated, signs acquire force of themselves. To explain by a very simple illustration:

The skull and cross-bones have been accepted and propagated as the sign of death, and whenever or wherever that sign appears the beholder instantly recognizes it as a danger signal.

Again take the sign or emblem of any secret society or fraternal organization and it will be recognized in any part of the world by anyone who is familiar with it, and it will attract to itself all those who are in sympathy with the principles it represents.

The second method is by speech or writing. The ancients typified the magnetic chain of speech by chains of gold. The astral light is projected by glance and by voice. No musical instrument can equal the human voice in en-

chantment. Eloquence is electrical, and a single word will often change the fate of a nation. Every orator forms a magnetic chain among his hearers which will be large or small according to the amount of energy and magnetic force he puts into his speech.

In fact all of us are constantly forming magnetic currents and drawing others within the radius of our Circle by the unconscious projection of our influence. We are the center of that Circle which is constantly changing. If we do so unconsciously, and without reason, why not form the circle by our conscious acts and with a definite purpose in view for the benefit of ourselves and those who come within it?

Printing is an admirable instrument for the formation of the Magic Chain by the extension of speech. Nothing is lost, and books and writings find their way into the hands of those who need and appreciate them.

The third and best method of establishing the Magic Chain is by contact. The Astral Light is projected by touch. And this was the method by which the highest rites of ini-

tiation into the ancient mysteries were completed. "It is the special virtue by which in both ancient and modern magic the potential powers of the magical element in man is awakened. No methods have ever been found so potent for kindling up the most exalted fires of the soul, or transmuting its latent powers into active operation, as the "laying on of hands," or the magnetic manifestations of powerful, well-intentioned magnetizers, the infusion of the vital forces of a mighty and highly charged adept into the organism of a susceptible and receptive subject. This was the last grand act of initiation in the highest temple rites of old. It is the potent spell by which the Hindu Fakeers obtain from their Master minds the seal upon their magical studies. The Patriarchal act of blessing, the initiatory rites of the Jewish Priesthood, the Apostolic law of communicating virtue, was all wrought by the "laying on of hands."

Conclusion

THE aim of every true student of nature's magic is to learn to know himself and by knowing himself to learn to know God. The true God is within the heart of man and he who would find him must seek for him there. He must turn his gaze inward, rise above the atmosphere of Self into the realm of Divine Love and Truth and then he will be able to see the Image of God in his own Soul.

The man who is enslaved by his passions or worldly prejudices can never be truly initiated; he must overcome these or he can never attain. Man is what he really wills himself to be. He becomes king of the brutes only by subduing or training them; otherwise he will be their victim. Brutes are the types of his passions, the instinctive forces of nature. The world is a field of battle where liberty struggles with inertia by the opposition of active force. *Physical laws are millstones; you must be either the miller or the grain.* You must overcome and control the instinctive

forces of nature or be governed by them. The only way to become the master is by learning to obey. He who obeys the laws of nature and acts as her servant becomes the master of nature and renders her obedient to him. He who obeys the Divine laws of God and is the true servant of God, will come into possession of Divine power and will find the God within himself.

The law of God is working in you and in everything and all are bound together in one great whole. Your power lies in finding that law, which is finding God. You must find God in finding yourself and find yourself in finding God or your life will be of little value to you. You must find the God within yourself. No one can find Him for you. To learn to conquer self, or to overcome the animal nature, is to learn to live. Man only begins to exist as a spiritual being when his spirit is awakened.

Natural Magic is the art of exercising that spiritual power within one's self which enables his awakened spirit to control the living elements. This power can be acquired only by self-control and in no other way.

To call up a devil means to give way to an evil thought; to vanquish him is to successfully resist a temptation to evil. The control of the emotions is the difficult struggle which all must undergo. The emotions are the elemental forces of nature and must be held in obedience by the Will.

U. True illumination comes by rising above the atmosphere of self. The instruction is given to "Sink your thoughts downward into the center of your being and you will find there a germ, which if continually nourished by pure and holy thoughts, will grow into a power that will extend and ramify through all your body. Your hands and feet and your interior organs will *become alive*; a *sun* will appear within your heart and illuminate your whole being. In this light you will see the present, the past and the future, and by its aid you will attain the true knowledge of self."

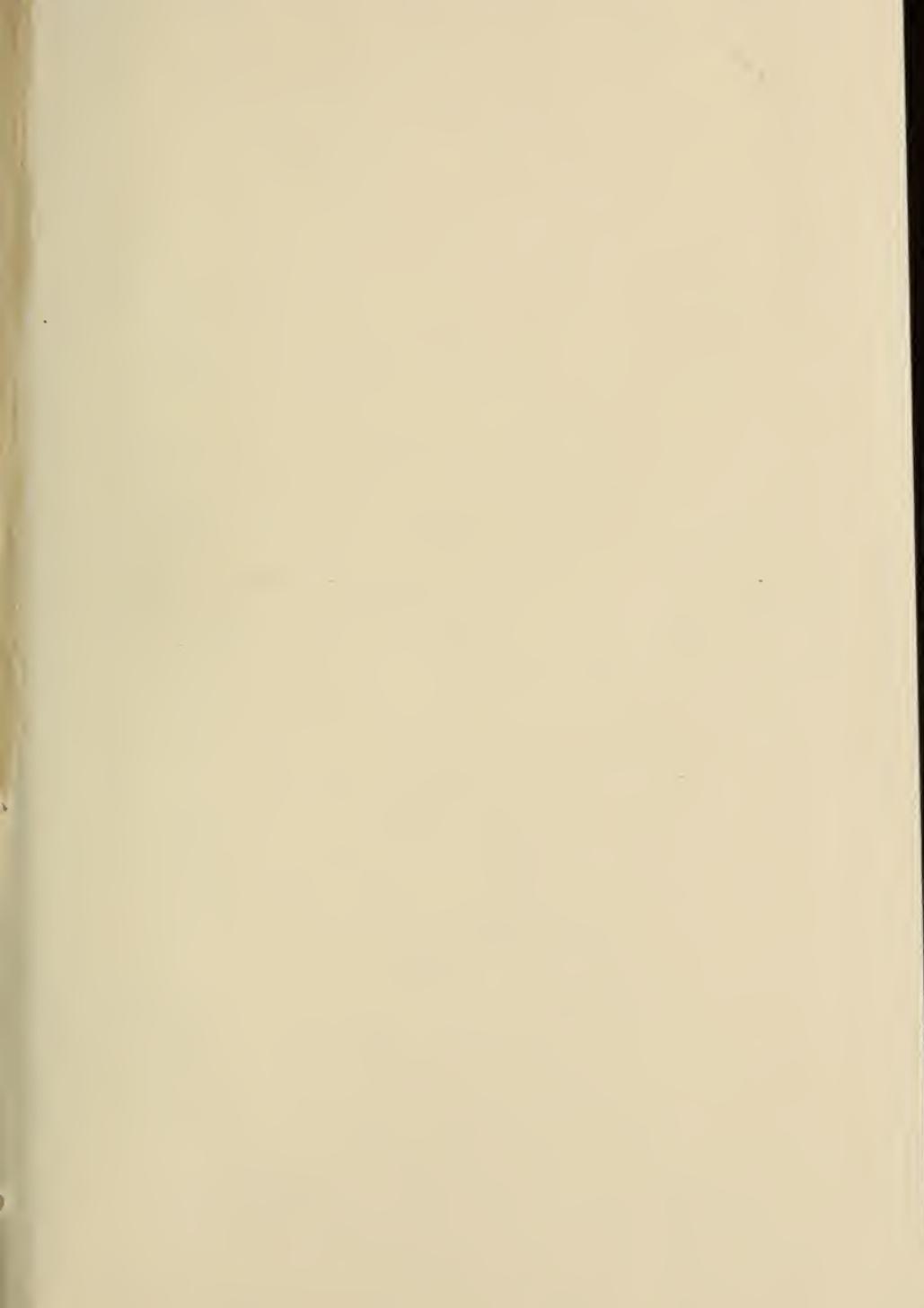
He who succeeds in merging his own consciousness with the Divine consciousness receives the baptism of fire and is ordained a priest and a king. He has transmuted the base metals (lower desires) into pure gold

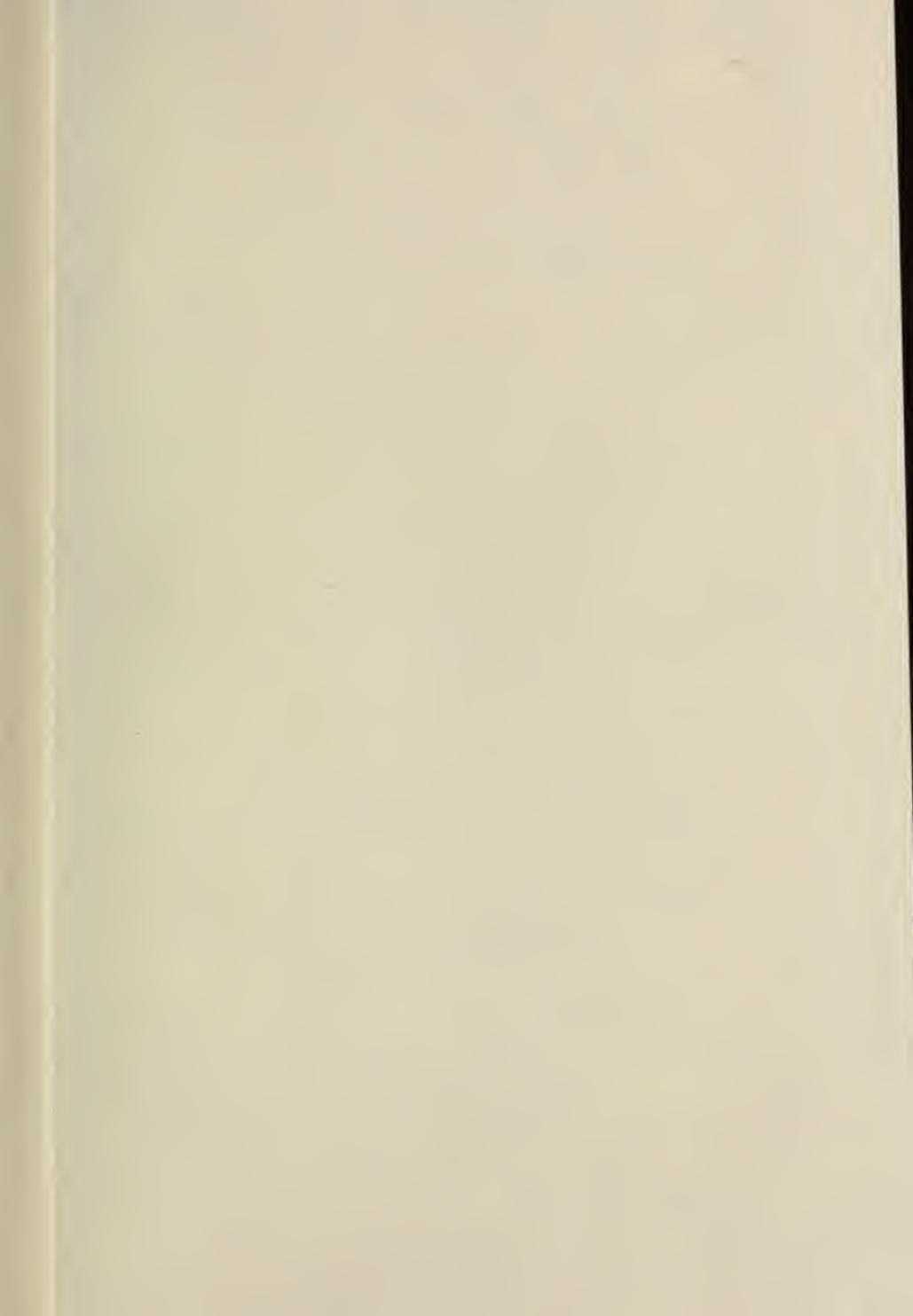
(love). In order to overcome you must learn to live *in* the world and be not *of* it.

To point the way I have written. Let him who would follow the Path learn to use the golden key. It will, if taken in hand, unlock every door. It has three parts, Knowledge, Power, and obedience. The part which turns in the lock is Knowledge, the Stem is Power, the handle Obedience. You must learn to know the law, to attain power by developing the Will and to govern by being obedient.

He who follows the instructions given in this book has taken only the first steps on the Path to discovery. The discouragements which you will meet are only the first trials of your will power upon the full exercise of which your triumphs depend. Fail in these things and you fail in all; succeed and your reward will be exceedingly great.

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