

# ***ADVANCED THOUGHT AND OCCULT DIGEST***



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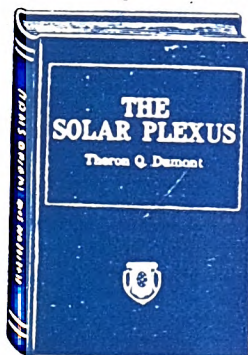
# THE SOLAR PLEXUS

OR

## ABDOMINAL BRAIN

By Theron Q. Dumont

Author of "Character Reading at a Glance, Mental Therapeutics, The Master Mind, Successful Salesmanship, Power of Concentration, Art and Science of Personal Magnetism, Advanced Course in Personal Magnetism, and Practical Memory Training."



Man has four brains, and not merely one as is commonly believed to be the case. Each of the four brains have separate characteristics and distinctive offices and functions.

THE SOLAR PLEXUS, or ABDOMINAL BRAIN is situated in the upper part of the abdomen, behind the stomach, in front of the great artery, and in front of pillars of the diaphragm.

THE SOLAR PLEXUS is the great plexus, i. e., network of nerve-fibres, mass of nerve-substance, etc., of the great Sympathetic Nervous System. It is composed of both gray and white nervous substance, or brain-matter, similar to that of the other three brains of man. It receives and distributes nerve-impulses and currents to all the abdominal organs, and supplies the main organs of nutrition, assimilation, etc., with nervous energy.

IT PERFORMS A MOST IMPORTANT WORK supplying the nerve-energy which is required for the process of nutrition, assimilation, growth, etc. In fact, it is the great powerhouse of physical life-energy. The bodily functions cannot be performed without it when it is injured the entire physical

well-being is at once seriously affected; when it receives a severe shock, death often ensues.

Its name, "solar", was bestowed upon it by reason of its central position; the fact that its filaments extend in all directions to the important abdominal organs, like the rays of the sun; and the fact that it is recognized as being the power-house, and great reservoir of "life force", just as the sun is the great power-house and reservoir of material energy of our solar system.

THE SYMPATHETIC NERVOUS SYSTEM, over which it presides, is the great division of the nervous system which regulates and energizes the important functions of the organs upon which the physical life depends. Bicket says: "It seems to regulate—almost or quite independently of the will—the due performance of the functions of the organs of respiration, circulation and digestion.

THE SYMPATHETIC SYSTEM controls the so-called automatic mechanisms of the body, the rhythmical beating of the heart, contraction and dilation of the arteries, the peristaltic action of the gastro-intestinal tract, the contraction of smooth muscle wherever found, and the control of the secretions of various glands, etc. So it may be seen the SOLAR PLEXUS presides over a very important region of physical life.

A man may survive a serious injury to anyone of his other three brains; but a serious injury to the SOLAR PLEXUS strikes right to his seat of life—and that life ceases to manifest itself further. If man may properly say of any portion of his physical being, **HERE IS THE GREAT SEAT OF LIFE; HERE IS WHERE I LIVE!**"

THE SOLAR PLEXUS surely is that particular part or portion of his physical being.

Not alone modern scientific investigators; but also many very ancient investigators, such as the oriental occultists and sages, who many centuries ago recognized certain subtle functions and offices of this wonderful "fourth brain" of man, and taught their students many valuable methods of effectively employing its finer forces and hidden energies.

In this book will be found the essence and fundamental substance of these higher teachings concerning the Solar Plexus, or Abdominal Brain—the Fourth Brain of Man! How to arouse the attention of the Solar Plexus. How to "wake up" the Solar Plexus. How to proceed when you have Awakened the Solar Plexus. How to cause the Solar Plexus to restore health. How to gain Vital Force and Physical Energy by means of the Solar Plexus.

Wonderful Instructions Full Exercises, Practical Methods and Everything You Should Know About the Solar Plexus.

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# ADVANCED THOUGHT *AND* OCCULT DICEST *A Monthly Journal*

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## Do You Love Enough?

By C. FRANKLIN LEAVITT, M. D.

Sometimes I feel like saying to a sick or unhappy patient, "Do you know what is the matter with you, my friend? **You do not love enough!**"

Naturally I do not often say this, however. The average patient of this type like as not would not only be very much amazed at such a statement on my part but somewhat indignant. Perhaps he would even question my sanity!

People of this type not only do not understand the serious effect on the body, mind and life of unlovingness nor do they know what love really is. They do not love, and they do not know how to love, in a real thoroughgoing way.

I do not mean by this that such persons have no affection, that they do not love anyone. Usually they

do, and this is one of the reasons why it would not be easily for them to understand this statement, that they "do not love enough." Such a man or woman may even tell you, "Why I love too much" or "too hard" and, "that is what is the matter with me."

Now, of course, loving could never make anybody sick—not real loving. The kind of loving (so-called) which must have something back in return, can make you sick, of course. Real loving, which gives out freely, largely, splendidly, as the sun gives out warmth and light—could never be anything but healthful to the giver and to the receiver.

The best way to get a person to realize he should love more is to get him into the habit of loving more—perhaps by slow degrees and largely

unconsciously to himself. As he learns to love, he will see for himself what it does for him and what has been the matter with him.

We are so shut up in ourselves, so many of us—in our criticisms, judgments, suspicions, sensitiveness and pettiness. We need to **let go**—to let go of all this unlovingness and open up, expand and give out LOVE, love which has no fear in it, love which holds no demands, love which is both gentle and strong, which understands the faulty humaneness of us, but which believes in and appeals to the Divinity of us.

By LOVE, I mean substituting for a hard, defiant attitude toward life and people, one of gentleness and understanding. Love means that one is not critical, faultfinding, censorious or rough; that he will not judge and condemn but that he will be generous, tolerant, unselfish and big. Love means that a man will not see the worst in people but the best; not the bad but the good. It means giving the other fellow the benefit of the doubt, applying the Golden Rule, saying nice things about and to people—and thinking them. It means realizing that God dwells in all men and that all men are brothers. It means that when someone does you an injury you will drop all resentment and hurt and to yourself, "He will do better when he knows better." It means feeling the way God feels.

Such love is the greatest gift one can give the world, and the **greatest**

**he can make himself. For our own sakes, we need to learn to love.**

Unlovingness in the first place is unhealthful. Every thought we think and every feeling we feel has its effect on the body. Certain kinds of thoughts and feelings are harmful to the body. They waste energy which should be put to good use. They disturb and disorganize various bodily activities. They produce disease. They cause death. Sensitiveness, suspicion, intolerance, criticism, condemnation, censure, envy, judging, jealousy, hatred, selfishness, the desire to "do" people—these greatly disturb the delicate equilibrium of the nerves, thus throwing out of balance such activities as digestion, assimilation, elimination, respiration, circulation, heart action, liver action, etc. These emotions create headaches, constipation, rheumatism, indigestion, neuritis, biliousness, catarrh, etc.

If these feelings were persons, with the harm they do, we would long ago have caught them, jailed them, and forever put them out of existence. These are the real murderers! And we in our foolish ignorance take them into our bosoms and hug them close and offer them our very hearts to eat out.

On the other hand, the love thoughts and emotions send real stimulation over the nervous system, assisting it in its work, controlling the bodily activities in a normal and perfect manner. Love is a real tonic. It sweeps toxins out

of the body, builds up anew, remakes, renews, strengthens, heals.

Love will do wonders in our bodies, minds and lives. The more we love, the more we are able to love and the more we shall find to love. Our faculty of appreciation will be developed thru loving. The more we express love, the more shall we enjoy all beauty. We shall come to see the good and the beautiful everywhere. A great sense of gratitude will be built up in us and all these feelings will be sending deep, strong suggestions into the Subconscious, which in turn will more and more firmly build these qualities into our bodies, minds and lives.

Love can do wonderful things in a practical way. An Office Manager of my acquaintance, who had a number of young girls under her, told me that, on those days when she felt loving, everything went forward in her office with the most wonderful smoothness and harmony, whereas on the days when she felt a little hard or peevish or critical, she got this back from the girls. We must not forget that the good of our loving does not stop with ourselves. Each of us is a center of thought force and thought goes out from each of us in great waves. Our thought reaches and touches and influences the minds of many others. Harmony induces harmony and vice versa. Good thoughts do good, bad ones do harm.

Here is a very subtle form of social responsibility and social service. Learn love. It will do us good. It will do others good. The world needs people who can love. So many hurt us with their lack of understanding, their coldness, hardness, selfishness. There is hardly one of us, I imagine, who has not had the experience in one way or another of having been "disappointed in love"—of finding someone cared less than we thought or needed to have them care.

Because we have had this experience is all the more reason why we ourselves should make it a point to love.

Oh, my friend, there are lonely people, discouraged, heart hungry, despairing people to whom this word of understanding or sympathy or kindness will mean everything. The lack of it may mean—**anything**—tragedy sometimes. Let us not disappoint our brothers and sisters. Let us love! We shall reap nothing but benefit from it. Love is not only the most beautiful thing in the world, but it is the most practical thing in the world.

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#### REAL LOVE REVEALS GLORY IN THE DESIRE TO SERVE

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"So long as we love, we serve," said Robert Louis Stevenson. Does Love mean "Give" or "Take" to you?

Love means many things to many people. But to fine souls it connotes the joy and privilege of serving those they love.

# Mysticism and Occultism

By CAROLYN WOODSWORTH

(Second Paper)

Says a modern occultist, "In every man there are latent faculties by means of which he can acquire for himself knowledge of the higher worlds. As long as the human race has existed, there have always been schools in which those who possessed these higher faculties gave instruction to those who were in search of them. Such are called the occult schools, and the instruction which is imparted therein is called esoteric science or the occult teaching."

These schools, at least as they exist in the present day, formulate the laws which govern occult phenomena in a manner which seems distressingly prosaic to the romantic inquirer; borrowing from physics and from psychology the theories of attraction, mental suggestion and subconscious activity which can be reapplied for their own purposes.

According to its modern teachers, magic is in essence simply an extension of the theory and practice of volition beyond the usual limits. The will, says the occultist, is king, not only of the House of Life, but also of the universe outside the gates of sense. It is the key to "man limitless;" the true "ring of

Gyges," which can control the forces of Nature, known and unknown. This aspect of occult philosophy is manifested in much of the modern transcendentalism which is so lightly called "mystical" by its teachers and their followers. These teachers, for the most part, are not mystics, in the true sense of that term. Instead, they are occultists and magicians, and, though they know it not, they teach little else but the cardinal doctrines of Hermetic science, omitting only the picturesque ceremonial accomplishments of the latter.

These cardinal doctrines, in fact, have varied little since their first appearance early in the world's history: though, like the doctrines of theology, they have needed re-statement from time to time. In setting them out in these papers, for the benefit of modern readers, we shall quote largely from the works of Eliphas Levi, the pseudonym under which Alphonse Louis Constant, probably the sanest and certainly the most readable occult philosopher of the nineteenth century, offered his conclusions to the world.

Eliphas Levi found in the old magical tradition, rehandled in the terms of contemporary thought, an

adequate theory of the universe and rule of practical life. In his writings, therefore, we see the Hermetic science under its most favorable aspect. It is the one object of his works to show that the Hermetic science is the Key of the Grand Mystery—the key which will open the gate of the Secret Garden on which the desire of the soul is ever set. The spectacle which he presents is that of a man of eager desires and natural intuitions, set, it is true, upon the quest of reality; but pursuing that quest by strange and twisted paths. It remains for us to examine with his help the nature of these paths and the prospects which they offer to other wayfarers.

The tradition of magic, which most other ways of escape which man has offered to his own soul, originated in the East. It was formulated, developed, and preserved by the religion of Egypt. It made an early appearance in the religion of Greece. It has its legendary grand master in Hermes Trismegistus, who gave to it its official name of Hermetic Science, and who stands towards the magicians in much the same position as Moses occupied in the tradition of the Jews.

Fragmentary writings attributed to this personage and contained in the so-called Hermetic books are the primitive scriptures of occultism. The possibly spurious Table of Emerald, which is said to have been discovered in his tomb, ranks as the magician's Table of Stone. In Gnosticism, in the superb allegories

of the Kaballah, in much of the ceremonial of the Christian Church—finally, in secret associations which still exist in England, France, and Germany—all that is best and truest in "the secret wisdom" of magical tradition has wandered down the centuries. Its baser offshoots, by which it is unfortunately most commonly represented to the crowd, are but too well known and need not to be particularized.

Like the world which it professes to interpret, magic has a body and a soul—an outward vesture of words and ceremonies, and an inner doctrine. The outward vesture, which is all that the uninitiated are permitted to observe, is hardly attractive to the judicious eye of common sense. It consists of a series of confusing and often ridiculous symbollic veils; of strange words and numbers, grotesque laws and ritual arts, personifications and mystifications, wrapped one about the other as if the bewilderment of impatient investigators were its one design. The outward vestures of our religion, political, and social systems—which would probably appear equally irrational to a wholly ignorant yet critical observer—offer an instructive parallel to this aspect of occult philosophy.

Stripped of these archaic formulae, symbols, mystery-mongerings, and other advantatious trippings, magic is found to rest upon three fundamental axioms, none of which can be dismissed as ridiculous by those who listen respectfully to the



amazing and ever-shifting hypotheses of fashionable psychology and physics.

(1) The first of these axioms affirms the existence of an imponderable "medium," or "universal agent," which is described as beyond the plane of our normal sensual perceptions, yet interpenetrating and binding up the material world. This agent, which is not luminous and which has nothing to do with the stars, is known to the occultists by the unfortunate name of "astral light," a term originally borrowed from the Martinists by Eliphas Levi, to which the religious rummage-sales of current theosophy have since given a familiarity which treads upon the margin of contempt.

To live in conscious communication with the "astral light" is to live upon the "astral plane," in the "astral world"—that is to say, to have risen to a new level of consciousness. The education of the occultist is almost wholly directed towards this end.

The doctrine of the Astral Plane, like most of our other diagrams of the transcendent, possesses not only a respectable ancestry, but also many prosperous relations in the world of philosophic thought. Traces of it may even be detected under veils in the more recent speculations of orthodox physics. It is really identical with the "Archetypal World" or "Yesod" of the Kaballah—the "Perfect Land" of old Egyptian religion—in which exist the true or spirit forms of all created things.

Perhaps it is connected with the "real world" described by such visionaries as Boehme and Blake.

A persistent tradition as to the existence of such a plane of being or of consciousness is found all over the world—in Indian, Greek, Egyptian, Celtic, and Jewish thought. Says the Bhagavad Gita, "Above this visible nature there exists another, unseen and eternal, which, when all things created perish, does not perish." According to the Kaballists, it is "the seat of life and vitality, and the nourishment of all the world." Vitalism might accept it as one of those aspects of the universe which can be perceived by a more extended rhythm than that of normal consciousness. Various aspects of it have been identified with "the Burning Body of the Holy Ghost" of Christian Anosticism, and with the Odic Force of the old-fashioned spiritualists.

According to the doctrine of magic, the Astral Plane constitutes the "Cosmic Memory," where the images of all beings and events are preserved, as they are preserved in the memory of man. In the Astral World are also to be found the concepts of future creation—present in their completeness in the Eternal Now, before being brought to birth in the material sphere. On this theory, prophecy and also clairvoyance—one of the great objects of occult education—consists in opening the eyes of the mind upon the timeless Astral World; upon it, also, spiritualists evoking the phantoms



of the dead merely call them up from the recesses of universal instead of individual remembrance. The reader who feels his brain to be whirling amidst this medley must remember that at best the dogmatic part of occult tradition can only represent the attempt of an extended consciousness to find an explanation of its own experience.

Further, in its strictly undenominational form, the Astral Light is first cousin to the intangible ether beloved of Sir Oliver Lodge and other transcendental physicists. In it our whole selves—not merely only our sentient selves—are bathed; and here again we are reminded of Vitalism, with its unresting River of Life.

Hence, in occult language, the all-penetrating Astral is a "universal agent"—the possible vehicle of hypnotism, telepathy, clairvoyance, and all those supernormal phenomena which science has taken out of the hands of the occultists and renamed "metaphysics." This hypothesis also accounts for the confusing fact of an initial similarity of experience in many of the proceedings of mystic and occultist. Both must pass through the plane of consciousness which the concept of the "Astral" represents, because this plane of perception is the one which lies "next beyond" our normal life. The transcendental faculties, once they are freed, become aware of this world; only, in the case of the mystic, to pass through it as quickly as they can. The occultists, on the

contrary, is willing to rest in the "Astral" and to develop there his perceptions of this aspect of the world. It is the medium in which he works.

From the earliest times, occult philosophy has proclaimed its knowledge of this medium—always describing its existence as a scientific fact, outside of the range of our normal senses, but susceptible of verification by the trained powers of the initiate. The possessor of such trained powers, not the wizard or the fortune-teller, is to be regarded as the true magician; and it is the first object of occult education, or initiation, to actualize this supersensual plane of experience, to give the student the power of entering into conscious communion with it, and to teach him to impose upon its forces the directive force of his own will, as easily as he imposes that will upon the "material" things of sense.

(In the succeeding paper of this series, the second axiom of magic or occultism, i. e., the axiom of "the focussed will," constitutes the principle subject of discussion and consideration.)

### FROM SOUL POWERS AND PRIVILEGES

By Henry Victor Morgan

The Christ man never uses his super-powers to enrich or glorify himself. To do so is to be shorn of power and the White Magic of the spirit becomes the black magic of mortal mind. The source of this Universal Power is in God, the Universal Father, who giveth to all men freely.

# "The New Thought"

By THOMAS DE WITT MARCY

## (Fifth Paper)

In the preceding papers of this two phases of the characteristic element of the modern movement known as "The New Thought," namely, (1) the phase of the Pantheistic conception of the Immanent Reality, and (2) the phase of Mysticism, or the doctrine of the possibility of the contact of the individual with the Ultimate Reality or Supreme Being. In the present paper we shall consider the third and final phase of the characteristic element of the movement known as "The New Thought," i. e., the phase of the Pragmatic utilization of the Pantheistic and Mystic Doctrine in the direction of "setting to work" for the individual the energies and powers of the Principle of Immanent Reality which has been "contacted" by him.

Many careful observers of the "New Thought" movement have been forced to the conclusion that in this third phase of the characteristic element of the movement is to be found that distinctive contribution of teaching which justifies the application of the term "new" to the teachings or to the movement in general. They point out that the

two other phases, namely, the phase of Pantheism, and that of Mysticism, respectively, are not "new" at all—in fact, that their teaching is the very oldest kind of thought, and that it has been the common property of all races and schools for many centuries. This conviction, which comes to anyone who examines the teaching of the past, and who compares these with the two before-mentioned phases of the "New Thought" teachings, has been well expressed in humorous form in the following bit of verse which appeared in the papers and magazines of the country about fifteen years ago:

"Take a page of Epictetus and a Plato  
paragraph;  
Shake it briskly till the mixture makes  
the gentle scoffers chaff.  
Add a slight Socratic flavor, not in excess  
of a dram,  
And a weak solution formed of Persian  
epigram.  
Mix a bit from old Confucius and from  
Buddha several drops,  
Add Egyptian lore found in the pyramid  
amid of great Cheops.  
Now some truths but half remembered  
and some others half forgot,  
Boil the mixture, boil it briskly, till it  
simmers in the pot;  
And—Lord bless you, my brother, and  
the skeptics all beschrew—  
Can't you see that you're approaching  
the thought that's labeled 'New?'

\* \* \*

'It is Thought,' I said with rev'rence;  
much of which is very true,

But, if I do not displease you, what in thunder makes it New?  
 Came the answer, 'Lo! poor skeptic,  
 hear the truth and doubt no more,  
 Such a mixture's mixful mixing never  
 has been mixed before.'

But it is more than the "mixful mixture" that constitutes the "newness" of "The New Thought." The "newness" consists of the practical attempt to "set to work" the principles which have been taught and accepted by metaphysicians for ages. It is an attempt characteristic of that general tendency of the modern mind to turn things to practical account—to set things to work—to look at things through the glasses of practical utilitarianism. The basic principles of "The New Thought" may be "as old as the hills;" but the idea of "setting them to work"—of pressing them into service for the Health, Happiness, and Prosperity of the individual—this is certainly "something new under the sun" in the world of metaphysics and philosophy, and something which well entitles the teaching to be designated by the term "new." "The New Thought" is ancient Pantheism and Mysticism with the added element of modern Pragmatism. To use a somewhat flippond popular term of the day, it may be said that this added element of Pragmatism furnishes the "kick" to "The New Thought" concoction—to the "mixful mixture" of its metaphysical teachings.

Do you know what is meant by the term "Pragmatism" which you hear employed so frequently these

days? Let us examine it for a moment. William James says that the Pragmatic mental attitude is "The Attitude of looking away from first things, principles, categories, supposed necessities; and of looking toward last things, fruits, consequences, facts." Pragmatism is inclined to brush aside as worse than useless all inquiries into the subject of the "thing-in-itselfness" of a thing, and to concentrate its attention upon the subject of "What is it good for? How will it work? What will it accomplish? How may it be set to work most efficiently?" It discards all questions not capable of a definite colution, and devotes itself to the solution of those which are capable of being answered in the terms of practical results, consequences, and utility.

This Pragmatic attitude, when applied to metaphysics, is greatly deplored by the old-school metaphysians—the latter hold that the subject of metaphysics must necessarily be entirely removed from that of the phenomenal world and the activities of life. But, be that as it may, it is unquestionably the fact that modern metaphysics, in its phase known as "The New Thought," is disposed to pay less attention to the foggy speculations and insoluable problems, and, in place thereof, it is devoting much of its attention to the Pragmatic phase of the case, and is endeavoring to discover how the forces, energies, and power of the Cosmic Reality may be set to work in the



direction of furthering the Health, Happiness, and Prosperity of the individual. Some of the efforts in this direction have been rather crude and naive, and even, as some have said, almost "brutal" in their form of expression, but the tendency is toward a higher and more dignified form of expression and application.

In the earlier days of "The New Thought"—say about twenty years ago—the publications devoted to the teachings contained many references to "working the Law," "setting the Forces into operation," the slogan being "Health, Happiness, and Prosperity through the action of the Immanent Divine Power." Much was said concerning the process of "sitting for Success," or holding "Silences" for the Realization of Health, Happiness, and Prosperity. "Success Circles" were highly approved of, and "treatments" for Success were the regular thing. Treatments for Health have always formed an important part of the practical application of the New Thought Principles. The Divine Forces were held to be rightly at the disposal of those who contacted them—they were held to be subject to the "silent demand" of those who recognized the Oneness of All and the Immanence of God. One popular New Thought book had a chapter entitled, "What God is Good For."

As time passed, however, the principle began to be applied with rather more dignity, and usually veiled in more orthodox and con-

ventional terms. More stress was laid upon the "spiritual" element of the application of the Cosmic Forces, and less upon the "material" element. At the present time the terms employed are usually as harmonize with the conventional orthodox attitude of the faithful toward the Creator; and the "treatments" very closely resemble the conventional "prayer"—in fact, they are now quite frequently actually called "prayers." But under all the changes and refinements of expression and application there still remains in undiminished vigor the idea and principles of "setting to work," or "calling into operation" the Divine Power or Cosmic Forces in the direction of the welfare of the individual—to the end that his Health, Happiness, and Prosperity are thereby promoted.

Some of the schools and teachers prefer to express the principle in other terms. They do not like the idea of seeming to "do" anything, or to "set to work" any principles, forces, energies, or powers; so they find a more congenial form of expression in the idea that "All is Good" in this "best of all possible worlds;" and that all that does not seem to be Good is merely the result of Ignorance, Error, or Failure to Understand the truth. Their "treatment" is directed toward removing the Error or Ignorance, and having Truth set Free the individual, thus relieving him of all the illusion of evil—disease, unhappiness, and poverty—and allowing

him to enjoy the Health, Happiness, and Prosperity which is the normal and true condition of things in this "best of worlds" when the clouds of Error have been dispelled. But even here the Pragmatic element is not eliminated—it is merely invoked and applied under other names and forms. "The New Thought" without this element would be nothing more than the old forms of Thought recognizing Pantheism and Mysticism.

We call your attention to the following words quoted from the statement of the International New Thought Alliance, printed each month in the official "Bulletin" of that organization—similar statements being also found in the official publications of the leading New Thought schools and bodies. The statement says: "The Living Christ is the Divine Principle that is with us and in us always, 'even unto the end.' \* \* \* It is the source of healing, the fountain of supply, the bubbling spring of joy, the inspirer of right thought, right speech and right conduct. \* \* \* If asked aright, in Spirit and in Truth, it answers all our questions, protects us from mishap, makes whole our bodies and our affairs, gives us success in all worthy undertakings, and burns in our hearts a gentle and life-giving fire. \* \* \* May we not in this Alliance comprehend and express so much of the Christ as to heal and bless ourselves and all humanity." Surely the

Pragmatic application of Principle is not lacking in this statement!

As another illustration of this principle being applied in the affairs of "The New Thought" organization, we quote the following from a recent bulletin of the "League for the Larger Life," of New York, one of the leading New Thought centres in this country. The League has been holding "Realization Meetings" for the purpose of bringing into objective manifestation a new Home building for the organization. In the announcement referred to, the League management says:

"It came to some of us that the day of the Fast would mark the completion of the Creative work, and at the breaking of the Fast we would enter into the period of Manifestation. \* \* \* The large audience caught the vision in the powerful Silence which followed, and our New Home came into the realm of certainty in the One Consciousness into which we were all merged. The next step is, therefore, to praise and give thanks, and we ask our enrollment to join in the following statement, giving the Spirit full sway to elaborate the expressions of joy: 'We praise thee, O God, that the New Home for the League is manifest NOW, and we thank Thee that Thy Limitless Substance is flowing into the New Home in Abundance, meeting all its needs bountifully. \* \* \* Let us make ourselves receptive to Infinite Supply, that it may enlarge our own personal consciousness, and flow

freely through us to the New Home.  
 \* \* \* The Realization of the New Home for the League is bringing great joy and glory to the faithful. Wonderful demonstrations are being made in their personal affairs, and they feel the power of the great Prosperity current into which they have swung." These folks evidently believe in "setting IT to work" in the line of practical, definite, and concrete results, instead of allowing IT to remain the state of abstraction and indefiniteness!

This, then, is the "new" element in "The New Thought"—the "thing that makes it 'new.'" The new idea is that of reaching for Health, Happiness and Prosperity, HERE and NOW, instead of in "the sweet bye-and-bye." It turns away from the old idea of thankfully contenting oneself with the skim-milk of the present life with the hope of attaining the cream in the future life—it feels that it has a right to the cream "right now," and it proceeds to manifest it, and to bring it into Realization, from the Infinite Supply! It refuses to consider Ill Health, Unhappiness and Poverty as blessings in disguise—instead, it regards them as abnormalities to be corrected and cured by Truth. It realizes that the One Power flows through the individual—that he is in contact with the Infinite Source, and that the Infinite Supply of the Infinite Substance is at his disposal providing that he knows how to turn it into the channels of his own betterment and that of the world. This seems

quite logical, does it not, providing the premises of the Oneness of All and the Immanence of the Divine be admitted? \* \* \*

We think that we are justified in claiming for "The New Thought" the three great principles of belief which we have mentioned, viz., (1) the Pantheistic conception of Oneness—All in God in All; (2) the Mystic conception of possible contact with Infinite Reality; and (3) the Pragmatic conception of "setting to work," and "drawing into activity" the powers, energies, and forces of the Cosmic Being" in which we live, and move, and have our being." We think that according to these three great principles "The New Thought" strives to make good its definition as "The recognition, realization, and manifestation of the God in me."

These three great principles underlie the entire teaching of "The New Thought." Upon these foundations have been erected many doctrinal edifices. Gazing at the various phases of architecture displayed in these edifices, one may easily lose sight of the foundation-stones—but they remain there even when hidden from sight. Under "the ground floor" of all New Thought structures, these foundations may be found by those who know how (and where) to look for them. Without these basic supports, the best and most beautiful New Thought structure will crumble. They say to the builders, "They reckon ill who leave us out."



# The Escatology of the Hindus

By WILLIAM WALKER ATKINSON

The Eschatology of the Hindu race may be summed up in a phrase, i. e., (1) Reincarnation of the Soul, and (2) its Progress toward Ultimate Absorption into the Universal Soul. This is the essence of the belief of the Hindus concerning the destiny of the soul—a belief which has persisted for at least forty centuries. The millions of the Hindu race, today as in the past, live and die in the confident belief that the soul survives physical death, that it lives again a new body, and that it lives again a new bodies, and that its ultimate destiny is to be re-absorbed into the Universal Soul from which it originally emanated or proceeded.

The Western mind is almost incapable of conceiving how firmly established in the belief and conviction of the survival of the soul in the mind of the Hindu race or races. So deeply rooted and grounded is this belief in the Hindu mind that it is not too much to say that to the average Hindu the consciousness of the "self" is the consciousness of the soul. To the Hindu, he, himself, is not his body, which is felt to be but a garment or an instrument of expression of the self or soul—he feels himself to be a soul "having" a body,

rather than as a body "having" a soul, which latter conception is that of the average Western mind.

Moreover, by the Hindu, the present life is not regarded as a first and original life, proceeding from nothing, and to be followed by a "future life" spent in the regions of heaven or hell and continuing to eternity. On the contrary, to the Hindu mind, the present life is but one of a long chain of lives, beginning in the past aeons of time and destined to be continued for a long or shorter period of future time until the soul has earned its reward of Eternal Rest in the Bosom of the Absolute Being, or Universal Soul.

To the Hindu, the present life is but one step on the long stairway of Life. To him, Life and Death are but the contrasting phases of the same fact — each being Life — each being good, one as good as the other. To him, the individual soul is like the tiny drop of vapor which arises from the ocean's surface, drawn upward by the rays of the sun; thereafter to abide in the clouds until deposited in the rain storm; again to be raised to the clouds, again to fall on the parched earth: and finally, to be deposited as a dewdrop on the leaf of the lotus, thence to slip into the

shining sea, and once more to be one with its Source.

This teaching pervades the entire field of Hindu philosophy and religion—the doctrinal disputes and differences between the schools are concerned merely with the interpretation and explanation of the essential doctrine, the latter being accepted as a fact requiring no proof and beyond dispute. The great religious and philosophical books and writings of the Hindus are filled with countless references to this fundamental belief. The Laws of Manu, one of the oldest existing Hindu writings, contains many references to this ancient belief of the race, and the Upanishads and Vedas dwell constantly upon it.

In the Bhagavad Gita, Krishna says to Arjuna: "Know thou, O Prince of Pandu, that there never was a time when I, nor thou, nor any of these princes of earth was not; nor shall there ever come a time, hereafter, when any of us shall cease to be. As the soul, wearing this material body, experienceth the stage of infancy, youth, manhood, and old age, even so shall it in due time pass on to another body, and in other incarnations shall it again live, and move, and play its part. \* \* \*

"These bodies, which act as enveloping coverings for the souls occupying them, are but finite things—things of the moment—and are not the Real Self at all. They perish as all finite things perish—let them perish. He who in his ignorance thinketh, 'I slay,' or 'I am

slain,' babbleth like an infant lacking knowledge. Of a truth, none can slay—none can be slain. Take unto thy inner mind this truth, O Prince! Verily, the Real Man—the Spirit of Man—is neither born, nor doth it die. Unborn, undying, ancient, perpetual and eternal, it hath endured and will endure forever. The body may die, may be slain, may be destroyed forever—but he that hath occupied it remaineth unharmed. \* \* \*

"As a man throweth away his old garments, replacing them with new and brighter ones, even so the Dweller of the body, having quitted its old mortal frame, entereth into others which are new and freshly prepared for it. \* \* \* Many have been my births and rebirths, O Prince—and many also have been thine own. But between us lies this difference—I am conscious of all my many lives, but thou lackest remembrance of thine."

In the Mahabarata, it is said that: "Even as when he casteth off an old garment, man clothes himself in new raiment, even so the soul, casting off the wornout body, takes on a new body, avoids the fatal paths leading to hell, works for its salvation, and proceeds toward heaven." In the Brhadaranyakopanishad, it is said that: "As the caterpillar, getting to the end of the straw, takes itself away after finding a resting place in advance, takes himself off from his original abode. As the goldsmith, taking little by little of the gold, expands it into a new form, so, indeed,

does the soul, leaving the body, make for itself a new and happy abode."

A modern writer well sums up the subject of the Hindus' belief in Reincarnation in the following words: "The idea of Reincarnation has become so firmly fixed and rooted in the Hindu mind as a part of belief, that it amounts to the dignity and force of a moral conviction."

In passing, it should be noted that the Hindu philosophies hold that man is a complex being—far more complex than is indicated by the Western conception that he is composed merely of "body and soul." The Hindus believe that man is composed of a number of sheaths, bodies, coverings, or elements, ranging from the grosser to the finer. There is a wide difference between the several schools concerning the matter of the names and particular arrangement of these elements, or "principles." The following classification, however, is fairly representative of the general idea, viz.:

1. Physical or Material Body (Rupa).
2. Vitality or Vital Force (Prana-Jiva).
3. Astral Body or Etheric Double (Linga Sharira).
4. Animal Soul (Kama Rupa).
5. Human Soul (Manas).
6. Spiritual Soul (Buddhi).
7. Divine Spirit (Atma).

It is generally held that the four lower principles—the Quaternary—dissolve and disintegrate after the death of the human body, while the

three higher principles—the Triad—persists, and proceeds toward re-birth. It is also generally held that the soul undergoes a period of joy in the heaven-world, or a period of pain in the lower astral planes, between earth-lives or incarnations: thus not merely as reward or punishment, but also as a schooling tending to incline the soul toward better actions in the next earth-life. There were no permanent heavens or hells in the Hindu teachings—both heaven and hell are held to exist, in order to serve certain appropriate purposes, but both of which must be left when the soul outgrows them, and when the urge toward re-birth sweeps them away in its current.

Even such a brief and general consideration of the Hindu beliefs concerning the soul as is the present one would be incomplete did it not refer to the Law of Karma—that teaching which runs parallel to that of Reincarnations. Karma may be called the Law of Spiritual Cause and Effect. It is not a doctrine of the Law of Reward and Punishment, though its workings may bring either of these results. Rather is it a natural Law of Compensation and Balance. It teaches that men are not punished **for** their sins, but **by** them; that men are not rewarded for their virtues, but **by** them.

A Western writer, stating his belief in Karma, says: "We hold that sorrow and suffering flow from sin as a natural consequence, under the direct working of natural law. It



may be said that, obviously, the good man does not always reap his reward of good results, nor does the wicked man always suffer. Not always immediately; not always within our ken; but assuredly, eventually and inexorably." He also states that: "There are three kinds of Karma. (1) There is Samchita, or 'piled up' Karma—the whole mass that still remains behind the man not yet worked out—the entire unpaid balance of the debit and credit account; 2) there is Prarabdha, or 'beginning' Karma—the amount proportioned to the man at the commencement of each life—his destiny for that life, as it were; (3) there is Kriomana Karma, that which we are now, by our actions in this present life, making for the future."

While some of the Hindu teachings lay much stress upon the element of Punishment for evil done in past lives, in their doctrines concerning Karma, there is usually an equal insistence upon the fact that Karma operates in the direction of "discipline taken up by the Ego for the purpose of eliminating defects or acquiring fortitude and sympathy." This latter phase of the subject is beautifully and aptly illustrated by the following modern fable written by Berry Benson, and published in the Century Magazine, in May, 1894. Though stated by a Western writer, it embodies the best spirit of the Hindu teachings concerning Karma:

"A boy went to school. He was

very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal.

"So the man did not kill; but he was cruel, and he stole. At the end of the day—when his beard was grey—when the night was come—his teacher (who was God) said: Thou hast learned not to kill. But the other lessons thou hast not learned. Come back tomorrow.

"On the morrow he came back, a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat.

"So the man did no hurt to any living thing; but he stole and he cheated. And at the end of the day—when his beard was grey—when the night was come—his teacher (who was God) said: "Thou hast learned to be merciful. But the other lessons thou hast not yet learned. Come back tomorrow.

"Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal. Thou shalt not covet. Thou shalt not cheat.

"So the man did not steal, but he cheats, and he coveted. And at the end of the day—when his beard was

grey—when the night was come—his teacher (who was God) said: Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my son, to-morrow.

“This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars.”

But, at the last, the end and aim—the goal and the prize—of the Hindu philosophies and religions is “Union with the Source;” all the rest is incidental, no matter how important relatively. The Hindu strives to attain Union with his Source by one or more of several paths of Yoga. He may tread the path of Karma Yoga, the Path of Work and Right Action. He may prefer the path of Gnana Yoga, or the Path of Knowledge. He may seek the path of Raja Yoga, or the Path of Awakened Consciousness. Or he may tread the path of Bhakta Yoga, or the Path of Love. All these Paths of Yoga end in the same place—the top of the mountain where Truth abides. Standing there, the successful traveler sees beyond and above him only the great vault of Heaven, and its infinitude of stars. Beneath his feet is the Earth World—above his head is the Spiritual World. And, wearied even at the gazing, at last he unfolds the wings of Spirit and takes his flight into the Infinite. Losing himself in the Infinite Space of Spirit, he finds his Self immanent in every point of the

ALL. Forsaking all, he finds the ALL.

Toward that Mountain-top of Truth, the humblest Hindu in the mud of the valleys dares to raise his eyes. Not so bad for a “benighted heathen,” after all, is it? He dreams a magnificent dream on his lowly cot. He has the Vision, even though he may stumble in the mire, and befoul himself with the mud (even as you and I).

In the rich soil of Hindu thought, surrounded by the warm air of the Hindu emotion, is created a garden of spiritual doctrines. In that garden grows the richest and rarest plants and the most beautiful flowers; in it also grows the foulest weeds and the most noxious blossoms and fruit. If you happen to discover first the foul weeds, do not condemn the entire garden; likewise, if you discover first the rare plants, flowers, and fruit, do not make the mistake of thinking that all in that garden is of equal value. One must exercise care and discretion while rambling in oriental gardens.

#### FROM THE OPEN DOOR NO MAN CAN SHUT

By Henry Victor Morgan

In moments of exalted consciousness we catch glimpses of our true destiny, and, if obedient to the heavenly vision, in every hour of trial, we will hear the voice of Truth proclaiming, “Behold, I place before you an open door that no man can shut.” There is no place where we can not pray. There is no place where we can not love, and, while we love and pray, we share the omnipresence of God.

# Intuition and Inspiration

By HENRY VICTOR MORGAN

In the Book of Job there is a remarkable passage attributed to Elihu that might form the basis for many lessons. As translated in our King James Version it reads, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." In the language of modern psychology this would read, —Man has an intuitional faculty that connects him with the mind of God and enables him to receive impressions and to gain knowledge that transcends the senses.

A moment's reflection on the most ordinary event of our daily life would make us aware that we live in a larger world than our senses cognize. This moment, as I write, I hear the singing of a bird that is invisible to me. How then do I know that it is a bird that is singing? Simply because certain vibrations reach my ear and produce a sensation that arouses memories with which I am familiar. I look again and now the bird is visible. He is sitting on the limb of an apple tree and proves to be a robin. The red breast is luminous in the sunshine. Is the breast red? I ask my science friend, and he answers: "No; certain vibrations starting from his breast reach your eye and

produce a sensation that we humans call red. It is all vibration."

Therefore I see I am capable of receiving vibrations that produce a sensation called singing and other vibrations that produce a sensation called red. The world is in reality a fact in my consciousness. When I think of man according to this knowledge I know that the object that people see and call me is not me. I know that my eyes do not see nor my ears hear. I know that my wife has never seen me, nor have I ever seen her. Yesterday I weighed and the scales said one hundred and sixty-five pounds. But my science friend informed me that had I dropped dead while on the scales my body would have weighed no less than while living.

Therefore I know that the real me is without tangible weight, and I no longer confound my state of health with the weight of my body.

Intangible and unbalanced as these statements may sound to the uninstructed, they constitute a mental armor that will enable the believer to live the charmed or inspired life. They are inspirational flashes from reason's realm. They are releasements from the world of science and constitute man's real being.



It is only while living in this realm that we may know God and be at one with Him. While thus living we are no longer dwellers in time but inhabitants of eternity. We are eternal facts in divine Mind. We are radiating centers in universal consciousness. We become receivers and transmitters of the divine energy.

This is the inner world of the metaphysician and the crowning glory of man. It is "the kingdom" to which Jesus so often referred: it is "the inner light" of the Quakers and "the spirit of prophecy," of which Emerson says:

"Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal one. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only all-sufficient and perfect every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. Only by the vision of that wisdom can the horoscope of the ages be read, and by falling back on our better thoughts, by yielding to the spirit of prophecy which is innate in every man, can we know what it saith."

The intuitional faculty might therefore be likened to a wireless station now so familiar to the world of science. Each man is equipped with such an instrument, but alas, to the majority it remains latent and unused. The connection with the

great universal Intelligence has been inhibited. The mighty claim of Elihu may be made by every man. It is the great affirmative of Browning: "There is an inmost center in us all where truth abides in full-breathed. The highest truths are ever the same old familiar truths seen in the light of the Spirit. Joseph Cook, seeing this, said: "The fact that I shall live again is no more wonderful than that I live at all."

To me the fact, that in rare high moments, I can see and describe people thousands of miles away is no more wonderful than the fact that I can see my little boy who is now standing at my elbow, begging me to go with him for a walk. I know that it is I who see and not my eyes. I know the simplest act of sight is a vibratory motion impinging on consciousness. The only wonder, therefore, is why these rare flashes should not be a constant flame, an abiding realization.

Nor is this intuitional knowledge contrary to the well-known and universally accepted facts of science. In fact the study of science constitutes the true foundation for philosophy, poetry, religion and inspiration. Study the most imaginative speculations of the mind of man and the facts of science outwonder them to infinity.

While science settles no question of the Absolute, it makes us aware of law and order (and I might say sanity) throughout the universe. It reveals God imminent in nature and

through nature. It reveals Omnipresent, everlasting Truth. After reading a true book of science, the luminous words of Jesus, "Thy word is truth," have new and enlarged significance to me. I am inspired with a great trust and in the jubilee of a faith that is triumphant I abandon my petty aims to the Will of the Whole.

The study of science inevitably leads to the study of mind, for in the last analysis matter disappears. The ions and electrons of science are metaphysical concepts, pure and simple. Mind is the only reality.

The truth of Herbert Spencer's realization that we are ever in the presence of an eternal energy from which all things proceed is akin to the statement of Paul, "One God and father of all is above all and through all and in you all." Yea, truly the all-seeing eyes and the all-seeing ears are within us. The mighty claim of Jesus, "All that the Father hath is mine," can be made by every child of God. In this true emancipation we can no longer wonder at the seeming miracles performed by men whom this thought inhabited; the swimming acts of Elisha, the widow's cruise of oil, the healing of Naaman the leper, the defeat of Goliath by the boy David, the raising of Lazarus by Jesus are but promises of the accomplish-

ments of man under the inspiration of the Almighty.

It is the vision of totality. No man who truly sees it will ever claim priority or pre-eminence in it. It has no yesterday and no tomorrow. This moment and every moment we share the eternity of God.

#### **Intuition Realization.**

Beloved of God, Greeting! Listen to the Voice of Intuition. You have in you by reason of your sonship a faculty for direct inspiration.

All knowledge is open to you.

All power in heaven and earth is given to you.

You are the son of God and have a growing consciousness of your supreme inheritance.

You are a plant whose roots grow upward.

You are rooted and grounded in Truth.

You see yourself to be the son of God.

You are endued with power from on High.

All the world must see you as you really are, the strong, fearless son of God.

"There is no endowment in man or woman that is not tallied in you.

No pleasure waiting for others but an equal pleasure waits for you.

I sing the song of the glory of none not God sooner than I sing the songs of the glory of you."

# The Living and the Dead

MAY THOMAS MILAM

(Continued from last month.)

The bystanders thought he was dead, and the village church bell was tolled, though Dr. S. H. Raynes hesitated to pronounce him dead. Dr. Wiltse himself came again into a state of consciousness and discovered that he was still in the body, 'but,' says he, 'the body and I had no longer any interest in common. I looked in astonishment and joy for the first time upon myself—the me, the real ego, while the I of me closed it upon all sides like a sepulchre of clay. With all the interest of a physician, I beheld the wonders of my bodily anatomy intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body.' Realizing his condition he reasoned calmly that he was about to get out of the body. 'I watched the interesting process of the separation of soul and body,' then he began to retreat from the feet toward the head. Reaching the hips, he remembers saying to himself: 'Now, there is no life below the hips,' and recollects distinctly when his whole self was collected into the head—peeping out between the sutures of the skull, and finally emerging from the head. Floating up and down, Dr. Wiltse's ego or soul at last broke loose and fell lightly to the floor, where it slowly rose and expanded into the full stature of a man. Describing his further experience, he says: 'I seemed to be translucent, of a bluish cast and perfectly naked. With a painful sense of embarrassment I fled toward the partially opened door to escape the eyes of the two ladies whom I was facing, as well as others whom I knew were about me, but upon reaching the door I found myself clothed, and satisfied upon that point, I turned and faced the company.' Two gentlemen were standing in the door. One of them passed his arm through Dr. Wiltse's 'without apparent resistance, the severed parts closing again without pain as are reunites. Dr. Wiltse looked up at the gentleman's face to see if he had noticed the contact, 'but he gave no sign—only stood and gazed and gazed toward the couch I had just left. I directed my gaze in the direction of his, and saw my own dead body.' Noticing two women kneeling and weeping, whom, however, he did not recognize—he attempted to gain their attention—'with the object of comforting them, as well as assuring them of their own immortality, I bowed to them playfully and saluted with my right hand. I passed

about among them also, but found that they gave me no heed. Then the situation struck me as humorous, and I laughed outright. They certainly must have heard that, I thought, but it seemed otherwise, for not one lifted their eyes from my body. It did not once occur to me to speak, and I concluded the matter by saying to myself: 'They see only with the eyes of the body—they cannot see spirits. This is I, and I am as much alive as ever.' I turned and passed out at the open door. I never saw the street more distinctly than I saw it then. I took note of the redness of the soil and of the washes the rain had made. His experience while out of the body—the two gentlemen standing in the door, his wife and sister kneeling and weeping, the washes made in the street by the rain—were afterwards verified as correct, and the corroborative statements of the parties concerned are given in the P. R. P."

"I then," Dr. Hodgson says, "an etherial body of luminiferous ether is enclosed in our flesh and blood bodies, and if death is merely a departure of the soul from its own body, as birth is a departure from the mother's body, why, then, should not some of the verifiable apparitions have evidential value?"

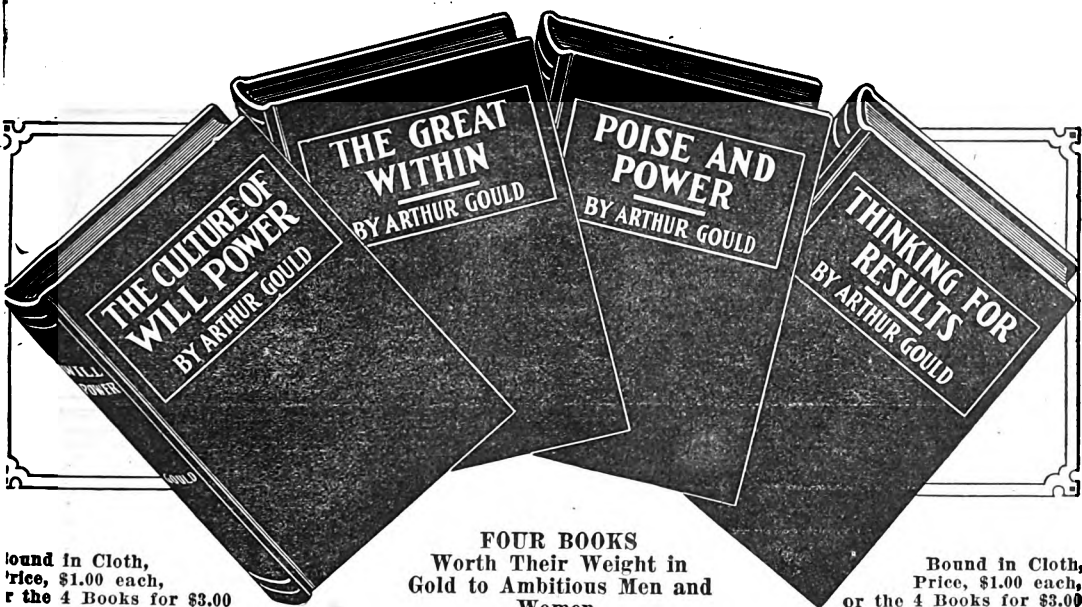
What is death but a shedding of this gross outer body—leaving a body composed of finer ether, though probably unchanged in other respects—a body which St. Paul describes as Spiritual, which knows itself immortal; that death is only an incident, and life eternal. "If the suns come down, the moons crumble into dust, systems after systems are hurled into annihilation, what is that to you? Stand as a rock, you are indestructible."

#### KINDNESS

One never knows  
How far a word of kindness goes;  
One never sees  
How far the smile of friendship flees.  
Down thru the years  
The deed forgotten reappears.

One kindly word  
The soul of many here has stirred.  
Man goes his way  
And tells with every passing day  
Until life's end:  
"Once unto me he played the friend."

We can not say  
What lips are praising us today.  
We can not tell  
Whose prayers ask God to guard us well.  
But kindness lives  
Beyond the memory of him who gives.  
—By Edgar A. Guest.



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# POISE AND POWER

By Arthur Gould.

No person will see his dreams, his ambitions, fully realized until he has acquired Poise and Power. The man who is easily upset will never be chosen for a responsible position. A "big" man must be well poised, otherwise he would break down under the many trying ordeals he must go through.

**YOU CANNOT MAKE FULL AND EFFICIENT USE OF YOUR LATENT POWERS UNTIL YOU HAVE ACQUIRED POISE.**

You then know what you are capable of doing. Your future success is assured. There is no longer that doubt or uncertainty concerning yourself. You have shattered the barrier of inefficiency that held you back. You see your goal ahead of you in plain view.

You cannot say you have mastered your mental and physical powers—that you are utilizing all of your resources, and utilizing them efficiently—until you have acquired Poise.

**THE WELL POISED PERSON DOES NOT AGE QUICKLY,**

does not have that tired worn out look, because he does not waste his energy in becoming excited. He does the things he wants to. He realizes his ambitions just as if it were the most natural thing for him to do so.

This book of seven parts teaches one how to acquire, preserve, and manifest that balance between extremes which results in Poise and Power. The universal laws and principles of Balance and Rhythm are explained in detail. These principles apply to the physical, intellectual and emotional planes of the being of the individual. The individual is taught how to maintain a balance between the inner mental states and the outer physical expression; he is taught the principle of "a sound mind in a sound body."

**HOW TO MAINTAIN INTELLECTUAL POISE AND POWER:**

how to acquire a certain mind in place of an uncertain one; how to judge calmly; how to decide according to the dictate of reason. He is also taught how to maintain the balance between the various elements of his emotional nature; how to overcome the unbalancing influence of anger, and the demoralizing influence of fear; how to acquire the balance of courageous self-confidence, and spirited, vigorous, self-control. He is taught how to rise above the battle of conflicting emotions, and to dwell upon the plane of will. This book teaches Self Mastery by means of the attainment of Poise and Power. It is based upon a great cosmic principle, and points out the practical application of that principle in our every day lives.

The person who has the proper poise can accomplish a great deal more than the person who lacks it. Poise and Power teaches you how to accomplish what you want to do.

**A SHORT SYNOPSIS OF "POISE AND POWER"**

The Golden Mean. The Two Sides of the Question. The Mills of Over Zealousness. Exaggerated Virtues, Faults, Balance; Not Two-Sidedness. The Use of Extremes. The Effect of Over-Emphasis. The Balance of Mastery.

The Principle of Polarity. Principles and Practice. Unity in Opposites. Polarity Is Universal. The Law of The Opposites. Opposites Are Identical. An Interesting Experiment. The Paradox of Love-Hate. A Useful Principle.

The Principle of Rhythm. The Law of Periodicity. Rhythm in Physical Science. Rhythm in Human Notion. Rhythm in Mental Science. Rhythm in Human Conduct. The Twin Laws. Using the Law of Rhythm.

The Principle of Balance. The Laws of Balance. The Balance of Contending Forces. Constructive and Destructive Forces. Counterbalance in Living Forms. Nature's Law of Balance. The Law of Compensation. The Price of Growth. The Greater Joy, The Greater Pain. The Application of the Principles. Falling in with Nature's Plans. Attaining Poise and Power.

Mental-Physical Co-Ordination. Balance of Mind and Body. Mental-Physical Action and Reaction. Aspects of One Reality. Mutual Interdependence. Physical Expression of Mental States.

Thought Takes Form in Action. How Feelings Reveal Themselves. "Making Over" Physical Forms. "Making To Order" Mental States. How to Induce Mental States. Physical Control of Mental States. Interesting Experiments. A Great Principle. Striking the Balance.

Intellectual Poise and Power. Well-Balanced Judgment. The Judicial Mind. Thinking and Reasoning. Uniting the Opposites. The Centre of Balance. How to Treat a New Idea. Rule for Reaching a Decision. The Pitfall of Fallacy. Truth May Come Out of Error. Advice Concerning Judgments. Subconscious Motives. What to Do When in Doubt. The Pragmatic Method. The Practical Difference Rule. The Law of Balanced Poise and Power.

Emotional Poise and Power. Pleasant and Unpleasant Mental States. Transmutation of Feeling. The Two Great Unbalancing Emotions. The Madness of Anger. Anger: the Mental Unbalancer. Fear: the Mental Depressant. The First Enemy to be Overcome. The Offspring of Fear and Anger. Destroying Fear and Anger. Mastering Fear and Anger. The Polarity Balance Method. The Secret of Balance. Courageous Self-Confidence. Spirited, Vigorous Self-Control. The Mastery of the Opposites. The Mastery of Emotional Rhythm. Living on The Plane of Will.