

# MENTAL ALCHEMY

OR

THE WONDERS OF THOUGHT-FORCE

BY

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# CONTENTS

## PART I

	PAGE
I. A NEW OUTLOOK ON MENTAL SCIENCE... ..	1
Transmutation—The Greater Power—Obstacles— Mental Science and Health—Youth, etc.	
II. THE PHILOSOPHY OF MENTAL SCIENCE ... ..	13
The I AM Theory—There is no Matter—Stumbling Blocks—A God of Love—Man's Claim to Divinity —There is no Evil.	
III. FAITH AND OTHER THINGS ... ..	23
What is God—Why we came into the World— Faith—Prayer—The Silver Streak—The Physical and Material Body—The Spiritual Soul—The Divine Fire—Aspiration—Selfishness—Where Mental Science has Failed—How to Remedy the Failure—The Power of God.	
IV. HOW THOUGHT AND BODY ARE RELATED ... ..	41
The Vitalizing Substance—The Cause of Sickness —Mental States—The Ethereal Body—The Influence of Spirit over the Body—Conditions ruling Physical, Mental and Spiritual Amalgama- tion—The Magnetic and Ethereal Atom—The Quality of Faith.	

	PAGE
V. MENTAL HEALING ... ..	53
Methods of Treatment—Absent Healing, etc.	
VI. SPIRITUAL HEALING ... ..	63
The Vital Centres of the Eody—Method of Treatment—Magnetic Passes—Diseases that yield to Treatment.	
VII. HYPNOTISM AND SUGGESTIVE HEALING ... ..	75

## PART II

PERSONAL MAGNETISM ... ..	83
The Alchemy of Magnetism as used in the Art of Fascination—Will Power—To Project a Mental Image—Thought materialized by Will—Acquired Magnetism—The Universal Ether—The Ancient Priests of Egypt and Chaldea—Vibration—Ele- mentals—The Primal Substance—Forces born of the Desires and Passions of Man—Living Powers —Practice for Development—Laws governing the Ethereic Fluid—Equilibrium—How to create Love or Hatred—To Alter the Polarity—The Law of Attraction—To Gain Power over Man—Consis- tency not the Keynote to Success—Explosions in the Ether—To Influence People—The Polarity to use for the various Types of People—Magnetic Contact—Magnetic Illusions to Project the Astral —Law to be followed—The Laws of Levitation —How Accomplished.	

PART I

(Taxi)

# I

## A NEW OUTLOOK ON MENTAL SCIENCE

IT has long been my desire to write a book upon the further development of Mental Science, and its relationship to the World of Suggestion and Magnetism.

Since last I put pen to paper upon this subject, I have made one or two discoveries which I firmly believe to be the "missing links" which will serve to make this grand philosophy really practical, and at the same time make it prove acceptable to the majority of people who now pass it over as unfeasible.

This statement would cause it to appear that I have myself tried the philosophy and found it wanting, and this is, in fact, true, but in a sense only.

Many people have come to me and pointed out that Mental Science failed *after a time*, and I

myself found it fail in the same way, although, owing to temperament and character, it succeeded with me longer than with many others.

It is a fact that most of the well-known Scientists either fail, or come very near it, sooner or later, leading one to suppose that the science is not based upon possibilities.

Now I have always been convinced that Mental Science is founded upon the bed-rock of truth, but I also felt certain that there was a flaw in the philosophy and laws as laid down by the various authorities, who, in some way or another, had evidently got the wrong pig by the tail now and again.

After finding out that there *was* a weak link in the chain, my great aim has been to discover where it was, and I believe I have done so, and to prove it is the *raison d'être* of this work.

I am seeking to show first what the weak link consists of; secondly, to build up a complete and sound theory for working the science; and thirdly, to give some practical indications of how it may best be utilised in our every-day life.

The subject of Mental Alchemy, or the transmutation of conditions through the power of thought, is a very broad one, applying to both mind and body.



The limitations of the science are bounded only by those of its exponent.

Just as social equality can never be realized, so it is impossible to realize equality of thought, else we should all be born with the brains of a Carlyle, or the silver tongue of a Shakespeare.

Therefore at the outset it is impossible for one man to realize the same effects through this philosophy as another.

Beyond these limitations Thought as a force, or the power of one mind over another, stands supreme.

The uses to which thought force may be put are many. In the first section of this work I am outlining the amended philosophy, and dealing entirely with the various methods of mental and spiritual healing which are, possibly, the greatest use to which the science can be put. In the second section I am dealing with the more occult and magical side of the subject, including the wonders of Personal Magnetism.

Thought is certainly creative, it creates conditions exactly as it creates things, and this is amply demonstrated even in the most simple matters. For instance, the optimist continues young in spite of cares and troubles, simply because he can always hope for brighter days, always see the silver lining to his clouds. For the same reason the pessimist

grows old and wrinkled before his time, his outlook is always dark, and he lacks the youth-giving rays of mental sunshine without which real life is non-existent.

Thought creates exactly along the lines in which it runs, and all application of Mental Science whether to *health* or *conditions*, is expressed in one of two forms—self-healing, and the cures brought about by the action of one mind upon another.

When I speak of "healing" I am not thinking of health only, but of the various conditions brought about through wrong thinking, from which so many of us suffer. Depression, unhappiness, and so forth need healing quite as badly as a cancerous growth in the body, and they are quite as deadly in effect. But apparently these two conditions are very far apart, yet in reality they are near akin. I do not believe that the most powerful mental healer could cure a sick person against his will. He must have faith, and it is faith which makes the cure in both cases.

As poor Helen Wilmans wrote, "Faith is the power behind the Throne."

Christ healed by faith, and without it no real cure, mental or physical, can be expected, whether the means employed be medicine or any one of the Mental Science processes.

So that, while freely admitting the power of thought, it is to be forcibly laid down that thought without faith and will-power is as helpless as a rudderless boat in an angry sea.

The days of ignorance with regard to the power of mind are past; man as a race is beginning to wake up to the fact that there is a force within himself which can sweep aside many obstacles, can create sunshine conditions, make fair that which was dense or ugly, and bring happiness to many who have dwelt for long in darkness. Man unfortunately has grown to regard the ills of the flesh as his birthright, he expects sickness and sorrow, and being a creature of mind he gets most of the things he looks for.

I am not saying that it is good for us to have things all our own way, nor can we do so entirely. The wild flower is ever more sturdy than the hot-house exotic, and if we never feel the cold blast of adversity we have no power to appreciate the warmth of the sun.

I want to prove that mind can lighten our burdens, that the alchemy of thought properly applied results in the transmutation of darkness to light.

That, when adversity threatens, a crust of bread may be as sweet as a grand dinner, if it is

hallowed by cheerful optimism ; but that it can be bitter as gall and dry as sawdust if self-pity and gloom are the sauce it is eaten with. And what is more, adversity dwells ever with those who have no knowledge of the power of thought to lift them out of present conditions.

Mind re-acts upon mind, the self-confident man creates confidence in others. They feel and bend before the power of his mind, and he obtains success where another less confident would meet with failure. This confidence, this power to look beyond the clouds, can alone lead one out of trouble, let your faith be in self or in God, or in both, but if you have faith in neither, then indeed are you in a parlous state.

#### MAGNETISM, SUGGESTION, MIND-HEALING.

All three are closely linked, and it is not easy to disentangle one from the other. In the true rationale of Mental Science it is not possible, for magnetism and suggestion are really a part of the same, and inseparable from any consideration of mental power.

There are many points whereon I differ strongly from the acknowledged Mental Science teachings of the world, not because I always differed, but because experience has taught me where they are

wrong, and I believe the wrong may be remedied. Given these rectifications, Mental Science would stand as a rock of strength against which no man could fling a stone, it would take its place as the most rational and helpful form of religion, as the best stand by man or woman could need in life, and it would have the assured position it now lacks.

Common-sense revolts against many of its teachings, they appeal to the few enthusiasts, who, alas! very often grow weary of their fad, who find, as the fire of enthusiasm fades away, that the apparent miracles worked by their mind are no longer possible, for as a matter of fact it was the enthusiasm which worked the miracle.

The theory of Mental Science is sound, given certain amendments, it is no part of my scheme to spend my time writing a refutation of what has been claimed for it, but what I mean to do is to give a clear and practical work upon the science as I think it should be.

If I am right or wrong the world may judge, I have learnt enough now to admit the possibility of error in my own conceptions, which at any rate is a step in the right direction!

Mental healing embraces both health of mind and health of body.

A healthy mind is not one that is gloomy or

unhappy, one that seeks for trouble and crosses all its bridges miles before it meets them.

A healthy mind is hopeful, cheerful, and content, just as a healthy body is free from pain, and full of pure vital blood and magnetism.

Upon these two conditions all success or failure in life may be said to depend.

Wealth or position and an ailing mind or body cannot be called success.

Poverty and a mind such as I have sketched, linked to a wholesome healthy body, is success, because health is our most valuable asset, and a mind that can find joy in trifles will take the bitter sting out of misfortune or poverty.

How to apply "*Mental Science*," by which I mean the trinity of "Magnetism, Suggestion and Mental Healing," to life, is the object of this work.

I have tried many schemes of life, that of thinking myself a weakling long ago, next with the arrogance born of Mental Science in its original form, I thought myself a god.

Now I can see, I hope clearly, where man's place begins in the scheme of creation, how far he can help himself, and how far he need rely upon the help and guidance of a Greater Power.

But to stand *alone*, without God, cannot be, whatever the earlier school of scientists may affirm.

For a time maybe, yes, but for a time only, and the simple prayers of our childhood spoken in all faith and earnestness will bring results if we trust.

The "*I am God*" of Mental Science, the abstinence from prayer, is only to endure for a time.

Man was not born to walk on velvet, but to fight the world. Mental Science is not really intended to remove all our obstacles, but rather to show us how best to fight them with the least harm to ourselves, for a world without sin and sorrow, a life without obstacles to fight and difficulties to surmount, would bring forth a race of invertebrates, would damn achievement and advancement, for with no need to fight, with nothing to fight against, the interest in life is gone.

I don't say this idly. My own life has been one long struggle, I have had great successes and great failures. I don't say that we can get through life without sickness or sorrow, but I *do* say that Mental Science, properly applied, will make us meet them in a different spirit, bearing our burden with a cheery heart, and so letting thought alchemy transmute our dross into gold.

I say another thing also, and that is this: such an outlook upon life, such a creed, and such a cheery optimism, do not make for sickness, a mind

such as I suggest will seldom ail, for somehow, just as a plant put into light and sunshine will grow freely, but wither and die in the dark, so does the sunshine mind seem to destroy disease germs, and give the body power to resist sickness.

There is no truth greater than this, so that Mental Science can really bring health in its train, and whilst it cannot (luckily) remove obstacles from our daily path, it can, and does, make the conquest of them easy, and takes all the sting out of failure.

Medical Science admits the effect of mind over the physical organism.

Only the other day an article in one of the papers pointed out that it was practically hopeless to expect a cure when the patient was convinced that he would die, or wished to do so.

Treasured youth comes with perfect health and a care-free mind, and I hold that, even to those who are laden down with responsibilities and difficulties, a new life opens, that youth may be retained and prolonged if only the tenets of New Thought, linked to, instead of divorced from, the Old Thought, are followed, and that even the little things in life can yield us joy and happiness if we let them.

Every man works on his own plane of existence,



and those who take up this study will do well to bear this in mind before they begin.

The philosopher finds it hard to understand how the society slaves exist, they again shudder at the life lived by the lower classes, and so on.

Yet, as a matter of fact, each section of the community expresses himself best upon his own plane, and in applying Mental Science he should not leave that plane altogether, or disaster will result, he should rather try to fit the teachings to his own particular difficulties, and so remove or lighten them.

A very obvious square peg in a round hole in *any* plane should move, but otherwise not.

The social round is the existence best suited to the upper ten, when they have anything better in them, they find their level and rise to it. But the ordinary society man or woman has difficulties and troubles to meet for all their apparent butterfly existence, and Mental Science can help them without removing them to any different sphere.

The philosopher is usually a pretty selfish individual, but he's not yet ready for anything more advanced than theories, yet the science can help him too.

The so-called lower classes are often a great deal more happy and contented than they are supposed

to be, but they often have a very hard life, and to them Mental Science can again be a god-send.

But it is not necessary to smash up the whole surroundings of one's life to apply it, and I am very anxious to emphasize this, because such a condition of things would rob the science of half its value, because people would reject it, sooner than break away from the things they love.

I want it to be looked upon as a helpmate, and taken in this light I believe it can be of very real value to nine people out of every ten—more than that, to ninety-nine out of every hundred!

## II

### THE PHILOSOPHY OF MENTAL SCIENCE

IN dealing with this side of the science, I am coming to the conditions which I firmly believe will stand amendment, and which, indeed, must be amended if the science is to take the permanent standing it deserves.

The great stumbling-blocks in the way of the ordinary and logical thinker are those I will now enumerate:—

- 1.—The making of God into a principle.
- 2.—The I AM theory.
- 3.—The affirmation that all is good, and that there is no evil.
- 4.—There is no matter, all is spirit.

These four statements form four great stumbling-blocks, which prevent Mental Science from receiving the widespread recognition it would do otherwise.

For a science which has as its groundwork the desire to better mankind, to brighten the outlook of life, and to help us conquer the difficulties which beset our paths, and which has such a marked effect upon health and character, is worthy of a high place—of the highest place, in fact—amongst the great philosophies of the world, and its due recognition is being continually curtailed because of these erroneous conceptions, and because they go so much against that element of common-sense which, perhaps fortunately, dominates the greater mass of mankind in this present age.

To take the first stumbling-block, of an impersonal God.

I think this is partly a drawback, because the personality of the Deity is a race belief, which has grown with us from the days of the creation down to the present time, and whatever may be said *against* such a theory or belief, an impersonal God will never have the same effect upon an ordinary mortal as the old ideal of our fore-bears, at any rate so far as the present generation is concerned.

But that our Father is a God of *love*, is a thing that is very sure, and I have no hesitation in affirming that Mental Science is right here.

A principle that is universally distributed loses in value, so far as our conception of values may

go, because it is only natural in man to think but little of that which is on every hand.

Concentrate that principle in some given centre, and the mind of man (in its somewhat limited sphere of action) can both grasp and revere the ideal, and what is even more true, he finds nothing against his common-sense reasoning powers in the belief that such a centre may be both omnipotent, omnipresent, and omniscient.

From this you will see that I believe it is quite possible to establish Mental Science upon such a basis that it will fulfil the requirements of the newer and more advanced school of thought, without upsetting or offending the older generation.

The God of our fore-fathers was a Personal God.

To this day, in spite of my new thought training, and my occult training, when I am in trouble or in need, I go back to the simple prayers my mother taught me as a little baby, and somewhere in the dim recess of my mind I have the conception of a mighty, white-haired, white-bearded figure, from the majestic awful beauty of Whose face I turn, unworthy to look, but Whom I *know* loves and guards me.

The habits of childhood are hard to overcome, and I know that I have *never* turned to that beautiful

form in vain, though many times I have repudiated It, to my sorrow and shame be it said.

New Thought is not written for the children of to-day, but for the children of thirty, forty, and fifty years ago, the children of to-day have still to grow up. And I *know now* that it can be so formulated as to keep its intrinsic value, and in no wise hurt or infringe upon the principles those children had instilled into them in youth—principles which die hard, luckily!

Let us now turn to the I AM theory—to many people this appears to be sheer blasphemy.

"I am God," says the Mental Scientist ("or *good*," he will sometimes substitute), "therefore, I am all powerful, and there is nothing in all creation that can withstand me."

It is very possible that in the first outburst of enthusiasm there *is* very little can withstand him, for the will of man, when worked up to a white-heat through a state of mental-religious frenzy, *is* extremely powerful, and very little can withstand it. But the body of man is not equal to the sustained effort, and after a time the effects die away, and the I AM finds that, very decidedly, *he is not*.

I am quite prepared to be taken to task severely over this statement, but I can bring so very many proofs to uphold it, that I do not shrink from

making it. Every man has the *divine spark* of spirit within his breast, but that does not make him the "I AM."

I have my father's blood running through my veins, and his flesh and bone, as it were, and yet I am not my father.

I do not seek to rob man of his claim to divinity, or of the soul which is his heritage from God, but I claim boldly that man is the *child of God*, and not, as the New School claim, God Himself.

At first sight, this affirmation strikes one with either a sense of elation, or comes as a shock to all preconceived ideas of reverence.

Let it be understood that man is of God, that he can develop his divine instincts, bringing himself nearer to perfection, and increasing in power and glory, but he must not presume to take unto himself credit for something which he is not.

Were he a god, he could influence the tides, and turn the stars in their courses, but we do not hear of Mental Scientists being able to do this.

So let us dispose of this mischievous affirmation, and use in its stead, "I am a child of God."

Next, to take the "No Evil" theory, here again I plead for a more rational statement.

Do not let us say, "there is no evil, all is good,"

instead, let us say, "*whatever seeming evil assails us, I know good will come out of it.*"

It is not possible to live in the world day by day and find no evil, but at the same time it is very possible to turn evil to good account, although we cannot always see exactly *how*.

Take the recent Messina earthquake, it is hard to see how good can come out of such an awful catastrophe, but still—it may be so.

Take the poor little slum children, who, as babies even, toil their young lives out amidst squalor and misery; take the performing beasts in some circus or variety entertainment, it is hard to find where the good may be from them, and so I could go on through a long list of every-day occurrences, and in every case I think it would puzzle one to say, "all is good," or as the scientists sometimes say, "all is God."

We are constantly told that God is a God of love, how can He then countenance such evils?

I am afraid we must go back to the old theory of positive and negative conditions, they may be good in the end, and we may be blind, but it is no use denying that negative conditions exist, the mere fact of asserting that they are non-existent makes no difference to their expression.

Let us then assert fearlessly, that there is both



good and evil, that out of evil good may come. As a matter of fact, to deny evil and establish a condition where only good could hold sway, would undeniably upset the scheme of creation.

The law of polarity is inherent in the tiniest atom, and we cannot upset this law, for it is that of evolution, receptivity and impression, whereby man passes from the lowest to the highest, unfolding from lower to higher consciousness, and from that to still more exalted states, until he is near the attainment of perfection.

It is, therefore, much wiser for the student to work *with* the law as it already exists, rather than try to establish a new law which is not able to stand the test of time.

A continual sameness produces flatness, and it is this very effort to attain and hold continually a positive position, which is the cause of the *débâcle*.

The majority of people are *much* too negative, as their lives and sufferings clearly indicate.

Such folk are going as much against the natural law as the scientist is, and when such a person suddenly awakens to the possibilities of Mental Force, they accomplish miracles.

Such miracles are due to the swing of the pendulum from flat negative conditions to the

positive affirmations of the New Law, as it has been called.

But after a time they find their newly found power is wanting, *simply because long-sustained effort in the positive direction results in flatness, equally as much as the previous state they were in.*

This is a truth I want to rub in, it is the pivot upon which the whole structure of New Thought must swing, it is the chief flaw in what can be made a perfect philosophy.

The personal God is a detail, so long as we believe in the power of God it is a matter of *mentality* how we choose to picture that power. Of course the non-personal God is an up-setting theory to the majority of people, and I can't myself see any good likely to arise out of insisting upon it, for all agree that God, whether personal or otherwise, is omnipresent.

The I AM theory is arrogant, the Divine centre is in each of us, as the sunlight may lurk in a drop of dew or illuminate a rain-drop, and it puts us in a wrong position at the outset; but the chief mischief lies with the "there is no evil" theory, and the subsequent reasoning that if all is good and positive with us, we shall be able to give up fighting.

Mental Science should be used as a tonic.

When we are in need or difficulty *then* we may

assert our positivism, *then* we may swing to the mental conditions that will bring us help, because we go directly to the All-Powerful Being for aid, and our own minds, alert, attuned to action, impinge upon the universal ether, and from the sheer force of re-action bring us relief.

This is not nonsense, it is sheer common-sense, and it will stand the test of time and prove true under the most difficult situations.

Finally, we come to the no-matter fallacy.

Common-sense strikes the table with his fist, "What," he says, "I feel this solid bit of wood ring beneath my blow, and you tell me it is all spirit, that matter is non-existent—Rats!"

As a matter of fact, all is not spirit, matter most undeniably does exist, but it is permeated with spirit or etheric force, yet for all that it is matter as well.

There is a larger percentage of spirit in some forms of matter than in others—the human body, for instance, has more than a table or a stone, but on the other hand the human body keeps it for a shorter time, and loses it more completely, for that part of man which was matter becomes dust, and the spirit of him departs elsewhere, the body being gradually dissolved into certain chemical gases and constituents.

Now having completed my work of destruction, I

will proceed to build up an amended philosophy, which, if not quite so virile and startling as the other, can at least be more permanently useful, and a philosophy, let me add, upon which the whole laws of Mental Healing must, perforce, turn.

### III

#### FAITH AND OTHER THINGS

SO much has been written, taught and said upon the subject of New Thought, that it is by no means an easy task to put my new philosophy into cut-and-dried form.

Man, ever since the world was, has been wrestling with the problem of existence—why came we hither, where shall we go when we leave here, what is there beyond us?

The world is full of religions, of sects and of strife so far as theological subjects go. We have the old Jewish belief, and the Christ religion which rose out of, and to this day is repudiated, by it. We have Buddhists, Mahommedans, Fire-worshippers, and others—they all differ on some points. We have a hundred or more different sects and side issues to our own religion.

But all these controversies and religions sum up to one great fact; deep in his heart, man, even in his

most primitive aspect, firmly believes in some ruling, unseen Power of Divine origin. The West African cannibal, with his fetish worship, quite as much, or more so, than an ordinary Christian of the present day.

Strip off all differences and details, this one fact remains, GOD IS.

The controversies rage around the question, what is He or It.

Let me say right off that I do not mean to try my hand at solving the problem, greater brains than mine have been engrossed with the task, and they all seem to agree to differ.

If the ordinary every-day man wants a definition, let him seek the sages; but if he is wise, he will be content with the simple statement, "GOD IS."

Qualify it by the word "love," and we have the teaching of Christ, and for myself I am content that God is my Father, and in that light I alone regard Him. Not a Father to be feared, but one who will love and protect me.

God is infinite in power, but His ways are not our ways, and our understanding cannot grasp the whole scheme of creation.

But of one thing I am quite sure, we were not sent here to be miserable and sick.

Our machinery is not meant to be clogged by

disease nor our outlook blackened by pessimism and clouded over by tears.

I am not talking of things about which I am ignorant, I have had one of the hardest fights that man or woman could ever want to put up, at times, but I have never lost my cheerful faith in the All Good, and I know that God helps those who help themselves.

I am sure we are sent into the world pretty much as children are sent to school, for the sake of education, and that if we make up our mind to get through our tasks to the best of our ability, we shall have our reward; but that, if we turn laggard and shirk our lessons, we get all the trouble we are looking for—and deserve it.

I am quite sure that half the rough corners can be made smooth if we will only take things in the right way.

The sun may not be always shining in the heavens, but there is nothing to keep it from shining in our hearts all the time, if we'll only *let* it.

It is just as easy to be happy as miserable. I know that, for I've been very miserable at times in my life before I came to understand how little some things really count, and how jolly little help one gets by crying over spilt milk.

It is not much use grieving because certain forms

of evil exist, and it is certainly not much use holding to the statement that evil is not existing. What is needed is to mete out good to the evil that we receive or come into contact with, and to be *perfectly certain* that such evil cannot harm us, but is sent to prove our mettle and to try our strength.

In the old tales of chivalry I used to be always fascinated by the brave knights in armour who went out seeking adventure and who sought to overcome dragons and all kinds of evil creatures. But there is not one of those stories we cannot apply to our every-day life.

Given *Faith*—and by that I mean the faith of a little child, a cheerful heart, willing brains and fingers—and I know that *no man* need stay for long in the slough of despond.

But the faith I mean does not stand for what most people call faith. My baby would give me his most cherished possession, confident that "Mums" would replace it. He would not worry his dear little curly head about dinner, if he would have any, or where it would come from. "Mums" had always given him dinner, and *of course* it would be there.

Ah, if only I could get others to have that faith! I have grown it myself, so that to me it is a case of knowing.



I would give my last penny, because I know my Father has never failed me, and I *do* give it often. I never doubt but that God will care for me and for mine. I just trust, not blindly perhaps, but because HE never has deserted me, and I do not expect Him to do so now.

Many people have faith but not to this extent, and it is the only kind which is any use, so they are very frequently disappointed.

But I have hung by a hair over the precipice so often, and have been pulled back to safety every time, that if I had *not* my faith I should be a fool. The worst of it is that everyone cannot acquire it easily, but I know that once gained it is the key to solve every difficulty, the power to overcome all evil.

The law of God is that of evolution, and we, as spirit, pass from the lowest to the highest, literally unfolding from plane to plane, from lower to higher consciousness, and so ever upwards.

All worlds are formed from one substance, and in that substance are contained all elements, as all numbers are contained in the unit one.

The whole universe revolves around one great central force, and that force is God. Create for yourself any image of the Almighty you may please, but bear in mind always that God is a God of love —the universal substance from which all other sub-

stances emanate ; a great central sun, towards which all other suns and their systems turn in a spiral.

Human souls are like separate suns or fires, they are distinct from the universal force, yet joined to It, and ever moving towards It.

These souls are guided by a purifying process from one experience to another, and the life of man is really an effort, often puny and futile, but still a distinctive effort to show forth on earth at least some of the glory and divine effulgence of the beauty and truth which permeate the universe and constitute its harmony.

The education of the soul is a slow and painful process.

Just as earth was born out of chaos, or as a woman in travail, so is the soul purified, born in the material and reborn in the spiritual world amidst suffering, sorrow and upheavals. Through such experiences man becomes gradually freed from grossness and materiality.

Like a silver streak running through each life is the Divine fire, which, centered in every heart, veiled by the flesh, often unknown and unrecognized, dwells within each individual soul, guides and protects it, links it with the Divine Father, and draws it back, perfected, to the centre from which it originally set out.

The body is the instrument of the soul, and the soul is linked to God, the Eternal Being, but it is *not* God, only a part of Him. When a man dies the soul draws around it a new body, and with each new envelope the Divine fire becomes more and more in evidence.

It is as well to understand clearly something of the visible and invisible bodies, of which the Divine fire centralized in the soul is the innermost. These bodies are seven in number, and although they may have nothing directly in common with the ordinary teachings of Mental Science, the knowledge is really necessary if you are to get the full understanding of why Mental Science teachings are possible.

- 1.—The physical and material body.
- 2.—Vital force.
- 3.—The astral body
- 4.—The mind body.
- 5.—The causal body.
- 6.—The spiritual soul.
- 7.—The Divine fire—Atma.

To generalize :—

The physical body is the outer envelope which enables the spirit to manifest.

Vital force is best described as the spirit of life. The Easterns call it Prana—breath. It is the power or force of nature which divides the elements and forms them again into organic parts, and which contains the life and character of all things; it is a universal and ethereal power or element—living, pulsating, vibrating. It is universal, but it collects at certain centres, becoming denser when drawn to objects which in themselves possess a high rate of molecular activity.

In organized beings this force collects at the vital centres, including the various plexuses, the brain and the spinal chord. We can regard this force as energy, life-giving energy, it is the electro-magnetic ether in one of its varying forms.

Vital force is another term for absolute life, and at first it is purely physical, producing heat in the body, the heat transferring its energy into colour waves, and so causing light, which, rising from the nerve fluid in each cell, makes it transparent.

By these means the energy of the vital force light wave passing through the nerve systems and aggregating at the nerve centres, illuminates the body, bringing health to every part of it. When the circulation is deprived of this light and heat, the circulation is impeded, and decay sets in, the vital forces being cut off.

Three processes are constantly in action in the countless cells of the organized body. First there is the inherent energy which is transmitted by its own evolution into heat, light and colour waves.

In the vital process, which is constantly going on in the cells of our bodies, the triple action is so perfect, that at the meeting of the heat, light and colour waves (in certain centres) in the nerve force of these cells, and particularly in the grey matter of the brain, there is instantly born a *thought*; this thought then becomes an expression, permeating the whole as it rushes out from the grey matter of the brain which generated it.

By these processes the cells, illuminated by the vital force, become bearers of health to the physical being, at the same time generating conscious thought upon the mental plane.

Any obstruction, of course, results in ill-health, because either the thought conveyed is a wrong one, or else so much obstruction ensues that nothing passes, the wires are, so to say, cut off.

If you bring Mental Science or suggestion to bear upon your thought life, so that you *reject* all but the most helpful and wholesome thoughts, the body would be better able to resist both disease and senile decay, because the cells, freed from harmful

vibrations, would constantly regenerate themselves by means of the process described.

Nobody wants to be diseased, and there are few who do not resist the advances of old age to the utmost of their ability.

Wholesome thought transforms the food taken into the system into vibratory and mental light force, and by these means the energy is properly conserved and distributed.

*The astral body* has nowhere been more beautifully described than in Leadbeater's "Man Visible and Invisible," a book I advise you to study!

This body takes on various colours, and forms in the undeveloped ego, or soul, an egg-shaped envelope of various coarse or crude colourings, corresponding in tone to the state of evolution which it—for the soul is sexless—has arrived at.

Every thought and action leaves its impression upon this shell-like envelope, which to the clairvoyant eye is often a ghastly record of man's passions and uncontrolled animalism.

*The mind body* consists of two parts, itself and the causal body, of which more later on.

It is really *consciousness*, and is composed of a very fine substance. It manifests itself, however, in its *outer* form as the human aura, and it grows in size, beauty, and rate of vibration as the mind

becomes developed and organized, through the habitual method of thought, for this body grows and unfolds through *thought* and the exercise of our higher emotions and energies.

It is at this point we can apply the laws of Mental Science and suggestion.

The average man does not exercise the thinking faculty at all, he simply *receives* thoughts from others, those which may be floating in the atmosphere, what he reads, or what is spoken to him. You must learn to *control* and form your mind body as one of the first steps in Mental Science, so that it can develop along certain lines, and not resemble that old-fashioned abomination of our grandmothers known as crazy patchwork.

When you can select the thoughts you desire, and reject those which are useless, you have gone a long way towards attaining perfection. A mind thus controlled naturally becomes strong, and attracts only that which is good, instead of a heterogeneous mixture which retards both advancement and development.

*The causal body*, or second mind body, is still more ethereal in substance than the preceding, and it is the permanent storehouse of man's good and bad qualities, it represents the true man, in it are found those qualities which are carried over to the next incarnation.

This body is not unfolded in the lowest type of man; in the higher types it is developed, but its growth is very slow.

Any good action achieved and any pure thought or unselfish effort assists the growth of this causal body, and on the other hand any evil accomplished lies in it, waiting for future development and punishment.

The causal body contracts through persistent evil in thought and action, taking on dark lines, and for every good deed or thought it expands, growing more ethereally pure and delicate in tint.

*The spiritual soul* is the next principle, higher than the causal body, and this merges into the highest, or *Atma*, when soul returns to that from which it came.

The law of the eternal is this, "As ye sow, so shall you reap." If you are not master of your passions you cannot enter heaven. If your thoughts are not controlled you are not progressing. Your desire and all your efforts must be towards purification and unselfish control.

The colours of these bodies are pure or coarse, ethereal or darkened, according to your life; as you grow and unfold, they become clearer and purer, until you grow out of the coarse and material vibrations into the realm of controlled spirit.



Watch your thought life, control your mind, form a definite idea of what this should consist.

Behind all your efforts let aspiration towards perfection, desire and love for God, and unselfish love of your fellow-creatures reign supreme.

Selfishness, and that condition of being wrapped up in cotton-wool to preserve one from contact with the world and its wickedness, are the two great evils which study of these subjects seem to lead one into, and should be avoided beyond all things. Because you know a little more than your next-door neighbour you are not entitled to that mental intoxication which produces a feeling of aloofness and superiority so marked in many occult students—a feeling that is not justified by their achievements, for possibly the more material neighbour has greater temptations to fight down and overcome.

Whatever the new philosophy teaches don't let it make a cad of you, and that too frequently is the *first result*.

The main point in *applying* these teachings is to understand that whilst theoretically they may be unlimited in their scope and direction, yet actually, owing to man's own limitations, only certain results can be achieved.

These may be briefly enumerated as follows:—

1st.—It teaches man to apply the good old pro-

verb, that "God helps those who help themselves." In other words, *self-reliance*.

2nd.—It teaches one to be cheerful and happy under even the most trying and unpromising conditions.

3rd.—It gives health to its adherents.

4th.—It enables them to give health to others.

5th.—It certainly tends to raise the moral, mental, and spiritual conditions of man, for it helps him to withstand evil, makes him use his brain and store his own magnetism, and leads him to develop the finer and more divine side of his nature instead of the animal side.

6th.—By teaching him how thought affects body and environment, it makes him more inclined to be *master* of his thought-life, and so *master* of himself.

You will notice that throughout this book I have not advocated the consideration of New Thought as a miracle worker. It does work miracles, for it can transform an indefinite, invertebrate man into one who is full of courage and resource, but for all that it is the *man himself* who does it, not the science. The instant he *tries* the powers he receives help from

within, for God indeed helps those who help themselves, but Mental Science alone will do nothing.

It can give energy *when applied*, it can work *wonders* when people are down in the mire, when they are beset with ill-health or poverty, or any other grievous trouble, but the whole secret of success lies in this:—

AFFIRM YOUR POWER AND DESIRE ONLY WHEN IN NEED.

The failures due to the science in the past have been due to that fatal habit of *everlasting affirmation*, which, when persisted in, after a time becomes *meaningless and mechanical*.

To come back to my old and simple simile of myself and my children.

I have already said they have *faith* and *belief* in my power to give them their needs.

When they want a thing they ask for it. But shouldn't I be justified in getting pretty mad, and then indifferent, if they asked me all day long for their supper, as if I were too big a fool or too careless to remember it?

Of course I should, and so it is with the almighty forces which make Mental Science possible. There *must* be a rest period; all giving out results in none coming in—in flatness, weariness and inertia—and it is that constant *affirmation* which is at the

bottom of all the Mental Science failures time has recorded.

Supposing you need a sum of money badly, *then* is the time for the inspirational flash, for the intense prayer, the affirmation that what you need will come to you at your need.

But if you had anticipated that necessity by, say, six months, when the real pull came, you would *not* be the happy possessor of the needed sum, but just as you were, and *incapable* of putting forth the necessary effort to bring it to you.

I say this through experience, and the continual repetition of these affirmations only results in lack of faith and loss of vitality.

When you are well, why should you keep on with the affirmation of "*I am well and healthy,*" until it grows into a parrot cry? The fact that you *are* well is perfectly obvious, and the need for affirmation is absent.

So the great rule of Mental Science as I see it now, is this:—

*"Affirm when you need."*

And when you have thus prayed or affirmed, "*let go,*" and TRUST—have faith, a little child's faith, that your needs will be filled.

Keep a bright and cheerful outlook upon life, be brave, be sunshine. Tears and worry never brought one any nearer success yet, and won't do so now.

Keep cheerful, and meet your troubles with a song and a smile. They are robbed of half their terror then. Sometimes great grief falls upon me, and even *then* fortitude is best, though it is human to grieve.

But what I am trying to cure you of is the tendency to magnify and weep over the trifling obstacles that go to make up life very often.

You *need* have none of these bugbears, because you can rob them of all their sting, *if you will*.

Be up and doing. Even if you have a certain obstacle to overcome do not be content with affirmations only. *Do something*. No plant will grow unless a seed is sown, or a bulb planted, or a cutting struck, or *something* done to make it grow. You can't wave your hand over the dry earth and say, "I will have a cornfield here."

You must sow the corn first, and so I say, make your affirmations, but qualify them by *deeds*, for *will power confirmed by actions* can overcome almost any obstacle that can arise.

*"Affirm when you need, and qualify your affirmation by deeds, by action!"*

Bear in mind also, that unless you can so concentrate your mind as to make perfect mental pictures, it is very hard to impress thought or magnetism on others, for they cannot grasp what is only a blur to you.

Know what you want, why you want it, and whom you want it from, then you stand in the position of one able to definitely enforce his will upon the mind forces of another, or upon the universal force of nature.

#### IV

### HOW THOUGHT AND BODY ARE RELATED

SCIENCE has taught us to regard the body of any living organism as a structure built up from a system of cells or atoms, from the first protoplasmic germ, forming the embryo, to the full-grown creature—animal or human, as may be.

But this physical organism is not all, behind it is the life-giver—that potent power of spirit—that “something” which makes the chemical substances of which man is formed, a living, breathing entity—that “something” which, when withdrawn, leaves but a lump of cold clay.

The man is dead. Blood, bones, sinews, nerves, all are there, only the spirit has fled.

Spirit is the vitalizing substance of the blood, spirit ordains every vibration of the nervous system, spirit is so intermingled with flesh that only advanced psychics can understand truly in what manner, and how this amalgamation takes place.

Spirit is not only the vitalizing substance of the body, but it is also the substance of every thought, so that in the treatment of disease we must consider spirit, and discover in what manner the flow is impeded, and how certain centres of the system are clogged. Remove the cause, permitting the spirit force to resume its normal course, and health again reigns supreme.

Here we have soul and body, the inner vibrations of the spirit aided by outer and protecting vibrations, the outer force which permeates the body having its headquarters at the point where vitality centres.

Every living creature is connected with infinity by the invisible ethereal body, which forms the intermediate link between spirit and matter, and the things which are unseen may be found only through this ethereal body, the spirit of which I speak, so that upon the proper understanding of this may be said to depend the proper grasp of such a wide and extensive theme as Mental Alchemy.

Not only have we to consider bodily ills, but mental conditions which are akin to sickness, and the still larger question of spiritual development and the control of our psychic forces.

Depression, fear, lack of confidence, hopelessness— all these things are diseases, or as a well-known Mental Science writer puts it, "lack of ease."



They are mental *states*, due to improper connection between the brain and the vitalizing forces, and they can be removed by an adjustment of those forces by the means best suited to the particular person who is the sufferer.

With some a healing thought will accomplish what is necessary. With others the thought must be further augmented by the spoken word—suggestion. Others again need the objective brain to be steeped in unconsciousness, so that appeal may be made to the *subjective* spiritual centre or hypnotism, and yet again, others call for the laying on of hands, or the application of magnetic healing.

But let me have no confusion of thought over these distinctions, for they are all but various phases of Mental Science, and they all set out to accomplish the same end—the healing of mind or body without the use of drugs or internal remedies.

Every strong, healthy man and woman possesses a certain amount of natural animal magnetism, it does not consist of good looks or a fine physique, but it does depend upon a correctly maintained balance of psychic force, and this balance depends upon health of mind and body.

When the nerve currents are subjected to outside influences of a disturbing nature they are naturally

upset, but they can be easily influenced by mental forces, and the balance re-adjusted.

A strong mentality and a correspondingly strong magnetism can set free the psychic force, and restore the disturbed balance to the magnetic atoms of that body, and so restoring a condition of health where disease reigned previously.

From the above it will be easily seen that by regulating the influences cast upon us, and by recognizing the necessity for Rest and short periods of seclusion daily, we can recuperate lost energy, and restore the spiritual life currents to their natural channel.

When this spirit, acting through the ethereal body, expresses itself through perfect volition in its action upon the organic structure, the body is in a condition of perfect health and harmony, in a condition to ward off every ill state, and especially diseases of a contagious or atmospheric nature, such as influenza or colds.

Few possess this power of volition!

If you take a severe cold you do so when the body is tired, or when you are worried and depressed, never when all the bodily forces are in a state of activity.

When the mental condition is lowered the tendency is even more marked than in weariness of the flesh,

because the central point has been interrupted, and the whole system thrown into disorder, a prey to any adverse influence which may happen to step in.

This explanation bears out the statement made in my first chapter that cheerful, optimistic people are seldom ailing.

The spirit is focussed at certain vital centres in the body, and from them distributes the spiritual force through the body.

If those central points are interrupted, vitality leaves that centre, and disease reigns in its stead.

It is by these means that spirit quickens, or fails to quicken every globule of blood in the body, and is distributed throughout the entire system.

There is a connecting link, a force which connects the nervous system with the spirit, and by controlling this force we keep the body in health.

First, let us consider the influence of spirit over the inorganic functions of the body.

The actions of a living body (animal or human) may be divided into two—voluntary and involuntary.

Roughly speaking, the former may be said to include all action which is the direct result of brain command or desire, such as walking, speaking, eating, moving the body, etc.

The involuntary actions are those of the heart and internal organs, the machinery which works the

body, and upon the proper action of which the well-being of the body depends.

It can now be seen clearly that something more than the physical organism has to be taken into account, and that the action of heart, lungs, liver, kidneys, and so forth are dependent upon the free and unimpeded flow of spirit to every part of the body, and that this must be taken into consideration when treating anyone for bodily or mental disorders.

It is also a fact that mental conditions cause certain organs of the body to become upset, and in the same way certain organs when disorganized set up a corresponding mental unrest.

Look how miserable bilious people are, how ready to take a jaundiced view of life in general. It would almost seem that "liver" and pessimism were synonymous.

Note how sudden fear will affect the action of the heart, and how a "touch of the spleen" is another way of saying a man is in a nasty humour and best left alone!

Anybody who gives way to a violent fit of temper or grief can upset the whole body and divert the spirit force from nearly every vital centre, proving as disastrous as a thunder-storm to an electric battery.

In this chapter I want to deal with actual facts, to explain the conditions which rule and govern the

spiritual, mental and physical amalgamation which we call man, and to make it clear how thought and spirit govern us, and *why*, before we deal with the philosophy or practice of the science.

The spiritual forces collect at certain nerve centres in the body, these are known to physiologists as ganglionic centres, and can be seen in any good work on Physiology or Anatomy.

They consist chiefly of three great groups or centres, known as the "cardiac plexus," in the region of the heart, the "solar plexus," in the region of the stomach, and the "sacral plexus," in the region of the generative organs.

At the base of the brain we get the principal centre of the body and of spirit.

The psychic centre is between the eye-brows, and the principal magnetic centres are the palms of the hands and the eyes.

So we have to consider the different phases of life force categorically.

1st.—The blood and its circulation, and the bones, nerves and tissues of the body.

2nd.—Human magnetism, which is, briefly, a series of vibrations which tend to the attraction between the vital elements of the body and other elements which surround it.

- 3rd.—Nerve force, that which forms a means of transit for spirit or magnetism.
- 4th.—The ethereal body, or psychic aura.
- 5th.—Spirit, the vitalizing element which permeates all.

The blood and its circulation, etc., we need not consider here.

Human magnetism we have already gone into, and the object of the nerve force is primarily to distribute the psychic aura, the atoms of which have to come into contact with the vital centres of the physical organism.

The psychic atom consists of three distinct parts.

The first is magnetic, the second is the ethereal atom or element, the *third* comes into being when these two forces are in harmony and vital, the principle of life, the *spirit*, the living, primordial substance upon which the life and well-being of the entire structure is dependent.

The magnetic and ethereal atom becomes disorganized and inert the moment anything occurs to divert the spirit from its proper action, and in the case of death, of course, they become entirely atrophied.

The blood becomes impoverished when there is an insufficient supply of the vitalizing element, or

spirit, and in the same way the nervous system suffers when the spiritual force fails to connect the magnetic and ethereal parts of the atom.

These atoms attain their point of contact with the nerve force or aura, at the nerve centres, and impart their vitality to the same.

The magnetic sheath approaches from one direction and the ethereal from another, and all nerve diseases, and in fact nearly all bodily ailments, result from any disturbed action of these atoms, when they are either not vitalized, or when they are not generated and distributed along the nervous system; or in other words, when they accumulate without uniting and distributing the vital spirit properties, and in this case they clog the whole nervous system, and as a natural result derangement of the entire organism sets up.

So the magnetic particle or sheath receives and holds the ethereal particle, which together hold the spiritual and vitalizing substance, thus forming the only connection between body and spirit.

Where these vitalized atoms are found in the body, there also will be found health, energy, and vitality, and where they are absent there will be none, even though the blood circulates and the body is apparently in good condition.

The various methods of restoring the vital flow

will be given in later chapters, but I think that this will give a clear and concise idea of the cause of disturbance, and *how* it is possible for magnetic and mental stimulus (applied scientifically), to re-adjust these atoms, and to do so more successfully than would be possible through the medium of physic.

I want to prove that there is truth in the old adage, "Like cures like," but I am not urging my readers to *dispense* with medical men, for although many diseases of a simple nature, due merely to a derangement of the psychic atoms, can be cured by mental treatment, there are other illnesses which most assuredly need medical treatment and experience.

But most of the minor ills of life, and some of the greater, or so-called "incurable" diseases, will often yield to these treatments when medicine has failed entirely to give relief. But even then the quality of faith is very essential if we wish to bring about a real cure. It seems in some way to act upon the psychic atoms of itself, and to re-adjust them, again showing the power of mind over matter. "He who wants to obtain true faith must know, because faith grows out of spiritual knowledge."

As a further illustration of how mind and magnetism can restore a lost physical balance, I will just



call to memory a few cases in which this is very marked.

I have myself been instantly cured of a violent toothache as a girl through a chance meeting with an old sweetheart, and any excitement, or any unexpected news which may attract one's attention entirely, will always serve to chase pain of any sort away.

In the same way a thoroughly cheerful outlook upon life serves to keep disease or trouble at bay, and is as fine a tonic as anyone can buy at the chemist's, finer!

It would appear that any sudden excitement had the effect of re-adjusting the polarization of the magnetic and psychic atom, and so allowing the vital force freedom of movement.

This is not philosophy, but a fact borne out by countless millions of cases one reads about and hears of every day.

This explanation then gives a *reason* for the effects obtained by Mental Science, and it also gives a reason why the science fails in some cases and in others succeeds for a time, only to drop into uselessness.

I shall be looked upon as a fearful heretic by Mental Scientists in general, I fear, for even suggesting that the science could fail, but I am

*not writing for them*, but for those people who have failed, and call it all "rot," which it is not, and because I want to see it firmly placed upon a common-sense basis, where it can be really useful to all.

## V

### MENTAL HEALING

THE application of mind or magnetism to healing is one of the most useful, and at the same time most abused forms of the science.

I would have it distinctly understood that mind *cannot cure all things*, but that under certain conditions it can, and does effect wonderful cures, as as I have myself proved.

The chief essential in what is technically known as *absent* treatment appears to be passivity on the part of the patient.

It naturally is of great assistance if the patient, being cognizant of treatment, has faith in the healer's power to bring him ease, and to disperse the evil conditions which surround him.

But it is not *necessary*.

The patient in some cases may be quite ignorant of the fact that treatment is being administered.

Passivity is the essential point. A patient who

is actively antagonistic to the treatment is hopeless.

Before going into the conditions attached to the patient, however, I will deal with the necessary attitude and work of the healer.

Nobody who lacks power of concentration, and a good share of that elusive quality called magnetism, should dream of taking up Mental Healing at all.

To begin with we must consider what is the primary cause of disease; this I have already explained fully in my previous chapters, and it is readily understood that if one person's thought force is to act upon the thought force of another, that person must be mentally stronger and more organized than the one who is to be treated.

A thought to have any carrying power must be like a clearly-cut cameo, a complete mental picture. If you will take note of the conditions under which telepathic messages are received clearly by people who are *not experimenting* in the matter, you will find it is invariably under the strain of some intense emotion, when every faculty of the person who sends the message is strained, often to breaking point, upon the subject in hand.

Few people have this habit of visualization, for most are far too lazy to take the trouble to acquire it.

It entails the habit of close observation and attention, the lack of which is the cause of most cases of bad memory.

The healer cannot possibly expect any results if he cannot send a mind picture of health, of a condition *absolutely opposite* to that which in fact belongs to the patient.

To heal mentally you must ignore the diseased condition of the patient, and replace that image with one of perfect health.

All Mental Healing is in part due to suggestion, only in absent healing it is suggestion by telepathy, so that the desired condition is suggested or affirmed by the healer, and all adverse conditions are to be put on one side and ignored entirely.

Each treatment should last from twenty minutes to half an hour, and the healer will find it best to keep regular times for treatment, repeating it twice daily, which is enough for most cases.

Presuming the patient is agreeable and cognizant of the treatment, it will always create more impression if a clearly typed or written page of instructions is sent to him.

Your whole endeavour is to *impress*.

Let the patient lie or recline in an easy chair at the given time. Every muscle should be relaxed, and perfect ease and comfort studied. It is not

enough to secure bodily relaxation however, the mind must also relax, and a passive, more or less sleepy condition is the best to be assumed.

Banish all care or thought of ill or worry, do not trouble over anything material, but just feel that strong and radiant life forces are being infused into the pain-weary body, and that health will reign in place of disease.

This is by no means so easy to do as it would appear, but the great thing essential to successful treatment is to have the patient in a thoroughly receptive and passive condition. He may even sleep if he likes, it will not interfere with the treatment at all.

Then yourself sit in a comfortable chair, for ease of body produces ease of mind, and call up a mental vision of your patient. If it is somebody you have never seen you should procure a photograph, for it is not easy to treat somebody of whose very personality you are ignorant.

I may state here, in parenthesis, that it is always best to treat yourself *first* of all, and personally I offer up a short prayer asking for help and power, and then steadfastly affirm my ability to heal the sick person.

Calling him by name, my treatment runs very much as follows:—

*"So and so, I hold you in the Infinite Good, perfect health is yours, your mind and body are at ease, and ALL is well with you. You are well, you are strong, you are full of radiant health, and all is harmony within you. You are full of life force, of the Divine Being, health and ease dominate you. Peace reigns within you, you are well, you are perfect, radiant life."*

I have always found this short and simple formula sufficient, and I repeat with growing intensity until I can call up my patient before me as it were in life, and I insist upon the condition of health he enjoys.

As I contemplate the mental vision I see a stream of healing magnetism passing from my brain to his body, enveloping it, bathing it, soothing and healing, until all the living tissues spring into action, and, thus stimulated by the magnetism of my thought force, fall to work to complete the work I have begun.

To many it is incredible how any body can be healed at a distance like this, but the fact remains, it can be done, and it is done.

Thought is a more powerful agent than many are willing to admit, but not everybody's thought.

It must be *concentrated, intense, powerful*, or it will miss the mark and nothing will result.

But beyond all else that habit of visualization is *most* important, a blurred image can bring no definite result, there must be a clear conception of every *detail*, form, colour, clothes, expression and so forth, unless this is obtained nothing will happen.

You must not recognize the disease in your patient, and you must have perfect faith in your *ability to heal*, through God, with your mind.

I think myself that Mental Healing, especially when absent, is the most difficult form of suggestion.

So much depends upon the power of concentration, for without this thought, or suggestion on the wings of thought, cannot travel.

All is vibration, and it is, in the case of healing like this, sympathetic thought vibration travelling through the cosmic force and arousing the slumbering vibratory forces in the sick man.

We cannot say that sickness is *not*, that all is well with him, but we choose to IGNORE the evil condition for our own purpose and in order to arouse the dormant forces to action.

Success does not always come, nor does success come at once like the touch of a magic wand, although I have known cases where the improvement was almost magical, if not quite so.

The healer must be free from adverse thought images, and must himself be steeped, *literally*, with



the impression of health, or he cannot impress it upon others.

Bear in mind that you are treating the SUBJECTIVE man, not the objective, it is the ego you are dealing with rather than the body.

To obtain a given effect it is often better to *exaggerate* than to under-act your part, so that you carry your own conception almost to the point of ecstasy.

It is not wise to attempt the sole treatment of dangerous cases where life is in danger. The healer may aid the physician, and very powerfully so, but I do not consider that Mental Healing has reached that stage of perfection where drugs and doctors can be dispensed with at a crisis.

But there are hundreds of cases where it can be used effectively and alone.

In colds, coughs, rheumatism, constipation, gout, and a host of diseases that whilst not serious are very obstinate, and *do not yield* so easily to drugs as to mind power and suggestion.

I have on one occasion cured a woman who was given up by the doctors at the birth of her child, and in a fortnight she was quite well, although no hope had been held out for her recovery.

This was a case which I did not mind undertaking and of which I was very proud.

But in dealing with the former diseases I think it is best to let the patient co-operate.

It is no use treating a person for constipation if they continue to lead a sedentary existence with no exercise, and eating improper diet. Yet constipation, which is at the root of almost every trouble the body is heir to, is easily cured by mental treatment, although I certainly advocate regular exercise and suitable diet.

Brown bread, green meat, oranges and so forth, whilst half a pound of Brazil nuts daily are excellent.

In healing a case of constipation I always make a very vivid mental picture of the patient's bowels, and see them in a perfectly liquid condition. Not a very pleasant treatment possibly, but when properly done wonderfully effective.

In curing liver complaints also I generally attack the bowels also, and place special concentrated thought upon the liver, gall bladder and so forth.

From this it will be seen that in curing any specific disease it is as well to place special thought currents at the centre of disturbance, but always taking care not to recognize the diseased conditions, but rather to emphasize and to *exaggerate* the condition of health, as in the case of constipation, the exaggerated treatment of the bowels

acting like an aperient and clearing all the refuse away.

Self-treatment by Mental Science is seldom a success.

In the case of an individual who is merely "run down," and suffering more or less from neurasthenia, it can admittedly do marvels, but take that same in acute pain and the power is gone.

It is no use saying, "*Physican, heal thyself,*" it is not so easy, for the pain occupies the mind, destroying its power to suggest, and so very often the best exponent of Mental Therapeutics is glad enough to have another in to assist him.

This bears out my statement that ease of mind and ease of body are essential to the successful healer, and without them little can be done.

Any sudden emotion will frequently dispel pain, but very often the only emotion present is the consciousness of being on the rack, and with this dominant the healing forces cannot, as is easily understood, work with the necessary freedom. It is a pitched battle, and as a rule pain wins.

On the other hand, the set determination to carry on one's work in spite of sickness or pain will very often result in dispelling the pain, and enable one to "keep on going," where other folk would be in bed with a doctor and a "*temperature.*"

I've done it very often myself with no ill results, but I don't advise others to do it, not on my recommendation at any rate, for it is a well-known maxim that "one man may steal a horse whilst another may not look over the stable door," and whilst I possess the constitution of an ox, others not so blessed might suffer severely for what I can do with impunity.

But at the same time I hold that will is paramount when the pain is not too bad to let it dominate and work its way for the freedom of the forces.

## VI

### SPIRITUAL HEALING

THIS is possibly one of the most interesting phases of my subject, next to suggestion, and is in reality what is known as "Magnetic Healing," and in this chapter I will also give further instructions for Magnetic Healing proper.

I may state at the outset that not everybody is *qualified* for this work. Such people must be not only spiritually filled, but must also possess the requisite magnetism for the purpose.

Sufficient magnetism may be to a certain extent acquired for every-day use, say, but I do not think a thoroughly negative person with hardly any magnetism can obtain a supply strong enough to effect a cure of any disease.

Those with a knowledge of Palmistry can easily judge, for when the Mount of the Moon encroaches upon the Mount of Mars (over the Mercury Mount) on the percussion of the hand, forming a lump

or mount of its own, then you may be sure that person possesses a plentiful supply, and only needs teaching *how* to use it.

Before treatment is undertaken the student must become familiar with the various magnetic and electric centres of the body.

I will enumerate and classify them clearly:—

- 1.—Psychic centre, between the brows.
- 2.—The principal centre or "pole" of the body, at the base of the brain.
- 3.—The bronchial centre, or the throat (front).
- 4.—Pulmonary centre, the upper chest and lungs.
- 5.—The lower lungs and cardiac centre—centre seated above the heart.
- 6.—The centre for stomach, liver, and digestive organs, seated just above the navel.
- 7.—Vital and generative centres, at the base of stomach.
- 8.—Principal magnetic centres, or the palms of the hands.
- 9.—Electric centres, the soles of the feet (seldom used).

Operations always start from "1," when treating a patient.

It is of course clearly understood that the healer

must be in perfect health, and complete master of his own will power.

For treatment the healer should first induce his own magnetic flow by briskly rubbing the hands together, and tensing the muscles of hand and arm, then relaxing. Do this three or four times, opening and shutting the hand as the muscles relax and contract.

Now place your right hand at the base of the patient's brain as described above, holding it for quite five minutes to allow the magnetic current from your hand to pass through the entire system. As I have already pointed out, there is a special centre for each organ, but this one at the base of the brain is headquarters.

In treatment connection is first set up with headquarters, then with the centre governing the organ which is out of order, and *not*, be it noted, with the organ itself.

The hand which is used in healing is the principal magnetic pole of the body, and when holding it to the base of operation the muscles should be *tensed*, and a very slight quivering movement given to the hand, this I may say will follow naturally on the tensed muscles.

In a healthy person the hand is capable of discharging strong magnetic currents, and the healer,

by applying his hand to the centres of another person, sends this current right through the body, for at these centres only can such a charge of magnetism enter, and having entered proceed to vivify the entire system.

Man, in common with most things in nature, generates an aura, that is to say a mist-like envelope emanates from his body, invisible to the physical eye, which assumes different forms and colours according to the spiritual, mental and physical condition of the man.

But there is also another aura known as the health aura, or nerve aura, which is connected with health conditions only, it is generated by the nervous system and is entirely or almost entirely under the influence of spirit, and when any derangements are set up in the system it is through this nerve aura and the nervous system generally that the magnetic forces reach the various organs of the body.

The organs do not become diseased of themselves, but only through a stoppage in the life supply which is carried to them by the nervous system, and the moment the full supply of spirit or life force is intercepted that moment diseased conditions are set up, the irritation gradually increasing, often affecting the whole system and remaining until the stoppage is cleared.



The magnetic and other forces, which not only exist in the blood (as I have described elsewhere), but are to be found freely in the aura surrounding every living object, are very sensitive to conditions and emanations from other bodies and are apt to take these up freely and convey them through the entire organism, especially when the person chances to be tired, unwell, or in a negative, non-resisting condition.

This condition is peculiarly frequent in people leading sedentary lives, for they not only feel tired, but their muscles are flabby from want of use, the blood is frequently over-heated from an improper or too liberal diet, and they catch every disease afloat, from a cold to measles, or worse.

That is one reason why I so strongly recommend physical culture, because when the muscles are developed, the whole body fit and braced up, the man or woman is naturally in a positive condition and will seldom attract disease or other undesirable conditions, which as a rule only fasten upon the negative or weakly.

By contact with the body the healer immediately sets up sympathetic action in the nerve aura of the patient, and by the positive and magnetic power of his own aura stimulates the disordered cells and awakens them to action.

In cases of extreme weakness I do not advise more than a two minutes' contact, for sometimes in these cases the patient is unable to stand the sudden flow of vitality.

You can accomplish nothing if you do not use your will power and concentrate your attention upon the patient and the flow of vitality which you wish to pass through to the patient, for without concentration and attention the flow will only pass through imperfectly, and sometimes not at all.

With *very* weak or sensitive persons contact need not take place at all, and the magnetic current may be projected through the centres by will power alone.

However, having by contact (or otherwise) established *rapport* with the patient, remove the hands from both the base of the brain and also that centre which answers to the diseased parts of the body, then, with still tensed muscles, and strongly willing the magnetic flow from your fingers and hands make circular passes, starting at the base of the brain, next over the seat of disease, then to include the entire system.

These passes begin in a small circle, not touching the body, but at a distance of about three inches away, the sweep of the circle increasing as the other centres of the body are gradually taken into the treatment.

Occasionally you may touch the hands of your patient, and in very rare instances the feet, but do not ever do this last mentioned unless the patient is strong enough to bear it.

There are two distinct types of patient who will come under your control, those who are known as *magnetic*, and those who are called *electric* in temperament.

Magnetic people are dark, and as a rule pale (I am not referring here to the quality of animal magnetism which is often possessed alike by both types), and generally liverish; electric people are fair, and as a rule nervous and retiring in nature.

The extremely magnetic temperament is rarely sensitive, the extremely electric temperament is usually so to a very high degree.

Between these two lie all the various temperaments that go to make up mankind.

In treating the electric temperament make these circular passes in a *downward* direction, from the brain to the heart.

In treating the *magnetic* temperament reverse the order of things, the passes should be made in an upward direction, with the object of stimulating the brain centres.

The treatments should vary in time according to the condition of the patient, and as I have explained

different passes must be used for the magnetic or electric temperament.

In the case of bronchitis, colds, coughs, etc., it is best to first treat the entire system, commencing at the base of the brain, making the passes in circular direction from the front of the throat, gradually increasing the circles to take in the centres of the lungs, heart, stomach and digestive organs, all of which need stimulating to a greater state of activity.

The palms of the hands may be treated by contact for one minute, and the treatment finished by applying your hand at the base of the brain, or centre 2.

Never place your hand on the top of a patient's head.

Repeat treatment two or three times a day in severe cases, but once a day, for twenty minutes, is sufficient for ordinary cases.

It is always best to have the patient in a warm room and clad in a very light wrapper during treatment.

In treating cases of heart disease or palpitation great care is necessary, on no account must the healer touch magnetic or electric centres, *i.e.*, the palms of the hands or the soles of the feet.

Send the magnetic vibrations from the base of

the brain, then make the circular passes close to the body from in front, over the heart centre, to include the pulmonary centre. Treat daily.

In consumption much benefit can be obtained by a persistent following out of this treatment. Make the passes back and front, first establishing contact as before described, then, after treating the centres for the lungs, go over the other centres of the body, sending a slight shock of about two minutes' duration through the palms of the hands.

Treat daily, let the patient live as much as possible out of doors, and eat plenty of plain but nourishing food.

In the treatment of biliousness and liver, and kindred complaints, troubles which usually attack magnetic people, the whole system needs rousing.

Let the patient take a cold bath, of one minute's duration, night and morning.

Treat the centres of heart and liver, and also of the stomach and digestive organs, the former back and front, the latter from the front only.

Contact through the soles of the feet may be established, for one minute only, in these cases. Place your hand firmly against the naked feet, sending a strong current right through the body.

Sick headache will take the same treatment as the above. It is a question of stomach and not head!

In rheumatism the whole body should be treated, and the centres eight and nine, magnetic and electric also.

In cases of rheumatism of the lower limbs, the hands, strongly charged with magnetism, may be passed along the legs from thigh to ankle, and contact with the electric centres be established for *two* minutes.

A liberal and regular diet of celery will do much to rout rheumatism, even in chronic cases.

For treatment of toothache, neuralgia, and similar ailments, the whole body requires treatment, and the warm hand of the healer may be applied temporarily to the seat of pain, passes being made from thence to the base of the brain.

To cure mumps make the circular passes over the bronchial centres, but from the back of the body, and finish up with a general treatment.

For lumbago the treatment consists of treating first the centres of the brain, then establish contact at the bottom of the spine, and treat further by circular passes over the back of the body, over centre 6, the vital centres, etc.

For hysteria treat the whole body in a series of circular passes, remembering *not to touch the palms of the hands or soles of feet*, hysterical people are generally electric and highly nervous.

Influenza will usually yield to treatment administered over the poles of the pulmonary centres, and from the magnetic centres, palms of hands.

Treatment should be given three or four times daily, and will soon show results if properly administered.

For eczema and skin diseases generally first treat the entire body, then move the hands in circular passes very close to, but not touching the body, let the patient drink magnetized water, and also bathe the affected part with some.

To magnetize the water make passes over it in a shallow vessel, strongly tensing the muscles of the arms as you do so.

Great relief will be given almost immediately in the case of asthma, by treating the bronchial and pulmonary centres, from back and front, with magnetic contact of two or three minutes with the hands, or magnetic centres of the patient.

The general treatment, if persisted in, will act as a sleeping draught, and cure even the worst cases of insomnia, probably in a period of two, or at the outside, three weeks.

In the treatment of sciatica commence with contact at the base of the brain and the end of the spinal column, followed by five minutes' contact with the electric centres (soles of feet) and circular passes

from the base of the brain to the centre marked "7" at the beginning of this chapter.

As the success of the treatment depends to a great extent upon a certain nervous sympathy between the patient and healer, it is best not to attempt treatment of such cases where this sympathy does not exist.

Remember that your vibrations are positive, and that you must regulate the length of contact and closeness of the passes by the condition of your patient, for in cases of extreme weakness your vigorous magnetism may prove more than the patient can bear.

Allow your invisible helpers in the spirit world to guide you as to length of treatment, etc., and avoid treating those temperaments which clash with your own, for you will only harm them.

Above all, always remember the difference in the passes for magnetic and electric patients, electric in downward circles, magnetic upwards.

"Self-Healing" is not possible by these means, as can be readily understood.



## VII

### HYPNOTISM AND SUGGESTIVE HEALING

SUGGESTION and Hypnotism are not so very closely linked as to be altogether inseparable, for although you cannot hypnotize without suggestion you can suggest without inducing the hypnotic sleep.

So much publicity has been given to the subject of hypnotism, so many *pros* and *cons* advanced as to the moral force exerted by the hypnotist upon his subject, and yet even *now* doubt still remains in the public mind.

Hypnotic force is so peculiar, so apparently magical, but I hold, as I have *always* held, that any subject when under hypnosis will perform the operator's will only when it *coincides* with his own moral tendencies, he will not act against his conscience.

A man made to commit a murder under hypnosis would do so in the natural course of things when his volition was entirely under his own control.

I have seen so many instances of this that I am personally fully convinced of the truth of my statement.

However, it is not with this aspect of hypnotism that I wish to deal just at present, but with its use as a curative and educational agent.

Hypnosis can do away with anæsthetics, and hypnotism may be cited as the only cure for certain forms of insanity and certain nervous diseases, and that, moreover, such infirmities as bad habits, bad memory, etc., etc., can be entirely cured by a few treatments.

There are various methods of inducing the hypnotic sleep, it is best perhaps to choose the one most suited to your own requirements. I advise my readers to buy my shilling manual on the subject "Practical Hypnotism."

For the present purpose one of two methods may be followed.

I must first make it clear that *everybody* is not susceptible to hypnotic influence, but quite 75 per cent. will be influenced in some degree.

The younger a person is the easier they are to hypnotize, and the older they grow the more difficult it becomes. Also, curiously enough, uneducated people will be influenced very much more easily than those who are educated.

In dealing with a patient I strongly disapprove of the so-called "*tests*."

Very few people are so easily influenced by suggestion as to respond to these tests, and the consequence is a loss of power over your patient, through loss of faith.

I refer to the tests of putting the hands together and telling the subject he cannot draw them apart.

This probably will fall out as intended now and again, especially in the case of those mentally weak or slow of comprehension, but very few *educated* people will respond to it.

Decide promptly if you will hypnotize your patient by mesmerism or fascination.

If the former, remember that it may take some little time before you get him under control, possibly twenty minutes or so, but that it is always easier with each subsequent sitting.

First of all sit him in a comfortable chair, remember it is never any use trying to effect any mental control when the subject is uncomfortable *bodily*.

Now feel his pulse, using a professional manner whilst so doing, counting the beats under normal conditions. These will probably be found to be somewhere about 72 to the minute.

Then, standing in front of him, begin to make

contact passes over his forehead and eyes, passing the fingers lightly from the centre of the temples outwards, and in the same way over the eyes.

Say to him in a clear and commanding voice, "Look at me!"

Then gaze steadily into his eyes for a moment, and say in the same tone of voice, "Now shut your eyes!"

Next make downward passes with the hands open, fingers slightly apart, repeating the pass in such a manner that, as you bring the hands back again you *do not at* the same time make an *upward* pass which *de-magnetizes*, bring the hands back in such a way that they are *outside* the patient and beyond him. This is not very easy to explain, and really requires a lesson to make perfectly clear.

After a time you can take his pulse again, if he is coming under the influence it will be distinctly slower.

You may suggest sleep from time to time, in a low impressive voice, and now and again make contact passes over forehead or arms.

When he begins to come under the treatment, you can make downward contact passes from the shoulder to the hand, at the same time suggesting that his arm is becoming perfectly stiff and that he cannot move it.

When you find that you can produce rigidity in the limbs you can be certain that the state of hypnosis is completed, and you may then proceed to give such suggestions as will serve to cure either the disease or the bad habit which is to be treated.

A much shorter method of inducing hypnosis is to cause the patient to look fixedly at a small metal disc, or better still a revolving mirror, although these last are somewhat expensive to buy.

Hold it in such a position that it will tire the eyes, at a slightly higher elevation than the eyes themselves, and about one foot distant from the face.

As you do this say in a low and monotonous voice, with slow enunciation:—

“You are getting sleepier and sleepier, your eye-lids grow as heavy as lead. Your eye-lids are so heavy with sleep you cannot hold them open any longer, they are closing, closing. You are asleep.”

Keep on repeating this until the eye-lids drop, then place the disc on one side, make contact passes over the forehead and eye-balls, and distant passes as taught in the mesmeric treatment, but repeating the formula all the time.

The deeper the sleep you wish to induce the longer the passes should be continued.

In making suggestions you must always remember to *ignore* the conditions you are wishing to cure.

For instance, say you are treating a case of bad memory.

You will not say, "*Your memory is not bad,*" but suggest something after this manner:—

"Your memory is perfect, you can retain anything you wish to learn, it is stored in your sub-conscious brain and will be remembered when you have need of it. You have a magnificent memory and it is entirely your servant, you can command it at will."

In the same way it is not very much use to keep on insisting upon freedom from pain, in case of sickness, when the patient is fully conscious of the pain and not properly under hypnosis, in which case it is useless, for the patient's intelligence, as expressed through the objective brain, refutes the statement, but as soon as he is completely under control suggestions should be made in the manner already outlined.

It is out of place here to enter fully into any elaborate system of suggestion, and too big a subject to be more than lightly touched upon in these pages.

There is a whole library of books upon this most fascinating power of mind, and to these I commend my readers who may wish to know more.

PART II

1944



## PERSONAL MAGNETISM

IN writing this chapter upon the proper use and cultivation of the greatest force at man's command, I want it to be very clearly understood that this is not only the development of a very much more advanced and powerful side of Mental Alchemy than that which is commonly understood by Mental Science.

It embraces the realm of occultism, which, as a matter of fact, Mental Science pure and simple barely touches upon, the one is in fact the use of magic, the other a comparatively practical philosophy which has decidedly limitations.

The limitations to the proper use of magnetism are caused by man's lack of perseverance, and the fact that whoever dabbles in these things must expect material reverses, at any rate until his supremacy is established, for the spiritual world always offers pointed resistance to the daring being who would pierce the veil. I am not talking of the ordinary forms of personal magnetism which anybody

with perseverance can develop, but of the advanced stages which I am revealing in the following pages.

A resumé of the laws and conditions governing the so-called "phenomena" of Personal Magnetism may be summarised briefly before going further.

As I have always insisted, the first thing is a clean, pure, healthy body.

Since the body is continually giving off a substance which enters into and acts upon everything it comes into contact with, it stands to reason that if your body is giving forth rotten emanations of an undecided nature from a rotten centre, the effect, not only upon your affairs in general, but upon the people with whom you come into daily contact, is disastrous.

The WILL has more to do with Personal Magnetism than anything, and there is no more difficult task than attempting to develop a strong will in a weakly, diseased, or impure body.

The will and the power of the spirit, which is the power behind the will, become fogged by diseased conditions, and the THOUGHT FORMS of the invalid naturally enough dwell more or less consistently in the realm of pain, which becomes the centre of attraction, instead of the realm of spirit.

Personal Magnetism is a FORCE, it is the trained

will power concentrated upon whatever object may be under consideration, to the exclusion of all else, resulting in such a concentration of what we will call MIND-STUFF, that actually the person exercising this power projects his mind picture, partly materialized by the will, upon the mind of the person he is dealing with, this results in a partial "fogging" of the brain, on the part of the recipient of this thought force, which clouds, or sweeps over that individual's mental condition, and causes him to see and to think with the brain of the adept.

It sounds delightfully simple. The only difficulty is that before you can possibly exercise this power upon others you must have absolute control over yourself—over every passion, every emotion. THE MORE COMPLETELY YOU GAIN THIS control the greater your power. THE MORE YOU ARE AT THE MERCY OF YOUR FEELINGS AND PASSIONS THE LESS YOU CAN INFLUENCE OTHERS.

If you want to develop Personal Magnetism to this extent you have to work hard. Not for a few days, but for weeks and months—possibly years.

There are, roughly, two *kinds* of magnetism—natural and acquired. The "natural" power is that influence exerted by a healthy, strong-willed person when he desires his own way, and by sheer brute

force gets it, or it is that natural power of fascination found in some people, who by a smile, a look, a half-sentence, manage to get their own way also.

The first case gets it by animal force—the second by wheedling and flattery. Generally speaking, both these instances possess health, the basis of crude will force.

The *acquired force* is different, either of the above instances may strengthen and deepen the power considerably, for the natural and acquired magnetism are relatively like the unharnessed electricity of the heavens, and the same force under the conscious control of man.

The one flashes across the sky, and is lost; the other may bear some stately vessel on her way, move great engines—do that which it is ordered to do, in perfect obedience to the will of man.

Natural animal magnetism is unreliable, but the acquired force is as capable of great results, and as obedient to the will of its *master*, as is the electricity utilized by man, and in the higher forms it is capable of *far greater* results, undreamt of even by the majority of men.

In these lessons I am going to touch upon phases of magnetism I have never reached out to on paper before. I am not writing for the sensa-

tion-mongers, and I am quite confident that there are a vast number of people who desire power and influence for other reasons than mere self-advancement in the material sense alone.

I think the generally accepted definition of Personal Magnetism is the ability to force the other fellow to do something he doesn't wish—in your favour! And this is an entirely erroneous view.

Before it becomes possible for man to consciously project magnetism or thought from his body, it is necessary to have an *agent* to transmit the force from man to the object.

The universal ether provides this agent, and it will be necessary to go into this carefully. Nor do I wish students who have already had my book on Personal Magnetism to skip this part, for I am adding much to the information contained in that work.

This ether is a substance which fills all space (although it *has* been said that the 4th dimension is void?) It has the property of transmitting atoms by means of vibrations, and it is in this way light or heat travels from the sun, moon and distant planets to our earth.

If there was no substance like the ether to convey the vibrations of light, they *could* never reach us.

We are not at present directly interested in the scientific explanation of the universal ether, but I want you to understand that it is a substance at once fluidic and vibratory. That it *conveys* molecules (the atoms of which any body is composed) by a series of wave-like motions, through space. That it impenetrates *all substance*—material and spiritual, and that it is so intensely subtile as to be invisible to ordinary sight.

That is a rough definition of ether as understood to-day by modern scientists.

The ancient priests and hierophants of Chaldea and Egypt, and even of the older civilization of the lost continent of Atlantis, now buried beneath the waters of the Atlantic Ocean, to say nothing of the Indian, Hindoo and Sufi adepts of to-day, held forth that this ether is an extremely subtile (fine invisible) element, agreeing so far with modern scientists—but beyond this it is the primal fire-life and centre of all things.

The etheric currents sweep over the earth in powerful waves, from north to south, an irresistible force of untold power, with a pressure far greater than that of the atmosphere. The ether not only sweeps *over*, but *through* all matter, and absolutely impenetrates every substance.

Science, with all her boasted knowledge, can do

nothing with this force, but the adepts can, and do use it freely.

To the mind, then, of the student ether is an invisible fire, impenetrating all space and all substance—it is the ONE LIFE, it is the means whereby he can gain control over the forces of nature.

Man is composed of body, soul and spirit, the ether of the Rosicrucians, or the Atma of Yoga and Theosophy, have the same three-fold division. 1st. Visible fire, corresponding to the body of man. 2nd. *Invisible* astral fire (soul). 3rd. *Spirit*.

The ether is not only the source of material atoms, but is also the life essence, or the spiritual force which energises them.

It is even more than this, it is THE most powerful force in nature, and man, poor little puny man, when he wakes up, and has the courage to conquer his faults and develop his WILL, can COMMAND this force, and once he has learnt how to use it can obtain absolute control over all other forces of nature.

Do not be alarmed, we shall not have the world up-side down yet awhile, for it is only amenable to the power of those who are *fit* to command, who have conquered self as I am going to teach you to conquer self.

But the ordinary student will probably never get

so far as this, and for the purpose of attaining *ordinary* personal magnetism to the extent of influencing your own small sphere and of obtaining success in life, a fairly easy amount of self-control will suffice; those who wish to go a few steps further and learn how to practise levitation and the feats performed by the Hindoo and Persian Fakirs (very erroneously called adepts by certain Americans), have a harder school to go through—and those who desire to become *adepts*, have the hardest of all.

You may rest assured of one thing, the only power which man can exert over Nature's forces is that of WILL. The only assistance, beyond will power, the adepts summon to their aid, is the use of certain words. These words do not call forth devils from the vasty deep to perform the miracles, their power consists in VIBRATION, which is so powerful that it can disintegrate matter, or create dense matter where apparently all was void.

To return to the ether, as I have stated it is omnipresent, but it forms centres, and, like everything else, partakes of different forms, according to the conditions governing.

It is both substance and motion, a perpetual vibration, and in *man* it becomes what is called the astral body.



It is not necessary to enter into a theosophical discussion of what constitutes the astral body, it is enough to say that it is *formed* of ether, and is the ethereal double, or counterpart of the physical body, not of man alone, but of *any* living body.

The astral body takes on the reflections and results of all a man does in his thought and material life. Every passion, every emotion, every deed of good or evil leaves its mark there, in undeveloped natures a fearful record is stored up, but as a man develops spiritually, this grows clearer and purer until the evil fades out and only good remains.

The *thought* of man, and his consequent actions are the first point for consideration.

At the risk of creating disbelief in the breasts of sarcastic students, I am going a little into the realm of the unknown (to them).

It is upon the subject of what are popularly called *elementals*. This is of so much importance to the student that I must ask your very careful attention.

*Elementals* are beings which fill the universe, ready to prey upon or render service to man. They are the spirits of the four elements, fire, air, earth and water, but are hardly astral (or etherealized) men and women, so much as the forces of nature.

In giving you these lessons I am seeking to bring you to an idea of UNITY, for ALL IS ONE, until you realize that truth in your heart you have a big barrier erected between yourself and success along occult lines.

The great point to remember is that there is but one primal substance which manifests itself under a variety of forms.

The developed will power of man has control over all nature's forces, that the adept, be he Rosicrucian, Theosophist, Yogi, Chaldean or Sufi, has no other weapon.

Man, as he stands in the physical body, is the possessor of two "*selves*"—a higher and a lower self. I do not want you to get mixed up, nor to forget that ALL is one—one substance in a variety of forms, because I have to speak of the forms.

The lower self is the *animal* side of man.

It is constantly creating *elementals*, which are really *forces*, born of the desires, passions and emotions of the man.

There is not any imagination about this statement, these elementals are living forces, they are formed wherever a centre of energy is created, and the necessary conditions for their existence and growth are to be found.

In form they are at first vague and indefinite,

but as the man feeds them, by encouragement and by giving way to the passions they grow stronger and more fat, battenning upon the being who created them, until, at last, he is their slave.

These elementals swarm about people, especially those who give way to evil passions and licentious habits. They take on horrible forms, yet they lack intelligence.

The man who has a hot temper and gives way to it supports an elemental within his soul corresponding to the temper. Every time he gives way to a fresh outburst the elemental grows a little.

So with every other passion and vice—untruth, sensuality, vanity, lust, fear, selfishness, hate, envy, hypocrisy, jealousy, love of drink—all our faults, in fact.

Every thought or emotion passing through us creates an image like this—an elemental. If the emotion is but passing, the elemental thus centralized fades away at once, but if it is very intense the elemental remains, and grows stronger with each repetition of the emotion. This, of course, applies alike to good and evil emotions, but whereas it is necessary to encourage the good we have to stamp out the evil.

Your *thoughts* acts upon these elementals, fastens

upon them and helps them to grow, and, as your thought dwells upon and encourages the emotion, bestows upon it the intelligence which before it lacked.

In "The Occult World," Mr. Sinnett, the well-known Theosophist, writes as follows:—"Every thought of man, upon being evolved, passes into another world and becomes an active entity by associating itself—coalescing we might term it—with an elemental—that is to say with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period, proportionate with the original intensity of the central action which generated it. Thus, a good thought is perpetuated as an active beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with the offspring of his fancies, desires, impulses and passions."

You will understand that you now cast off these beings unconsciously. When you become an *adept* you can create these shapes CONSCIOUSLY, with the idea of making them your servants, and evolving beneficent entities. I have entered into this explanation at some length, because it has a great deal to do with Personal Magnetism. You cannot possibly control another person's mind, much less

the forces of nature, until you can control yourself, and the first effort of self-control you make is to "overcome the evil with good"—to find out the elementals you have given nutriment to, and to stamp them out. Lay bare your soul to yourself, and discover all that lies there.

These habits, built up during years, perhaps, are not easily done away with. In fact you will find that, like a fire, as you stamp them out in one place they crop up in another. What you have to do is to FIND ANOTHER OUTLET FOR THEM.

Remember they are a form of life—you, as man, are their creator—you cannot kill them, you can only let them die out.

Emotion is a form of energy. The amount of energy you have been expending upon temper, jealousy, lust, hatred cannot be exterminated, but must be turned to another channel. Your thoughts are to be controlled by your will, and you replace thoughts and actions of hatred by those of love—thus finding an outlet for your energy.

Those of lust by pure love for some innocent object. Those of jealousy by trust and faith. Of anger by peace and control, etc.

The old devils will crop up again and again, but you must persistently ignore them and train up the new.

This is the best and only way to control SELF. The first step you have to take before you can control others, because all is one, and you are yourself all that others are, and until you can command mastery over the part of the *one*, which is entrusted to you, you cannot influence a flea.

Impure, sensual and passionate or selfish natures, the lower self, becomes so dense and coarse it obscures the etheric force, and instead of radiating magnetism they radiate the filth which occupies the throne in their being.

These animal passions are what Theosophists call "the lower soul," and the lower soul is practically that part of man which separates the carnal man from the spiritual, and until they are overcome man cannot reach out to the higher, spiritual side of his nature, or use the powers of spirit.

Patience and plenty of work will enable you to gain control over the lower nature within you, and you are ready to make another step. Do not regard this work as beyond you, nor think I am insisting upon something which is impossible.

The question is—Do you want to attain this *power of magnetism* held by the Hindoo adepts of the East? Do you wish to develop into something as far above the ordinary man as the stars are above you? Do you want to control the forces of nature?

Or are you satisfied to exert the mock-magnetism with which America floods this country?

If you want power, *real* power, you must follow my teachings. All the American schools put together cannot give you power over nature until you can exert power over yourself. Concentration and magnetic appliances may strengthen your will, but nature will not give up one of her secrets to your use until you are master. Would *you* give a baby a box of matches and a bottle of kerosene to play with?

In another part of this lesson I have taught you how the ether has three divisions, corresponding to the body, soul and spirit of man. The soul, or ego, is composed of the invisible astral fire. It can do much to help your development, but the most important aid is that of the *spirit*, the Divine Atma within your heart. This spirit of God is your temple, your haven of rest. It is not an unknown quantity, outside yourself, in a far-away somewhere. It is the God within you, and it is here you will obtain assistance.

The practice is not easy at first, but after a time you will get into it. Every night you must enter into the temple, and by so doing you can obtain all the strength needed for your work. At first you will only see darkness, but with patience

you will see light. Close your eyes, nose and ears with your fingers, by placing the thumbs in the ears, fore-fingers over the eyes, and middle fingers to close the nostrils.

Breathe deeply, removing your finger from one nostril when you want air, and closing it again when the lungs are full. Draw all your senses within. Do not let any thought or sensation from outside enter your brain. Fix your mind on your *heart*, fix your whole being upon it, and contemplate it in your mind's eye. Persevere, do not give up because all is darkness, that is but the shadow of deeds and thoughts which have blackened your soul. After a few weeks you will be aware of a light inside, a radiance which illuminates your whole body. As time goes on this grows in strength, until one day there is a great flash of light, you see the flame within your heart, and with the flame you behold the pure spirit—God—or Atma.

That is the Hindoo teaching. When you can see the flame you will have conquered the elementals—for, although the Divine Spirit is there *always*, you cannot *see* it whilst any evil entities surround you.

Whether you can see it or not, when you are assailed by temptation, withdraw yourself into the temple within your heart, and you will win another battle.



Having explained to you firstly, the nature of the ether, secondly, the law which demands self-control, thirdly, how to gain that self-control, I will proceed to deal with the laws governing the etheric fluid, and to teach you how to make use of it, how to do things accomplished by the adepts.

A condition of health is of course necessary. In an unhealthy body the etheric fluid becomes so deranged that an even flow of force cannot be sustained, and in a severe illness all the force in the body is often attracted to the brain, where it coagulates and the connection becomes broken, so that supply is almost stopped.

Thus in severe illness, of course, but in ill-health the same thing occurs on a milder scale, the life fluid cannot circulate, much dead and effete matter accumulates in every cell of the body, and an output of magnetic force is a sheer impossibility.

Wherever the ether forms into a centre—as in man—it becomes a *magnet*, with the powers of attraction and repulsion (polarity) common to physical magnets.

The human magnet does not act upon the same material as the lodestone, or physical magnet, but it is, as you can readily understand, much more powerful in its own way. The human magnet is only truly powerful when he is master of his

passions, he has created himself a second time, and is "born again of the spirit"—*i.e.*, passes the boundary of the animal soul.

The magnet proper acts mechanically—the man magnet acts consciously through his will.

Throughout the entire Universe, balance or equilibrium is preserved by two forces, or two aspects of the one force. These forces are attraction and repulsion.

The power of a magnet, no matter if it be human or otherwise, is tested, not by the ability it possesses to *attract*, but from its power to REPEL. Right through every form of life these two forces are dominant.

Equilibrium, or balance is the result, but *balance* does not mean *rest*. It does not mean eternal sameness, and it is by running their heads against this gigantic mistake that the Christian and Mental Scientists create for themselves untold trouble, because they seek to stop the swing of the pendulum, they hold it for a time, and it returns upon them with a slap in the face, much like a piece of flicked elastic, only harder.

It is in the knowledge of HOW to make use of this polarity, that man, having mastered his passions, acquires the power to master others.

These two opposites give us heat and cold, day

and night, love and hatred, shadow and sunshine; ignorant men make the fatal mistake of pressing more sunshine upon sunshine, more passion on passion, more hatred upon hatred. They overload the balance and the result is—destruction.

In dealing with *people*, you need to study their temperament, and to play up to it. I will give a detailed description of the shades of temperament and the appearance of the people, showing you how to deal with them. You will get your own way in life more frequently by making people *imagine they are opposing you*, than you will by trying to make them agree with you. The majority of men are unorganized fools, and the wise man who knows, and who has control over himself, can make them do as he desires.

The power within man is limited only by his WILL, but the majority of men have little or no organized will power, and those who have don't know how to use it.

The etheric force in the human body, the nature of which I have described to you, is what attracts or repels others. The effect of this force—this electromagnetic ether—upon others, creates love or hatred, likes and dislikes.

These sensations—for love, etc., are but sensations—the ordinary man sets up unwittingly. He creates

like or dislike, trust or distrust, just so far as his polarity (positive or negative principle) clashes or coalesces with the polarity of the people with whom he comes into contact.

Human magnets, like the physical magnet, possess polarity. The body of man, like all other bodies and all other substances, is composed of atoms (I don't want to use long words, polarity applies simply to that possessing the property of repulsion and attraction). Every atom is in itself a magnet, attracting or repulsing the atom next to it, and in a state of continual vibration. In *some* men all the atoms appear to be positive, in others all negative. Some attract all, others repulse all. The people whom everybody likes, who attract everyone to them, are not by any means the strongest. Strength of character is bound to produce repulsion occasionally. The attractive person who is always sweet, has no enemies, and never offends anybody, has not the backbone to be an individual, and in your attempt to master these laws don't make the mistake of thinking that is the end in view.

To be magnetically strong you must have such control over yourself, and ~~fo~~ver the etheric force within yourself, that you can attract or repel at will—at YOUR WILL. Not according to the likes or dislikes of the persons you deal with. You can do

far more with some people by diametrically opposing their views and causing repulsion than you can by attracting them.

The ordinary man is a magnet—either positive or negative—as nature ordains.

You aim at attaining the power of CHANGING your POLARITY as easily as you change your clothes.

The IMAGINATION, directed by the WILL, will affect this change of polarity.

People are apt to mistake the meaning of the word imagination—too apt to define it as something non-existent conceived in the mind of man. Turn up your dictionary, and you will find "*imagination*" to mean "the creative faculty as exhibited in vivid conceptions," and "an image in the mind."

I have gone into the subject of the effect of thought upon the etheric forces, and how these forces coalesce and become forms, sufficiently to make you easily grasp the fact that the imagination plays a very prominent part in your ability to change your polarity. Every atom in your body is in a state of continual vibration. Every atom has its poles—positive and negative. Every thought or every sensation you allow to impinge upon your mind will *change* these atoms

so that their positive pole becomes negative, and *vice versa*. I don't want to become wearisome on this subject.

The sensation of *fear* will paralyse the entire body, so that the vibrations slow down almost to a standstill.

IMAGINATION CAN CHANGE THEM TO ANY DESIRED POLARITY when that imagination is backed by a strong will, and a character trained in the stern school of self-control.

By the means of altering your polarity you become not only master of man, but of the forces of nature. There is no magic in it—no great secret—any man can do it who will follow out my first instructions, and thus gain self-control.

Set about it as you would set about learning Greek or Arabic, as a lesson—a little to be learnt day by day until you have mastered it. Of course this is only *part* of the training, but it is the very groundwork.

I daresay you *can* gain power over man by following that which I am going to teach you later, but you cannot ever hope to control the forces of nature.

And I am giving this lesson, the result of my own bitterly won discoveries, to teach you that if you "aspire to be more than men," there is one

path only to be traversed, and that every little excursion you make from that path takes you further from success.

The ordinary magnet has two poles—positive and negative.

Take two magnets and put their respective positive poles (N) together, and you get violent repulsion. Try the two negative poles, you get the same thing. Now put the negative pole of one magnet to the positive pole of the other, and at once you get *attraction*. So with people.

But as I have said, the trouble with the majority of people is that they are all attraction or all repulsion, and lack of equilibrium is the result. The *smallest* magnet is properly balanced, but then it obeys, instead of transgressing the law.

Newton discovered the law of gravity—this same force of attraction and repulsion of which I speak—but it was known hundreds of years before that in the East. Long before Newton was dreamt of, his discoveries were set forth in the "Vedas," and in the allegorical poem of "Shirin and Frkead" we get a graphic description of the law. I may be pardoned for quoting the translation, for it gives splendidly that which I want to impress upon you.

"There is a strong propensity which dances through every atom, and attracts the minutest particle to

some peculiar object; search this universe from its base to its summit, from fire to air, from water to earth, from all below the moon to all above the celestial spheres, and thou wilt not find a corpuscle destitute of that natural attractibility."

Consistency is not always the keynote of success.

The man who is always consistent has not the power of adaptability; he may be positive, but he can only deal with one section of life—the negative.

The Rock of Gibraltar is always there, people cease to remark upon it, but the wind and weather change, and behold, they are more talked about than the greatest of kings and statesmen. I don't mean you to be like a weather-cock—but you must change with the times—and in dealing with MEN you must be half-a-dozen weather-cocks.

The sun draws and repels at the same time. You must do the same.

When two people meet, and fall violently in love, or violently dislike each other, or if they violently quarrel, the force of the conflicting sentiments creates an explosion in the ether. Very like a thunder-clap, so far as cause is concerned, only noiseless.

The result is not as a rule beneficial to the chief actors, it upsets their internal economy, produces headache, lethargy, etc., but they do not know why.

To be powerful, all action upon the universal ether



must be sudden, but until you have self-control (which includes concentration) you do not possess the necessary force within yourself, for violent love and temper. like a high fever, are sensations forced upon you, not sought by you, and the consequent loss of sleep, appetite and possibly derangement of the digestive organs, only serve to show the truth of this statement.

When it comes to the question of exercising will power (assuming that you have acquired some will to exercise), there is another very important faculty to be taken into consideration—it is that of *imagination*, of which I have already spoken. Imagination as an aid to the student is beyond measure valuable, because imagination is simply the power of the soul to absorb the reflections and images contained in the universal ether. By *imagination* you can act upon the imagination of others. And your will, acting through your imagination, imprints itself upon THEIR imagination, and converts their imagination to your will.

Observe the process carefully. It is *your* WILL which is the chief factor, but it requires the *clothing* provided by the *imagination*, which forms material from the universal ether and projects it upon the other man's imagination, without reference to his will, this last remaining perfectly quiescent. This

imagination is plastic, and assimilates your "will picture," all the time perfectly unconscious that anything but his *own* mind is concerned. The more lurid your imagination, and the longer you can hold on to the "will-picture," the stronger your power.

The secret of magnetism is here revealed. The currents act in obedience to will, aided by the imagination, which the will holds until its images become dense and materialize.

The next consideration is hard, to influence people. I will repeat that the man who is impure and who has neither love for humanity, nor a good end in view, CANNOT TOUCH Nature's forces, and can only influence his fellow-men to his own undoing. These things are not to be tampered with, and woe to the man who attempts it!

The knowledge of human nature and the various forms of positive or negative is very necessary. To the student a description of these types will be a necessity. Before going on to particular cases, the general rules laid down are as follows:—People may be divided up into three types generally—magnetic, electric, and magnet-electric or vital. The magnetic people are dark, often sallow. They like to have their own way, and not to be bothered, they want to rule without the trouble of ruling. In dealing with these people it is well to humour them, to let them

*think* they lead. But, when you want your own way with them, OPPOSE the thing you want them to do, and they will take it up and defend the cause with vigour. They are sleepy, but sleeping fire, dogmatic, bad-tempered, being nearly always "liverish," and they always wish to do the thing opposed; in fact, opposition is the only pole to stir them up with.

Next we get electric people. They as a rule are fair, sometimes have fresh colour, more often are pale. They are excitable, nervous, easily influenced. They will take advice, like some one to lean on, and yet will never be still. They always want to be doing something, they seldom achieve much, for they nearly always go *through* the mark, and so miss the effect aimed at. Be strong with these people, suggest gently what you want them to do, not as your own thought, but as if it had emanated from them, attract them strongly.

Then there are the vital people. Of all colourings, with fresh complexions, plenty of life and vitality, more repose, yet giving the idea of latent power. Good health characterizes these people, but there is often much of the *animal* in them. If you have eyes to see you can see this, and indeed this applies to most of the types. Some are timid as a mouse, small, dark, or very fair people, nervous, they are very like a mouse in many ways. If you deal

with them on the basis of their own polarity you will fail with them. You must become cat, pounce upon them as it were, and you are master. Always remember that you can adjust your polarity, and that YOU must be the strongest magnet of the two.

The following detailed descriptions will be also an aid.

Whilst there *may* be other types, these enumerated give nearly all those we come into contact with. To each description I give the key of polarity and method of influencing.

A fairly tall body, strong frame, long face, bushy eyebrows, generally dark, but sometimes *very* light eyes, sallow or swarthy skin. These people are ambitious, impulsive, irritable, must rule at any price, combative to excess. Treat them by opposition, *i.e.*, *repe!*, yet allow them to lead, or think they are leading. They will generally do the exact opposite to your suggestions. They are mental and positive.

A fairly stout, thick-set body, short neck, seldom above middle height, broad forehead, nose and mouth wide, complexion muddy, or swarthy, hair either dark and curling, or sandy, inclined to red, eyes generally blue, often with light ladies, but **SOMETIMES** dark. They are patient, plodding, ambitious, self-willed, can be stubborn to excess, sometimes lazy, they like to be relieved of trouble, but

need a certain amount of opposition. The sandy-haired species in particular always wants anything he cannot get. They are magnetic.

A tall, or medium height, slender body, hazel eyes, oval face, clear skin, sometimes pale, dark or light hair, quick in action and speech, nervous, inconstant, "brainy," restless, distrustful, selfish, not over-affectionate. You will succeed with these people quite as frequently by *attraction* as by any other means. Let them talk to you, *soothe* them, but once you get a statement from them, act at once. They are rather difficult to manage, being so changeable. Electric.

People of moderate stature, upper part of body large, round fat face, pale complexion, generally light brown hair, small grey eyes. These people draw from others, they are persistent, fairly self-reliant, untruthful, love to feel important. Strong attraction should be used with these people, and a certain amount of flattery. Never trust these women. They are inconstancy and vanity personified. They are very electric

People of big stature, broad shoulders, large prominent eyes, ruddy complexion, fair hair, or with the same characteristics, but smaller and darker, grey eyes, rather long face, prominent features, ruddy complexion: these are the most difficult to influence. They are self-controlled, are just, conscientious, courageous, impulsive and very powerful. The only

way to influence them is through their feelings. You cannot touch their reason, but you can their heart. Act through the sympathies. They are vital.

People generally of middle height, slender, long faces, blue eyes, golden or flaxen hair, grow wrinkled early. These people have splendid business capacity, are practical, intuitive, and have good judgment. Very clean and neat in appearance, destructive, inventive, fond of speculation. They will as a rule take in everybody's thoughts. By gentle *attraction* you can make them do most things, but do not drive them. Too much opposition will make them shut up at once. These people are electric.

Two descriptions again of a similar nature; people tall, slender, fair, oval face, blue eyes, gold or flaxen hair, perfect or almost perfect complexions. Shorter, much stouter, hair possibly a shade or two darker, otherwise the same. These people are selfish, affectionate, demonstrative, lovers of life and beauty, fond of ease, lazy, and easily influenced, unless it is for anything likely to upset their comfort, they are very refined, are electric. People of medium stature, dark pale skins, dark hair, very dark (often very *fine*) eyes, generally a thick neck. Some women of this class are singularly beautiful, they are passionate, material, determined and persistent, jealous, not over-tender or scrupulous, and *very* magnetic. Opposition alone will

influence them, and they much prefer doing what they are not wanted to. Magnetic and positive.

Tall people, well made, good features, fine dark or hazel eyes, light brown hair or red, often clear ruddy complexion, eyes are generally prominent; sometimes these people are much smaller, still the same characteristics. They are very active, restless, kind-hearted, fond of animals, always going to extremes, opposition overcomes them at once, and they will go into the depths of despair at the smell of trouble. To deal with them use *attraction*, and be very optimistic in your words and manner. They are negative and vital.

A short stature, not very well made, pale thin faces, thin brown hair sometimes dark, sometimes blue eyes. These people are selfish, practical, cool-headed, are good teachers, they are deep thinkers, clever in business, and not easily daunted. Strong attraction will influence them, but not to unreasonable things. Negative and electric.

People of tall or middle stature, well built, hazel eyes, often light hair, sometimes flaxen, sometimes light brown, pale complexion as a rule, sometimes almost swarthy, good features, often good-looking. They are either very weak or very strong--if you look at the chin and mouth you can easily judge which--they are kind-hearted, discriminating, nervous, sensitive to a fault, quick-tempered, "brainy," and

adaptable. Material, until aroused, then very much the other way. Attraction, strong attraction, will generally influence them best, they will take other people's ideas almost greedily; occasionally, when dealing with the stronger nature opposition will do most. Are both negative and positive.

Thick-set people with large, pale fleshy face, light brown or flaxen hair; obstinate, inclined to worry, over-anxious and restless, inclined to duplicity, sensitive, lacking self-reliance. Dealing with them is easy, use attraction, flattery, but do not arouse their natural obstinacy. They are always asking advice, and sometimes take it. They are electric and negative.

If you have lost a person's love the only way to regain it is by REPULSION, not by attraction. A man came to me saying he could not gain the love of his wife, although he adored her to distraction, and had done so for thirteen years. He wanted a love philtre! I told him he must practise *coldness* towards her, I told him he would gain nothing by acting it, he must work himself up into a condition of BELIEVING himself really indifferent to her. He thanked me and went off. Two days later he came in again to say he had won. For the first time in their thirteen years of married life she had asked him to give her a kiss, and tried to make friends! There is the whole law I have been giving you in practice, it may



be used to *gain* love in certain cases, alternating with attraction.

Who are the women most admired? Not the pretty doll who runs after men. It is the flirt—not that I admire her. I simply take her as an example of power, she need not be beautiful, but equilibrium is maintained. She is never all hot, nor all cold, she is uncertain, keeps the balance swaying from positive to negative, now she attracts, now repels. *That* is the secret of her power.

So with all things throughout nature, the swing of the pendulum from positive to negative, from good to evil, from sorrow to joy is in equal ratio, there cannot be all sorrow and no joy, to some these fall in rapid succession, but in the long beat of Saturn the passage from positive to negative is slow, and neither joy nor sorrow fall suddenly.

All great public movements follow the same rule. Action is followed by re-action, and your strength lies in knowing when either will come, and from what direction. Supposing that for many years a certain custom has held sway—the belief in hell as an instance. Somewhere in America somebody started the idea that there was no such thing as hell or similar evils. The great Wronski and Schopenhauer had already asserted the same thing, and so had others, but they were ABOVE the people.

The American movement reached the masses. Every day it gathers force, and even the Church is being swept away along with the tide, and her great men openly preach the new religion.

So if you would succeed, look around you, step out of the beaten track, work up a great action, or come sweeping in triumphant with a re-action—which you may start going. But do not mistake the time. For if you struggle against the sweeping force of an onward movement (before it has exhausted itself), you court annihilation.

This rule may be applied to anything, to any business. It is inexorable, unchangeable. Knowing this it rests with you to choose the right moment. In any sphere, religious, social, political, financial, commercial, this law operates, and the man of genius, who stands out in the history of the world, is he who sweeps in with the incoming tide, who gauges accurately the moment when the force of any movement is expending itself, and who prepares a CONTRARY movement for the return of the pendulum. After licentiousness, severity, after heat, cold. Look back through the annals of history of any country, and you will realize the truth of this statement.

Many people think contact necessary for the transfer of magnetism. So it is for the tyro who has no will-power or magnetism to speak of, for his

feeble efforts cannot traverse space to the distance of a few feet even, but to those who practise magnetism as I teach it here neither contact nor even propinquity is needed. The adept does not recognize space, to him it is non-existent. In gaining will-power do not make the mistake of overdoing it. The law of polarity applies here as elsewhere, if you intend your will in one direction ALWAYS it becomes impotent, vary your interests, come down from your pedestal now and again. Intelligent concentration is different. To always run in the same line of thought is not concentration, but a species of mania.

In my books and other lessons I have specially referred to the necessity for a healthy body, and given certain exercises along the lines of physical culture to ensure the same. Although I am dealing with a much higher form of magnetism now, let me impress upon you not to attempt any will-effort, such as I have described, if you possess a weakly, puny, or diseased body. To do so would be to invite illness, for the will-effort would, vulgarly speaking, "bust up" the body. Follow the simple physical practices I advise in "Concentration," and live a healthy life, neither all work nor all play!

I have already explained to you how thought acts upon the ether, and how sudden emotions call forth an etheric explosion. This is often harmful because

spontaneous, but when you have learnt to control your thoughts and passions, to overcome the chaotic shadows originally created as elementals, and to replace them with forms of thought which are perfect, then you are in a position to consciously cause a similar explosion, with a definite object in view. When you want your will-power to perform anything, and to produce some definite effect upon the ether, or upon man for the purpose of setting in motion magnetic or etheric substance, you will find that by quite suddenly contracting your thought upon the object, whatever it may be, so perfectly that you leave no room for the mind to dwell upon anything else, you will accomplish whatever you desire. The possibility of failure must not be admitted even for an instant. The mind must, in fact, be completely absorbed in the idea of performing the determination strongly taken and firmly relied on. You must practise this from time to time, and you will be able to exert more and more power as you get on.

The fact that your will-power can be so developed that you can actually materialize your thought, to such perfection that other people can SEE that which you picture, is not any exaggeration but an absolute fact. The Hindoo Fakirs can produce these illusions, wonderful scenes, persons, objects, are produced at will.

Nothing but perseverance and continual practice can enable you to do this. It is as well to begin with any simple object—a flower for instance. You think of a primrose. It at once creates a certain form and colour in your mind. Now if you can hang on to that thought long enough, say for ten minutes, to the exclusion of all other thoughts, shutting them out as I have explained above, the picture you form becomes dense, it clothes itself from the surrounding ether, and you can project it upon the mind of another person, and he will see OBJECTIVELY the vision which exists only in your subjective mind.

Not one man in a million at present can hold on to one thought for one minute—exclusively—but by continually practising it you will become master, and you can produce flowers, snakes, scenery, even a number of people as on a stage—at will. This is the secret of the "illusions" of the Hindoo.

It is practically a coagulation of mind-stuff in the ether, which, obedient to the will of man, assumes the formation of his thought. Once the will has been strengthened and the thought trained, these images can be created almost instantaneously.

Finally, the law which governs levitation—*i.e.*, the power of drawing a hypnotised person from the earth until he is suspended in the air like a balloon

or a bird—is almost as simple once you possess the will-power.

Though this does not come, properly, under the heading of magnetism, I am dealing with it because considerable interest has arisen on the subject. Hypnotise your man. Then, with your hands, make drawing passes over the body, and from the body to yourself, drawing it up, and, WITH YOUR WILL, make the atmosphere and etheric substance beneath him *dense*, so that he rises with it, and in answer to your will. It is not any use attempting this feat until you can create illusions at will. For the ordinary man couldn't produce the phenomena in a piece of paper, much less a heavy body. It is caused almost entirely by the action of the will upon the etheric fluid.

You must prepare the man by making the body cataleptic, as in ordinary hypnotism. Give him suggestions, and *will* that he shall become light. The whole matter turns upon the fact that his body is impermeated with ether. This ether, obedient to your will, disintegrates, the body becomes light, and your powerful magnetism draws it, as easily as the wind draws a leaf.

Finally, I may say that success in life depends upon the acquirement of this power. The will which can make the forces of Nature obedient to its

command has no need to seek for wealth—he can *command* it, for ALL forces in Nature will answer to your will, and all substances. That you cannot, and will not, misuse wealth when it comes, I know—for the power which I teach and describe is not yielded to the gross and selfish.

This power of magnetism can overcome all obstacles, wherever you may go, for your will has become invincible.

This is the whole secret. A serene will, a pure, affectionate, and unselfish heart, mastery of the emotions, perseverance, and you have all your weapons to your hand.

The first part of the report deals with the general situation of the country and the progress of the war. It is followed by a detailed account of the military operations in the West, including the Battle of Arras and the Battle of Cambrai. The report also discusses the situation in the East, particularly the advances made by the Russian army.

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By Professor Hilton Hotema

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