

VIBRATION THE LAW OF LIFE.

Rhythm

A SYSTEM OF VITAL GYMNASTICS WITH PRACTICAL
EXERCISES IN HARMONIC BREATHING
AND MOVEMENT.

BY

W. H. WILLIAMS.

SECOND EDITION.

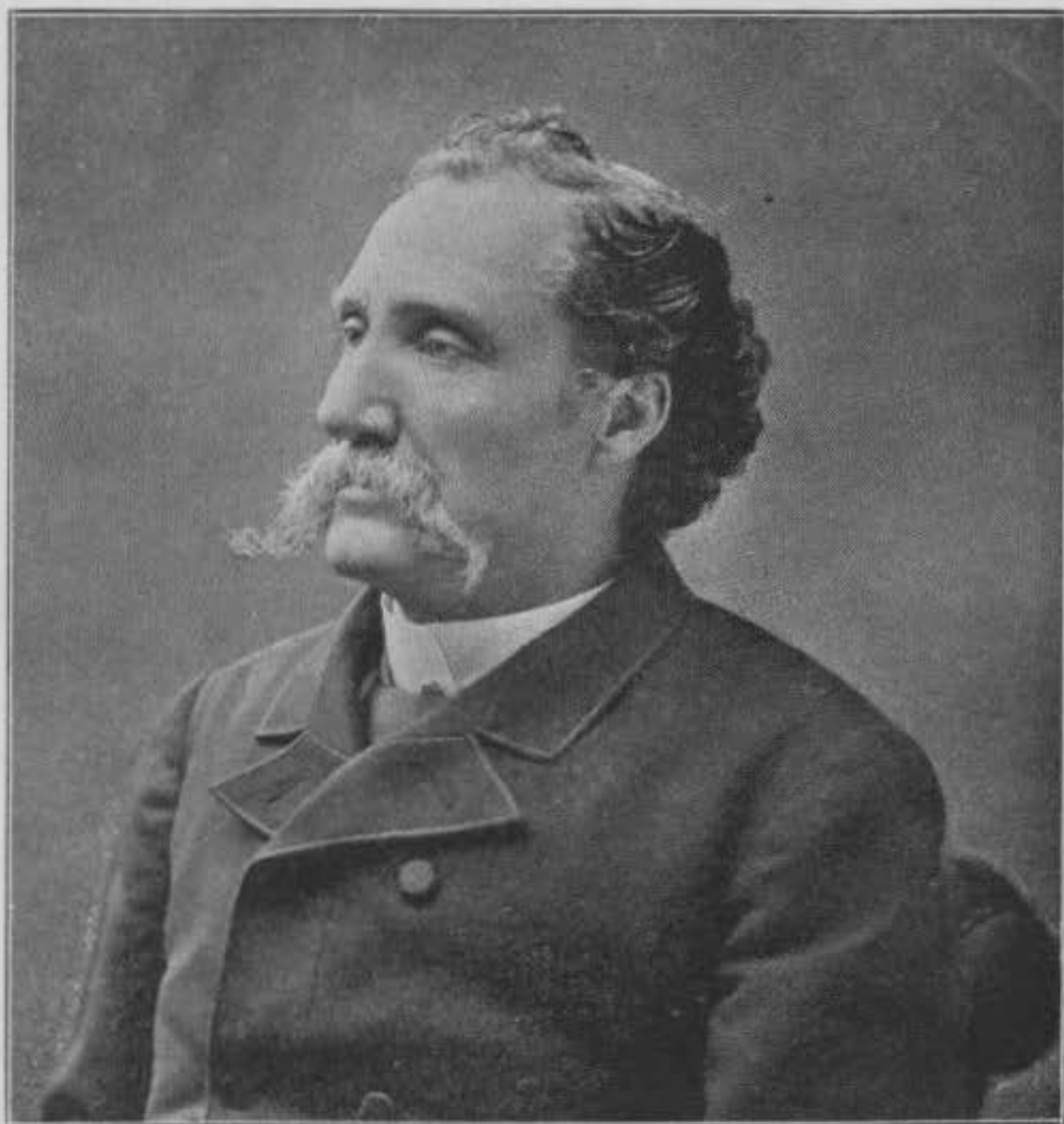
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The Author.

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Breathing
Expansion and
INTRODUCTION. Contraction

"The truth shall make you free," is a declaration of ever-living truth that comes to us to-day with the same vital import that it came to the people of that age when it fell from the lips of that gentle child of nature, centuries ago, and we find many as incapacitated to receive the truth as were they. It has been in the face of antagonism bitter and relentless that science has established in the minds of candid men and women the fact that the great book of nature is the true revelation to man, indelibly written in her own universal language and in her own immaculate handwriting. It is the voice of the Creator—the cause—speaking to the created—the effect. These revelations are indestructible, never grow old, are ever springing forth fresh from the master-hand.

Here we find eternal, ever-living truth in all its infinitude of forms. We can find no spot where this active creative presence is not. If we climb to the mountain top we find it there. If we delve down into the rock-ribbed earth, lo! it is there. If we dive to the uttermost depths of the sea, behold it is there; and if we pierce

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the immensity of the starry firmament, there also we behold the same unceasingly active presence. With the sweet singer of Israel, we may exclaim: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? Lead me in the way everlasting." Lead closer to the great heart of nature. Follow her plan and movements, and find that her ineffable law of life is already written upon your innermost being, only awaiting the touch of your will, in accord with the law, to develop a harmonious adjustment of the forces and powers by which it finds its highest expression.

Like the musician, if we touch the strings that vibrate in harmony, we have melody—sweet music. If we set in vibration discordant tones, we have inharmony—confusion of sound. To understand and comply with the law of harmonious attunement is the great need of humanity. Surely all will admit that this is decidedly a question of the highest import.

We have only to look at the haggard, distorted faces, bent forms and unsteady steps of the masses of humanity to realize the appalling effects of these discordant vibrations upon the great human family. Many grand, unselfish men and women have sought long and earnestly for some system, some method, by which the tangled threads might be woven into a web of use, symmetry and beauty. Much has been done to ameliorate conditions; yet no one can look abroad over the fair

earth and behold the physical, mental, moral, social, political, religious and spiritual conditions that exist, and say that past systems and methods have been adequate to meet the demands.

I do not forget the tortuous and torturous path of my own evolution. In my search for light I found the ways set forth so various, and withall so unsatisfactory and confusing, that I became bewildered and dismayed, and had it not been for the encouragement and directions of my *visitor*, I should long ago have gone out in the darkness of despair. Step by step he has led me to one revelation after another, till I am no longer shriveled and swayed by doubts and fears, but, in happy contrast, have found the ever-living presence within, and proof of my immortality in oneness or identity with the all.

To mark out a clear, direct path according to nature's law, accessible to every child of earth, is the purpose of this little book. That it is no literary gem I am well aware, and I neither claim nor expect for it that recognition. In my desire to bring it to the attention of all, even children, I have endeavored to express the thought in plain, forcible language and style.

To those who are self-satisfied it may have little import. It is "the sick that need a physician, not those that are whole."

It is to the legion of honest, earnest souls that are enquiring the way of life, and have found old methods in-

adequate, that these thoughts will appeal with strongest emphasis.

One would suppose, from the vast number of alleged comprehensive and voluminous books and erudite teachers that have been *especially qualified* to expound the law, that the subject had been exhausted, but the pallid, diseased, sorrow-stricken faces, the physical and mental degradation that we meet all about us, give the answer in the negative with a force that words are powerless to express.

They tell us that however carefully the leaves may have been sprayed, the branches pruned and the trunks white-washed, there is a worm at the root that has not been destroyed; consequently the tree is robbed of its vitality, is distorted, blasted, and dies without ripening its fruit. So we find mankind in all stages and degrees of physical and mental deformity and blight.

The multifarious books and teachers have failed to reach the cause. Surely no one would choose disease, pain and distortion in preference to health, joy and beauty.

The notion has to a great extent prevailed that the true knowledge of man's interior being was only designed to be the prerogative of the privileged few, who have been especially delegated to impart to the common herd of humanity such fragments of truth as might agreeable to their decisions be deemed expedient. This

authority has held prestige to such extent that the demand to know concerning these hidden mysteries has been denominated arrant sacrilege, and the investigator has been hushed into silence by the tune played upon the one note, "Great is the mystery of Godliness."

Contrary to this opinion, I hold that it is the inherent right of every child of earth to know the basic laws of his being, and that in knowing and obeying, individually and collectively, lies the uplifting of the race. Knowledge is the remedy for ignorance, light for darkness, justice for tyranny, love for hate, truth for error.

At the present epoch in the history of the race, when the ravages of physical and mental poverty have reduced the average length of life to less than one-half its natural term, when suicide and insanity are increasing to an alarming extent, when disease and anguish bitter and relentless are accepted as the common lot of humanity—where, in this hour of our extremity, can we look for light to extricate us but to the infallible laws of nature?

How gladly we turn from this great seething, bubbling maelstrom of misery, disease and despair to contemplate the lovely lily pure and sparkling in its dewey freshness from the master hand. What grace and symmetry of form; what delightful coloring and exquisite sweetness of aroma, yet "They toil not, neither do they spin." It is not bowed down with anxiety and

care, it is simply fashioned by the law which it has no power to resist or restrict; it is a corollary of the adjustment of its inherent properties in its relations with the supreme law, hence its perfection.

If mankind would seek to know the Creator through the law of creation he would soon realize that he is one with it; that it is his life; that he need not go outside himself to find God, the All. He would know that the kingdom of heaven is within, and that the law of the kingdom is written in his own being, and if he will live according to the law that love and wisdom will spring up in his heart and brain as naturally as do the graceful violets when their tiny heads shoot forth from the dull, cold bosom of the frozen earth in response to the gentle quickening touch of sunshine, and the blossoms of love and wisdom would yield precious fruit that should be for the healing of the nations.

Inasmuch as man is the embodiment or epitome of all and more than all of the creations that have preceded him, so this fruit would excel in its beauty and wealth of richness all the products that the earth has brought forth.

INVOCATION.

THOU, NATURE, ART MY GODDESS: TO THY LAW MY SERVICES ARE BOUND.—*Shakespeare.*

Oh, glorious Nature, sublime and majestic in thy eternal cycles, grand and wondrous in thy beauty of motion, recurrent seasons, ever changing lights and shadows, twinkling stars, virgin crescents, full and waning moons, rolling, drifting clouds, gentle falling dews, pattering rains and radiant bows, howl and fury of storm and tempest, glint and sparkle of hoar frost and icy lakelets, ebb, flow and surge of vast, fathomless oceans and seas; atmospheres from angels' kiss to demons' might, sounds from mother's lullaby to thunder's crash, and marvelous law that governs all.

I have trod thy bosom for more than half a century, climbed thy mountains, sailed thy seas, reveled in thy glorious light and rested in thy shade, felt thy warmth and thy chill and the dalliance of thy gentle winds and seen their terrific power, have been delighted and terrified by thy sounds, drank in the splendor of thy colors and dreamed eternal spring, raised my eyes to thy starry dome and great awe fell upon me.

I have seen my loved ones disappear in starless night, in deep mystery that my aching eyes could not

pierce nor yearning soul fathom, and pressed my heart *close* to thee, with deep longing to know thee my father, my mother, my all. But thou didst not answer then by voice or language that I understood, and I felt my heart grow cold and almost motionless in the presence of thy great mysteries.

Then I threw myself at the feet of reputed masters, and begged of them to teach me the way; I sought in mysterious writings and both strange and familiar symbols for thy secrets, thy path of life and light. All told me that I must obey, but, alas, none told me how or what my soul could obey. Then I fell into despair almost to the extremity of man, disconsolate in all, doubting all. Everything grew dark and yet darker. I saw fair humanity in confusion, disease, misery and uncertainty, decay and death only certain.

Then thou didst lift me and stand me erect; thou didst touch my eyes with beautiful light, and I saw thy everlasting foundations laid and set in eternal law, more firm, more enduring, than foundations of stone, iron or brass.

Thou didst touch my enraptured soul with music, harmonies, beauties, joys undreamed. Thou didst reveal to me thy wondrous plan, set my feet in thy shining path and taught me how to obey thy law, and thy command "*Tell thy brother,*" I forget not.

CHAPTER I.

DESPAIR, A STRANGE VISITOR, VISION, FIRST LESSON.

In this beautiful, wonderful world of ours what strange things occur; what peculiar experiences we have. All the brightness, freshness and sparkle of Eden; then the roar, crash and glitter of storm and tempest; joy and hope, darkness and despair.

When the sunshine clothes us in its golden mantle and loving zephyrs kiss us, how our souls expand, and we touch everything with deft hand and happy heart, but when the flash, glitter and howl of the storm surround us and enter our souls, how different; darkness, terror and despair carry us down, down, and how helpless we are.

In our sunshine and prosperity everything smiles upon us and all touch us friendly, but in adversity all is reversed, we meet the frown and finger of scorn, and a general conspiracy of all against us. But in Nature light and darkness have their parts, and so in our lives.

Without entering into details of my life, I will only say that in my earlier years I seemed to be a favored child of fortune; then, for long, dark, terrible

years I was the especial favorite of misfortune, and in one of the darkest, blackest nights of my life, in a Gethsemene I shall never forget, after long and seriously contemplating the only route that complete despair ever sees, I fell into a troubled sleep. At length I opened my eyes, yet seemed to realize that I was not awake. The room in which I lay was filled with the most beautiful life-giving light that my eyes ever beheld. I have watched the light play upon the faces of those I loved, but no light ever filled me with such deep, calm, restful life as this. It was vital, living light. It seemed to enter, live and move within me; I was neither exhilarated nor excited. As I turned by head my eyes fell upon the clearly-defined face and figure of a man standing at the foot of the bed upon which I lay. There was no start of fear or surprise upon my part. I looked at him calmly, he at me.

In appearance he was of average height and weight, dark auburn hair, clear-cut features, beautiful dark-blue eyes and a grand face. As he moved his lips a pleasant smile played over his face as he said "Fear not." A strange feeling came over me, my eyes closed and I had neither power nor inclination to move or speak, and I became partially unconscious, but felt myself moving with great rapidity and without fear or apprehension. I moved on with a pleasing sensation of the cool balmy air about me, feeling that I was com-

pletely mastered by some new force, and that I was awakening to a new consciousness. This pleased me, and I said to myself, "This is my sub-consciousness rising above my old material self. O, this is glorious," and a great throb of joy vibrated through all my being. My eyes opened and I sprang to my feet with a shout. Why, how strange, I am perfectly at home upon my feet, yet apparently stand on nothing. My movements are wonderfully free and perfect, and what light, unlike anything I ever saw, somewhat like clear twilight, but so clear and strong it seems as though my eyes could travel forever in it. I began to look around me, and in every direction, around, above, below, what did I see? Nothing, absolutely nothing. How strange! Not a single object upon which my sight could rest, and no end to sight. Just as the strangeness of the situation dawned upon me, I turned my head, and, thank heaven, at a short distance from me I saw the same person, spirit or something that I had seen at the foot of my bed. Our eyes met, and he advanced towards me with the most beautiful motion I ever beheld; I can not describe it. It was neither walking, gliding nor floating, and yet all of these and more. His face was grandly beautiful, with the same kindly expression I noted when in the room. This strange ethereal light seemed to be taken up, **A**bsorbed by him, and then

radiated from him in a wavy mist of the most delightful transparent colors.

He smiled upon me, and it entered and filled my soul. It was a smile of love and wisdom. It—he seemed to enter, to possess me. As he came nearer to me my whole being quivered, not with fear nor ecstasy, but with his life. He spoke, and his voice seemed to be the consummation, the crown, the glory of all sound: "Behold!" And immediately my sight was concentrated and polarized, and at a great distance I saw what appeared to be vapor or formless fog. I could discern a slight motion in this, as though it rose and fell or expanded and contracted. As I looked, it grew larger and larger, and the motion increased. Soon it began to circle round and round with more and more rapidity, and increased in size to enormous proportions. Presently it began to take shape and, like a great globe of fire, revolve round and round.

I gazed upon it with awe. Suddenly a ring detached itself from the globe, fiery, and circling higher and higher, moving with startling rapidity in the same direction as the globe from which it came. I was spell-bound, and as I gazed at this marvelous scene the ring began to break up and roll together into a fiery ball, similar to the one from which it came, only smaller, and continued to revolve around the parent ball. Soon another ring was separated from the main globe, and

circled around as the first; then broke up and was rolled into a ball, and revolved around the larger ball, and as I watched it in its swift flight four rings in quick succession were detached from this smaller globe and rolled into yet smaller globes, and revolved around the globe from which they were detached. Then, just as I turned my eyes to the main globe, a very large ring, much larger than the former ones, was thrown off from it. This formed into a mighty ball and revolved around the central one. Suddenly two or three rings detached from this globe in quick succession, and I expected to see them resolve into small globes, as had the others, but instead of this they continued to circle round and round in brilliant splendor.

Then several other rings or wreaths were detached from the body of this globe and quickly were transformed into small globes, and assumed orderly revolutions around the ball from whence they came. The grandeur of this magnificent scene was beyond all description. Its splendor can not be pictured in language.

I turned towards the central ball just in time to see another immense ring, larger than any of the others, thrown off, which I watched with deep interest as it broke to pieces and was transformed into a huge ball, and revolved majestically around the parent ball.

Another smaller circlet left the central globe, and was sphered as the others had been. Then another ring

about the same size, and from that a small circlet was resolved and rolled into a diminutive ball. Then another circle from the central globe rounded into a globe, and still another smaller circle rounded and revolved with terrific speed, as I beheld, spell-bound, with admiration and amazement, this stupendous transformation; the great or central globe whirling in space round and round, circlet after circlet leaping from it and sphering themselves, and rushing with astonishing flight each faster than the other, and yet rings springing from them spinning themselves into balls, and each in swift flight revolving around its parent ball—all from that formless cloud.

I was so completely overwhelmed that I thought I was about to sink, when a touch thrilled through me, and as I looked again at the whirling, spinning, shining globes, I felt a hand laid softly upon my shoulder, a touch full of love and assurance, and again that same matchless voice, "Behold!"

I looked again upon this most entrancing scene that eyes ever beheld. The great central sun, and all the globes whirling around it with incomprehensible velocity, yet in perfect order and harmony, were all moving in a grand, far-sweeping spiral, upward, revolving, spinning, shining, in rhythm and time, higher and higher with incredible speed.

I felt myself beginning to sink, and with a slight

and not unpleasant start I awoke, lying in my bed, in the same room, with the same living light, and the same mysterious visitor standing at ease at the foot of my bed. My sensations were restful and I was at perfect repose, when presently it occurred to me that when I had fallen asleep I had been much disturbed and perplexed, and now such entire composure caused me to suspect that I had passed the boundary of mortal life. I cast a glance towards the person standing at the foot of the bed. Perhaps I have fallen into the hands of some hypnotist or magician, I thought. He seemed to read my thoughts, and a scarcely perceptible smile played over his face as he said: "Neither, I assure you." His voice and manner gave me confidence, and I said: "Whoever or whatever you may be, may I ask who or what are you?" He looked at me steadily and replied: "Do not deem me uncourteous when I say that who I am I can not now tell you, but the time will come when you shall know, but be assured that I am your friend. I have long watched you, and am acquainted with your struggles and misfortunes, and I am here to help you, and through you to help others." "Help me!" I cried. "No, no; I thank you for your kind words, but no one can help me."

"Are not all my loved ones gone beyond my recall? Have I not seen every star disappear in darkness? There is nothing in life for me." He looked at me with great,

kind eyes, and quietly said: "There is nothing ever lost, not the tiniest atom. Your loved ones all live; your stars all shine, and the time will come when you will clearly understand that not one atom is or ever can be lost, but that all things are being moulded and evolved by nature's transforming processes into more highly perfected expressions of life. Have you forgotten the vision, or rather the reality, that you a short time ago witnessed? Did you not see the master-hand of nature fashion this wonderful solar system from formless fog or vapor? Did you not see that gaseous nebulae spring into magical beauty? Did you not see that floating vapor grow into a grand system of worlds, all moving in perfect adjustment and harmony? After witnessing that stupendous display of her powers, can you doubt her power to mould your life? Though broken and formless, as it seems to be, if you will obey her commands—" "Obey!" I said, bitterly. "I have heard that command ever since my earliest recollection, but what must I obey and how?" "You must obey nature and her laws," replied he. "Nature," I said; "is she not fixed and arbitrary? Can I soften her or help myself? She brought me here without my aid, and will have her way or course upon me whether I will or not. Is she not hard and cruel; is she not unmindful of our needs; careless alike of our joys and sorrows? Is she not too material? Has she in her stern, rugged bosom that

which responds to the finer feelings—the needs of what we call our soul? Oh! when you tell me to obey nature's laws, they seem so many, and her ways are so dark, and she keeps what she has so tightly locked in her mysterious breast, and then so many bright men have labored long and earnestly and have only succeeded in a limited degree, and that only in certain directions. Many claim to know her ways, but nearly all, in certain particulars, are at variance with each other. This confusion perplexes and confounds me. Is there not some special brew in nature, that if I can get hold of and drink, or partake of in some way—some elixir, some fountain of youth—that will presto, change and angelize me? Or is there a God, either infiltrated through all nature or sitting outside or above all nature, who has some mysterious, peculiar power to bestow upon special ones, or is there—oh! I know not what—is there any way that my life may be bettered, or that I may know the purpose of life and its attainments? I need something; I know and feel it; but just what it is, and how to get it, I do not know. Tell me, oh! tell me, if you can; but do not tell me that I must obey, must submit, must throw down the weapons of my carnal warfare, must unite my will with the Divine will, must become at one-ment with God, without telling me how. Do not tell me to climb to some mountain peak and drink in the exalting scene, or stand in some sparkling sunrise or

brilliant sunset, or raise my eyes to the starry dome. These, and all nature, are grand and beautiful, and I bow before her, but all these do not suffice.

“What I call my soul, the something within me, tells me this is not all—that there is something else. Tell me, is this a real need or is it an abnormal condition caused by the misfortunes that come to us in this life? If real, can you tell me how to satisfy it; if not, how to overcome it? O, the deep longings of my soul, they must be true, must be real.” Here I suddenly stopped. I had warmed to my subject and gone further than I had intended. I had been so carried away while speaking that I had almost forgotten my visitor. I glanced towards him. He was standing as if awaiting me to finish. “Excuse my earnestness,” said I, “but I assure you this matter is of great import to me.” He replied, “It pleases me to see you thus in earnest, but without replying now to each of your questions, I will say that I am happy to tell you that I can teach you the way, the method, that you, you yourself, may distill from nature the elixir or water of life eternal that will quench your thirst, satisfy your hunger, cause you to grow into harmony with the supreme will and content your soul.”

A great hope suddenly sprang up within me. “Oh, teach me,” I cried, “for my soul yearns to know the way. But is the way clear? Is it sure? Has it a solid

foundation or will it only lead me into morasses, swamps and quicksands and betray me finally into deeper consequences? "You will pardon me," I said, "but I have had some experience in trying to follow those who have essayed to lead or teach me." "But," he replied, "I will teach you the plain law of nature." "O, sublime nature, my soul yearns to know thee. But show me thy clear face, but marshal me the straight road, though thou leadest me through the valley and shadow of death, though demons roar and furies howl and serpents writhe and hiss, I will follow thee and fear no evil," I cried. "I am glad to see your earnestness," he answered, "it foreshadows well." "I can bow to no master," I replied, "but nature; but show or teach me her plain unmistakable way and I am all submission." "Then," said he, "if you are ready, I will now give you your first step, and will return to-morrow night at 8 o'clock to this room and reveal the law to you. Are you ready?" he asked.

I was by this time wrought up to considerable intensity. The situation was strange and serious to me. I felt as if about to take some step of vast importance under the direction of this unknown visitor, man or spirit, enemy or friend, I did not know. I answered, "Yes, I am ready." He looked at me steadily and a peculiar expression, I thought, lighted up his face as he said, "*Breathe; don't die until you are ready.*"

I started up in bed, vaguely conscious of having a slight nervous shock. The gas was burning low and everything in the room was the same as when I had retired. I had not the faintest recollection of the vision or my visitor. I lay back upon the bed, drowsily wondering why my nerves had played me such a trick, and fell asleep again.

CHAPTER II.

MEDITATION AND SOLILOQUY.

I awoke in the morning as usual and turned in bed, thinking over my affairs, when all at once the remembrance of the vision flashed upon me and filled me with delight. I recalled every feature of it, even to the smallest, with a clearness that was marvelous to me. It thrilled and filled my whole being. I felt new vigor, life and fire tingling and burning in my body, brain, heart and soul; I did not attempt to question or analyze it; it did not occur to me to do so. I sprang out of bed like a healthy boy who has a day of firecrackers or circus before him. I was quickly dressed and on my way to the restaurant where I took my meals. I entered and sat down at my usual table, when the waiter, who had always served me and who seemed to be especially interested in my health; at least, I suspected he was from his manner of always inquiring "How I felt" when he came to take my order, appeared to be struck by my changed appearance and greeted me with, "Why, doctor, you look happy this morning; what has happened?" "O," said I, "it just occurred to me that some wealthy

philanthropist, in making his preparations to go henceward, might remember me in his will." He glanced at me suspiciously as he turned away to fill my order. I ate my breakfast with the relish of a woodsman. I went out and walked about the park, delighted with the sunshine, the breezes, the swans, the polar bear and even our ancestors. I sat down on one of the seats and became deeply interested in an ugly pug dog that seemed to think himself a kind of regulator of the wheels and vehicles that were passing up and down the street. Some he would let go by with merely a growl or kind of grunted bark of all right, go ahead, while at others he would rush viciously and loudly protest by barking at their manner of scorching or humping, perhaps. Twenty-four hours before I should have been utterly regardless of all these things, but now they amused me. I even found myself humming an old song that I had often sung with loved ones now gone, which for years before I could never sing because of sad memories. I arose from my seat and went back to my room, and by this time had begun to think seriously about the vision (for I could call it nothing else) and my visitor.

How strange it all was! I distinctly remembered everything. How wonderful, how grand and beautiful beyond anything I had ever seen or imagined; that formless fog rolled into a great ball, then bursting, blooming, flowering into a glorious system of worlds,

all moving in that spiral; that strange, indescribable light. How enrapt I had been by its loveliness. How easy and free I felt. What pleasure to move and feel living light all through and through me, and that man, spirit, angel. What a peculiar delight, power, life and strength in his touch; what music, love, in his voice, ease and grace in every motion. How noble and exalted he looked as he moved towards me. What does it all mean? Did I really see the solar system formed? Impossible, how could I have beheld it? I know that Herschel, Le Place, Tyndall, Humboldt and many other bright minds favor the nebulous theory, but supposing it to be true, in what way could I have beheld its formation? And yet I saw the transformation, and see what a great change in me. Yesterday and for years bowed down disconsolate without hope, and what did I contemplate only last night? But here I am as lively as a bee, and I sprang up and spun in a kind of waltz around the room to prove it to myself. The blue is over my head again and flowers in my heart. Miraculous! Am I hypnotized or what is it? He told me that he would visit me to-night and teach me how by a plain, simple, natural method, I could extract or gather from nature the elixir of life; a plain path to the fountain of living waters where I could drink at pleasure and fill my soul with peace and harmony; a natural way by which I could unite my will with the supreme power that

brought me into life; discover to me nature's law, plan or process for me and teach me clear, plain natural law for my guide. If he can do this I care not whether I am hypnotized or not, for in the language of the old hymn:

"This is the way I long have sought,
And mourned because I found it not."

For this De Leon searched the everglades of Florida. Men have struggled, starved and died; have done all manner of reasonable and unreasonable things, simple, pathetic, grotesque, fantastical and horrible. Let me see, he gave me my first lesson last night. Yes, I remember, he said "Breathe; don't die until you are ready." I rather like this. There is some snap in it. It puts a kind of foundation under you, something to stand upon. A line to hold to. I never did believe in dying because the doctor said you must or because your friends and neighbors thought you ought. I believe a person should have some say in his own funeral. There is one thing certain, I will not die as long as I breathe. Why, I have breathed all my life, more, perhaps, than almost any other man of my age.

When I was a boy I heard Prof. O. S. Fowler, the phrenologist (who taught much that the world does not yet appreciate), lecture upon the importance of breathing. It made a lasting impression upon me, and I have practised it in season and out of season, and have taught

my patients to practice it, but I never gave it importance only as it is by many known and taught. I think it has been a great benefit to me, and to it I attribute my great physical power of endurance. "Breathe!" Why everyone does that. It is the first act of their lives and will be the last. "Breathe!" Everything that lives breathes. I know that oxygen is a very important element in animal and vegetable life, and no life can exist a moment without it, but breathing seems such a simple thing. Perhaps I am like the young man that wanted to know of Christ what great or special thing he could do to inherit eternal life. My observation is that people have an ambition to do great things, and forget that small things are important and sometimes lead up to wonderful results. There may be more in "breathe" than I have thought or known. At all events, if he can teach me what he promised, I shall "breathe" the remainder of my life. He says that he came to help me, and through me to help others. I think it high time that help from some quarter should be in evidence. I am in need of some kind of "interposing Providence" or "new dispensation," for every effort, every move that I make proves a diversion in favor of the enemy, and this continually scouring the floor with myself and furnishing all the material makes me weary. "Through me help others." This may be all right, but it strikes me that there must be a good deal

of repairing done before I am a suitable vessel. There are too many people already, in an advanced stage of decline and impotency, pining to help others, who can not even draw a straight breath themselves; blind leaders of the blind. I knew a doctor once who for years had advertised in the strongest terms a wonderful rheumatic sure-cure, who had rheumatism so badly himself that he could not walk; and I know people of a different class who, merely because they have taken a bath, mistake this physical cleansing for what they call spirituality, and proclaim themselves as trustworthy guides along the heavenly way; and quite a number who do not, in my estimation, regard the bath as important, yet in season and out of season, upon all occasions, modestly proclaim, advertise or otherwise intimate that they are the peculiar, especially appointed and annointed ones in that business.

I wonder who or what he is? He surely can't be an angel, not one of our angels—the kind we are acquainted with—for he never mentioned bottles of “wrath,” nor “holy ground,” neither did he invite me to “take off my shoes.” And then he touched me, laid his hand upon me, not to smite, but to sustain or assure me; came to me in my extremity and went right to work; got down to business at once. Our angels are so far off, and don't seem to do much but “hover.”

True, he smiled, as our angels sometimes do, but

then I thought I noticed a kind of "merry twinkle" in his eye, and it seemed to me just a shade or touch of humor when he said: "Breathe; don't die until you are ready." But *humor* in an *angel*; perish the suspicion; its "horrid blasphemy." Who ever heard of the like? Yet I have often thought that when I have to take my "stand" with the angels, I shall regret the absence of the "merry twinkle" and the play of humor upon their beautiful faces. Nor does he seem to be like one of our spirits—the kind that comes back and overwhelms and astonishes us with their knowledge and performances. He never said anything about "Big Indian" or "Little Indian," or being one of the "Ancients," nor did he tell me to sit for "development," nor promise to make a "great medium" of me. Perhaps he is one of those Eastern adepts or hierophants we hear such wonderful things about, who claim they can put their bodies to sleep as we do our children, and then go off on excursions—without paying transportation—to all parts of the world, and amuse themselves by appearing to us poor mortals and giving us all kinds of starts and shivers. And yet he don't talk just like these gentlemen; for when they come from the "East" with their "light and wisdom," they bring along "veils," that they say must not be raised or touched by "profane, unholy hands;" if they are, something awful will happen. They also have the "secret of the Pyramids," the "riddle of

the Sphinx," and several other simple things, too holy to be solved or fooled with; and by the time we have spent ten minutes in their company they have got what little sense we have so muddled that we feel like the Irishman who had been "histed a peg lower." I know it is perfectly awful for me to think this way about these holy, sacred things, but when they thunder at me from the "mount," strike me blind before the "temple," and shrivel and paralyze me with fear at the "altar," and confuse what little brains I have about the "secret of the Pyramids," and their "riddle-come-riddle of the Sphinx," I feel like doing something desperate.

Like Uncle Reuben, when visiting the city and surrounded by a lot of hackmen and hotel-runners, good natured and kindly disposed at first, then confused, bewildered, finally frantic and whacking them with his grip. Think of it; over 600 different religious sects, and an unnumbered host of private concerns and individuals, all with the cheapest rates and best accommodations. I believe I'll take my visitor's advice, "Breathe, and not die until I get ready;" and with this "pious resolution" I spent the remainder of the day in breathing, soliloquy and speculation.

CHAPTER III.

VISITOR REAPPEARS, AND GIVES THE LAW.

As the time drew near for my strange visitor to appear, I must confess I felt a little nervous. I laid down upon my couch, and tried to apply a nervine by "affirming" that my ignorance was hypnotizing me with a "mental picture;" that in "reality" there was no such thing as nerves or motion in the entire universe. I tried very hard to "realize" from this large dose, taken according to direction, but was "shaking after taking" just the same.

Suddenly, without preliminary of any kind, the room was flooded with the same beautiful light as upon the previous evening, and my mysterious visitor stood beside me. My nerves immediately yielded to this kind of treatment and instantly became quiet, and my whole being seemed filled with clear, steady, life-giving light. My visitor, in a magical voice, said, while a gentle smile played over his face: "I am here according to my promise." He was at such perfect ease that I felt entirely at rest in his presence. I replied: "I welcome

you, and am not only ready but anxious to receive your instructions."

"In order," said he, "to make the way plain to you, I must refer you to many truths or facts that are already known and taught. In the solar system the sun is the grand center, with a diameter of 860,000 miles; volume, 1,300,000 times greater than the earth. The planet nearest the sun is Mercury, with a diameter of 2,960 miles; distance from the sun, 36,000,000 miles; revolves around the sun in eighty-seven days. Venus comes next, with a diameter of 7,800 miles; distance from the sun, 66,000,000 miles; revolves around the sun in seven and one-half months. Your earth is next, with a diameter of 7,912 miles; rotates in one year at a distance of 95,000,000 miles from the sun. Next beyond this is Mars; 4,500 miles in diameter; 139,000,000 miles from the sun; revolves in its orbit in one year and ten months. The next planet is Jupiter, 89,000 miles in diameter, 476,000,000 miles away from the sun; its revolution is twelve years. Then comes Saturn, with a diameter of 79,000 miles, at a distance from the sun of 872,000,000 miles, and revolves in twenty-nine years. The next in order is Uranus, 35,000 miles in diameter, 1,754,000,000 miles from the sun; revolves in eighty-four years; and last, Neptune, at a distance from the sun of 2,746,000,000 miles; rotates in 164 years, and has a diameter of 31,000 miles.

“As previously stated, the sun is the center of this wonderful system of worlds. His royal arm spins the fiery planet, Mercury, around him at the terrific rate of twenty-nine miles per second; fair Venus at twenty-two miles per second; your lovely earth at the rate of eighteen miles per second; beautiful Mars at fourteen miles per second; the Asteroids at eleven; the giant Jupiter at eight; wonderful Saturn at five; Uranus at four, and Neptune at three miles per second. Neptune is the outpost of the solar system. From Neptune the sun would appear as a small star. Your solar system, vast and stupendous as it is, is but a small affair, compared with what is beyond its boundaries.

“By the aid of the telescope, 18,000,000 suns have been discovered in the Milky Way, each as large, and some much larger, than your own. Each star, as seen from your earth, is a sun, the center of a system as vast or greater than your own, separated from each other by incomprehensible distances, and all these at such appallingly remote distances from you that they appear all run together like a thin, fleecy cloud.

“There are stars so far away that light traveling at the rate of 186,000 miles per second would require thousands of years to reach you, and yet stars and suns quadrillions, sextillions and multiplied sextillions of miles beyond that, and yet on and on beyond that. There are suns that your astronomers know have 50,000 times

more heat than your own sun. There are double suns, triple suns, suns revolving around each other, red suns, green, white, yellow, amber, golden, suns of all colors and sizes, numberless suns and planets of all temperatures and conditions, all whirling, shining, singing in rhythm and time, all, *all* obeying the supreme universal law of *attraction* and *repulsion*.

“All the space occupied by your entire solar system is filled with atoms, each atom necessary to the whole, the whole necessary to the smallest part. The sun, the planets with their rings and moons, are but atoms. The entire solar system is alive. All is motion; all is life. Every atom is an expression of life. There is no possibility of a dead atom, not a single one known or can be to universal nature. The atom and its motion are inseparable and both are indestructible.

“Forms are created and destroyed, but atoms never lose their entity nor identity. An atom of iron is always iron.

“Here in this incessant motion we discover nature’s method of creating, controlling, transforming and dissolving to again rearrange to form other more complex and highly perfected forms or expressions of life. It is the ‘Mill of the Gods’ that is perpetually grinding into new and more beautiful expressions of life in all their numberless varieties, and again from these spring into existence other innumerable varieties to be yet again

transformed into forms more complex, ever developing possibilities larger, grander, broader, in their scope of action.

“By this universal law atoms are formed into masses of rock, iron, gold, silver, etc. In the vegetable kingdom the atoms are brought together by the same law, and in the animal kingdom we find the same force at work building, according to the law of attraction and repulsion. Starting with the lowest forms of animal life we find a small number of potentialities in combination, the organs are few and simple. As they advance in the line of evolution, more and more potentialities are introduced and the organs become more varied and complete in their internal and external relations, until the production of man, in whose complex structure we find in essence all potentialities in nature that have preceded him.

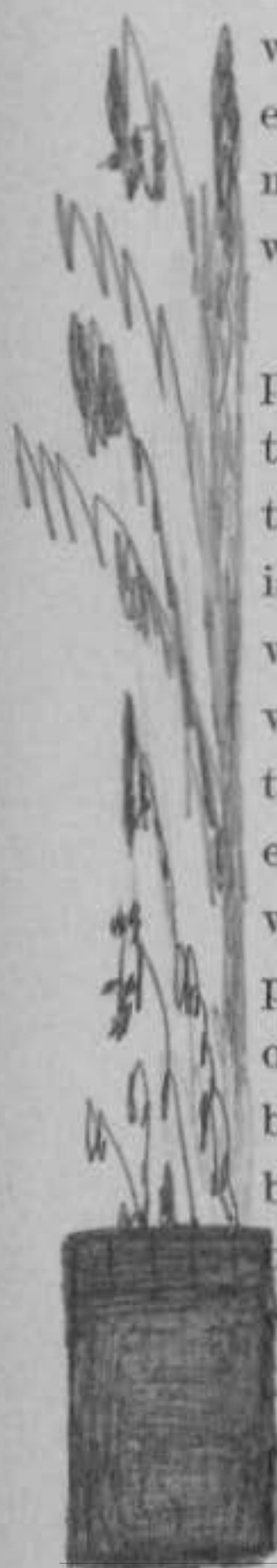
“Everything below man is operated upon by the law of attraction and repulsion, as a stone, tree or animal, simply forced by the law itself to obey. But man has been honored with a conscious will or means by which he may take hold of the law, and in a sense or degree compel it to obey him. He can to a limited extent control and direct the law. Here is where man can unite his will with the supreme, creative will, and become one with it in his unfoldment. The lungs are the main-spring to his organization. Every other organ in his



entire system is dependent upon the action of the lungs for vitality or power to perform their work. Yet the lungs are the very organs that have been entrusted to man's partial control. He must breathe before his normal physical action can be set up and sustained, and when he ceases to breathe the life of the body becomes extinct. He can only live by breathing, and the manner in which he breathes determines the manner in which he lives.

"Through the proper use of his lungs man can compel his entire organism to expand and contract at will, thereby putting every atom, organ, faculty, feeling, sentiment, thought and act, in short, every expression that is possible to his organism under the control of his will. He can compel his entire organism to obey his will and thus gain complete self-control, and as he is the epitome of all he becomes master of all, can polarize every atom in his entire organism about his conscious will, thus strengthening, increasing, harmonizing all his powers, and in this compliance with the supreme law of the universe he not only polarizes every atom in his body into orderly, harmonious accord with his own will, but at the same time to the overruling, creative will of the universe. Then he is in harmony with himself and with his Creator or source of life.

"The sun is the center around which every atom in the immense space occupied by your solar system re-



volves. Every atom must obey the sun's attraction and repulsion. It is the one inexorable law that everything must obey.

"Every atom is compelled into orderly action, and the manifold forms and harmonies of nature are the result. Man can, by correct breathing 'catch the wind,' as it were, of this wonderful movement and compel every atom clustered about his conscious will into order and harmony that will fill his life with healthful buoyancy and gladness.

"The only natural, direct road to true progress, development and health is by the proper use of the lungs under the control of the will. In this way he can prolong his life far beyond where it would otherwise terminate and increase the blessings of life a thousandfold. He knows his powers and how to use them and how to recuperate them when extra drafts are made upon him. The importance of breathing has to some extent been commented upon by men of science, but the significance of right breathing has not been approximated. It is the art of all arts, without which it is impossible to live in harmony with the law, which is the only true life and quite different from the life simply in supposed accord by intellectual affirmation or by submission to the order of things about him, two different things altogether.

"Man may affirm and try to make himself believe

that he is in accord with the law of nature because he obeys or tries to obey some article or rule of church or state, but nature knows no church or state, and recognizes only her own immutable laws. Man's being is one of nobler, grander and deeper complexity than your men of science have yet fathomed or dreamed. He is constructed upon the plan of the solar system and has parts corresponding to its structure, and the seeds or potentialities of the solar system that must be ripened or developed by nature's only mode, attraction and repulsion.

“Man is not a perfected being, but in a plan or process destined to become a perfect embodiment and expression of the entire solar system. Nature has so arranged that if he would arise to his best estate he must co-operate with her in his unfoldment. He is the only creation on this, your planet, that nature has taken into her confidence and allows to assist, but she has furnished him with a will and abundant material and the power with which to aid in the building. The possession of a will implies something for him to do. If he had no will all would be done for him, but she only allows him to operate through and by fixed immutable law, and that law is attraction and repulsion, and man's only method of compliance is by his breathing. It is man's obligation, his moral responsibility, that he apply his will to the extent of his power in har-

monious accord with the supreme plan, and no one can ever leave this, your planet, until the potentialities of his incarnation on your earth are developed and ripened. Until the circle is completed it is impossible for a man to be released from the material laws of your planet.

“If he goes through the change you call death before the circle is filled, he is held by immutable law until it is completed. The great masses of mankind die before they have lived up to or developed the potentialities that are their heritage from your earth, killed by their own indiscretions, but they must again be incarnated just where they fell. They have not advanced one single step by the process you call death. The circle that must be filled or completed is analogous to your solar year. Your soul germ was in gestation, gathering and adjusting the material and potentialities of this earth during nine months or three-fourths of the solar year. During that time the earth completed three-fourths of its annual journey around the sun, and you received from the elements potencies and energies of that time.

“When you were in chrysalis state in the great womb or matrix of nature she gave you all the wealth of those nine months, but you are short one section or one-fourth of the foundation for the structure. This is the gap for you to fill.

“At your birth you commenced to live upon the elements and potencies you had received in your nine months’ gestation. You turned back, so to speak, to develop and ripen the elements and energies of your material incorporation which must be matured in your organism. You were not in process of gestation during the other three months, consequently could not receive the elements and energies of those months.

“By complying with the law of attraction and repulsion and polarizing your efforts towards this gap in the circle, you not only assist to mature the potencies of your nine months’ incorporation, but also to lay the foundation for the completion of the circle. You saw the formless fog or nebulous vapor rise and fall, expand and contract, then make orderly revolutions and finally merge into the spiral motion. So with your organism, first you have straight polarity of atoms, then circular and lastly spiral or what you may call spiritual. To polarize his entire being to the spiral or spiritual should be the effort of man.

“Through his ignorance he holds himself in the circular polarity and material forces of his nine months’ incarnation, and if he lives that up has not sufficient capital or foundation to commence the completion of the circle, and so dies. He has lived on nature’s bounty all his life and made no effort for his own advancement. He may be gifted and cultivate the powers

he has in certain ways, and astonish the world by his exploits, but he has only operated with the powers and forces that nature had supplied him with, and paid no attention to the real needs of his being. He has been too busy with his wants and ambitions to pay attention to his real needs.

“A man’s needs should determine his course, not his ambitions. To obtain that which he lacks should be his ambition and engage his best attention and effort.

“If man on your planet was polarized in his real necessities and making his best effort in that direction instead of quarreling and murdering to secure to himself more of what he already has, it would develop in the most beautiful way what nature has already given him, and lead him to heights of unfoldment that he has never dreamed possible, to a higher, more complete manhood on this lovely planet that he has so often drenched with crimson gore, and your earth would become a paradise. There comes a time to man when he can not extract out of what he already has that which he needs. Observe the unnumbered host of diseased, wretched humanity. They search in every direction known to them only to grow more helpless and hopeless. In his needs should be man’s best efforts. This should be his polarization.

“The majority of mankind are trying to live the life of things instead of life itself. He is hypnotized, as it

were, by things. Gold, ambition, lust, love of power and display, etc., control and chain or hypnotize him as a snake does a bird, and draw all his attention, power and time, and the victim can not help himself. He is completely hypnotized and gives all his life to his idle toys and is helpless in their grasp.

“They become great centers of power that enforce obedience, and they devour him as certainly as does a cancer or consumption. When he becomes completely hypnotized or in the power of things it is almost impossible to break the spell.

“Man can not estimate the damage that has been done him in consequence of idols or false gods that have controlled him. A man that does not control himself is controlled by something else, and is a slave to that power whatever it may be, and as man is the only organism that has all the life entities, his debasement is great when he allows other control than the law of his being.

“Man needs and must have association, but control, never. True liberty, true freedom, means control of things and yourself, not submission to them. Associate yourself with the good and control it; become good yourself and control yourself. Apply the law of attraction to the good and the law of repulsion to the evil. Man should not be governed or mastered by his faculties or sentiments. He can become hypnotized by the facul-

ties of his brain as well as things outside himself, self-hypnotized.

"Self-esteem may become the center of power and control and deceive him as much as the hypnotist does his subject when he makes him believe he is a king.

"The law of attraction and repulsion is the embodiment of all wisdom. It is wisdom. By it all life is operated upon and sustained, and man, by associating himself and complying with it to the extent of his ability is directed and moulded in wisdom's ways.

"Right breathing opens the door to all that is needful. In complying with the law of attraction and repulsion he gets the full benefit of the law in all its bearings. It vitalizes, refines and spiritualizes all his life forces and controls them in wisdom for his good. Then all things work together for good to those who obey the law, man in law and wisdom, law and wisdom in man.

"This is the coupling or uniting the personal will of man, with the eternal will, his new birth, redemption, salvation. It is natural evolution. It takes all the superstition and egotism of faith, creeds, dogmas and doctrines out of him, and brings him to the true as it is in nature. This law, acting upon atoms or life entities, has created suns and worlds and every conceivable form or expression of life upon them. It holds

every atom of the entire solar system in its grasp, the smallest can not escape it.

“It is the supreme power that everything must obey, from the making of worlds to the blush of the rose, from the formation of the human body to the smile of the babe. It circulates the blood and paints the bloom upon the maiden’s cheek. It has outwrought that wonderful structure, the human brain. The thoughts, feelings, sentiments, all the powers of man’s body, spirit and soul are moulded and evolved by it. It is the silent artisan that has brought together the atoms and life entities to the evolution of the conscious will and attends it on its immortal journey. This conscious will or soul has atomic structure and is destined to immortal duration. Evolution in your solar system is from the center outward. The soul’s evolution is from the planet or world of its birth outward. When you have completed the circle of your planetary life and passed through the change called death, the soul enters the celestial of your earth and is evolved by the law of expansion and contraction—which is the movement of evolution—and after gathering all there is for it in this sphere it is evolved into the celestial of Mars, and by the same law through that to the celestial of Jupiter, from that to the celestial of Saturn, from the celestial of Saturn to the celestial of Uranus, from the celestial of Uranus into and through the celestial of Neptune into

universal nature, where it is entirely free and above the influence or operation of all solar laws, but on its long journey from the planet of its birth to its birth into universal nature or so long as it is a citizen of your solar system, it must obey the law of its life—expand and contract.”

“What, does the soul breathe?” I exclaimed. “It expands and contracts; in a sense, breathes. Expansion and contraction is the only movement in the solar system. If the action of this law in the solar system,” continued he, “was irregular and spasmodic, what would be the result? Every planet, every atom, would partake of the movement, and there would be no such thing as precision. And if man does not properly comply with the law by correct breathing, the result is discord and inharmony among his life forces.”

“Can a man breathe so as to keep himself in harmonious adjustment with the law?” I asked. “Most assuredly,” he answered. “He is constructed upon the plan of the solar system. His soul or conscious will is the central sun, around which all his organs and life forces are grouped, and by right breathing he can co-operate with the law in influencing every atom in its action that is clustered about his immortal soul.” “How wonderful to know that by this simple movement of the lungs, I may associate myself with the great primal law of my being,” said I. “Yes,” he replied; “this is plain occult-

ism divested of all its mysteries, practical for all the children of earth."

"But is there not some especial service required of me? Must I not, by faith or thought, lay hold of some great 'over-soul' or superior personality, in order to be saved?" I inquired. He gave me a hasty glance, as if to reassure himself of my condition, and then said: "You can not think yourself into harmony with nature. You may become psychologized by a thought, sentiment, idea or faculty of the brain; that is, a faculty, idea, sentiment or thought may take possession of you, and you try to make it a center, and endeavor to force everything to a level with it; but in doing this your effort is to pull yourself away from the central law or movement of your being, and establish an ideal or individual center, around which you try to force everything to revolve. Man should be in harmony with the supreme law; not trying to set up an independent kingdom of his own apart from it. The attempt of man has been to individualize himself, and to the degree that he has succeeded in establishing temporary centers of power away from the supreme law, he has brought trouble and confusion to himself. What he needs is harmony of action with the supreme builder, and hearty co-operation with this movement, actual doing, and positive honesty with yourself. No amount of affirming or believing can be substituted. It is the height of folly to de-

pend upon a thought, or belief, or affirmation, to build you into harmony with this supreme architect. You must act; act in accord with this master-builder, and await patiently its operations for results. True man has power by and through his personal will to build structures in various ways, but, like the Tower of Babel, all comes to confusion. This law sooner or later destroys the structures and their sandy foundations, and the air castles that man tries to erect. A cyclone has no sympathy or care for a garden of choice flowers; neither has this great master-builder any thought or care for the finest schemes of what may be called the personal, limited will, unless that will is in accord with the supreme will, which man sooner or later finds himself compelled to obey. Every effort made in harmony with the supreme power is eternal in its effect. Compliance with this law will harmonize body, brain and soul, and bring man to the truth of life; that he is a part of, and is co-operating with the great eternal power, which is full of wisdom and love, and that he is immortal. Right breathing is man's first step in obedience. Now, when man can properly grasp this, he can take a new and more certain start, and move on in the future more comfortably than he has in the past. If man complied with this great law of his being to the extent of his ability, the inharmonies and discords of the world would vanish like mist before the rising sun. This law is as

broad and all-embracing as the needs of humanity, and all the forms of life that have preceded it, and as deep as infinity. Marriage, business, society, religion, politics, all can be transformed through it.

“Science has not yet fathomed the depths of meaning in or import of this motion, for it underlies all. From it will spring hopes yet unborn, and out of it will die delights that are now your very life. It is the great cosmic law of all life, underlying mental and spiritual expression, as well as physical.”

“It creates worlds, and destroys or dissolves and rebuilds them; and by man’s obedience to the law every thing political, financial and humanitarian is transformed and carried on by it. Physical, mental and spiritual powers unite upon a new center, and, behold, a new world is before you—a new life—a shoreless infinity of possibilities. All is changed, and you find that you have lost nothing by giving up your old individual will and complying with the supreme law; but, to the contrary, have gained a higher, more perfected life. The old life will pass away like a horrible dream, and you will awake to a rosy morning, with new vigor, new hope, new possibilities everywhere, a realization that you are a new being. I must now leave you. To-morrow evening I will return and give you further instruction.”

You certainly have
 some helpful real-
 izing MATTER along
 these lines.

CHAPTER IV.

POLARITY.

I felt a slight, not unpleasant tremor and he was gone. I arose, undressed and retired, and soon fell into a sound slumber, from which I awoke early the next morning full of new vigor. After going out and taking my breakfast, I returned directly to my room, and soon fell into profound meditation upon what I had heard from my visitor the night before. From the time he commenced to speak to the last word he uttered, my attention had been so completely polarized that I now remembered every word with extraordinary clearness. Much that he had said was not new to me; but the importance of breathing had enlarged, taken on a new dress. I had previously regarded it in a mere physiological sense, as a method of obtaining air or oxygen, but now I see that motion is involved. How strange that I had never thought of this before. All structures originate in motion, and the motion determines the configuration of the structure. Motion underlies the entire physiology of the organic function and senses. Of course, no motion is lost; consequently, if I apply mo-

tion to my lungs by expanding and contracting them, every atom in my body partakes of that motion. My body is a chemical laboratory, and motion antedates all chemical effect, and chemical effect antedates the mental. This opens a new world to me. How blind not to have seen before that *I am but a mere creature of motion; that my entire life is motion; that I am nothing but motion; that I never did and never can do anything but move. How vastly important then to know how to move in accord with the law of motion.*

Archimedes thought if he had a place to stand he could, with his lever, move the world. I am a mechanical, chemical and mental world, and have a lever or will, with a place in the eternal will or law to stand.

It is very plain to me that all I now need is to find out *what I do need*, get polarized in that need, and go ahead; apply this lever, or push and pull movement, in accord with the law, and results will inevitably follow. I have long thought that if a man could determine his real needs in nature and concentrate his effort in that direction, he might grow out of all his corruption and confusion, as grows the lily from the stagnant pond.

Polarization is very important, and its laws are wonderful. The north star is at such a distance from us that it requires about fifty years for light from that star, traveling at the rate of 186,000 miles per second,

to reach us. The earth is 95,000,000 miles from the sun, and is circling around it, in an orbit so great that it requires one year, traveling at the rate of eighteen miles per second, to complete its revolution; yet in all this round its pole points or is polarized to the north star.

I suppose very ancient mariners felt this natural polarity, for before the discovery of the compass they had the idea that there was a great rock away off towards the north that had the power, if they got too near, of drawing the vessel so tightly up against it that it could not get away, and I have often thought that there was something analogous to this in my life that was somehow drawing or pulling me, and it was only a question of time when it would get me, and I suppose a great many people have felt—well, not just that way perhaps, but something like it.

He spoke of being hypnotized by the faculties. I have learned something about that. If you take a basin of water in which are micro-organisms, upon inspection you will find them floating about without special direction. Pass a current of electricity through the water and they will cluster about each side of the current or seem to adhere to it. Reverse the current and they will reverse. So with your organism. Its organ or faculty of greatest strength and activity polarizes all in that direction and soon becomes master of the situation and enforces obedience. I once became interested

in phrenology and experimented in the cultivation of the faculties. For a period of time I would give one faculty all my attention, concentrate or polarize in it, and allow it to express itself in the peculiar way which phrenologists claimed was its language or characteristic. First, I tried self-esteem, and began to inflate and soon grew, so *it* informed me, to magnificent proportions, became very dignified and gave my friends the stony stare.

Then I changed to the faculty of combativeness and came very near having two or three fights, and felt like inviting the champion to a bout, all in a few weeks. Then I gave acquisitiveness the lead, and was soon sizing up a man's pocket book and laid awake nights scheming how to flatten it. Secretiveness came next. In a short time I became so cunning and so very shrewd that my right eye scarcely knew what my left one saw. Next order was the captain, and I devoted most of my time trying to get and keep things in shape. Next I commissioned the faculty which it is claimed makes a person bright and witty, and quickly became so bright and felt so witty, and very, *very* funny that I wanted to write profound articles on "original sin," and yet felt so funny that I told an epileptic patient that he didn't have fits, never had had fits, that there was no such thing as fits anyway; that what he called fits was but a "mental picture" that his fool had fixed up and hypno-

tized him with; that the way to get ahead of his fool was to "affirm" that he was "spirit," and "thank ye, sir; 'spirits' don't have fits;" that this was "science," and would knock the fool silly and out; that all he had to do was to "realize" this and he would be "up and around all right in a day or two." He said that he realized one thing already, and got up, *about and around* then and there. I appointed caution after this and became very timid, afraid of my shadow and worried about everything under the sun, especially the "unpardonable sin." Veneration came next and I prayed without ceasing. Next came hope—what beautiful pictures and what wonderful things I was going to do some day. No, no; self-hypnotism is a delusion and a snare, and he that is deceived thereby is a long way from being wise. I concluded that I did not know enough to build myself, whether I needed just this and how much or that and how little. I don't believe any man knows enough to build himself. He don't know enough about the plan or material. There are quite a number who tell you they do, but when you question them closely you find that they know next to nothing and are as badly mixed up as you are.

There is a great deal of knowledge about things, and some people are very bright, but I mean this *great plan of life and how to get in on the ground floor*, this is what I want to know about.

The faculties are all good and essential, and when in harmonious attunement constitute a crown of transcendent beauty; they are not to be underrated, but man should have control of them, train and cultivate them, and be able to use them for his good with the same mastership that the mechanic has in the use of his tools or the musician in the keys or strings of his instrument. It is a serious thing for a man to be under the control of his faculties, or for any one of them to polarize all his powers in that direction and compel everything else to revolve around it as a center. When this is the case he is a mere faculty man—as a proud, bombastic bigot; or an humble, timid, cunning, shy or hypocritical man; a mere money-getter, or fighting man; or cruel, stern or firm man. None of the faculties should control a man to the extent of stamping him with their signet. Nature never intended it; when they get complete control the man is insane.

It is just as serious when things outside have the reins; they compel everything to go their way and gather momentum and run of themselves. Like a centipede, cut the head off while it is moving and the body will continue to move. Let the headless end strike an obstacle, and while the body will stop the legs continue to move. Actors have raved in *Virginus* and wandered in *Hamlet* long after reason had been dethroned. Clowns play tricks, men swap horses, sell

Some day you'll know who they
is - And know that it
is "out" like some fine

goods and direct armies to murder on their death beds.
The man should be master, not his faculties or things,
or affairs around or about him.

When a man is set in a kind of "eternal pose" in
things, or frantic in chronic psychic inebriety it is
difficult to do anything with him. Cases have been
known of little children that were charmed by a snake,
who when the snake was struck a blow would scream
or go into spasms, and monkeys to die when the snake
was vanquished. So with a great many people when
you interfere with their hypnotist or idols.

I have sailed life's seas in many directions and
have sometimes got so tightly polarized up against
some things myself that I have found considerable
trouble in getting off again. The understanding of
polarity is very, *very* important.

He has touched upon some pretty deep things.
What he said about the circle of our lives is entirely
new to me. I never heard or thought of it before. It
never occurred to me that I was only a nine-months'
man. I always supposed I was a yearling, if I supposed
about it at all, and reincarnation always did make me
feel chilly, and I have pulled against it pretty stoutly,
but if what he says is true, I may as well stop struggling.
It is wisdom to do so, because nature will have her
course without any reference to my chills. I once saw
a farmer with his team driving to town. A calf was

We have to come plate
the circle of our lives
The Masdardan people you

2
New born world - this is in their name

fastened by a stout rope to the rear end of the wagon, but the calf did not want to go. It jumped from side to side, leaped upward, fell down and bawled, but the farmer and his team kept right on and paid no attention to the struggles of the calf, and so it is with nature. She keeps moving right along and gives no heed to the antics of her calves. It would have been wisdom in that calf to have gotten up and trotted right along and got a little slack on its rope. It would then perhaps have enjoyed the scenery as it jogged along the road. I suppose I may as well trot along and get a little slack on my rope. There is no use in my trying to be an angel before I am a man.

CHAPTER V.

NEEDS AND EXERCISES IN CIRCLE OF LIFE.

It was now nearing the time for my visitor's return. I lay down upon the bed and soon fell into a light slumber from which I was awakened by a gentle touch. I opened my eyes; the room was filled with light and my visitor was standing beside me. There was an active, cheerful air about him, and his voice thrilled me as he said: "You were sleeping so sweetly that I was loathe to awaken you." "Your presence makes me glad you did," I replied, "but I must beg indulgence for sleeping on my post." "O," said he, "there are so many sleeping, not on their post, but far, far away from it; but now if you are ready I will proceed to make known to you your need in the circle—those natural forces that belong to the three months which were not embraced in your gestative period, towards which you must polarize your energies to procure, that you may complete the circle of your planetary life and assist in moulding yourself to complete manhood according to nature's process, without being again incarnated in the material forces of your planet, so that after you have extracted from it

all there is for you, you may, like a ripened apple, drop from your material holdings, and pass from this mortal life, this circular movement, and enter the spiral or spiritual realm."

I felt as though upon the verge of a new world. My breath came quick and short, my emotions almost choked me, and I replied, huskily: "I am ready." "Tell me then," said he, "the day of the month in which you were born, the year is not important?"

"The fifth of May," I replied." "Then," said he, "counting back nine months from the fifth of May brings us to the fifth of August. This was the approximate time when your soul germ began to gather its material substance and form, and from this time to the fifth of May it was receiving and appropriating the energies and potentialities of the natural elements. The elements and energies that belong to the three months, from the fifth of May to the fifth of August, you did not receive; consequently, here is your need. This is the weak side or section of your structure or circle. March, April and May are the spring months, and are in the positive electric polarity. You lack from the fifth to the last of May in this part of the circle. June, July and August are the summer months, and are in the diamagnetic polarity. You lack from the first of June to the fifth of August in this part.

"Your concentration of effort or polarization should

be to obtain more of the elements and energies of these polarities, thereby putting your organism in more harmonious adjustment or equilibrium. To meet this requirement on the physical plane you should give attention to your diet and exercise. All vegetation that ripens or matures in those three months, or other articles of food that have carbon and hydrogen in excess, are adapted to your requirement; more especially those that have an excess of hydrogen, as your need is mostly in the diamagnetic polarity. Use an abundance of water in bathing and drinking. You should attend to especial systematic exercises in imitation of fire and water or waves. Recreate in swimming, sailing or rowing when convenient. While exercising in the diamagnetic polarity, stand facing the south or southeast, and inhale from this direction. When exercising for the positive electric polarity for the fire movement, stand facing the east or southeast. When convenient, sit facing the south or southeast. Sleep with your head in the same direction. To get the mental concurrence of these exercises, contemplate flames and water in their movements. This will give you a material foundation for the operation upon you of the diamagnetic and electric forces in their grand sweep from these directions to awaken and develop the organs which give expression to what you call the inner man, or subjective self.

“Your next especial exercise is to stand erect, throw

your head back, keep your eyes fastened upon some spot directly above you, and whirl or spin round and round, always turning to the right. This polarizes you in the spiral movement.

“For the convenience of study, man has divided the force that carries on the operations of nature into parts, which they call gravity, heat, light, chemic force, magnetism, electricity and vital or spiritual force. These all have attraction and repulsion for their base, are an outgrowth from it, and have their ultimate centers in the atoms of spirit or spiral motion.

“By spinning round and round, with your eyes steadily fixed upon some point or object above you, all the organs and atoms of your body are de-polarized from their various discordant motions and are re-polarized to the spiral motion. By this means you lay a sure physical foundation for the growth of the spiritual.

“The resolution of all changes in the material into spiral motion is the completion of natural science. The resolution of all motions in man’s organism to the spiral or spiritual is the limit of the will or powers of the nine months’ man.”

He ceased speaking, and arose from the couch upon which he had been sitting, and advanced to about the center of the room, and said: “At the usual time tomorrow evening I will return. You may witness my departure this evening.”

For a moment I seemed to lose my consciousness, and my eyes closed. Then reaction came, and my eyes opened. The light changed to a deep, clear, beautiful twilight. My visitor was yet standing in the middle of the room, his eyes fixed upon me with a look of encouragement and assurance, but he seemed to possess me, to enter into every fibre of my being. A vague feeling of something, I know not what, flashed over me, and then every atom of my being was polarized in attention upon my visitor and his movements.

His whole body seemed to expand and contract with a gentle, wave-like motion that was delightful to behold. Then this motion changed into circular motion, and then curved or wreathed gracefully into a spiral or ascending movement. There appeared to be three motions all in one, blended, intermingled. He appeared to be in motion all over, through and through; then gradually he was wrapped, enfolded in a lovely transparent, fleecy, wavy mist or vapor. It had all the colors of the rainbow, but was more brilliant and enchanting, rising, falling, circling, wreathing in rhythm similar to the motion of his body, but far more ravishing, because of its light and color. It appeared to my enraptured senses that the whole lovely cloud or fleece was composed of minute atoms, each moving with a life of its own; yet this life or motion was converted into a general life and motion of the whole, each atom giving out

a little, exquisite ray of life, light and color peculiar to itself, and this all blending, embracing, grouping and completing the life of the whole. And listen! Is that music? Impossible, and yet 'tis true. What tiny tinkle of silvery bell; what heavenly confusion of rippling, ravishing sounds. Oh! I feel my heart almost burst with the glad murmur; and see! He begins to arise, to ascend. See, oh! see his face. No poet ever dreamed that face. He smiles—the crown, glory of all. Higher. Gone. I fell senseless to the floor. How long I remained in this unconscious state I do not know. When I awoke all was silent. Gone. I was confused, bewildered. I raised myself up, and tried to make out what had happened, but could not, and finally retired with my head aching terribly for the first time in my life.

I could not sleep. My body was sore and lame through and through, but more especially in the region of the solar plexus. What has happened? I asked myself. How came I to be lying on the floor? Then, little by little, it all came back to me; but it did not enthuse me greatly. Since the first appearance of my visitor, I had been feeling remarkably well, bright and cheerful, and life had been more to me than ever before. Now I am in collapse. The fire is out, and nothing but cheerless ashes and fireless cinders remain, and I thought, with the bitterness of disappointment, I might have expected this. It seems that every hope, every prospect, every

condition, comes to naught just as this has. Life is not worth living. But of all the strange experiences through which I have passed—and they are many—this caps them all. Yet how beautiful it all was. His motion, when he commenced to breathe or expand and contract, seemed to take possession of me, and all the time afterwards I seemed to be moving just as he was. Perhaps I was, and that was why I found myself on the floor. I know I was lying on the bed when he began. How clear my sight and hearing was. It could not have been my sight, and my ears are too dull to catch such soft, delicious sounds, such distilled nectar of harmony. Perhaps it was the seeing and hearing of the inner man. I do not understand it, but it was the most enchanting of anything I ever saw or heard. I understand more clearly how, by breathing, I can apply motion to my organism and move upon the "great deep." There must be more in all this than I know.

Here I fell asleep, and dreamed that I was lost in a deep, dark forest. Benumbed and hopeless, I sank down in despair, when mother, mother of long ago, touched and raised me with mother's strength and spoke with mother's blessed voice, and said: "Darling boy, the morning cometh." I awoke the next morning, feeling crabbed, sore and lame, as if I had been making a night of it. I arose, and dressed myself in a sullen kind of way; went out and took a cup of coffee, and

then went to the park and tried to get interested, but it was no use. The more I tried to be good, the worse I grew. I went back to my room with a sort of grim satisfaction that I was miserable and going to be so, in spite of everything and everybody. What is the use, I said to myself. Fate and the furies are against me, and I may just as well quit. I am like Pecksniff's horse—seem to be going at a great rate, but don't get over much road. It has been this way for years. First up and then down. Now at Aphelion, then at Perihelion, Fast, then slow. Mine must be an orbit or great eccentricity. Guess I belong to Mercury. I never could without reducing myself to an imbecile state of indifference, strike and keep an even gait. I wonder if those people who take everything so easy are really in equilibrium, or set in a kind of physical and mental paralysis, so that they can't get very high nor very low. Christ once expressed himself strongly about people who were neither hot nor cold. If he likes very hot and very cold, he must greatly admire me. If what my visitor said about the circle is true, I am only a nine months' man any way.

I once saw a tin peddler driving along the road with a load of tinware, who had lost the tire from one of the wheels of his wagon, and one section of the felloe was also gone. As he drove along everything seemed to go all right till he came to the gap in his wheel, and

then there was a great rattle of tin. I guess I must have lost my tire and a section of my felloe, for I seem to run all right till I come to the dump, and then— Here I yawned, and tried to think of something else to grumble about, but it was a failure.

I believe that I will try that exercise that he instructed me in, if I am not too lame. I think I had a kind of hope that by trying it I could prove that there was nothing in this either. Some people behave this way sometimes.

I carefully closed the blinds, for I knew if the neighbors saw me it would be "sixteen to one" and a blasted reputation. I took a position facing the east, and notwithstanding all my visitor had told me and the remarkable visions and phenomena I had witnessed, I quoted the old darkey: "Lookey here, Tildy Jane, 'pears like a powerful heap ob foolishness, us old uns cuttin' up dis way."

I endeavored to imitate the movements of fire or flame, breathing full and rapidly at the same time. I continued the exercise about five minutes and became very warm and was bathed in perspiration. I then changed and faced the south, and made my movements in imitation of water in its waving motions. After a short time I was surprised at the result. A delightful sense as though moving in water spread over me. I kept it up for a time and stopped with a delicious feel-

ing that I had never before experienced from exercise. My spirits were rising and I thought I would try complete polarity or spinning around. I went at this with vim. I stood near the center of the room, threw my head back, fastened my eyes upon a spot or fly on the ceiling, and round and round I spun and kept on till, as the boy says of his top, "I got a pretty good hum on." A kind of delirious exhilaration seized me and round and round I spun, faster and faster. In a moment of forgetfulness I lowered my head, the floor leaped upward, the walls and furniture sprung into sudden activity and flew around the room in mad flight.

I was lurched forward and landed on the bed just as it was darting by. I am in the swim sure, thought I. Polarity—everything seems to be in a great rush after something. Why, this is what the dancing dervishes do. They spin round and round till they fall helpless, and then prophesy. I wonder if I am going to prophesy? My stomach feels like doing something, but presently everything began to slow up and finally stopped. I did not prophesy, and the dressing case looked as staid and dignified as though it had never, no, never in all its life, turned somersaults or waltzed with the wardrobe. How little we realize that everything is in motion, spinning round and round continually, I thought. The earth spinning on its axis at the same time circles around the sun with frightful speed, but how very silly and fool-

ish for a man of my years and dignity to spin around here like a lunatic. It is astonishing how I have lived so long with so little sense, but I consoled myself with the reflection that I had done so many foolish things in my life that this one more need not disturb me greatly. And yet I don't know as it is any more foolish than to squeeze and lock my liver in a corset so tight that it can't move at all or pay a dollar and applaud till my hands are blistered to see a painted girl in tights kick high and spin around on a public stage.

But how clear my head is and how well I feel. All my lameness gone and I am as lively as a cricket. Can it be the result of the exercise I have taken? Before I began, like Uncle Zeb, I was "mighty poo'ly, sah," but now, "Richard is himself again." I know that exercise will relieve sometimes, but I had no idea that "foolishness" would accomplish what this seems to have done, but listen, the clock is striking 8.

CHAPTER VI.

SUPREME CRISIS.

Immediately the room was lighted and my visitor stepped in, how, I cannot tell, as I had bolted the door before commencing the exercises.

"Well," said he, in a pleasant manner, "you see I take the liberty of an old friend and walk right in."

"You are welcome," I replied, "and I am glad you feel that way. I have just been taking exercise according to your directions."

"How did you like it?" he asked. "Like the skeptical patient, that or something else has made me feel better. My experiences of last night were quite unusual and up to the time of taking the exercise I was somewhat ailing," I replied, "but after taking a dose of complete polarity everything went on swimmingly, for a time, at least."

I glanced at him as I said this, expecting to see him smile, but he disappointed me; looked rather serious, I imagined. My levity vanished like a flash.

"There comes a time in the life of man," said he, "a supreme crisis, when he falls into complete or par-

tial madness or insanity, imbecility or impotency, some degree of chronic infirmity and blight, or dies. In this crisis, this, to him, most momentous period of his planetary life, if he is so completely polarized in his earthly physical environments that he can not be aroused to a sufficient degree of intensity to change or repolarize his conscious will to the supreme will or law, thereby uniting himself with the higher processes of nature, he must fall into decay. He has lived up the life of his physical or nine months' incarnation, and according to the law must be again incarnated in matter, and the soul germ gradually disengages or disembodies itself to renew its efforts in another embodiment or incarnation. He has lived up his nine months' incarnation without having unfolded the potentialities of his soul germ, only as it has without conscious effort on his part been acted upon by the law itself. If in contradistinction to this, he can by the effort of his conscious will polarize himself in the supreme will and processes of the planet, he then revolves around the great central will or spiritual sun and becomes one with it. His vibrations become quickened according to the law of spirit atoms; he becomes the negative pole of the magnet and the influx of illumination from the great source of life and light flows in upon him. To polarize the slow vibrations of matter to the swift vibrations of spirit is the warfare between matter and spirit, soul

and body. Here is where man can assert his free moral agency and elect which mode or method of evolution he will pursue, whether he will be ground over into other physical embodiments or develop himself from this planetary life by uniting his will with the supreme law.

“You were in your decisive moment, the final great crisis of your planetary life the night that I first came to you, and your experiences last evening were the quickening of the inner man, the subconscious or subjective self, and you saw and heard with the sight and hearing of the inner man. By the course of breathing that you had for a long time pursued you had to an extent prepared the way, and had you understood your needs in the circle and polarized your effort in that direction as persistently as you have in breathing, there would have been no apparent effort or struggle in the establishment of spirit vibrations. The way would have been naturally prepared. The new births that have taken place on your planet have usually been accomplished through great tribulation and suffering or as a sequence to some great or peculiar occasion, and the majority of them are but feeble in their manifestations or expressions, irregular and uncertain. Man is ignorant of the law—of real needs—and how to apply the law to his needs. Like the ebb and flow of tides, great extremes of agony and despair are naturally followed by the ecstasies of hope and exaltation. As the

pendulum of a clock sways to and fro from one extreme to the other of its arc, so the emotions of man vibrate from the slough to the mount. When in the slough darkness and despair has crept over him because of low vibrations; when upon the mount he has caught glimpses because of intensified vibrations. Thus man has been at the mercy of his environments. They have played upon his feelings and roused him to great intensity and also caused him to fall into extreme depression.

“Compliance with the law enables a man to maintain an equilibrium. Man has polarity upward and downward which has its modes of vibration in the solar plexus. Your lungs are well under the control of your will and the way is clear and prepared for you to apply motion to your entire physical organization. You start motion by expanding and contracting the lungs, and by rapid breathing, its waves are sent flowing or rippling up and down along the lines of the least resistance, and when these channels are full it overflows and is forced waving and rippling all through and through your entire organism, touching every atom, every cell of your being, adjusting every atom and cell in its individual and organic polarity, and polarizing the whole around your conscious will. By filling and crowding your organism with motion, the vibrations rise higher and higher and are converted into heat, chemic force, electricity, magnetism, etc., and radiate in light, color and sound.

You witnessed the process last evening when I left you."

"How wonderful it is," I said, "that every planet, every thing, every cell and every atom is in ceaseless motion; no such thing as absolute rest; motion is the life of all, and that motion is expansion and contraction.

"Is it possible for me, by my will, to apply this motion at pleasure to my entire being, and thereby assist great nature in her course? Have I power to increase heat, electricity, magnetism, cohesion, affinity and mentality by this simple process? Is it true that my organism is capable of all mechanical movement, all chemical effect; that I can produce all mechanical motion, all chemical effect and psychic phenomena? Oh! the great power and honor that has been bestowed upon me, that enables me thus to associate myself with nature in my own unfoldment. The thought almost overwhelms me, and I feel that I am face to face with my Creator. With true reverence and sincere adoration welling up in my soul, I bow the head and bend the knee. Truly 'Thou, nature, art my goddess, to thy law my services are bound.'"

"Yes," he quietly replied; "you apply your will to produce the motion of attraction and repulsion in your organism, and you assist in the production of phenomena, according to the plan or process of the supreme

law. There is," continued he, "a deeper application of this motion, and you are so well advanced in the art of breathing that I now may venture to instruct you in it.

"Lie upon your back, and relax or relieve the body of all tension. Inhale and hold the breath, and make similar movements to those you would make in breathing, or expand and contract in the region of the solar plexus while holding the breath. This motion is purely one of will, and is a resolution of all previous motions, divested of all previous sensations or processes of the physical man, and stamps every atom with the highest impress and authority of the will. It is your supreme will. It rends the veil of the temple, opens the door to the sub-conscious, and lets a flood of life and light in upon the soul germ. This is the 'inner temple,' the 'closet,' into which you can retire alone with nature, and stand face to face with the supreme law and receive direct revelation. In this inner temple is where spirit atoms are formed—the house or clothing of the soul that is to accompany it in spirit life. This is the utmost limit of the personal will of the nine months' incarnated man." He ceased speaking for a moment, and then said: "I shall now leave you for a short time, but will return again this evening and complete my instructions," and in an instant he was gone.

After reflecting for some time upon what he had

said, it occurred to me to try the movement of which he had spoken, and I proceeded with a feeling of reverence.

I lay upon my back on the couch, and concentrated all my attention upon the movement, expanding and contracting in the region of the solar plexus while holding my breath. I kept up this motion as long as I could hold my breath, then expired the air and inhaled a new supply, and continued the exercise. At first I had some difficulty in producing any motion or movement at all, but after some effort I succeeded better, and began to make the motion quite well. I continued in the exercise, and presently experienced a rather unpleasant sense of fullness in the solar plexus region, accompanied with slight difficulty of respiration. I stopped the exercise. A feeling as if about to lose consciousness came over me; then suddenly a slight tinge of pain in or about the diaphragm, accompanied by a feeling of something breaking or giving way, and the most peculiar motions or vibrations that I ever experienced flowed or seemed to roll from this region, or center upward and downward and through and through me. It was as if every atom and cell had broken loose or was depolarized from its organic polarity, and was moving, each with its own life and of its own accord. I could feel them as they touched each other and rolled about in my brain, eyes, ears, and all through and through me. I seemed to have

no will or power to move, no thought, only a consciousness of the vibration, and a vague feeling that I was dying. Just what occurred here I do not know, but I was standing beside my body. I looked at it. It was quiet, the face was pallid. Then I was gazing at two full moons, directly after roaming through an old castle; then perfectly at ease in some deep sea cavern; then standing upon the top of one of the Pyramids, looking off in the distance; then at home upon the old plantation of my boyhood days.

Then a little, exquisite thrill, similar to what one might experience in meeting one they loved, sprang up in the same locality from which the motions or vibrations had started, increased in intensity, and rippled all over and through me with a glad, swelling joy, kissing heart and brain, and filling my whole being with exquisite delight. I was filled to overflowing with joy and gladness; even my feet felt happy. It grew to such intensity that I wept and laughed like one from excess of joy. Then it gradually subsided. My eyes opened, and I had a feeling of newness and freshness that I had never before experienced. Even the room seemed to have taken on a new life and air. The full moon flooded its silvery light in at my window in a splendor that I had never before appreciated. I arose, went to the window and looked out. The gentle breezes, balmy and soft, kissed, laved and lingered enchantingly;

and oh! that amazing, stupendous vault, those far away
wondrous, mysterious suns and worlds floating, shining
eternally in their shoreless ocean of blue.

CHAPTER VII.

CONCLUDING INSTRUCTIONS.

I turned from the window, and there upon the couch, sitting calmly, with a beautiful expression upon his grand face, was my visitor. "Oh!" I cried, "I am so glad you have come. My soul is filled to overflowing. I feel like falling prostrate at your feet."

"See that thou doeth it not," he quickly said. "Bow to nothing but the great law of your being."

"Tell me, then," I cried, "am I saved? Is this religion?" "Why," he answered, "You were never lost, but in the fogs of ignorance. Nature created you for a glorious course of splendid being. She did not create you to lose you. You were always saved, and always will be. The trouble has been in consequence of your ignorance of her ways. Now that you have found her plain, unmistakable path, you can go forward with less trouble and fatigue. Only obey, and she will do the rest. You ask if this is religion? It is the *new birth*, the birth of the sub-conscious or inner man. The peculiar vibrations that you have just experienced are his motions. From these motions new sensations arise—his

sensations. Sensation being the basis or foundation of personality, a new personality is born, with new will and powers. Some persons might call it religion, but what a great many call religion is a condition caused by the emotions and their effect upon the faculties of the brain. Emotions are dependent upon various causes, and must have an occasion. The satisfactory condition which you are now in is not caused by emotions, sentiments or faculties of the brain, but from *motion*, under your will, according to the supreme law that causes and produces all phenomena, and can be produced at pleasure. By practicing this movement, your present condition will become your normal condition of life, and you will no longer be dependent upon thought or emotion. Thoughts and emotions are the result of the impressions that material things make upon the material or planetary man. The inner or sub-conscious man has deeper functions, a deeper life. Man does not know enough, even if it were possible to assist by what he calls his thoughts or emotions in the evolution of this soul. The only thing possible for him to do is to obey by his will, and the only thing that his will can do in the matter is to assist in *motion*. When he does this, proper results follow, whether he understands the process or not. He tastes the sweet fruits of obedience and proper action in all the departments of his being is the result. He has no desire to deport himself in any way to mar

Man is a great force and a great power

or disturb the harmony of his being. Would you now conduct yourself in any way to blight or darken your present condition?"

"No, no!" I cried, "not for worlds. Some," I said, "have thought that this movement should be guarded, that only the 'pure'—not the 'common herd' of humanity—could be trusted with the great powers that may be developed by this movement."

He replied: "This, you can clearly understand, is erroneous, for you now feel no disposition to smite even your enemies, only with golden sunshine. Your daggers are violets and roses; your bitterness changes to nectar, and your life to flowers and good fruit. The distinctions that you make on your planet, nature does not know; nor does she know mystic plans of faith or schemes of evasion. She is no respecter of persons. All may by obedience share in the enjoyment of your present condition. She kisses all with a mother's love, and her master-hand in time moulds all to her plan. Grand, loving old nature has no especial favors to bestow upon one more than another of her children. All she asks is obedience, and she is true and faithful in her rewards. *Simple obedience to her law is man's highest wisdom.*

"Now," said he, "I have finished my mission with you for the present and for a time shall not visit you again."

I had learned to love this bright being, he had

brought such light and cheer into my life, and I felt for the moment that my dream was over.

"No," said he, reading my thought, "you need not fear for you now have a new center of action, a sure foundation in eternal law, a power or lever under the control of your own will which you can at all times apply to assist yourself, and not only maintain your present condition, but also you have the knowledge and power to grow in accord with nature's plan the remainder of your planetary life, and complete the circle without reincarnation in matter, and there is no danger of falling again by the wayside."

"My heart," said I, "is filled with joy and gratitude to you, and I deeply regret losing you."

"O," said he, cheerily, "I shall not be far away, but in easy call."

"May I remind you," said I, "that in answer to my query the first time I saw you, of who you were, you said 'that the time would come when I should know.' Has the time come?"

"The time has come," said he.

An indiscribable change came over me. The light in the room changed like magic to that peculiar starlight that I was in when I saw the formless fog flower into a grand system of worlds. My visitor had the same wonderful expression that he then had. He raised his arm and pointed to the east. I looked, and there

upon the wall of the room glowed in living, moving light and colors three large capital letters, N. E. W.

“Why,” cried I, “those are the initial letters of the name of one whom I dearly love; one who has stood for me when I could not stand for myself; whose charity is as broad as sunshine and touches all; *one whom to know is to love.*”

“Then it will be all the more welcome to you,” he said.

My soul was won, I bowed my head and tears filled my eyes. Then I heard voices in sweetness that stilled all else, singing:

The new is dawning upon you, glorious and bright,
Open your soul to receive its glad, beautiful light,
Sparkling, radiant and golden sunrise of the new,
Nature's bright morn to all, not to the favored few.

The old is worn and lifeless, from thee cast it away;
Stand firmly, proudly, in the light of the new-born day.
All hail! to its clear life-giving, soul-sustaining light,
Dwell no more in the darkness, its gloom and its night.

How blessed to feel the warmth of the new; its glad
life

That exiles the pain of the old; its sorrow and strife.
Can you regret the old, to its bitterness still cleave?
Embrace the glorious new, the old forever leave.

No longer has it life for you, it is soulless, dead,
 It only brought pain and grief when through it you
 were led,
 Environments that were unhappy, pathetic, sad,
 And but little in compensation that made the heart glad.

Can you, with clouded soul, to the old miserly cling,
 And refuse the sweet songs and joys of the new to
 sing?
 The new is yours, all its beautiful flowers,
 Deep shades that cool babbling brooks, and bright
 sunny hours.

Embrace then the new, that so sweetly thee invites,
 O, dwell in rosy morn, stay not in the old, its nights,
 Sweet songs invite, sparkling gems, a wilderness of
 flowers,
 All heaven gladly opens to its enchanted bowers.

The future in transcendent splendor stretches away
 In eternal song, in cloudless, brilliant, shoreless day;
 O, what angelic loves to know, what wonders to see,
 The now is grand, but heaven's holy loves are to be.

Arise, arise, shake off the old with its starless night,
 The golden sun is o'er thee, life-giving, warm and bright.
 Zephyrs kiss no angel's brow more lovingly than thine,
 And with no more splendor than for thee does the sun
 shine.

O, how those thrilling voices filled my soul like mother's lullaby of long, long ago, murmuring and kissing all through my being. I was entranced, spell-bound in their loving arms, twining blessing through body, brain and soul. How long I sat there I do not know, but when I raised my head all was hushed, gone, but its gladness. "O," cried I, "what miraculous change. Can it be? Is it true? Am I alive?" Yet the rattle of the street assured me.

Oh, has grand, loving mother nature, in her apparently stern, rugged bosom, such nectar with which she rewards us for obedience to her? Did she spin shining worlds from formless fogs and crowd and fill them with beauty, wonder and splendor; fashion and form me, honor me with a will, and make the way plain and easy that I may assist her in the unfoldment of my destiny—her wonderful, loving plan for me—and has it been my ignorance that has called down the howl and fury of the storm and tempest? Oh, how my aching eyes have tried to pierce the fog, and how cold and almost dead has been my heart with despair. How I have beat with these feeble hands until crimson with my life's blood against my prison bars. How I have hallooed, and trembled in terror at the stillness.

Miraculous change. Oh, father, mother, nature! How sublime and wonderful are thy works, and how glorious to feel that all thy children can fall in with

the forces at work and become these forces. How wonderful to understand that we are in a process of unfolding and can unite our will and effort with the supreme law of building and become pliant, responsive, hopeful, more and more, as we advance in life, knowing that to grow old is to grow grand and noble, until at last having gathered all there is for us in this terrestrial sphere we drop like ripened fruit from our material holdings into the celestial or heaven of our planet, and our souls go marching on and on until we become all that is grand, good and noble, even in heaven. When this supreme law ripens the soul to the glorious celestial of our neighbor, Mars. Here we find a new heaven of yet greater beauty than our own, but the soul has grown and expanded to the extent of assimilating its atmosphere and its grandeur. This law holds and sustains it in the heaven or celestial of Mars until the soul has gathered all the power, grandeur, sweetness and glory of this heaven, when the same law wings it, like a bee laden with richness, into the celestial of mighty Jupiter, where it goes on enlarging, developing in goodness, richness, power and grandeur in every direction, till like a gallant ship, richly freighted with rare and precious fabrics, sparkling brilliants and matchless gems, it is sailed and piloted by this law through breezy, swelling seas of heavenly loveliness to the celestial of that incom-

parable planet, Saturn, with its silvery moons and rings of unparalleled beauty.

If language is inadequate to paint or describe the physical beauty, glory and wonder of this enchanting planet, what of its heaven or celestial? No wonder, as celestial visions burst in their magnificent splendor upon the enraptured vision of Paul, that he exclaimed: "Eye hath not seen, ear hath not heard, neither has it entered the heart of man to conceive the inexhaustible richness of the eternal kingdoms."

Through all the enravishing splendor of Saturn this law supports, guides, enlarges and enriches the soul, till, like a glowing, warming sun—a strong man to run a race—like a bridegroom coming from his chamber, does the soul emerge from the celestial of Saturn, with all its splendid powers, angelic loves and holy memories, and like a brilliant meteor enters the celestial of far-away, lovely Uranus. Fair Uranie—like an angel's dream—full of love, wisdom and glory. The soul, keyed and attuned to Uranus, is evolved through its heavens of unspeakable enchantments into the celestial of Neptune—the cap, crown, royal arch and glory of all terrestrial and celestial life of our solar system. But with all its transcendent power, wisdom and love, the soul does not stop here. Evolution is eternal, *eternal*. Out of the celestial of Neptune it is evolved into universal life—all in all—a free citizen of the universe—law of

itself, with freedom and power to visit all the scenes through which it has passed; can visit again this, our earth, its birth-place and cradle; can touch, with tender, loving touch, and cheer, by sweet impression, the sad and drooping spirits and aching hearts of the weary, troubled children of earth; can wing its flight to blazing suns, spinning worlds and remote orbs, pulsating, progressing, in rhythm and time with all nature eternally. Oh! what enchanting fields are opened to my astonished sight. How my soul warms and glows with new life, my heart thrills and leaps with new hope, and my brain revels in new thought. Stupendous change from the old, its chill and blight, darkness and confusion, terror and despair, foggy schemes and idle vaporings, mysterious whisperings and spectral visions. I once visited the great Mammoth Cave, and I never can forget it. As you enter the cave a feeling of mystery and awe comes over you. Proceeding, you presently find yourself in what is called the star chamber, a chamber suggestive of stars in shadowy depths, floating, passing away, like the silent passage of the murdered dead in Macbeth. Then you enter the cloud chamber; the same weird grandeur here. Pallid clouds seem to flit by, beckoning you to follow. Next you are in the bridal chamber, that is even draped and couched, but an air of blight and pathos over all, like blasted bridal

hopes in innocent heart. You quit it gladly, but never forget it.

Next you pass into the whispering, shadowy chamber, where glide of spectral form and mysterious whisperings, chill your soul. Now you stand beside a motionless river; from whence it came and whither it goeth—mystery—and from whose dark, silent depths eyeless fish are taken. So all day, as day is reckoned on earth, you may wander in those dim chambers and awful aisles, while thoughts, wild, drear and shadowy, creep, across your awe-struck soul, like shadows o'er the wizard's magic glass of time; and how glad you are when you emerge from the cave, and the grand old sun beams upon you, and you hear the birds bursting their little throats with song, and the laughing breezes dash at you. How glad you are indeed, that you are not in the mystic realm of shadows and phantoms.

For long years I have been wandering in a great, mammoth cave of mystery, shadows and uncertainty, attracted, spell-bound by its frosted beauties, and shriveled by its terrors. I have stood beneath the mysterious stars of the cave, and begged of them their light; have seen its pallid clouds go by, felt the pathos of its bridal chamber, stood beside its deep, dark river, and trembled in its weird, shadowy, whispering chamber. But now, under the blue and breezy dome of old mother earth's star chamber, with its stars set in eternal calm, fleecy

clouds wreath and float in living beauty. Now, by the river of life, whose sparkling waters fill my soul, shadowy forms no longer chill me; but the real and living bless, and I hear the stepping of angels' feet. No longer do I hear mysterious, uncertain whisperings, but clear, intelligible voices.

Gentle voices, soft and low, fall sweetly on my ear;
Thrilling voices, that the dull world can not hear;
Living, musical voices, that tell me not to fear;
Kind, loving voices, that check the rising tear.

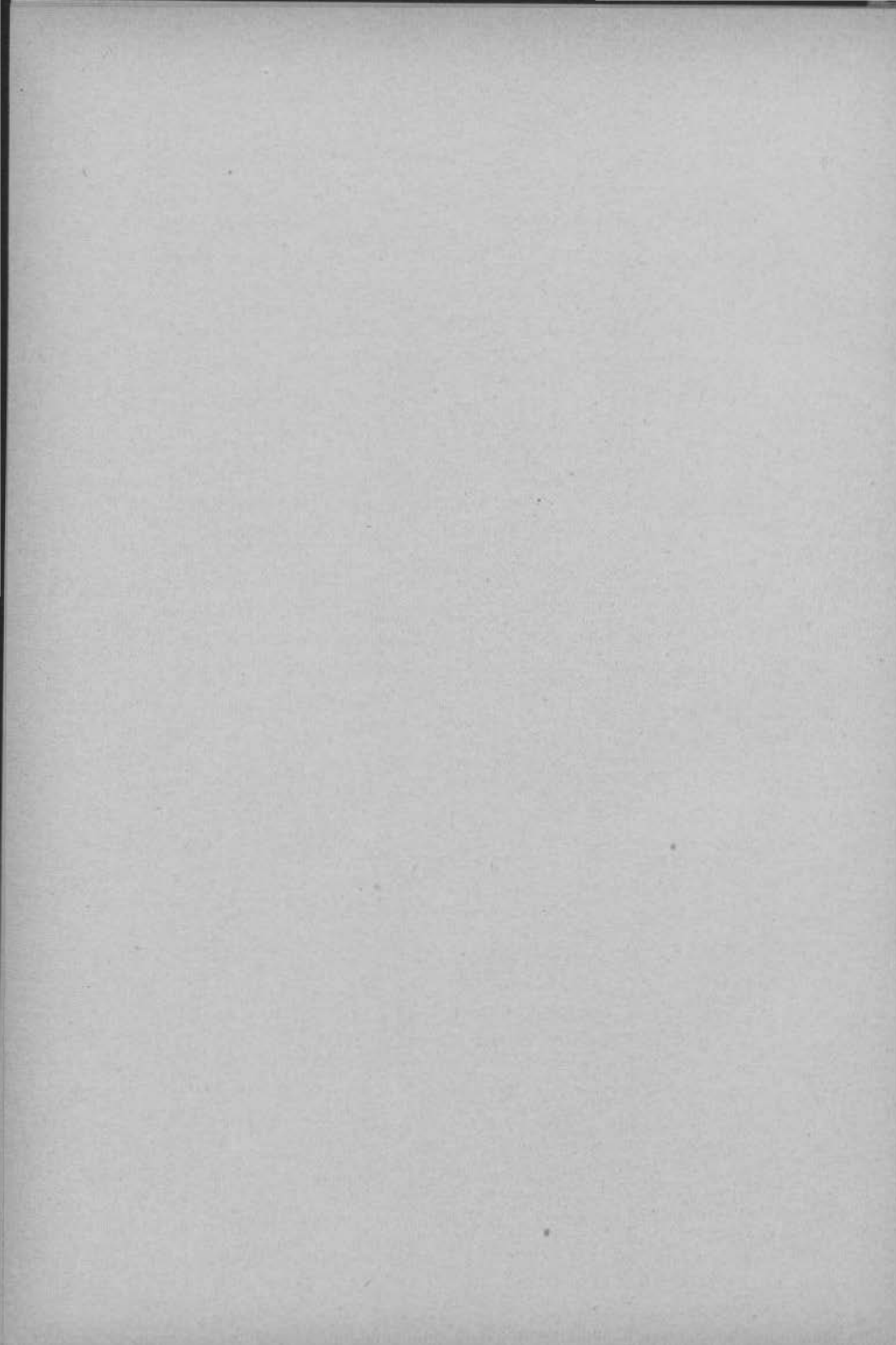
They speak to me of love and coming days golden;
They tell of mother's love in days now olden,
A mother's love, so warm, pure, strong and upholding—
Love that is true, and ever my life moulding.

A mother's tender love, in bright, happy days of yore;
Wonderful love, that opened to me life's door,
And that can, above all life's defects and failures soar,
And even death, and return to me once more.

Angelic voices, that thrill and fill me with delight
As they whisper of home, beautiful and bright,
Where no darkness is known, no gloom, no sadness, or
 night,
But ever gladsome, radiant, golden light.

Of beauteous, wonderful worlds, free from earth's pain
And struggle, where peace and love hold gentle reign;
Worlds of growth and promise, where loved ones meet
 again,
And soul greets soul in true, harmonious strain.

PART II.



CHAPTER I.

IDENTIFICATION WITH THE LAW. THE LUNGS.

What vast fields of thought here invite us when we begin to study man as not yet complete, but in process of unfoldment, the soul destined to pass through the celestial of all the planets, outward from the sun, to a birth as a free citizen of the universe—free, free as air to come and go eternally, ever enlarging, ever expanding into the wonders of universal nature.

When we recognize this as man's natural heritage, how great, how glorious beyond all expression he becomes, and how earnestly we should endeavor to understand and identify ourselves with this law of our being.

The harmony of the universe issues from mutual attraction and repulsion. The harmony of our microcosm is dependent upon the same law, and it is by identifying ourselves with this law that we assist in the unfoldment of our destiny. We know that all advance in science and achievement in mechanical arts has been gained by a deeper understanding and closer application of nature's laws, and is it not of far greater

import that we identify this wonderful machine which we call man, which is vastly more delicate and intricate in its mechanical and chemical arrangement, with nature and her immutable laws? Here then is our lesson—to understand how we can identify ourselves with nature's law. Let us analyze a little more minutely this human microcosm, and the force by which it is operated. Science tells us that all things are composed of matter and force or spirit, which is co-existent with it; that they are inseparable, and both are indestructible; that the visible, tangible and ponderable—that which we call the objective world—is composed of atoms so minute that to our limited senses they are invisible, intangible, imponderable and inert. Yet these tiniest conceivable particles are not so small as to elude the grasp of the law of attraction and repulsion, but each and all, at all times, and upon all occasions, are impelled by this supreme law.

This law or motion does not seem to act equally on all parts of the atom, but has its lines of direction, and forms centers or points of concentration. These points are called its nodes or poles, because they are like magnets, which attract only by their poles, and this line of direction is called its polarity. Although this force is always dual in its manifestation—positive and negative—attraction and repulsion—yet it does not always behave in exactly the same manner with its atom,

but in various ways divides itself, and by this means forms several centers or poles. These different poles or modes of action determine the properties, such as form, size, etc., of the atom, and how it will unite with other atoms to form masses or bodies. If the polarities of the atoms are straight or rectilinear, they will arrange themselves together in regular geometrical forms, that may be bounded by straight or rectilinear lines, as in crystals or minerals. These inorganic forms, if broken, have no power to repair themselves or to generate or reproduce their kind. It is by these definite, mechanical and chemical actions of atoms, in their infinite variety of combination, that "nature is a perpetual becoming."

In the human body, as in all things else, this unceasing change is carried on, so that in a few months it is completely renewed, and neither in the bones, flesh, blood or brain does there remain a single atom of those that constituted the body a few months previously. In this process the worn-out used-up atoms are rejected from the system to the extent of several pounds each day, and new ones are introduced in their places.

Life is a flame, that must be constantly supplied with fuel, or the flame must cease to burn. This fuel is taken into the system disintegrated, its elements needful for renewal assimilated, and the refuse or waste material eliminated from the system by means of the requisite machinery, which nature has supplied in the

form of internal structures called organs, which, by virtue of their harmonious adjustment in their internal relations, and with the external world as well, meet this demand for perpetual transformation and transmutation between the internal and external world. These organs each have their definite function or part of the work to perform, and are an assemblage of organic cells, formed by the internal activity or spontaneity of the cells according to their circular polarity, causing new centers to be formed and separated from the parent cell, and these in their turn to multiply themselves, thus enlarging in proportions and power in response to the external demands, till we have the varied and highly perfected organs that perpetuate the human structure. Organic cells are the active builders in all vegetable and animal life. Here vital force—life—is the principle around which the atoms are grouped to form the rounded cell. The cells have circular polarity, also power within themselves to repair injuries and to reproduce their kind. In these cells there is an adjustment between their internal and external relations, and this is observed in all their combinations, whether few and simple, as in the lower forms of vegetable and animal life, or varied and complex, as in the higher forms of animal life.

Each organ is adjusted to the performance of its own definite and distinctive work in the economy of the human structure, and, at the same time, to the

maintenance of its own individuality of structure and action. For its power to do this, it must depend upon the operations of the cells in their collective relation in obeying the law or action of the organ whose structure they compose; and while in the performance of this office, in its collective relation to the organ, it must at the same time preserve its separate identity, and this must be done by maintaining harmonious relations with the atoms of which it is composed; and, yet again, the atom must support its own individual integrity of structure and action, and at the same time obey the law of the cell of which it forms a part. Beyond this ultimate atom we can not penetrate.

We here find that the human system is constructed and governed by a plan or process corresponding to that of the solar system—circle within circle—atoms, cells, organs and systems all dependent upon the harmonious action of the inherent law of all life—attraction and repulsion.

Atoms maintain their own structure and polarity, yet are polarized to the life of the cell, and form its structure. Cells maintain their own structure and polarity, yet are polarized to the life of the organ, and compose its structure. Organs maintain their own individual structure and polarity, yet are polarized to the life of the system, whose structure they compose. Systems maintain their individual structure and polar-

ity, yet are polarized to a greater center. Beyond this we can not go. Here is the scale from the infinitely small to the infinitely great.

Science tells us that all things, mineral, vegetable and animal, are composed mainly of four essential elements, or gases, viz.: Oxygen, hydrogen, carbon and nitrogen, which enter into combination by means of their points or poles of attraction and repulsion, and arrange themselves in all the myriad forms that diversify the rich fields of nature.

Of these four elements, oxygen is by far the most important. It is the most widely diffused of all the elements. It constitutes by weight one-fifth of the atmosphere, eight-ninths of the ocean and all waters, and nearly one-half of the solid rocks and of every solid substance, and more than one-half of the living bodies of all animals and plants. It not only has the angular polarity of inorganic matter, but also the circular polarity of spirit atoms. Consequently, is both passive and active in its relations with these atoms, and may be regarded as the means of transition from the one to the other. It is the mainspring of all activity in mechanical, chemical, muscular and mental force. The amount of oxygen which different classes of animals respire determines their energy or activity, and the degree of force manifested in the human system depends upon the rate at which oxygen is introduced into the sys-

tem. Oxygen, in large and perpetually renewed quantities, is the first prerequisite of the vital forces. All other materials of life would be of no avail without it. Its effect is exerted upon the body through the medium of the respiratory organs—the lungs.

In man these consist of a pair of large pouch-shaped organs, situated in the upper cavity of the body, one on each side of the heart. The wind-pipe, which passes from the mouth to the chest, there separates into two bronchia, one of which enters each lung. These divide into smaller bronchial tubes, which again subdivide, and finally terminate in minute cavities called air cells. The whole arrangement has been compared to an inverted tree, the trunk representing the wind-pipe, the branches and twigs the subdivisions of the bronchia, and the expanding buds the air cells.

The air cells are about one-hundredth of an inch in diameter, and their number in a person of average size has been estimated by Weber at 600,000,000. They are all composed of one continuous membrane, which is computed to have a surface thirty times greater than the exterior of the body. Through the wind-pipe and bronchial tubes, and their branching air passages, the air is conveyed to every part of the lungs. The lungs completely fill the cavity of the chest, so that, by the alternate expansion and contraction of the surrounding walls and floor, they are correspondingly enlarged and

diminished in size; the contractile pressure of the chest driving the air out (expiration), and the external pressure of the atmosphere forcing it back again (inspiration). By this means the constant renewal of the air in the lungs is secured. As the perpetual renovation of the vital fluid of the body takes place within the lungs alone, there must obviously be a provision for its constant passage through these organs; they are therefore included in the route of the general circulation of the blood.

The higher animals possess two hearts, which, although located together, have no direct communication with each other. Each heart has two openings or cavities; the upper one being termed the auricle or receiving cavity, and the lower one the ventricle, or propelling cavity, which connect with each other by means of orifices guarded by valves.

In man, the blood which has been used in his system, and can be of no further service until purified, is all gathered into a large vein, and poured into the auricle of his right-side heart. From this it passes to the ventricle, and is there driven through another large vessel to the lungs.

Having been properly changed here, it passes by another vessel to the left-heart auricle, thence to the left ventricle, from which it is distributed through the aorta all over the body.

The large trunks, both arteries and veins, as they pass from the central heart, divide into smaller branches, and these are still further divided until they become no larger than a hair, and are hence called capillaries (from *capillus*, a hair).

The air cells of the lungs are covered with these minute vessels, called pulmonary capillaries, and it is through these that the blood flows from the right to the left heart in the lesser or pulmonary circulation. Besides these, other minute blood vessels are distributed throughout all parts of the system. They are therefore termed systemic capillaries. It is through these that the blood flows from the left to the right heart, the capillary arteries being continuous with the capillary veins.

The blood which has been passed through the systemic capillaries and returned by the veins to the heart is called venous blood. It is of a dark purple color; but when it reaches the lungs and is submitted to the action of the air, it changes to a bright crimson, and is then known as arterial blood. Accompanying this alteration of color, there is also a chemical change. Oxygen, from the air contained in the lungs, passes inward or is absorbed through the cell membrane, and continues with the blood; while at the same time carbonic acid and water from the venous blood escape through

the membrane in the opposite direction, mingle with the air, and are thrown from the lungs by expiration.

It is in the systemic capillaries where the arterial system passes into the venous, that the oxidation of carbon and hydrogen takes place. It is here that the blood loses its florid, arterial aspect and acquires a dark or venous tint, parts with its oxygen and becomes charged with carbonic acid. The capillaries, therefore, which are diffused throughout all the body, perform exactly the opposite office to those of the lungs. The oxygen, when absorbed, continues not with the mass of the blood, but with its red discs only, and its union with them seems to be of a peculiarly loose nature, as it is surrendered up at all points of the organism to enter into other combinations. It is supposed that the iron which exists in the coloring matter of the discs and which is found nowhere else in the human body, has for its especial office to carry oxygen and carbonic acid.

Air surrounds the earth, extending some forty-two miles or more. Its great weight presses upon every part of its surface at the rate of about fifteen pounds to the square inch, which crowds it into all the crevices and openings. All required is to make an opening for it in the lungs, when the pressure drives it in, and about one-fifth only of the air in the lungs is expired. An ordinary pair of lungs when inflated contain about 100 cubic inches. That oxygen is transferred from the air in the

lungs is proven by the fact that when air is inspired it contains 21 per cent. of oxygen, while expired it contains only 12 per cent., having lost 9 per cent. of its oxygen, but none of its nitrogen.

The lungs serve not only to introduce oxygen into the body, but what is of no less importance, to convey out of it carbonic acid, which is generated in proportion to the activity of the respiration.

The retention of any substances within the system which have fulfilled their purpose, and are ready to be rejected from it, is highly injurious, and a prompt source of disease. But so fatal is the influence of carbonic acid, and so rapid its formation, that if suffered to accumulate, even for a few minutes, it puts a stop to all vital processes.

We have found that the air taken into the 600,000,000 air cells of the lungs has changed the dark bluish crimson venous blood to the bright scarlet arterial blood, has imparted to the blood its oxygen, and removed from the blood its carbonic oxide, azote and watery vapor. Eight ounces of solid carbon are eliminated every twenty-four hours. In the gaseous form it would make eighteen cubic feet. In that time we require to breathe thirty-five to forty cubic feet of air.

From what has been seen of the properties of oxygen, we are prepared to conclude that the introduction of this remarkable body into the animal system

by means of special contrivances, which serve to diffuse it in the most rapid manner to all parts of the organization, is an affair of the utmost import in its connection with the phenomena of animal life.

The elements of which the organism is chiefly composed are those for which this gas has the most powerful affinity. It enters the organism in a free state, leaves it in a state of combination; oxidation has therefore occurred within, and we find that this is the fundamental and characteristic process in the animal economy.

When this chemical change in the blood has been effected it is completely equipped and freighted for building. The blood is the grand porter of the system, the transfer agent which supplies all parts of the body with the required life and building material, and also takes up and carries to their outlet all the waste or used up materials.

For power to do this it is entirely dependent upon a constant supply of oxygen; in fact, this is the source of all force. The activity with which the respiratory process in man is carried forward, and the changes impressed both in the air and the blood are very surprising. In a healthy adult man the pulsations number, upon an average, seventy-five in a minute, and about two ounces of blood are driven by each contraction (pulsation) from the heart to the lungs, or nine

pounds, six ounces in a minute. The quantity of blood in the entire system is estimated to be about one-fifth of the weight of the entire body or twenty-eight pounds in a person weighing 140 pounds. All the blood in the body will, therefore, flow through the lungs in the short period of three minutes, or the prodigious amount of 13,500 pounds every twenty-four hours.

The performance of the vital functions requires a certain degree of heat. The source of this heat is the chemical union of carbon and hydrogen with oxygen. A true combustion which goes on in the capillary system, and which is supplied on the one hand with fuel from the food which is eaten, and on the other with oxygen which is furnished by respiration. The heat of the body being due to the chemical union of oxygen with the elements of food, it follows that the amount of heat produced must be in proportion to the amount of chemical action, and this depends upon the quantity of oxygen supplied by respiration and the quantity of carbon and hydrogen furnished in the food. It is like the fire in the furnace that generates the force or pressure of the steam on which the power of the engine depends. It must be continually supplied with fuel and oxygen or the flame will die.

The quantity of carbon burned in the system of an adult man daily in a temperate climate is about ten ounces, seven of which are supposed to escape as car-

bonic acid gas through the lungs, and three through the skin, which is also charged in a limited degree with the function of excreting carbon from the system.

The nervous system, through which mental manifestations take place, is governed by the same general law of waste and supply, which controls the other parts of the organization. We have found that the temperature at which the living organism must be continually maintained, the physical power which enables a man to execute the decision of his will, and the intellectual force by which he explores and controls the natural world, are all dependent upon the chemical action of oxygen, and in the exact proportion in which it is supplied by pure air. Of the two conditions of animal life, the supply of nutriment and of oxygen to decompose it, the latter is rendered in the plan of nature by far the most immediately and directly important. A person requires food but once in several hours and may do without for days, but if deprived of air for as many minutes he perishes.

The process of breathing forms the bed rock for the building. Very few persons breathe enough to fully expand the lungs, neither do they take enough oxygen into the system to purify the blood or furnish sufficient vital force to run the human machine in proper manner, nor do they pay any attention to the control of the breathing function. If hurried or excited they breathe

irregular and spasmodic; if inactive or depressed they scarcely breathe enough to support life.

Man has the power by which he can control the breathing process and thereby maintain the full action of the lungs and all parts of the body and supply an abundance of vital force to all its parts and thus preserve a harmonious action of all parts with themselves and with each other, and this may easily be accomplished.

When we can control the physical body and compel its harmonious action with nature's laws, mental vigor, harmony and growth must follow. Honest, earnest, persistent work in this direction can not fail to meet its just recompense.

Control of the lungs is the first step or key to the whole situation. Bear this in mind, that *control* is the first step. Failing in this you fail in all. This requires absolute honesty with yourself. No one else can do it for you, neither can it be done by "faith" or "affirmation." *Here you must act.*

CHAPTER II.

CONTROL OF THE LUNGS.

The objects to be attained in the first two lessons are control of the lungs and transfer or polarization of the will and attention to the equilibrium of their action, or controlling them in equal action in expansion and contraction, and the establishment of a process of motion or vibration from this new center of the will, thereby preparing the way to the unfoldment of the subconscious. Much is taught in regard to the development of the lungs that is good and may develop the lungs, and one may inhale a sufficient amount of oxygen to maintain a fair degree of health and action, but unless motion and polarity are taken into consideration one can not effect or expect more than ordinary results.

The vital force obtained by compliance with the ordinary instructions in breathing is seized and consumed by the greedy abnormal processes as soon as generated. These processes suck the vitality as a cancer does the blood. To secure the best and highest attainment, the attention and various discordant processes and condi-

tions in the system must be subdued—depolarized and repolarized to the will upon its new basis.

The first step in the right direction can only be taken by compelling your lungs to expand and contract equally, and as no motion is lost, every atom, cell and organ is effected by the equalization, and as this is their primary life they very readily, when touched by it, fall in line, obey, and are shaped or builded by it.

It is impossible for a man to get perfect control of his organism only through this motion of his lungs. If he is not master here, he is a mere creature of the law and his environments the same as an animal. By control here he becomes master, and can assist himself according to nature's processes.

Man, it is true, to a limited degree, seems to determine some things for himself, but only through the mastership of his lungs can he associate himself with the law in his true unfoldment.

All who have a pair of lungs and a will, by honest, persistent, patient work, can in a comparatively short time gain control of themselves, secure and maintain better health, and a grander and nobler personality, than they have ever known or thought possible.

What we call the mind or psychic factor is an accompaniment of matter, and manifests itself according to organisms; is a correspondence. The inner man, the sub-conscious or subjective self, the double or dual, is

the correspondence of the physical and mental or psychic man.

Unless the physical and mental are harmoniously controlled by this law, you can not hope for the expression of the sub-conscious only under stress of some peculiar occasion, and then only in an uncertain, disconnected and grotesque kind of way; but when the physical and mental accord, the vibrations may be easily quickened and raised, and these combined and unified vibrations reach the inner or sub-conscious man.

The harmonious action of the sub-conscious is thus established with them and with the external world. The sub-consciousness can then express itself clearly and consistently.

Sir Isaac Newton conjectured that mental action might be interpreted through mathematics. Speaking once of his discovery of the law of gravitation, he said that "sometime we might derive the rest of the phenomena of nature, even those of the mind, by the same kind of reasoning from mechanical laws."

This great result is accomplished through your lungs, not only with the physical and mental, but even with the sub-conscious, and likewise wings and flights the soul through all eternity.

Man, in his life upon this earth, is the product of this planet. He is composed of the same elements, and is brought into existence, governed, and must be evolved

to the highest degree of perfection possible for him to attain on this earth, by the same law that evolved the earth and solar system from the nebulous cloud.

In the expansion and contraction of that formless fog was the prediction of all that has since occurred, even to the thought suggested by these words, and the sensation by which their meaning is impressed upon your mind. Everything that comes within the scope of your senses, every object you see or feel, every sound that comes to your ears, everything you taste or smell, is but an effect of this law of vibration. Every mechanical, chemical or mental operation is only motion. In fact, it is impossible for the mind of man to conceive anything that is not produced by this dual law or action of nature's forces.

Man is the only object that has the ability to understand and apply this primal law of his being; consequently, he is the only being that can consciously enter into co-partnership with the law.

All is motion. Did it ever occur to you that when you were born upon this planet, you were whirling round and round in nature's chariot, making one entire revolution with the earth each day? If located near the equator you have been traveling 24,000 miles from west to east every day, or 1,000 miles every hour, since you came upon this plane of existence. At the same time you have been making this journey, you have been

whirled around the sun at the rate of eighteen miles per second, or 64,800 miles per hour, or 1,555,200 miles per day, in your yearly circuit around the sun, and have never for a single instant stopped; neither have you ever occupied the same place in space, for when, at the end of 365 days, you completed the circuit, the sun and whole planetary system had been traveling about 150,000,000 miles in a grand, far-sweeping spiral around some other center; and as your distance from the sun had not changed, you must have made this distance also, and are about 150,000,000 miles from your starting point; and yet, in all this stupendous and complex motion, your adjustment to the motions of the earth are such that you have never for a single moment suspected your terrific flight.

Motion, by the velocity of its waves or vibrations, determines everything. The planet Mercury has a velocity round the sun of twenty-nine miles per second; Venus revolves at the rate of twenty-two miles per second; our earth has a speed of eighteen miles per second; Mars, fourteen miles per second; Jupiter, eight; Saturn, five; Uranus, four; Neptune, three miles per second. Magnetism, electricity, chemic and vital force, etc., all must be in accord with the velocity of each of these planets.

One can see at a glance that affairs on Mercury must be quite different from what they are on Neptune

or any of the other planets. Supposing it to be possible that a man from this earth—adjusted as he is to its velocity—could be dropped upon Mercury, by its greater velocity his atoms and parts would be scattered like a snowball shot from a cannon; or if upon Neptune, he would die upon the instant, because of its finer vibrations. We see, hear, taste, smell and feel only vibration or motion. Even our consciousness is only vibration or motion. Huxley says: “How anything so remarkable as a state of consciousness comes about as a result of irritating nervous tissue is just as unaccountable as the appearance of the djinn when Aladdin rubbed his lamp.” At your birth, oxygen darted into the cells of your lungs; irritated them into expansion and contraction. A little quiver, a little cry, and lo! a human being. Wonderful process! But motion occurred before your birth. At your birth you caught hold of the movement of attraction and repulsion by the expansion and contraction of your lungs, and your personal planetary life commenced. At death, you let loose, and your planetary personality ends; but your soul is received into the arms of this divine movement, which evolves it on its destiny. *We never did, we never can do anything but move. How important that we move in harmony with this great law, that Aladdin rubs the lamp aright.*

At birth, oxygen entered your lungs and irritated the nervous tissue of their cells, and throughout your

being natural life and sensation was established. A natural process was set up by the law, and should have been carried on by the law, but scarcely had the first little cry of your earthly personality died away before wise men (?) began to dose you with various drugs and compounds to regulate and direct the law.

Nature, they thought, could not be trusted with the life it had established. In fact, its formative processes are usually interfered with by drugs administered to the mother before it has a separate personality.

If we had a lusty, vigorous and enterprising personality and propose to start early in lung development and vocal exercises, Nurse cat-nips our maiden efforts in the bud. If we persist, learned, dignified professors and Mrs. Winslow are called in, our anatomy carefully diagnosed, and after much grave consultation, searching among books and mature deliberation, the final decision is reached and delivered with great gravity, that the young anarchist, disturber of the peace and brawler must be put down, squelched, and they usually succeed unless, by some occult process to the writer unknown, or ancients, so far as heard from, we have extracted or imbibed the proverbial lives of the cat-nip. If, upon the other hand, we are of an easy-going personality, or feel the need of napping and rest after our nine-months' journey, "Careful exclusion of

air, blisters and stimulants, madam, are all that will save your child."

If we survive the innovations of the wise and learned, some of us are presently introduced to the latest new health corset and various restraints are brought in for naughty boys, and our mental childhood is confused with don't and must, shall and shall not, until we become a paradox. Our young, growing, immature organisms are placed in schools where our mental is urged and lashed until it revolts and won't go at all, or becomes frantic and won't stop at all.

Process upon process has been forced upon us by unnatural and false external and internal physical and mental applications till there scarcely remains a semblance either in the physical or mental life of the pure, natural being.

Prof. James says: "A process set up anywhere in the centers reverberates everywhere, and in some way or other affects the organism throughout, making its activities either greater or less."

I once knew a magnetic healer who in the treatment of his patients would take them by the hands and begin to tremble and shake to impress them that the magnetic current was very strong. I cautioned him about the process or lie that he was building in his body and mind, but he only laughed at me. A few years after I saw him, completely wrecked physically and

mentally by shaking palsy, which was the evolution of the process he had set up. Epilepsy, imbecility and insanity are oft-times but the result or evolution of a process inherited or set up after a certain age. Sailors are mastered by the motion of the vessel, engineers and motor-men are oft-times overcome by the vibrations of their machinery.

Unnatural or inebriating processes set up in the physical produce a corresponding mental condition.

All organized life is a grouping of organic cells according to some definite form, and the human brain in its long climb to the widely diversified specializations of the psychic factor began with nothing greater than the living cell. The body is the foundation upon which the mind is built. Each division of the bodily functions corresponds in its character with a division of the faculties. They became specialized there, but they still retain a close sympathy of action with the corresponding parts of the body. From these close dependencies of brain and body we may learn the importance of physical health to the well being of the psychic factor. A diseased body and a healthy mind or diseased mind and healthy body are not concurrent possibilities.

The consideration of inebriety is important. A large proportion of the world is but a confused, reeling, inebriate, either stupid or frantic. From the immense quantities of liquors, opium, morphine, tobacco,

cocaine and other drugs consumed it is apparent it can not be otherwise.

Alcohol inebriates both the physical and psychic man. You can not have a sober mind with an intoxicated body, nor can you have a sober body with an intoxicated mind. Many inebriating draughts are taken by the psychic man, as destructive in their effects as are those taken by the physical man. You may amputate your finger and in time the silent forces of nature will, like so many little ants, pick to pieces, dissolve and return it to its original elements. If you put the amputated member in a jar of alcohol this can not occur. Alcohol surrounds it, enters into it, preserves or pickles it. The forces of nature are turned aside. A man may drink so much alcohol that, like the finger immersed in alcohol, he becomes alcoholized. He sees, hears, feels, thinks with the sensations of an alcoholized man. He knows nothing about natural sensations, and in his bloat and disfigurement can not see what is apparent to others, that his condition is frightful and repulsive in the extreme.

A similar condition can be brought about in the evolution of inebriety in the psychic man. He may become as completely pickled in the fogs of faith and mysticism and as completely under domination as is the finger in the jar of alcohol, and as thoroughly isolated from the natural.

The drunkard's stomach revolts at water, and his maudlin psychic man jeers the teetotaler. In the evolution of psychic inebriation, man becomes horrified at the operations of nature's laws and devotes his energies to their suppression, especially in others. The man, when intoxicated by alcohol, boasts that with one hand tied behind him he can vanquish giants. The inebriated psychic man boasts that his God can whip all the other gods put together. Take away the drunkard's jug and his very life goes with it. Take the psychic man's source of inebriety away and as Solomon says: "The breaking of the morn is as death to their souls." The alcohol drunkard says: "If you take my jug away, what can I do? It is my life; I can not live without it." The psychic inebriate says: "If you take my God away what can I do? I can not give him up. I shall have nothing left."

Base yourself in eternal law, obey nature's processes, and you will soon find that you have no further use for either jugs or gods. We need no inebriating processes. Compliance with the supreme law or builder will break up the false processes that have been set up by the potencies of jugs and ideal gods, dispel our hallucinations, bring us to the true, and our mania-a-potu personalities and visions will vanish, and we then can drink the pure water from the eternal

fountain of life, which will neither deceive nor intoxicate.

What a frightful condition of slavery and wretchedness the world is in, filled with whiskey shops, drunkards, virtuous poverty, overcrowded asylums, lying, cunning and deceit, hatred and despair in almost every heart.

Can any good come out of Nazareth? Yes. There are basins or ponds filled with water, which in the hot summer months simmers down and becomes stagnant, and poisonous, pestilential vapors issue from them, but from all this poison and corruption grows and blooms the beautiful pond lily; so from and in spite of all the corruption of the world grows nature's child.

"Thou, Nature, art my goddess; to thy law my services are bound," will be his declaration of independence. But, "He that would be free himself must strike the blow," and know no authority but nature.

If the amount of energy now used for no other purpose than that of damning ourselves was rightly directed it would elevate a man to the dignity of true manhood, which is complete freedom, his birthright. Man has been taught that he was a poor, miserable worm of the dust, crawling through this life under the curse of an angry God; that ideals were only attainable after death, providing always that he had paid in ad-

vance for them here. The free man will pass this by as unworthy his slightest attention.

He will find ideals here, now, and that they are eatable, drinkable, breathable. His soul will enlarge and be filled with this buoyant, glad knowledge, and pursue its way through all obstacles with dauntless courage. He will know that he is obeying the law of life eternal, and fear no evil, will be free from evil and all evil intentions, self-centered, will repel evil as the sun repels darkness. All the good, all the love, justice, charity, mercy, humanity that is in all the churches, creeds, doctrines and isms, he will *be*, leaving all the driftwood and trash, thievery and corruption, bitterness, envyings, jealousy and prostitution of himself, with his compliments and letters of excuse, congratulating himself upon his freedom. He feels that he would rather be "the head, even of a dog, than the tail of any lion."

Man must and will be free, free as air, working harmoniously with the law of life for his advancement. Instead of bowing before shrines and altars and forcing his fellow men upon bended knees, he will recognize his immortal right to freedom and accord that right to others, knowing that there is less danger in freedom than in bondage; will abhor slavery in all its forms, whether of gods or men; will glory in his beauty,

strength and good deeds to the weaker and less fortunate children of earth.

O, Freedom, linger not as the dream of poets, nor longer dwell in far-away "hopes of heaven." Unveil thy beautiful face. Many longing eyes keep their watch, many weary hearts beat, many pallid lips whisper, "Thy kingdom come."

Many, many dauntless souls tent upon "The old camp ground," awaiting thy bugle's call. Flash thy bright sword in sunrise. Tyrants, cowed superstition and palsied ignorance dread and fear thee, but grand, sublime souls adore and worship thee.

CHAPTER III.

GENERAL REMARKS. FIRST AND SECOND LESSONS IN BREATHING.

That which is to be understood by unnatural or abnormal processes and conditions is those processes and conditions which are not in accord with the law of development or higher unfoldment, which is the inherent law of all life forces or energies. In a broad sense, nature embraces all conditions that are possible in the application of her forces.

A poison that destroys life is as natural in its action as the grain or fruit that supplies nutriment, but it is of immense importance to us which substance is introduced into the system. If we drink alcohol, it will inebriate us because it is the nature of alcohol to act that way. It will set up alcoholic vibrations that will interfere with and confuse our natural vibrations, and it makes a great difference to us whether the alcohol is in the jug or in our stomach. Poisonous or inebriating substances taken into the system set up processes as detrimental to the mind and its activities as to other portions of the system.

Thought is important, but is not all. Thought

must be generated, and the process of its generation is also essential. The steam that drives the engine is important, but its generation must first be considered. It must be produced by heat from the fire in the furnace under the water; the fire depends upon the fuel, and the fuel upon the elements. Any interference with the fire affects the generation of the steam; so any interference with the normal processes of the system affects the mind. The way may seem long and tedious. The fox when cornered by the hunter and hounds is in a great hurry to get out of the corner; so with us when we are cornered by our unnatural or destructive processes; but there is no way to become disentangled from our wrong-doing but by right-doing. This is the only road nature has marked out, and we must follow it or take the squeeze of the corner.

Mere breathing may seem too simple to overcome or vanquish the many destructive processes within us, but nature has evolved the solar system and all there is in it by this simple push-and-pull movement, and the proper application of the same movement to the human system is sufficient to bring into harmony its life forces. Man is only marred by physical and mental modes of motion or behavior, and with many these inharmonious conditions are of long standing and have a strong hold, and will require persistent, careful work to uproot them; but by establishing and maintaining control of the lungs,

and by steadfast perseverance in the exercises given, thereby moving in harmony with the law, they will soon weaken their hold, and gradually the power of control will be gained. With this push-and-pull movement, we have the most powerful leverage that can be applied to break up persistent wrong behavior, and regulate our lives with the law.

In it is a true basis of hope for all. None are too old or too much diseased to be benefited, and none scarcely too young to be instructed in this plain, simple method. There is no danger in using the lungs or in the percussive or pounding process, as recommended, or in any of the exercises, only to the old or abnormal processes that are destroying us. They are very dangerous to these, undermining, breaking up their foundations and driving them out. The road is before you; you can travel it or not, as you may determine. I travel it, and for many years have instructed and piloted others with satisfactory results. No one can follow nature's paths without her manifold blessings, as all can demonstrate for themselves by application, according to the instructions. The result of this push-and-pull movement is no "Tale told by an idiot full of sound and fury, signifying nothing," but is true, genuine life, that fills our sails and buoys our little crafts upon the bounding, billowy ocean of life.

Do not become a breathing crank, especially the

deep breathing kind, that imagines he must inflate and strain his lungs to their utmost capacity at each respiration. The deep breathing that is usually taught is not here contemplated. A full supply of oxygen is very important, but this is not all. Control of the motion of the lungs is the point to be attained, and in this attainment is gained the mastery of the breath of life. Deep breathing, when carried to excess, inflates and strains the lungs, and if continued for any great length of time must be kept up, or when not constantly exercised the increased development of tissue falls into inertia or oftentimes decay. Keep your lungs in full but not strained action.

There is another class of breathers, who seem to think or imagine they can catch hold of the breath of God or some peculiar solar fluid by what they call the inner breathing, and that they extract peculiar power and are wonderfully and miraculously preserved and benefited; the pearly gates open and doors stand ajar to them in consequence of their having inhaled this peculiar fluid, gas, or whatever it may be, and that they can extract life or death, love or hate, or almost anything they take a fancy to from the atmosphere. Hopeless psychic inebriates, a reversal or kind of inside-out Don Quixote attempting to build wind-mills instead of attacking them.

EXERCISE FIRST.

First determine your place and need in the circle of life.

Stand and sit as much as possible with your face in the direction indicated by your need in the circle, also sleep with your head in the same direction.

Regulate your diet according to suggestions there given.

No other exercises described in the circle should be practiced until after the completion of the second lesson.

Dress loosely.

Allow yourself an abundance of sleep, and always sleep with a plentiful supply of air in your room.

At night, after retiring, release your body and mind from all tension, and devote all your attention to the following exercise:

Take full and regular inhalations through your nostrils.

Hold the breath about one second; take all the time you can to exhale it. Keep this up till you are weary or fall asleep.

When you awake in the morning, repeat the exercise at least five minutes or longer, if your time permits.

When about your affairs during the day, as far as possible, keep your lungs under the control of your

will, or take as many full respirations as possible, exercising care with the exhalations.

To establish harmony between the physical and mental, there must be concurrency of action; and what may be called the mental gymnastics accompanying this movement are to think that you are taking the first step in a new life, and to study this great law of expansion and contraction.

Feel that you are one with it; that you are based in the eternal law that builds and governs all things, and that in this you have found a sure foundation upon which to build one that will never crumble, that no storm will ever beat down, wreck or destroy.

Submit all to it, and determine that henceforth you will know no master but law.

Do not anticipate results, but become restful and responsive in the hands of the law.

Continue this exercise from three to four weeks, or until you feel some degree of confidence.

When you have gone thus far, in the morning when you arise, before dressing, double up your fists and gently strike or pound your lungs. Commencing at the upper part, extend the treatment downward over the entire chest, stomach and bowels, breathing full and slow at the same time. Exercise from one to three minutes. Continue this about one week, each morning and just before retiring. At the expiration of this time, ex-

tend the percussion to the arms and lower limbs. Continue this for one week.

The concordant mental exercise is that you are applying this extra motion to assist the inner movements in breaking up and overcoming the inertia and to increase the activity of the heretofore dormant organs or parts.

If you have faithfully followed the instructions given in this lesson, you have gained sufficient control of your lungs to make the next application of this motion.

EXERCISE SECOND.

Begin this exercise in the morning before rising. Continue it at least five minutes, or longer, if convenient. Again at some time during the day, directly after dinner if possible, as it will greatly aid in digestion, practice at least five minutes; and again after retiring, and continue it until you are tired out.

Lie upon your back. Let down all tension of body and mind. Breathe with a quick, rapid motion as though panting for breath. When you must stop draw in slowly a long breath and expire it as slowly as possible.

The mental exercise for this application of motion is that it sends motion waving and racing from the

center up and down, through and through your entire organism, and raises the vibrations higher and higher till they break into heat, electricity, magnetism, chemic and vital force; that it is under your will and that you are master of it; that it is not only the gymnasium of the vital apparatus but of every cell and atom; that it is *your generator*; that you can manufacture your own vital force at pleasure; that it will overcome all abnormal or diseased conditions where decomposition and disorganization is not too far advanced. Colds, chills, fevers, give way before it. Rheumatism, paralysis, stiffness of joints may be overcome by it. All parts are rendered and kept active and nimble, the stiffness and hardness of muscles, the debility and uncertainty of action that usually accompanies old age can find no foundation here.

CHAPTER IV.

DISEASE.

Matter and force are co-existent and co-eternal, and nature is always dual in her expression, active and passive, positive and negative, the active positive force acting upon the passive negative matter. This active positive force is the life that permeates—is one with—all nature's manifold expressions.

Nature supplies this force in abundance. Man, by transgression of her immutable law has brought upon himself disease, discord and confusion. Where one organ fails to perform its allotted function in due time and proper manner, it is out of balance with the rest of the body, and not only this, it increases the work of the other organs that are in close relationship with it, thus interfering with their normal action, also crowding upon them the work that does not legitimately belong to them and which they are not properly constructed to perform, and disarranges to a greater or less degree the whole organism, throwing some parts into a high state of activity and others into a correspondingly low state of action or partial paralysis.

Disease, when divested of its multiplicity of technicalities may be understood as simply a condition where the vital force is impeded or prevented from flowing in its natural channels to all parts of the system, causing too intense activity of some portions and proportionately reducing the activity of others.

About twenty-five years ago I launched out as a magnetic healer, and while I did some good, results generally forced me to the conclusion that I did not understand or reach the cause of disease, and I set myself earnestly to work to see if I could get down to bed rock.

I saw that in disease there was too great action in some parts and not enough in others; that some portions of the system were too much expanded and softened and others too greatly contracted and hardened. This is the condition of all diseased persons, I care not what technical name may be given to their particular ailment. I then formulated and adopted a plan of percussion. My plan or process was simply to slap with the open hand a person from head to foot, commencing with the head. After thoroughly treating the head I continued the process the entire length of the spine and all over the shoulders, back, liver and hips, then doubling up my hands, I would gently or vigorously, as the case demanded—pound the lungs, liver, stomach, bowels and entire trunk of the body, then I would

take the arms and lower limbs through the same process, thoroughly slapping the palms of the hands and soles of the feet. I applied this process from a half hour to an hour, gently or vigorously, as seemed in my judgment required by the condition of the patient.

The pounding reaches deeper and is more effective upon the vital organs than the slapping. This treatment enforces expansion and contraction. If the part is too much contracted it compels both expansion and contraction; if too much expanded it produces the same result. It makes no difference what condition the patient is in, this treatment creates action and reaction, expansion and contraction.

I practiced this simple treatment for years in all kinds of disease, both acute and chronic, and made many cures and benefited all cases that I treated, but notwithstanding my success I was not yet satisfied. The action or motion that was produced by this treatment came from without, and it seemed to me that if the machinery of a man was in disorder, the remedy or process of repair must or should be within. Scientists tell us that the organic cell of which the body is composed is capable of repairing its injuries. From this I reasoned that there was a general principle of repair resident in the will of man, but did not see the way clearly till the revelation was made to me. I then saw that motion was the great builder and that

by its application all repairs could be effected, order established and maintained.

A process set up in the system reverberates throughout the entire system and affects its action. When a process is set up in accord with the law it effects all in the best possible manner, and polarizes every cell and organ to your will. In diseased conditions the employment of percussion in connection with the exercise, to assist in breaking up and overcoming the resistance of the parts, will prove of great advantage, and whether sick or well this method facilitates the overcoming of inertia; but when you can send the waves of motion rippling pleasantly through your system it is no longer necessary. You can then readily impart proper motion to all parts and produce better results than in any other way.

A prominent electrician published to the world his invention of an electric vibrator by which he could send electric vibrations through the system, and claimed for it great results. If he had discovered this internal vibrator and generator and how to vibrate it he would have made his claim on better grounds, and could have told the people how to generate their own electricity.

Man, in a sense, is but a machine, and in his disease and disorder there is always lost motion to be restored. Casper, in his great work on forensic medi-

cine, published forty years ago, and Dunghinson, in his history of medicine issued twenty years ago, refer to man as a machine, and so does Landois in his great work on physiology.

Dr. Cram, a clear thinker, says in the *Arena*: "It is now known that in every disease there is lost motion to be restored, and that every intelligent physician will accept the conclusions of these great writers in medicine, and when our medical colleges accept this great truth they must accept its corollary, that every machine has two prime factors—the machinery and the power that runs the machinery. We know where to find the machinery of the body, but as to the power. What is it, where is it, how is it obtained, how is it applied, in what portion of the anatomy is its reserve held? When the eminent professors in physiology will properly answer these questions we shall have the key that will let in a full blaze of light on the thick darkness that has so long enveloped professional work in the department of practical medicine.

The physician is the only man in the wide world who has charge of a machine without having been taught what its power is, how it is secured, applied and controlled, and this machine the acme of all mechanism. What a burning shame that this machine man, while thrilled with life and its aspirations that are human, can only live at the sufferance of blind

chance. With control, disease would disappear. It would be the greatest achievement that human progress has scored since civilization began."

When philosophers began to apply the law of gravitation after its discovery by Sir Isaac Newton, a thousand mysteries were made clear and order and harmony came out of what appeared to be contradiction and confusion. All the learned professors have to do is to learn to *breathe and set their generators in operation* and their "burning shames" will disappear and fogs clear away.

The exercises and processes previously described should be followed up persistently for at least three or four months in all cases. The result will be a general breaking up of previous abnormal processes, conditions and sensations, and an eliminating of the debris, which may occasion unusual activity of the bowels and other outlets of the system, and be accompanied by peculiar symptoms and sensations, but these are simply the effort of nature to force the organism or parts away from their heretofore abnormal action and bring them to their normal action in harmony with the law, and all will fall into line and orderly movements around their new center, your will, and establish harmony in body and brain, a brighter, clearer, better, more vigorous personality, and the mastership of your entire organism. If at the end of this time the results are not

satisfactory, go back and go over the ground again, step by step, with more persistence and earnestness than before. This can not fail to bring the most stubborn and unyielding case to a satisfactory condition unless it be some case of chronic, hopeless invalidism.

With ordinary care of yourself, control of your lungs, plenty of good, plain, nutritious food, adapted to your location in the circle, sufficient bathing for cleanliness and no more, unless your need is in the diamagnetic polarity; an occasional indulgence in the exercises through which you have passed, especially the quick breathing and slapping and pounding yourself, or taking a massage treatment, will be about all you will require to maintain health and harmony the remainder of your planetary life, unless in case of injury or accident.

Here you can stop and rest, unless you wish to enter the sub-conscious realm. If you wish to proceed, you are now prepared for a deeper application of motion.

CHAPTER V.

THE SUB-CONSCIOUS OR DUAL SELF.

If your purpose in arousing and educating the sub-conscious personality is merely to pry into the affairs of your neighbors or to pose as some wonderful clairvoyant or prophet, or foretell marvelous things that never come to pass, or to cure disease by a wave of the hand; or, if your object is to train and teach it, like an educated pig or an organ-grinder's monkey to catch the pennies, I would advise that it be allowed to sleep in its innocency and purity. In this age of greed and gold-worship, many people think of doing nothing but for money. They take some grotesque pose, that they may astonish their neighbors and guileless people with their fantastical performances as wonderful clairvoyants or seers, profound and mysterious astrologers, deep, grave metaphysicians, wonderful mind-readers, hypnotists or divine healers, great mediums, adepts or hierophants, to satisfy their greed for money and notoriety; but in their ambitions they are starting and setting up processes that in their evolved results are as

destructive as the process of alcohol set up in the system, whether they live long enough to find it out or not.

When I was a boy, an old man lived in extreme poverty in an old log hut on the outskirts of the village. How he subsisted was a mystery. He went around with several holes in his hat, shoes and other articles of wear. He had at one time been a wealthy planter, owned two plantations, but had set up the process of alcohol, and swallowed them both. One day at the village store, some men were talking about the evil effects of whiskey drinking. The old man was present, and listened for awhile, after which he said: "Well, when I find out whiskey is a-hurtin' me, I'll let it alone." Like the drunken senator, the old man did not know where he was *at*. So with a great many people, they do not know, nor ever will know, their *atedness*. Ephraim joined to his idols. Come away; let him alone. They are too tightly polarized, like the ship in the tradition of the ancient mariners. They can never get away.

If the purpose of your effort in the sub-conscious realm is to establish a broader, purer, nobler manhood and womanhood, then upon the threshold of this sacred realm, with all the earnestness of your being, dismantle your mind of all ambition except the ambition of a grander, more comprehensive natural life and personality. Then, with my whole soul, heaven speed thee.

Man's destiny upon this planet is to become the liv-

ing, incarnate unfoldment or perfected flower of all the potencies involved in the environments of this earth, and from these involved potencies he must evolve the completeness of the "Divine image" or likeness of nature's law. Before this perfected unfoldment or evolution can be possible, he must receive or involve all the potencies of the unit or complete circle of this earth in its essential correspondencies. The unit or complete circle is one year—the time of one revolution of the earth around the sun. This is divided into four seasons, and each of these we again divide into three months, making twelve in the complete revolution, circle or unit of this planetary life. Man in his gestative period of nine months only receives three-fourths of the potencies of the entire circle or year. Of the potencies of the other three months or one-fourth of the circle, he has received nothing. He is ushered into life in a condition that may be compared to that of a man who has the foundation for three-fourths or three parts of the building he is about to erect, but the foundation for the other part or side he must obtain and arrange in accord with the parts he already has, before he can rear a strong, substantial building. If we wish a stately, symmetrical tree, we prepare the soil for its roots to spread out in all directions, and find the requisite sustenance in the four essential elements oxygen, hydrogen, carbon and nitrogen, and their correlates, air, water, heat and earth.

will make a point of this
in lecture touching on Chan
acter analysis.

The degree of perfection possible to the tree is in proportion to its requisite supply. In like manner, when man has not the organic development by which he may draw sustenance from each part of the circle, he must be proportionally deformed, deficient or weakened in symmetrical unfoldment. This "missing link" or section of the circle constitutes the weak or undeveloped section of his being. Science has instructed the tillers of the soil how to assist in supplying trees and plants with the elements requisite for their growth; but man, while admitting his imperfections—indeed, they are so apparent that he can not deny them—instead of investigating the law of his being and finding out its demands, has been too busily occupied in various other ways.

Many, in this age of hurry and scramble of selfish greed, violate in every possible way the laws of their development, till by their own acts they become such demons incarnate, with bodies so filled and clogged by their decaying, putrid emanations that the pure, vital spark of the infinite life can find no lodgment, and is crushed out to seek a more congenial embodiment. Another class have their ambitions to excel in their achievements in the directions of those powers with which they have a large or abnormal endowment, and in concentrating their energies upon these powers augment their abnormality, till they are like trees that

reach out their "arms" in only one direction, thereby causing such inharmonious vibrations that they soon fall into insanity or some form of disease. Another class are really seeking the "kingdom of heaven," but think it can only be found in some other sphere of existence, through the intercession of some miraculous power that they can only lay hold of by some mental gymnastics of faith, belief or affirmation. Some deify the intellect, and claim that thought is all, and that their inner men are nourished and delighted by what they think. If our inner man has to diet on all our thoughts and silly notions, it is no wonder that his voice is still and small and his sight dim. The greater wonder is that he is not stone blind and his vocal organs completely paralyzed, and that is the condition of most of our inner men. Very few persons know how to properly care for, feed, clothe and exercise the outer man, much less the inner or sub-conscious.

The development of the sub-conscious or inner man depends upon law, not upon thoughts.

Some search the planets and far-away suns to solve the problem of inner diet. Each planet in the solar system must exert its own peculiar influence or vibration upon every other planet in the solar family, and there is no reason to doubt that the still more remote orbs that we call fixed stars also radiate waves of force, but no logical mind can deny that their influences upon

the earth and its inhabitants are insignificant, compared with the imperial domination of our great center and parent, the sun.

Hermes said: "The fool is ruled by the stars."

Some fall upon their knees and implore a God.

The kingdom of heaven is within you. This is the last place where people think of looking for it. They are so extremely discordant that they can see no possibility of reconstruction by any known natural process, and so they try to ease their terror-stricken minds by a belief in some miraculous interposition; but no one will ever find heaven in any other sphere or place than within themselves, and this man will never do till he ceases to expend all his efforts in the investigation and worship of things outside himself. He has turned his attention to everything that came within the scope of his five senses or that his imagination could conceive, but seems not to know that he is governed in his involution in matter on this earth, and his evolution from it, by the same laws that govern all things, and that "The greatest study for mankind is man."

The entire solar system has been evolved from nebulous vapor by the law of attraction and repulsion. This law is complete master—everything in the entire solar system would be disarranged by the operation of any other force even upon one single atom.

This ever-present, ever-active force has been ade-

quate to bring this earth and all the forms of life upon it to their present condition of development. There is neither need nor opportunity for any other force or power. Whether there is one or three gods outside or back of this solar system operating this law or push and pull movement I do not know. If this is the case then this movement is his or their law, mode of operation or will, and man's highest wisdom is simple obedience to this law, will or movement, and we have previously shown that man's only method of taking hold of this law or movement was by control of his breathing and properly expanding and contracting his lungs. Here he can consciously embrace his Creator, Father, Saviour, Redeemer, and be saved or redeemed from the false processes that inheritance and ignorance have set up and fostered in his organism. Here he can recover from his fall, live no more on husks, but return to the Father's house, feast upon the fatted calves, a ring upon his finger, a new coat upon his back, and be restored to the Eden or garden of natural purity, his birthright, from which neither the flaming swords of ignorance nor the serpents of superstition can drive him, but if he must have a personality, let him adorn and mantle himself with the highest ideal of manhood that is possible for him to conceive. Invoke it, but let him not forget to put his shoulder to the wheel and breathe or pull and push to it, and personify the law in

himself. Crown himself, not with thorns, but splendor. Drink living waters, not vinegar, and make his body a fit temple for the indwelling of the soul. Weep not at the crucifixion of the old life, but rejoice in the ascension to a grander, higher personality.

Has the soul yearnings, longings? No; only growth. The soul is the one thing that we can not prostitute nor direct with our Titanic intellect. It must be evolved in its course or line of destiny in strict accord with and by the law, and the law does not yet allow us to interfere with this sublime spark. It may at some future time, but at present we are altogether too young and fresh to be taken into partnership to this extent. We must first serve our apprenticeship before being admitted into further confidence of the firm. Our present personality and inner man or dual do have needs and longings. Here we are allowed to take slight part, but we can not force their real growth and development only in accord with the law. Much of our longing and yearning of soul, as we call it is the crying out of the false processes that have been set up in our organisms. In a comparative sense the frantic reach of the wild, delirious, alcoholized nerves of the drunkard for "the hair of the dog to cure the bite." When these insane processes are broken up and destroyed by operation and process of law, such yearnings disappear. The sub-conscious or dual has

deeper yearnings and demands, but the false processes are usually so clamorous and loud in their demands that the voice of the inner is never heard, or if heard, little or no attention is given it.

There are thousands of grand men and women all over this world in all the walks of life, in churches and outside as well, from the pulpit to the gutter, from the parlor to the kitchen, who are earnestly seeking with all the ability they have a higher and better manhood and womanhood. Many, under stress of unfortunate environment, yet have hearts gentle, noble and brave, whose minds revolt at the shams, hypocrisies and false teachings of the age and repel them, but know not which way to look for the true path.

Earnest, thoughtful men and women want to know the law of life and how to comply with it.

Tented upon the field are hosts of brave men and women, constituting the vanguard of the army of freedom and advance to better conditions, and their ranks are constantly being swelled from all quarters by those who have become depolarized from the old and are seeking broader, clearer fields.

Compliance with the supreme law of life is sufficient for all the children of earth. With individual compliance the rules for collective life would be few, simple and just.

Many are so tightly polarized to the old that they

will never get away until death releases their clutch. They are like some apples that never ripen, yet shrivel and wrinkle and blacken upon the tree, and the longer they hang the more withered and shriveled they become and the tighter they stick, so that even the fury of the storms and tempests of winter can not detach them, and in the spring, in the beautiful opening of the new, in sunshine, balmy breezes, gentle, refreshing dews, warbling birds, rustling leaves and fragrant flowers, they still adhere, mere shrunken little knots, and are not anything.

Many are *not* quite so tightly polarized and could get away from the rock, but are afraid to trust their little bark upon the great sounding, billowy sea. Others in a kind of frantic despair recklessly "take to the woods." An old darkey preacher discoursing to his congregation, said: "Now, bredren and sisters, dere ain't but two rodes in dis life, one leads straight to destruction, de oder right down to perdition." "Golly," exclaimed one of his hearers, "if dat's so dis chile take to de woods." Years ago "dis chile" took to the woods. My pole star, nature, and I found the woods full of magical voices that cheered, guided and directed me, and I would rather dwell in their wondrous depths than to sit in the "tents of the wise" or recline in the "tabernacles of the holy." Their musical murmurs fill my soul, warm and gladden my heart and kiss my brain with

sweet promises of mother, angel sister, eternal life,
perennial spring, of worlds so wondrous fair, angel's
tongue can not tell.

We want to read
the "Cheekley" book
again the "Emerson"
and other material
You have a long these
lines that your
lecture may be
complete and
causis.

CHAPTER VI.

HYPNOTISM.

An eminent writer has said: "It is the conviction of many eminent scientists that we are upon the verge of a much deeper comprehension of the physiological organism of man and the interdependence of the soul life and the life of the body."

"The grossly materialistic and mechanical view which physical science has fostered is already beginning to lose its authority, and strange phenomena are brought to light, which it is inadequate to explain. That man's being is one of grander and nobler complexity than science has yet fathomed is the growing conviction of many of the deepest thinkers within the ranks of science herself.

"A man need be no dreamer or mystic to expect further developments of immense interest from the successful experiments already made in the employment of hypnotism and a large group of similar psycho-physical manifestations which are now engaging the attention of eminent scientists in Germany and France.

“Whether anything corresponding to the ‘new force’ predicted in ‘Lytton’s Coming Race’ is to reconstruct humanity entirely, sweeping away the foundations of the past, may well be questioned.

“One need be no dreamer to anticipate vast discoveries in the utilization of nature’s forces now scarcely divined, and the turning to account the enormous fund of energy which now goes to worse than waste,” and Van Norden says: “Who knows what further possibilities of development and complexity may not exist? Who shall say what future evolution may not do for man? Who can tell what other and better endowed creatures may not somewhere, or even here, arise?” He further says: “A large proportion of our thinking and willing is done for us by a somewhat within, and we get only the results, and that man’s knowledge of himself is the least developed of all the sciences;” and that, as Sir Isaac Newton said of his own immense learning, the wisest have only “scratched the surface of things.”

Myers says: “It is conceivable that there may be for each man a yet more comprehensive personality, which correlates and comprises all known and unknown phases of his being and as distinct as those we assume to be ourselves;” and Binet has shown that in every one, at all times, sub-conscious potentialities exist, and can be aroused, interrogated and educated.

Van Norden says: “In hypnosis there is a gradual

rise of what has been called secondary personality, which, after all, is only intensified sleep personality, and may be developed into a distinct sub-conscious character; and if the old character be weak or vicious, the new may become the most respectable member of the firm. When the secondary personality has become well established, itself may be hypnotized, and so in time a third sleep character appear, the shade of a shadow, the dream of a dream. This is verified in the famous case of Madam B——, an elderly French peasant, who, though old, dull and ignorant, shy, passive and stolid, has become the most interesting woman in Europe.

“Hypnosis develops the natural possibilities of the sub-conscious. It is an exaggeration of a perfectly normal process, but which is by us generally suppressed. Of its range we cannot speak positively, so little is known of the conditions necessary or favoring, but to-day many men of great shrewdness and some of eminence are pondering with deep interest these facts.”

“It is man’s glory, however, that he may rise above the instinctive to the initiative. He is, after all, not a mere brain structure, not a mere machine, constructed and wound up years ago. He not only inherits habits, he may generate them. So doing, he reigns. There are no kings and queens in the world any more, save such as these. Originality comes to a throne. History of

each one is always expecting formative action, and the world is to every person a constant challenge of opportunity. He who acts instinctively is human; he who lives a life of habit has formed a character, but that one who can develop new habits and new instincts is divine."

"Hypnosis is a wide-spread possibility. Its range is as extensive probably as the possession of brains, or of elaborate nervous systems, and it thus appears that even in low forms there exists a realm of sub-consciousness. Of human beings, the majority may become sensitive. Probably every person not insane in time would succumb. Hypnosis occurs in varying degrees of completeness, in some cases resembling ordinary drowsiness, in others effecting profound revolutions in the workings of the nervous system.

"Sensitives must, however, be trained by repeated mesmerizings for this. Hypnosis may be repeated indefinitely; and with repetition the sensitive becomes more and more susceptible, as to speediness of subjugation, as to intensity and as to duration. In some cases the control can be maintained for long periods—for months, and even for years; and even then suggestions made by the operator, if not duly carried out, remain to torment the victim.

"This shows an obvious danger; a subject may become the slave and helpless victim of the operator. The

general effect upon health is in dispute. Probably it injures some and benefits others.

“All aimless and frivolous experimentation should be strictly prohibited. It is evident that the practice of hypnotism should become matter for the strictest legal regulation. Hypnotism formed the ancient stronghold of necromancy and sorcery, and in all ages has been the instrument of priestcraft, charlatanry and superstition.

“The credulous were hypnotized, frightened, swayed, cajoled, injured and cured, by frauds and illusions innumerable. Sorcerers are both deceivers and themselves deceived; they dealt in the dreams, thought transference and lucidity of hypnosis; they naturally were feared, courted and persecuted. The ‘evil eye’ was nothing but the mesmeric glance of the sorcerer, marring, by command and suggestion, the life of the hypnotized victim.

“The black art of the middle age was only a restoration of ancient practices under Christian auspices, with a new vocabulary.

“The sibyls and other oracles were only sensitives who had displayed unusual gifts in thought-transference; they were always hypnotized, unless able of themselves to fall into the trance.

“Sensitives could often mesmerize themselves and use their power among their neighbors, to vent their

spites, to earn a dishonest living and to make themselves feared. It was wrong to hang them, but most of them richly deserved to be hanged."

These quotations are from eminent scholars and profound thinkers and educators of world-wide reputation, who search for truth for the truth's sake, letting the axe fall where it will. They comprehend something of the grandeur, importance and dignity of man, and recognize the sub-conscious domain as one of vast significance, and raise their note of warning as to the manner or method of entrance.

In the dark ages, when the sun, moon or planets were eclipsed, the guileless, ignorant people were instructed by priests as ignorant of the law as themselves, just how to make a noise, beat tom-toms, drums or other instruments of racket to scare away the dragon that was swallowing their luminary or twinkling point of light. The dark ages seem to have gathered momentum, and have not yet run it out, as we have priests to tell us how to count beads, make a noise, and otherwise deport ourselves to keep the dragon from swallowing our souls; doctors to look at our tongues, and suggest that we swallow their many-headed dragons, that set up processes, that at last "biteth like a serpent and stingeth like an adder," and now comes the hypnotist, an evolved product of sorcery, black art and evil eye, more hideous—if possible—and repulsive than all, to

suggest that our higher, more sacred selves diet upon their suggestions.

Is man never to be free and realize that his soul is his own? Is he never to understand that he has a will to assist himself according to nature's law? Or must he forever search the skies, depend upon and supplicate gods, support priests and doctors and call in hypnotists to accoucheur the birth of his higher personality? The knowledge of the law of gravitation has unveiled the dragon in his gastronomic effort to swallow the solar system. The application of the same law to yourself will unveil similar efforts of other dragons to swallow you—soul and body.

In many respects we still wander in the fogs of the dark ages, with priests and sibyls as befogged as ourselves. They groan horribly in the fog, hoot dolefully in the swamps and morasses and chuckle at their own noise, wave their jack-o'-lanterns, but give us no clear, steady gleam of north or pole star. Their fog-horns are sadly in need of repair, and their will-o'-the-wisp, now-you-see-it-now-you-don't, dodging flash needs genuine oil.

An eminent physician and surgeon general of the United States army notes this case: A woman once came to the surgeon general with what he considered an incurable disorder. She sighed, as she turned to go away, disconsolate, saying: "Ah, if I but had some of

the water of Lourdes!" for she was a Catholic. Now it so happened that a friend had brought the doctor a bottle of the genuine water of Lourdes to experiment with. He informed the patient of this, and promised her some, provided she would first try a more potent remedy, aqua crotonis (New York city aqueduct water). The woman consented, but protesting that this latter could not reach the case. He then gave her a little vial of the real article, but labeled "Aqua Crotonis." When this had failed, he gave her Croton water, but labeled "Water of Lourdes." The result was a complete cure. Just so, general; one can clearly see and understand how you drummed the diseased germs and microbes out of camp to the tune of "The Rogue's March." How every atom, cell and organ immediately arose, dressed themselves, brushed up their brass buttons, went on dress parade, and presented arms to the general. One can see how all the diseased tissue was renewed instanter, veins all filled with new blood, heart filled with sunshine, eye sparkling with health, the whole organism marching in order and harmony and saluting the general. But, general, you deliberately planned a lie, you gave a lie, the woman swallowed the lie, and it was a lie cure; but there is this feature about it, general—if the case of the woman was considered incurable by you, the lie and the little vial of New York city water was worth more than all the general's knowl-

edge or tactics in subduing diseased microbes; but one can readily see how you pocketed the fee, congratulating yourself—especially upon the fee—and your great knowledge, made a careful note of the case, pulled down your vest, and piously wended your way to the usual Wednesday evening prayer meeting provided for such cases; can also see how proudly you must feel as you give the drum-tap for the march of the vast armies in your footsteps.

No doubt this is science to you, and you seem to be well posted, but to a man up a tree you and your army, in your moral bloat and disfigurement, tatters and rags, look as grotesque and fantastical as Jack Falstaff and his recruits.

Can such things be and overcome us like a summer's cloud without our special wonder? May we not be permitted to inquire where we are *at*? Is there no truth? Is man forever—from the cradle to the grave—to be driven by the palsied hand of ignorance and superstition? Must owls hoot, hawks and vultures forever feed? Learned scientists cajole us that the supreme importance of hypnotism is to cleave the strata of consciousness, to study and experiment with the inner man, and that drugs that paralyze the will, deaden the moral nature, confuse the reason and dull the senses can be used as assistants, or in other words, when their passes fail to subdue the subject the opera-

tor may administer chloroform to rend the veil with ruthless hands and behold with beaming eye the abnormal and premature performances, drink in with enraptured ear the strange and disconnected utterances of this sub-conscious child. The surgeon general's school has chloroformed and vivisected guinea pigs, innocent pups, chattering monkeys, and yet the general's knowledge was quickly relegated to the rear by a lie and a small vial of croton water. Now comes the hypnotist, with anaesthetics and keen blades(?) of intellect to vivisect and experiment and gain great knowledge likewise.

Wise men from the East have heard of this young child—the sub-conscious—and diligently search to find him that they may be instructed. Arise and flee with the young child from their presence lest they destroy him. He needs no hypnotism nor anaesthetics. *He only needs your compliance with natural law to arouse, sustain and educate.* His safety lies in rejecting great schemes and proffers of outside help.

CHAPTER VII.

PERSONALITIES, CIRCLE OF LIFE AND CORRESPONDENCIES.

POLARITIES AND EXERCISES.

"We are such stuff as dreams are made of."

Man has three personalities that must be developed and matured according to the law of this planetary circle before he can enter the next higher circle. The law of attraction and repulsion is dual, positive and negative; it is also sexed, masculine and feminine. This law personifies itself, and your present sex, whether masculine or feminine, is a personification of the law. If you are positive masculine, your sub-conscious is negative feminine. This must be expanded and elevated to balance your present personality, and from this harmonious intermingling and interblending of the positive and negative forces springs a third personality, which is your highest on this planet. "The dream of a dream," truly wrote the great dramatist, "we are such stuff as dreams are made of." This personality absorbs or takes up the virtues of your other personalities; your soul is the immortal spark around which these personalities cluster. It is destined to traverse the entire solar system, gathering all its potencies and energies,

but your planetary personality is not immortal. It is simply planetary and transitory.

If you pass through the change called death before these personalities are developed, the soul germ is reincarnated or held by the natural laws of this planet until it has received the energies and potencies of the planet, when it is prepared to enter the next circle or sphere. You have a will that you are allowed to apply to a limited extent in accord with the law in the unfoldment of your planetary personalities. *Intelligent compliance with the law in harmony with its evolutionary processes is all you need to develop these planetary personalities, and thereby escape reincarnation.*

Law brought you to your present personality without your help or knowledge. You are simply an expression of law and are evolved from one personality to another; a portion of your present personality passes into the sub-conscious which becomes your second personality, and this constitutes a foundation from which is evolved a third.

One can see readily that there is no room here for schemes of faith or suggestions of persons entirely ignorant of the law. Modern science clearly demonstrates that nature reveals herself in one continuous cycle of correspondencies, ever building to-day that tomorrow may be.

Youmans' Chemistry says, concerning the circle of

organic life: "The relations of the inorganic world are clear. From the inorganic world, directly or indirectly, all living things originate, to it all return. From the mineral world matter can pass only to the vegetable kingdom. A part of this returns by natural decay to the inorganic world, while another portion is consumed by herbivorous animals and forms the fabric of their bodies.

"Some of the herbivorous animals die, are decomposed and fall back into inorganic nature, while others are devoured by carnivorous animals and converted into their structure. The carnivorous in their turn perish, rot and are dissolved like the rest into gas and earthly elements. Such is the mysterious round of organization of which the globe is the scene. It consists of an eternal cycle, an ever-recurring series of changes. Contest between life and death."

In the circle of organic life man has been evolved, the highest differentiation, the acme of all life on this globe, yet correlated and corresponsive to all in the series below him.

The unit of life on this planet is the circle described by one revolution of the earth round the sun, which requires one year for its completion, consequently before man can become the full or complete measure, epitome or unit of this earth life he must receive and incorporate in his own being the elements, energies and

currents of the entire year or circle of the earth's revolution around the sun. He is bound to this earth till this has been accomplished and only when this has been done is he ripened and released from this circle. The earth is held by the sun and compelled to complete the entire circle, so man is bound by the same law to the completion of his circle. If through transgression of the law of his being he brings about an untimely or premature death, his soul germ is again incarnated in the elements and energies of this circle till it has been ripened to complete fulfillment of the law, when it can enter the next higher circle of the series. The number of years a man has lived does not indicate that the personalities that belong to this circle have or have not been evolved to completeness or maturity or that the soul has received its complement of the matured and distilled essences of these personalities, which it must do before it is prepared to enter its next higher circle.

These personalities are dependent upon the elements of this planet for their planetary life. The four essential gases of which all things are chiefly compounded are oxygen, hydrogen, carbon and nitrogen. These four elements existed originally in harmony, as one in the eternal. By the law of expansion and contraction they were evolved to distinctive separateness, and by the same law entered into myriads of combinations

or differentiations of matter, thereby forming centers, and by the inherent law of attraction and repulsion they must again harmoniously unite. Man is the highest expression on this planet of these combinations and differentiations, consequently the nearest to the original unity which it is his planetary destiny to complete. These four gases or elements are the four keys which, touched by the magic wand of the law of attraction and repulsion, produce in all their vast sweep of correspondencies and correlations, the symphonies of nature.

The ancients recognized the four elements, fire, air, earth and water, as the four letters of nature's alphabet, by which she reveals herself, as may be seen in the following extracts from their writings:

"Hearken unto the voice of the four elements, that ye may be instructed in their nature and power and become perfected in the understanding of their high principles, for the four elements are the primal base of all corporeal things, and from them are compounded all bodies.

"Of earth, air, fire, water and their union are all things compounded. When the compounds become disintegrated they are again dissolved into the elements, for as the elements proceed from original unity they long eagerly for each other. Interiorly they have only one basis and seek that inner basis. The lower forms

of nature must exist in the eternal so that the higher ones may reveal themselves.

“The different elements exist equally in the higher nature, but do not in their division, but rather in harmony they are adapted to their reciprocal glorification. Earth, water, fire and air, when separate from each other, are not in harmony with the eternal, but when they endure the companionship of each other and do not repel each other, then the eternal is present. Each of these elements has a two-fold manifestation of its energy, one of these properties being identical to itself only, the other being an operation in agreement with that which comes directly after it.

“These properties have been classed as active and passive, fire and air being active, the others passive. The understanding of these elements and their properties and compounds produces wonderful things in all common and occult operations. Deep are the mysteries thereof, for through and by them proceed the loosing and binding and transmutation of all things. Whosoever shall know how to reduce those of one order into another, compound into simple, simple to compound, shall attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise.”

It appears from the above that the ancients not only recognized these elements as the primal base of all material things, but of all occult and celestial mysteries as well.

CIRCLE OF PLANETARY LIFE.

The four elements—earth, water, fire and air—have their correspondencies in the four polarities of the magnetic and electric currents, as their waves of force sweep over the earth, north, south, east and west, which in their dual—positive and negative—polarities act upon all things and are the highest attenuations of matter.

They also have their correspondencies in the four seasons or natural divisions of the year—winter, summer, spring and autumn—which each have their separate and distinctive energies and potentialities. These each have their correspondencies and correlations expressed in the temperaments or energies and potencies of individuals; the earthy corresponds to the motive temperament, the fiery to the vital, the watery to the lymphatic and the airy to the mental. These potentialities and energies are all correlated to the four essential gases—nitrogen, hydrogen, carbon and oxygen—of which our planetary personality is composed, and our needs are those energies of the circle that we did not receive during the gestative period.

The polarities of the correspondencies are as follows:

The correspondencies to the earthy elements are the paramagnetic currents. Their polarity is north, and the season to which they correspond is winter. The cor-

responding gas is nitrogen and the corresponding temperament is the motive.

The correspondencies to the watery elements are the diamagnetic currents. Their polarity is south, and the season to which they correspond is summer. The corresponding gas is hydrogen and the corresponding temperament is the lymphatic.

The correspondencies to the fiery elements are the positive electric currents. Their polarity is east, and the season to which they belong is spring. The corresponding gas is carbonic and the corresponding temperament is the vital.

The correspondencies to the airy elements are the negative electric currents. Their polarity is west, and the season to which they belong is autumn. The corresponding gas is oxygen, and the corresponding temperament is the mental.

Your soul-germ was incorporated only in nine months of this circle, and received only the potentialities and energies of those nine months.

One can see at a glance that they were not incorporated in the remaining three, and can not have the energies or potentialities of those three months. From the date of the month in which you were born count forward three or backward nine months. This gives you approximately the time of your incarnation or incorporation in matter. These are the three months, or

one-fourth of the year or circle, which form the section or gap for you to fill. You have a fullness and abundance of the energies and potencies of your nine months' incorporation, but are short in the energies of the remaining three. Suppose you were born on the first day of March. From that date to the first of June would be three months.

In this case you would be entirely lacking in the energies of the spring months, or positive electric polarity, but complete in the other polarities; consequently, in condition corresponding to that of a gardener who has earth, air and water, but not the season or heat. If born on the last day of March, you would lack two months in the positive electric and one month in the diamagnetic. Employ the same rule of calculation for any other date of birth. The year is unimportant in this calculation, as the seasons in each year are essentially the same.

The circle of our planetary life is a correspondence of the circle, as previously given from Prof. Youmans, and is in accord with the philosophy and teachings of the ancients, and modern science as well. Prof. Van Norden, one of our profound thinkers, says: "In man there are manifest gaps to fill, as a sense to interpret the ultra-violet ray of the spectrum, a magnetic and an electric sense. Within a few years, able scientists have announced the discovery of a new series of organs

in the semi-circular canals, which are claimed for a sense of rotation." And it occurs to me that it must at times break upon the dullest mind, that something ought to be filled, some gap somewhere closed up, some way or some how.

This circle is the true basis from which to study man and his real needs, in his development of organs and parts, to give expression to the elements, potencies and currents in the particular gap in the circle which is for him to fill. This development not only rounds his present personality and renders possible its best expression, but also gives him entrance to the domain of the sub-conscious. When we come to understand that a man's real needs are simply oxygen, hydrogen, carbon and nitrogen and corresponding currents, the way begins to clear and ghosts vanish. Children should be early instructed and polarized in their needs in the circle. If not interfered with, they would naturally incline to their needs. Parents should understand that each child has different needs unless born upon the same day of the same month. Their diet, exercise and sleep should be regulated in accord with the teachings of the circle. Doctors should study their patients, and give remedies in accord with their requirements in the circle, and teachers of all kinds should study the circle, that they may better understand their pupils. Here they have the key to different dispositions. Marriage should

be regulated by it; but in this golden age, it is a weariness to the bones to think of suggesting anything in regard to one of the lost arts.

I have spoken in these pages about being hypnotized by things outside ourselves and by our faculties. Many are so tightly polarized in their business that almost every move of the body and every move and thought of the psychic man is in the direction of what they consider their interest, and they find it next to impossible to depolarize themselves even for a short time.

They take trips and make efforts in various ways to break the spell and get a little rest, but usually are so tightly held by their loves that even at a distance they are all anxiety to return and again embrace them. I have known lawyers who were unable to sleep for nights, but tossed in their beds, trying cases, examining witnesses, pleading on both sides, judges rendering decisions and executing them upon the criminals, politicians who raged all night about the "dear people," preachers who labored with lost sinners, and doctors who wrestled with microbes and other germs, and strong-minded ladies who lectured in the wee small hours. Now there is great danger in all this. We get polarized up against the "rock," and the winds and waves and surging seas beat us to pieces.

When we understand that disease is a process of

physical motion, either inherited or acquired, and that it has its correspondence in the mental or psychic man, and that, strictly speaking, we have no faculties—only mental or psychic modes of behavior—and that we become so concentrated and fixed in this behavior, that it is difficult for us to behave in any other way; that, like the boy, we are “built that way,” then and only till then can we clearly comprehend what is meant by self-hypnotism. Our physical and psychic man becomes set in specialized behaviors and stamps us as that kind of a man. True, we quit the shop, the store, the office, go home, change our clothes, give ourselves a few extra touches, reappear and again mingle with our fellow-man in various ways, and the guileless would never suspect us. Students and marines admire us, but old professors see through the rouge, the false sparkle of the eye, the dignified bow, and aroma, and know the “worm in the bud,” and we know and feel it, too.

EXERCISE IN CIRCLE OF LIFE.

The following exercises are from nature's gymnasium, and are for the purpose of more thoroughly breaking up and freeing us from the arbitrary rule of previous processes or modes of behavior in both the physical and mental.

Physical and mental exercises and diet for the four polarities:

For the positive electric, stand facing the east. Take a mental picture of leaping, glowing flame, and with your entire body imitate its motions, rising, falling, springing up and down, darting and reaching. Breathe full and rapidly. Sleep with your head to the east. Stand and sit with your face in that direction when convenient. Your diet should be of such food as contains an excess of carbon, and such vegetation as ripens in the spring. The mental exercise is the study and contemplation of fire, from its bright, cheery glow to the frightful swirl and roar of the destructive flame. Behold the glowing sun—his warming beams that touch all—that bloom the flower and gladden the soul.

For the diamagnetic, stand facing the south. By the motions of your body, imitate the movements of water, rising, falling, waving and leaping.

Sleep with your head to the south. Sit and stand facing in that direction. Use an abundance of hot and

cold water in bathing and drinking. Swimming, sailing and rowing are good exercises for this polarity.

Your diet should contain hydrogen in excess; such grains, fruits and vegetables as are matured in the summer.

The mental accompaniment for this polarity is the study and contemplation of water, from murmuring, pebbly brooks to waves that hang their curling tops in "slippery clouds."

For the negative electric, stand facing the west. Take the nimble winds as your instructor in gymnastics.

Sleep with your head to the west. Sit and stand facing in the same direction. All persons lacking in this polarity can not breathe too much. Oxygen is their especial need. The diet should be of food with oxygen in excess, or those which receive their final energies in the autumn.

For the mental exercise, study the winds, from gentle zephyrs that kiss, lave and linger to cyclones of fury.

For the paramagnetic, stand facing the north. Fasten your eyes upon some spot above you; turn or spin around from left to right till objects above you that come within your scope of sight seem to move quite rapidly; then stand still, with the eyes fastened on the object above you, until the apparent swimming stops. Sleep with the head to the north, and sit and

stand facing in that direction. The food should contain nitrogen in excess. Grains, vegetables, fruits and nuts of long-keeping qualities are adapted to this polarity. The mental correspondence of this polarity is the study of motion. Contemplate the earth revolving upon its axis, spinning in its wonderful orbit around the sun; the sun, with his entire family of worlds, rings and moons, moving with sublime majesty in an eternal spiral, through a firmament set with galaxies of suns and stars of unspeakable grandeur and beauty.

The completion of each of the above exercises is the spinning round and round according to directions in the paramagnetic polarity, and must be taken at the close of each exercise. This completely depolarizes all previous motions and repolarizes them to the spiral. The thought for each is that you are polarizing yourself in the gap of the circle which is for you to fill; that you are bending your efforts to laying a foundation and to the accumulation of those energies and potentialities by which you may develop the organs and senses to interpret and express them. Study closely your needs in the circle, with the thought that you are polarizing all to the spiral or higher personality. This gives concurrent action to the physical and mental organism.

The need of no two persons is exactly alike unless born upon the same day of the same month. Should your need in the circle be greater in one polarity than

another, your exercise, diet and thought should be proportional.

These exercises should be taken two or three times a day for at least one month. You will then be prepared for the inner and deeper application of motion.

FINAL APPLICATION OF MOTION.

Immediately after taking the exercise of your polarity, lie upon your back, let down all tension of body and mind. You can readily do this if you have faithfully followed the previous instructions. Hold the breath and concentrate your attention and effort to make the motion of expansion and contraction in the region of the solar plexus.

The solar plexus is an assemblage of ganglia connected with the great sympathetic ganglia, lying in the vertebral column, the aorta and pillars of the diaphragm between the stomach and liver or about the pit of the stomach, which is, as its name implies, a sun or center for nervous power, since branches from this plexus accompanying the arteries to the vital organs, where they subdivide again and again, and enter their coats and substances.

When you must again inhale stop and recover yourself and then try it again. You may have some difficulty in making the movement at first, but this by per-

sistent effort will soon be overcome. Continue this practice from five to ten minutes three times a day until you can make the movement with ease. When this condition is gained increase the rapidity of the movement as much as possible.

This sends motion waving, leaping and bounding through and through your entire organism, stamping every atom, cell and organ with the signet of your pure will. It extends deeper than the motion produced by the quick breathing suggested in lesson second, and is a gathering together and resolution of all previous motions and is the limit of your will. This is the first time in all your life that every atom, cell and organ in your being ever responded to the touch of your now supreme will. This is a new motion, touch or stimulus to them, but they readily respond.

It may and generally does cause more or less activity of the bowels, liver, kidneys and sometimes nausea, with lameness and perhaps light darting pains, but all these disturbances should be hailed with delight, as it is but the breaking up of the old and preparation for the new.

Continue the exercises of your section of the circle followed by the interior motion just described each five or ten minutes, three times a day, in the morning, again at night and some time near the middle of the day, for three or four weeks. At the end of this time, after

having taken your exercises, lie quietly, breathe as easily and as little as possible, with your attention concentrated upon the solar plexus, and patiently wait, in calm, restful attention the movement that sooner or later will arise voluntarily from this region, independent of your effort. When you are at this point of your evolution you can hardly devote too much time to these exercises. The interior movement made under the control of your will is the limit of your assistance in bringing about this voluntary movement. Continue the active exercise, with the season of passive attention immediately following till the voluntary motion occurs, and then continue the exercise until it becomes well established. By the motion you have made under your will you have aggregated all motion or positive and negative currents to the spleen, and their combination or unification produced under control of your will is there transmuted into the distilled essence of your individuality. The action of the spleen being both positive and negative electric, paramagnetic and diamagnetic, its vibrations under the influence of the harmonized or unified currents are imparted throughout the entire system, touching every atom and cell with entirely new vibrations. It gives you the feeling of every atom rolling or responding to these new vibrations.

From these vibrations arise sensations throughout your organism different from all previous sensations,

and from these sensations springs into existence a new personality. This interior personality is the complementary opposite of your exterior personality. If you are positive, masculine, your interior is negative, feminine; if your exterior is negative, feminine, your interior is positive, masculine.

By continuance of these exercises this interior self gradually coalesces with your exterior self, and your double or exterior and interior become one—a unit—and lo, a new being, or third personality, is established. This is the limit of our personalities on this planet—the three in one and one in three, the trinity. This is nature's trinity, which has been symbolized by the father, virgin and son.

Modern physiologists premise that the office of the spleen is to receive and transform or separate from the blood the gray matter which forms a portion of the brain. The ancients regarded the spleen as the seat of melancholy or peculiar emotions. By their natural intuitions they discerned that the four essential elements were the basis of all things; that in the eternal they were in unity, but had distinctness of operation in their separateness or division in matter, and that they were active and passive, attractive and repulsive; or in other words, that in their inherent nature "they longed for each other" in certain definite proportions that would complete their unity.

They also saw that this unity must be outwrought in man in all the correlations and phases of his being and that when his unity is completed he has mastered all terrestrial things and likewise has the key to the celestial. Modern occultism claims the spleen as the electric and magnetic battery or vibrator of the system. Magnetic and electric currents are the highest or most attenuated correspondencies of the four elements upon the material plane of our being, and are the basis upon which nature's higher octaves in the scale of her graduated series of expressions rest. Consequently, when these currents are harmoniously adjusted the way is clear to the higher unfoldments. Those who have advanced thus far are now free from false or abnormal processes, and are master, and no longer in danger of again being enslaved. Nature's vast domains are before you, and she will lead you by pleasant paths through broad and fertile fields to welling, sparkling fountains of ever-living waters.

Remember that the spleen in its relation to the sub-conscious, corresponds to the lungs in their relation to the conscious or physical personality. With this matchless magical organ under control—this magician's wand—you have Aladdin's lamp and the djinn to light and direct you to and up the secret spiral stairway of the pyramids to touch the dumb, stone lips of the Sphinx, and break their long silence. Mysteries of crosses, em-

blems of crucifixions, burials, resurrections and ascensions are made plain. The foul garments of superstition and ignorance, woven upon the banks of the Nile by dusky-browed Egypt centuries upon centuries ago, that have so long enshrouded nature's fair children in darkness and gloom, lie in tatters and fragments at your feet. Chains no longer clank nor bends the knee, but with flashing eye and swelling, dauntless soul you stand proudly erect as nature's child. Shining paths set in eternal law, in foundations more firm and enduring than foundations of stone, iron or brass are before you, beauties, harmonies undreamed. "Thou, Nature, art my goddess; to thy law my services are bound."