PRACTICAL THEOSOPHY

A PLAIN STATEMENT OF ITS TENETS

BY

O HASHNU HARA

AUTHOR OF

"The Road to Success," "Concentration and the Acquisition of Personal Magnetism," "Mental Alchemy," "Practical Hypnotism," "The Complexion Beautiful; "Practical Yoga," etc., etc.

LONDON
L. N. FOWLER & CO.
7 IMPERIAL ARCADE, LUDGATE CIRCUS, E.C.
1911
Copyright, 1911, by L. N. Fowler & Co.
Entered at Stationers' Hall.
All Rights Reserved.
INTRODUCTION

A PRACTICAL handbook upon the subject of Theosophy may seem superfluous, when one considers the vast array of literature upon this subject published by the Theosophical Society, of which I am not, and never have been, a member.

Perhaps I am not claiming too much, from a public that has been very kind and indulgent to me over a good many years now, when I say that I have the power to put very complex matters in very simple terms, and a very practical and concise statement of the teaching of the Theosophical Philosophy containing not more than six Sanscrit words from cover to cover, couched in plain language, shorn of metaphor and rhetoric, will, I believe, be a practical help to a good many people who are quite anxious and ready to study the subject, but more than half afraid to tackle the formidable array of terminology employed even by the most simple and explicit of writers on this subject.

In this present work, which I might with propriety
call the A B C of Theosophy, I have not touched at all upon the deeper mysteries, but have just given as clear and practical an outline as lies in my power. That my readers may get the same help and comfort out of this beautiful religion I have obtained myself, is the sincere wish of

O HASHNU HARA.

August, 1911.
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>V</td>
</tr>
<tr>
<td><strong>I</strong></td>
<td></td>
</tr>
<tr>
<td>What is Theosophy?</td>
<td>1</td>
</tr>
<tr>
<td><strong>II</strong></td>
<td></td>
</tr>
<tr>
<td>The Seven Principles</td>
<td>13</td>
</tr>
<tr>
<td><strong>III</strong></td>
<td></td>
</tr>
<tr>
<td>Re-Incarnation</td>
<td>37</td>
</tr>
<tr>
<td><strong>IV</strong></td>
<td></td>
</tr>
<tr>
<td>Karma</td>
<td>58</td>
</tr>
<tr>
<td><strong>V</strong></td>
<td></td>
</tr>
<tr>
<td>Auras and the Astral Body</td>
<td>74</td>
</tr>
<tr>
<td><strong>VI</strong></td>
<td></td>
</tr>
<tr>
<td>&quot;Atma&quot;</td>
<td>88</td>
</tr>
</tbody>
</table>

— vii —
WHAT IS THEOSOPHY?

I THINK that if one asked the "ordinary person" or "the man in the street" for a definition of Theosophy, he would either say, "Oh, they are the people who believe in Mahatmas," or else possibly he would associate it with a string of unintelligible and unpronounceable Sanscrit terms, which wrap round and obscure anything tangible and get-at-able connected with the subject.

Perhaps it is because I am just a plain common-sense sort of individual, but to me the teachings of Theosophy seem dreadfully spoiled by the Sanscrit side, by the mystery and elusiveness of terminology so liberally employed.

I do not admire elaborate philosophies, and really Theosophy is capable of being presented in as simple and understandable a form as Christianity, and I can see no radical reason why Theosophy and Christianity should be considered two, at any rate so far as the main issues go.
Personally, I believe there is but one God, and if another man prefers to call my God Buddha, I still understand that it is the same Deity, and I see no cause for quarrel. It is a different language giving forth a different expression concerning the same Being.

It is perhaps entering into a controversial subject when I say that Christ Himself shadowed forth the idea of Re-incarnation, "Except a man be born again!"

However, I am not writing this book to argue upon that subject, but to teach Theosophy to the uninitiated as plainly as I am able.

Theosophy, as a matter of fact, is the one philosophy that really gives a reason for things being as they are. It levels up the injustices of this earth life, and gives an adequate and understandable cause for the whys and wherefores that beset us daily.

Why should one man be wealthy and another poor? Why should one be beautiful and another ugly? Why should one be happy and another miserable?

Why give one man the instincts of a brute beast and another those of a poet?

Where is the justice of it all?

If there is only this life between ourselves and Eternity why should a man be given the attributes
of evil, the soul of a wolf or hyæne, or some other beast of prey, where he has no chance or opportunity to right himself and grow near to perfection? If we believe that this life is the only school we can enter, then is life a cruel and hideous nightmare of injustice, in which sin and suffering are useless because there is no time to learn their lesson, no time to grow better. And who can deny that they are intended to teach? or else why are they?

I am quite well aware that certain fanatics may argue that there is time.

But they are wrong, absolutely wrong, because it is impossible for such development to take place in one short life; this earth may be a school, but it is most assuredly not a forcing house for undeveloped souls or egos.

The undeveloped cannot possibly hope to win through as can the developed ego, and so his outlook upon eternity, as his outlook upon life, is drab and hopeless. He is born without a chance, born to destruction, sent through a life of torture to endure an after life of worse torture. It is unthinkable!

Now, on the other hand, Theosophy teaches us that life here on earth is a school in which we learn through our mistakes. We do not come to school for one short day (or life), but return again and again until we are perfect.
Neither does it teach us that we escape the consequences of our sins or mistakes, for, on the contrary, most of us are paying for these all the time, because the ills that befall us here on earth are, as a rule, punishment for past mistakes, past crimes and misdeeds, and the good that befalls us the just rewards for evils endured, for harm wrought against us by others, and for good deeds we may have perpetrated ourselves.

The balance is so true, the effects of our actions so inevitably just, that to the knowing, seeing man there can be no shadow of doubt as to the reasonableness of these theories.

Man actually creates his own fate according to the extent he understands and masters the lessons each successive earth life brings to him.

Then when at last perfection is attained and he is freed from desire, and consequently from sin—since desire is always the cause and root of all sin—free from sorrow and misery, he becomes reabsorbed into the state of Bliss, which is known as Heaven by the Jewish and Christian Religions, and is called Nirvana by Buddhists and Theosophists.

It is a very common error to suppose that Nirvana means a state of extinction.

It does not, but rather it symbolizes the end of struggle and sorrow, the end of suffering, the return
of the spirit, purified and developed to the source of its existence, the place from which it issued in crude and undeveloped form thousands of years before.

But it does not, and it never can mean extinction.

Summed up in a few words, the teachings of Theosophy are that the imperfect or undeveloped ego (the word ego stands for individuality in this sense) is launched upon the sea of life, to begin with, in the very crudest forms, where it merely exists as an animal entity. At the close of each period of existence, when death claims the physical body, this ego returns to a state of Rest or Bliss upon a higher plane of existence altogether than this, where it waits patiently, until, having assimilated the essence of the experiences gained during the previous sojourn upon earth, the desire for physical activity and a physical body re-awakens, and it is again projected into this world, through the medium of earthly parents, when it starts life where it left off, possibly in the form of quite a different personality (although the individuality is preserved from one incarnation to the next, intact.) Perhaps I can explain the difference between personality and individuality better if I liken the former to the different characters an actor may assume, and the individuality to his own true self, which is preserved
underneath the guise of the various people he may portray—I'm not sure if this simile is original or not, but I don't know where I got it from anyway—but it is very necessary to recognize that the individuality is the incarnating ego, unchanged, though progressing from one life to another, whilst the personality may be anything from a king to a 'bus conductor), where it will gain fresh experiences, work out the fate acquired in the last incarnation, unfolding just a little further, learning yet some other lesson.

This process is repeated again and yet again, until the soul has gained complete mastery over the flesh and its weaknesses, and become lord over desire.

Such a soul will not feel envy, hatred, nor malice. Will suffer no passion, express no sin, but be able to command obedience from all those desires and impulses which sway the undeveloped man, as the wind sways a reed.

We learn that the evils we commit in this life will surely be avenged upon us in the next—sometimes indeed this happens in the present one, that those things we now suffer will become joy for us when we again return to life on earth.

That experience is alike our college and our penitentiary, and that the soul undeveloped can only learn through sin and suffering, is the main point upon which the Theosophical teachings are
based. That the Fate which punishes us so liberally according to our deserts, is also a generous master to reward when we deserve such reward, is equally the case.

Such a philosophy at once supplies that keynote of *justice* which man as man ever craves for and reaches upward to. How can the poor ignorant savage be held accountable for his instincts of savagery and brutality, which are as much a part of his individuality as his dark skin.

It is not a choice between good and evil with him, because to his blind eyes the things we stigmatize as evil *are good*!

He sees no harm in bloodshed, in murder, in cannibalism even, in fact, if we take some of the most savage tribes of red men and black, it will be found that the greater the shedder of innocent blood the greater the man.

The most hideous practices and superstitions prevail in parts uncivilized, and in some parts civilized. This man, then, is as a brute beast, wild, ignorant, seeking only to destroy and to support his own.

Yet even there we find the glimmer of the spiritual soul, for they have their gods, their deity, the something beyond themselves which they supplicate, and in many, many ways they are nearer nature, and therefore God, than some of our so-called
civilized men (for the civilized savage seldom has a
god of any kind or description), all the same they
are evil and brutal. If, then, God made the savage
black, red, yellow or white, as the case may be, in
such an evil guise, with so much potentiality for evil,
and so little, apparently, for spiritual good, only to
condemn him to everlasting torment for sins he does
not recognize as sins, which are in fact very much
on a level with the potentialities of a tiger, if such
an animal is to be put into the world with all these
attributes, and yet given no chance of redemption,
then I ask, WHY? It is surely more logical for
us to suppose that he is merely a diamond in the
rough, that some day, under the process of evolution,
his development will proceed to that point where he
can eventually rise above the degradation of his sur­
rroundings to a purer, finer, and more spiritual condition.
To me these men seem more like some rough
stones which, swept here and there by the tireless
effort of the sea, are ground out of their ruggedness
to the smooth beauty of the rounded pebble.
Or perhaps like a gem fresh from the mine, which
gains a million added beauties when at last it leaves
the lapidaries' hands, cut, ready for setting.
Often we find so-called “civilized” men who are
far more brutal and degraded than the primitive
specimen alluded to here.
They are white, but their hearts are black; they are cruel, gross and ignorant, or worse still, blind and bigoted in their own narrow limited conception of right and wrong.

Such people frequently do more harm than the "untutored savage," because they have the saving grace of an education which is presumed to have softened the savage in them, even if not to have entirely eliminated it.

Yet consider, for an instant, the frightful cruelties that have been perpetrated in the name of religion, and under the cloak of righteousness, yes, even in the very name of God and gentle Jesus.

But these fanatics are all learning, all groping their way like the blind worm, seeking for light, truth and the knowledge born of experience alone.

They are blind and ignorant.

Are they, then, to have no chance? Are they also to be condemned, unheard—unknowing that they sin—to the everlasting "Hell fires?"

I have talked with men who sin and glory in the sinning as something clever, something worthy of emulation. They have some special moral kink which prevents them from seeing clearly. That kink has to be smoothed out by the lesson taught them by the law of retribution—Karma.

They have the means of learning otherwise at
their door, practically, but it is no use preparing an elaborately cooked meal for a dyspeptic who is incapable of digesting such food.

It would be just as feasible to expect such an invalid to dine off a chunk of salt pork and cold suet pudding, as for the "civilized" savage to understand the spiritual and moral truths that may be hurled at his head by those more advanced in thought, morals and evolution than he.

He simply cannot digest them, but he is not to be blamed for that, surely?

Since it is so very necessary for his well-being that these things should be acquired and digested, then by all means let us be charitable and admit that in time he will gain the requisite knowledge. The little child who has just commenced to grasp the intricacies of A and B, cannot understand a simple problem in Euclid. How much more difficult for the raw human material to realize the splendid moral truths, which, in his own undeveloped person, are all perverted.

The baby sees the fire, it is pretty, he wants to put his hand into the midst of it and to play with the dancing flames. The baby mind does not understand what mother means when she snatches him out of harm's way, and tries to instil into him a wholesome dread of the fiery element. But once let
him burn his little fingers, and for ever afterwards he knows that fire is good to look at but a mighty bad play-fellow. He has learnt his lesson by experience.

That is an easy lesson.

The savage, of any sort, does not always get hurt by gratifying his instincts. More often he benefits for a time, so how can he learn the lesson in just one short life? Is he to have no chance because no chance is given him?

A thousand times no.

Theosophy provides the chance. Theosophy, a system possibly relentless in its method of rubbing in the necessary lesson, is just.

It is simply a question of evolution, the monad evolves as all other things evolve in the processes of time, repeated trials and slow growth upwards.

As the seed germinates in the cold earth and reaches up to the light and warmth of the sun, so does the soul grow in darkness and blind obedience to crude instinct, until at length it reaches the light of understanding, and from thence to the beautiful fruition of spiritual perfection.

From the tiny acorn springs the splendid giant oak, from the savage will at length evolve the perfect man, radiant in his hard won divinity.

This philosophy provides the reason for all things being as they are; makes clear to us the injustices
which seemingly bestrew our daily path; enables us to understand why Brown, a seemingly worthless individual, may wallow in the good things of life and his path be roses, roses all the way—and Jones, poor soul, who is as good as they make them, gathers only the thorns, and very large and prickly thorns at that. Theosophy is undoubtedly the link between justice and reasons for the various planes of social life here upon earth.

Its very name signifies the wisdom of God, and as such, I have absolute belief in its teachings, which are comforting to the weary and heavy-laden, and which hold forth the promise of Eternal Bliss to all, savage and saint alike.

In some respect it may appear a stern religion, because of the inevitableness of the law of retribution, but I do not think, personally, it can matter a scrap how much we suffer if we feel our sufferings are justly earned, and that there is reward for us beyond.

If we know that it rests in our own hands here, and now, how far we merit joy or woe in the ages to come, that we are here and now weaving our own future.

This simple outline is the skeleton of Theosophy, and this is the part we should try to remember.

For the rest I will endeavour to teach the details as plainly as may be, and to avoid the pitfalls of Sanscrit as far as I can possibly manage.
II

THE SEVEN PRINCIPLES

The word Theosophy literally means Divine knowledge or wisdom—the wisdom of the gods—a term many thousands of years old.

Theosophy is usually supposed to have first seen light about the Third Century, but it is really a great deal older, and, according to one authority, is supposed to have originated through an Egyptian priest, one Pot-amun by name, in the days of the Ptolemaic dynasty.

Theosophy inculcates belief in one Supreme Deity (as indeed do most forms of Religion). It also believes that the soul of man is itself immortal, and, being a part of soul of the universe, is of necessity of the same substance with it.

Then again, we come to the mystic and magical side of Theosophical teachings, and find here the same ideas which prompt men to become Yogis, or Sufees, or any other kind of adept. The idea that by becoming pure and overcoming desire, they
can read the Divine secrets and mysteries, and even come into contact with Divine Beings.

Such was Bulwer Lytton’s mythical “Zanoni,” such indeed have been the adepts through all ages.

The law of the Eternal is that of evolution, for man as spirit passes from the lowest to the highest, literally unfolding from plane to plane, from lower to higher consciousness, and from that to still more exalted states, until he attains perfection and is re-absorbed in the Divine love, the Infinite.

The Infinite is Unity, and as Unity means one, the Infinite stands for one.

All worlds are formed from one substance, and in that substance is contained all universal elements, as all numbers are contained in the Unity—one.

The Unity or God, the universal substance from which all other substances are born, is like a great central sun, towards which all other suns and their systems turn in a spiral.

Human souls are like separate suns or fires, they are distinct from the Universal fire, or substances which permeates Infinity, interpenetrating everything in the Universe, yet joined to it and ever moving towards it.

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

The education of the soul is a slow and painful process, just as the earth was born in travail, or a woman gives birth to a child, so is the same purified, born in the spiritual, and re-born in the material world, amidst sufferings, pain, sorrow and upheavals.

Through such experiences man gradually becomes freed from the gross and material, his soul becomes drawn nearer and nearer to the spiritual centre of all.

But, like a silver streak running through each life, is the Divine fire centred in every heart. Veiled by the flesh, unknown, often unrecognised, God dwells within each individual soul, guides it, protects it, advises it, and finally draws it back to the centre.

Imagine a huge maypole from which, instead of ribbons, proceeds shafts of light.

Each shaft finds its centre in the heart of an individual, and moving as the individual moves, is yet never separated from the pole, from which the light proceeds.

The body is the instrument of the soul; the soul, as I have described, is linked to the Eternal Substance—God, it is one with the Unity.
When man dies the soul draws around it a new body, and with each new envelope the Divine Spark becomes more and more in evidence.

It is essential to understand how Theosophy looks upon man as an individual before we go any further in the philosophy.

The physical body which scientists and others generally regard as the man is but the envelope, the dress of gross material which encases the real being.

So that Theosophy regards the interior or spiritual man as the real man, and the body merely as an instrument of expression, by means of which the spiritual man becomes manifest.

It is, in fact, a medium which enables the spiritual forces and essences to play and inter-play in such a manner that a definite and self-centred individual is evolved from the monad, or spiritual atom.

To the gross materialist this idea may be assimilated with difficulty, but it is really not so very difficult after all.

There is the flesh body, composed of bones and sinews, of flesh and blood—it lives and breathes and has its being at the instance of some force over which it has no control. At death that force is removed, and the hitherto animated flesh lies still and cold.

So with a lamp of oil—the vessel containing the
oil is dull and cold, the oil itself has no life, but light a match and place it to the wick, and pouf! your lamp is alive, alight, a living dancing flame. Again, a breath of wind and your lamp is out again, dead for the time being, yet can it be re-lighted once again.

The number seven has always been associated with occult matters from very early days, and it certainly plays a considerable part in these teachings.

There are the seven principles, the seven planes of existence, seven races, seven Buddhas, and so forth.

In this chapter, however, I will consider the seven principles first, because by understanding them properly we have a much clearer insight into the nature of man and the reason why he goes through the various phases of evolution, which are necessary to his salvation and ultimate absorption in Nirvana, or the return to spirit, which is the aim and object of his existence here on earth, and of the many incarnations through which he passes as he endeavours to learn the lesson of his Being.

These seven principles may be looked upon as seven bodies, which go to express the composite Unity we know as man.

These bodies are not like shells or envelopes as one might imagine, but blend and merge into one
another as might the tints of a water-colour painting, which, although of one colour apparently, is yet composed of several washes of different tints, which, though unlike, are absolutely blended—and one.

This sounds a little complicated, but I am anxious that you should get this idea clearly focussed, because you cannot possibly have a truthful conception of these principles unless you can realize what I mean.

These seven principles are again divided into a higher and a lower state of Being. Of the higher state we are taught to consider three bodies or principles, of the lower state there are four.

Again, there is no hard and fast line of demarcation between the higher and lower principles, they are all interwoven, like the web and the woof of a piece of tapestry, the higher cannot manifest without the lower, the lower can exist only for a very limited time without the higher. But in the living breathing body of man they are blended according to the state of his spiritual evolution.

In the lower stages of existence the lower principles are strongest, and become more manifest than the higher. Indeed, in some forms of life, even human life, the higher principles are so remote it is not at all easy to understand or believe in their presence at all.
Although the wise know that they exist just the same, even if such existence is not easily apparent.

We will take the four lower principles first, they are divided as follows:

First, we have the natural man, that is to say, the physical, material body, which unthinking people invariably regard as the real man.

Secondly, we get the life principle, or the vital part of man, his breath, called Prana by Eastern philosophers.

Thirdly, there is the astral body.

Fourthly, the principle of desire, the passions and desires which draw man back to earth from the "dwelling of the Gods," and which is responsible for his sins and downfalls—the animal man, in fact.

Passing to the side of the higher and more spiritual attributes we come first of all to the mind, or intellectual man, which forms the first principle of the spiritual triad.

This is that attribute which constitutes the real man, the real ego that incarnates from one earth life to another.

Next we get the spiritual soul, or the second spiritual principle.

And thirdly, the pure spirit, the ego.

To take these vehicles in the order in which I have written them, it is easy to understand that the
material body exists as a medium to contain and express all the other principles during the earth life.

The natural and spiritual man are so interwoven and co-associated the one with the other, that while the natural or physical man is a temporary manifestation of the spiritual principle, the spiritual principle in its turn is a permanent form of realization of the natural attributes we call the man.

Always remember that in life there is no actual division, although in death, when certain of the physical and lower principles are shed, as a snake might shed its skin, the higher principles retiring to the "Dwelling of the Gods," of which more later on, until they are ready to take on a new skin—a truly wonderful process.

Spirit cannot express itself in form without seeking material deposits with which to form a garment to clothe itself, and this garment, which we know as the natural man, is necessary to the development and education of the ego.

Without it there could be no experience gained, no battles fought and won, and, as in all things that exist, the subjective or invisible, and the objective or visible, are so closely linked that they cannot be the one without the other, in the lower phases of expression at any rate.

The life principle is literally the breath that enters
our lungs at the moment of birth, and which forsakes them at the moment of death. Without breath, no life.

At the close of life, when the higher principles pass to the state of Bliss in order to rest from the toil of this earth life, and assimilate the lessons they have learned whilst here, the breath passes away, and instantly. Of it, nothing remains at all, it is not like the physical or natural body which takes a certain time to decay, nor like the astral body which fades as the physical decays.

Nor like the desire or animal soul, which can be drawn back to earth through mediumship. In fact, it is the most wonderful of things, pouf! A breath and man lives! Again a breath—and he is dead!

Without it the body cannot live, but it is not necessary in any way to the three higher principles which exist without the body.

The third form, which is one probably as familiar, at any rate in theory, with many of us as the natural body, is the ethereal double of the man which is known as the "Astral Body," or principle. Even people who are quite ignorant of occultism and metaphysics talk glibly about "Astrals," and even of travelling in the astral, which of course they do when they dream during sleep.

This astral double is a counterpart of the physical
man, only like a ghost it is made of ethereal essence which is intangible, and, though not by any means always invisible, is still not often seen, except in cases of so-called thought transference, and the sudden appearances of some form of spiritual manifestation of the nature and exact appearance of the deceased person, so frequently seen by those near and dear to him, even at a distance of many thousands of miles.

Such instances are too numerous to be doubted even by the sceptical, cases occur every day.

Some people ascribe it to a telepathic communication between the brain of the dying person and that of the living.

Some ascribe it to a spirit, some few call it pure imagination, or something they cannot understand, but the Theosophist and those who understand the true laws of the occult know that it is the projection of the astral body which passes through space to the scenes to which it is drawn by desire or love.

It is possible also, in life, during the sound sleep of the physical body, to send the astral double travelling through the planes of space, or indeed upon the earth plane.

On the astral plane, as it is called, this etheric double gains experience, encounters often also some of the strange and terrible denizens of those realms.

Better still, it can help and assist those dear ones
or others who are in trouble or danger, leading them to safety and protecting them from the most extraordinary perils. Somewhere Mrs. Besant has written some most interesting accounts of such instances, but I forget the exact text and descriptions.

Enough it is that we can learn through our astral, if we desire to do so, much that might be otherwise difficult.

The physical and earthly body is visible and tangible, the astral body cannot be seen excepting by clairvoyant eyes which have the power to perceive the delicate vibrations of the astral form.

It often happens that the astral body is not of the same sex as the physical body, and then we have that phenomena so frequently seen of the womanly man and the manly woman.

In such instances the polarization of the sex magnetism is uneven, and creates the contradictory conditions which so frequently make these people who are thus afflicted more or less scorned by their fellows. No man likes a manly woman, and women despise womenly men!

The fourth principle is the seat of our passions and desires, the animal soul of man.

Theosophists call this Kama-Rupa, but I prefer to call it the animal soul because it is so much more simple for the uninitiated.
This fourth principle is the seat of desire and passion, of all our objective and subjective thoughts and feelings with regard to material matters and affairs.

In some cases it is intensely evil, and it remains, like the astral body, on earth after the parting of the higher principles from the physical body at death for their period of rest in that intermediate state into which every ego enters between one incarnation and the next.

This is where the ego resides in the "Dwelling of the Gods," known as Devachan, in a state of blissful rest until again drawn back to the earth life by the unfulfilled Kama made in the last existence. Kama, as I will explain later, means the law of retribution; it is in fact the fate we make for ourselves by our thoughts and actions, each of which must bear fruit in a later existence.

To return to the animal soul, this remains on earth, a ghostly replica of its former owner, for a period entirely dependent upon the life and habits of the defunct person to whom it was attached.

Those who were of a material nature, loving the good things of this life, clinging desperately to their surroundings and to those who were with them here on earth, will not lose this animal soul so rapidly as those who seek for spiritual things. People who die
suddenly by accident or murder also cling for a long
time to their old haunts, especially if there is any
unfinished task or something they wished to complete
but were prevented from so doing by the sudden
parting of the spirit.

But when the individual has lived a pure existence,
or even an ordinary life, without any special demon-
stration of good or evil principles, this animal soul
melts as the mist disappears before the morning
sun.

But when he has lived badly, and his desires have
been towards sin rather than the things which are
normal, then will the animal soul turn back and
haunt the scenes of life. In the case of a very evil
and material personality it may remain for quite a
long time on earth before becoming finally dispensed
and disintegrated—sometimes, indeed, for many
hundreds of years, when it will haunt the scenes of
its desires, such as buried treasures, the place where
it met a violent death, slaughter-houses, battlefields, or
wherever the stench of blood is found, or the haunts
of evil or debauched men and women, wherever
evil abounds and good is not.

This state is specially prolonged when the animal
soul is used for the purposes of a medium, such
purposes serving to continually draw it back to its
former state.
More than this, for it actually exists, vampire-like, upon those bodies it is thus enabled to inhabit.

The animal soul under such circumstances frequently becomes a very evil and mischievous entity, and ultimately forms one of those objects of the lower world with which all occultists are familiar. I allude, of course, to elementaries, the most mischievous and harmful denizens of the unseen.

Occultists teach that where the four elements—earth, air, fire and water—prevail, there will be found certain corresponding spheres governed by angels of the planets, and these angels bear name according to the substance over which they rule, and the elementals which obey their dictates.

It is taught that under each of these exalted intelligences there are seven orders, and under them yet again another seven, and so on ad infinitum through cosmos into chaos.

The elementals simply swarm in the element they represent, and they attend each individual according to their office and strength in that individual's psychic composition. For a man or woman is spiritual or material not so much according to the standard of morals, as to the standard of the soul.

When these elementals are in a peaceful frame of mind they do very little harm, or indeed none, and often good. When they are disturbed, however,
and in a malevolent frame of mind, they are like swiftly moving flames or atoms swishing through their element under immense dynamic pressure.

These infuriated elementals when they come into contact with human beings work havoc with their victims, causing disease, disaster, and all kinds of trouble.

These spirits of the sub-human kingdom are governed by natural law and also by human will, they can be controlled by their superiors, yet even there under certain conditions they can work mischief and harm.

These elementaries are imperfect and usually vicious humans, they can take on flesh but only in animal form. They people thickly certain planes of the unseen astral spheres, they are preserved in the astral fluid, as we might preserve a severed finger in methylated spirit.

They are not the elementals of which I have spoken, the denizens of the four elements—air, earth, fire and water—but they are, so to say, the servants of these elementals.

The magician can and does evoke them at will, the medium uses and is used by them, yet they are evil and mischievous, and in these forms can live through the medium, and become positively dangerous in a purely physical sense.
In some cases, also, it will prey upon the unsuspecting medium, sapping his vitality, acting as a vampire, until, pale and wan, he is neither dead nor yet truly alive, owing to the unfortunate alliance with this spirit, which is yet no spirit, but just an evil force, a thing which could not exist of itself, and which is one day doomed to utter extinction.

This animal soul possesses also a certain amount of active intelligence, and may gain for itself a spurious reputation for knowledge which it does not possess.

These things, as I have already said, frequent evil places, and there is an atmosphere peculiarly happy to them; they will sometimes seize upon some weak debauché, making him or her an instrument for the attainment of its own evil desires. So it happens that weak men, weak so far as character goes and moral strength, may become possessed of almost demoniacal attributes when under the influence of drink, and one of these wandering animal souls.

At such a time the incentive to lust, to murder even, is given by the creature with which he is obsessed—he runs amok, and tragedy follows upon what to begin with was merely a drunken spree.

From this it is easily apparent that the danger of obsession by these wandering elementals is not only to those who become mediumistic, but that they are equally liable to prey upon those who are
merely weak and foolish, without being occult, and under favourable conditions convert a man, who, under normal conditions, would be kind, gentle and harmless, into a demon of lust and passion.

Of course everybody is not open to such forms of obsession, it is only the very weak and sensual individual who can thus become a slave. The man or woman who leads a wholesome, God-fearing existence will suffer no such terrors to come near them. I am sometimes inclined to think that one form of nerve weakness I frequently encounter in my practice, those people (usually women) who, by a constant and very persistent course of auto-suggestion, delude themselves into the belief that an evil-minded person is hypnotizing them, and so forcing them to do things, and suffer experiences which are quite unnecessary, may be, after all, obsession by some such soul-form.

Nor do I think there is very much doubt but that madmen and lunatics generally are dominated by some similar force.

This deals so much with the unpleasant side of the unseen world, that some of my readers may be inclined to think too much of the subject.

I strongly advise them not to do so, some things are best left unconsidered. Be just content to take it for granted and then leave it. To you no such
experiences need come, and you do not want to invite the possibility by allowing your mind to dwell upon the thought.

I will now pass over to the higher soul Trinity, which, grouped together as one entity, will pass thus to that state of bliss, the “dwelling of the gods,” of which I have already spoken.

It is only in cases of the greatest wickedness this procedure is deviated from, but when a man has been irreclaimably wicked through several incarnations, he is barred this period of rest in Devachan enjoyed by the ordinary ego.

In such a case the personal soul, or the mind body, which is the real man, the individual incarnating from one time to another, is absolutely annihilated. He becomes as nothing, dissolves into space, loses all the knowledge gained in former sojourns upon the earth plane, all the experiences thus gained become as nothing.

The spiritual soul cannot be touched however, it simply loses the state of evolution which it had attained, the period of rest it should have enjoyed, and starts all over again, after a very short period as a planetary spirit.

However, to return to the mind-soul, which forms the first of the higher group of principles.

This is really the intellectual faculty which raises
man above the level of the animal, which enables him to distinguish between right and wrong, to plan, judge, originate and execute his ideas, to realize the existence of spirit, and to aspire to higher things.

This mind-soul is really the power of thought, for which mental scientists claim all power. When they say that all knowledge lies within us, they speak correctly only in part. The knowledge of past conditions certainly lies there, sometimes dormant, sometimes active, but all knowledge does not lie there, or our object in re-incarnating would be lost.

When we have gained all knowledge of things, temporal and spiritual, we shall no longer need to incarnate, but will become absorbed in Nirvana.

All the knowledge, consciously and unconsciously gained in previous incarnations is most certainly with us, but that must not be confused with the absolute wisdom which brings conscious knowledge with it, which is erroneously claimed as a product of thought by scientists.

This mind-man is, then, the real man, just embodied consciousness, the man who endures through all time, acquiring experience, assimilating the knowledge gained, drawing the higher principles back to earth again when the previous earth experience has been digested, and the time has come for a new body to be taken on, and fresh knowledge attained.
In the "Key to Theosophy," Madame Blavatsky describes this mind-soul in the following words:—

"Try to imagine a spirit, a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be one with the ALL, and having in order to achieve this, to so purify its nature as finally to gain that goal.

"It can only do so by passing individually and personally—i.e., spiritually and physically—through every experience and feeling that exists in the manifold or differentiated Universe.

"It has, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of Being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is therefore called in its plurality, Manasaputra, 'the sons of Universal Mind.'

"This individualized thought is what we Theosophists call the real human EGO, the thinking entity imprisoned in a case of flesh and bones."

Theosophically, then, it stands for the higher sensient principle in man, the permanent incarnating individual.

In Theosophy proper, this mind-soul or ego, is given so many names, that much unnecessary doubt arises in the mind of the student, as to what it
really consists of. But if he will bear in mind the simple English names and definitions I give here in this book, there is no need for any confusion at all.

Bear in mind simply that it is the ego, the individual, the part that does not die, that, whether it is called Manas or Manasaputra, or any other special name, it is all one thing, and just simply the mind-soul—or the ego—one principle, not a dozen, and one ego, not four or five different mind forms, or egos, as might quite easily be supposed after a brief study of almost any book upon the subject.

Next in order comes the spiritual soul of man, which, in turn, forms the vehicle for the presence of the Divine soul, known as Atma in Theosophy.

This spiritual soul is closely connected with the mind-soul, and is absolutely the link which connects the latter with Atma or the Divine soul.

Atma, the Divine soul, which is the seventh and last principle, does not dwell actually in the material body. We are taught rather that it sheds a radiance upon the other principles, running through them like a streak of living light.

From this it is easily seen that the six principles exist dependent upon the holy and vivifying radiance of the soul Divine, which soul or principle is above and beyond man, mental and spiritual man, I should say, rather than physical, since the spiritual soul
becomes the medium through which the Divine principle is manifested; it has been likened to a thread of silver, vivifying and joining the Divine and mental principles, running through them as a string may run through a necklace of beads. Indeed, this simile is not an unhappy one, since the string, like the Divine principle, is a part of the beads in a way, yet all the time it is of itself entirely individual, and depends not upon the beads at all, although they depend entirely upon it for their unity.

This synopsis of the seven principles of man, to which I shall have occasion to refer frequently from time to time, although brief, is still sufficiently well defined to give the student a clear idea of the subject for working purposes.

Of course this theory of the seven principles is not confined to Theosophical teachings, but is shared by the philosophers, Quabbalists, and Rosicrucians, out of many other occult philosophies.

If you will remember that the physical body, the life principle or breath, and the Astral body, all vanish at death; that the Desire form lingers according to the links and chains which bind it to earth, but that it is still like the three higher principles or "state of consciousness;" and that the real man, the part which endures from incarnation to incarnation is the mind body, or the mind principle, I
think you will have the whole thing clearly defined and understandable.

Other occult teachings, such as the Rosicrucian, contend that the Divine principle is enshrined in the heart, and actually dwells within the physical body. Theosophy, however, teaches that it falls upon man as the sunshine falls upon the earth, saturating the whole, but not actually dwelling within. I hope I have made this clear, it is a difficult subject to present, especially when it is necessary to disentangle the true meanings from the maze of Sanscrit terminology, which enfolds all Theosophical teachings and records.

Of course, this number of seven is potent throughout the universe.

We have the seven planets, for instance, of the ancients, before Uranus and Neptune were discovered.

But in any case, the seven-fold planetary correspondence of the seven-fold principles of man is at least remarkable.

The planet Saturn corresponds to the physical body.

The sun to the vital principle.

The moon to the astral body.

Mars corresponds to the desire principle—the animal soul.

Mercury corresponds to the intellectual principle.
Jupiter to the spiritual soul.
And Venus to the pure spirit—Atma.
Of course, I do not regard these as arbitrary, and it is merely to show how such things in nature are linked together by this sacred and mystic number, that I give this example of planetary correspondence.

A man may again come under the seven divisions, if we consider him as first:—

The Natural man.
The Reasoning man.
The Will man.
The Intellectual man.
The Heart man.
The Intuitive man, and the Spiritual man.

This division is, of course, more readily understood than the ordinary seven principles of Theosophy, and yet, in a way, they all stand for the same thing. The heart is the link between the natural, reasoning man, and the spiritual, in the same way that the "mind body" is the link between the lower and higher principles.

So does Mercury (the messenger of the gods) form the mediator between the planets.
RE-INCARNATION

Of all the doctrines with reference to the teachings of Theosophy which have held me fascinated and enthralled, the belief in re-incarnation is possibly first and most powerful.

There is something in the very idea even which helps to make things easier for us all round. It is a question upon which we never tire of speculating, and there are few people who do not believe in it, more or less.

Those of my readers who are not familiar with the teaching are still aware that re-incarnation means re-birth, the coming back to earth-life again and again.

If we can regard this earth-life as a waking period, and our existence after death as sleep, with a time immediately following death as that of drowsy slumber, during which the earth-life still figures quite clearly previous to that deeper slumber, into which we subsequently fall when we live in our dreams upon another plane of consciousness. If we can imagine again, that, having had sufficient slumber we are again
rousing ourselves towards earth-life before re-birth into the physical form through earthly parents, then, I think, we can have a fairly tangible, if somewhat crude, idea of the process we undergo between one incarnation and another.

The length of time spent away from earth in the realm of bliss depends upon the earth-life of the incarnating ego; it is usually about fifteen hundred years.

The advanced and spiritualized ego will spend a very much longer period in the "Dwelling of the gods," or Devachan, than will the undeveloped and immature ego.

If we look upon re-incarnation as synonymous with evolution, we shall not go far wrong. It is the evolution of the Divine Monad—the spiritual-divine souls linked—which makes re-incarnation a necessity.

This evolution of the soul begins with the lowest forms of inanimate life.

At one time you and I were as the stone we kick aside idly when we walk. Inanimate, with no conscious life, yet all the time saturated with the Divine Monad—please understand by this word, the spiritual-Divine souls in combination, since the double-barrelled word is rather tiresome to use. Then, possibly after long ages, the stone came to life, vegetable life, in the lowest form maybe, but still, a
growing living thing. Then by degrees it passed through the vegetable kingdom, slowly evolving until one day it became a denizen of the animal kingdom. Again very low down, some crawling creeping thing such as we daily pass with unseeing eyes.

Still slowly it evolved into the higher forms of animal life, until it began to achieve a certain amount of conscious intelligence, as opposed to the pure instinct which rules the lower forms of the animal kingdom.

At last came the day when it was ready to become human, when the conscious intelligence was slightly increased, and very low down in the human scale it entered the form in which it is, so far as we know at present, destined to qualify for the perfectly evolved being.

I do not think it is quite clear how far the mind soul governs the purely animal race. I may clash very much with Theosophists when I say that I cannot believe it to be entirely absent.

It is necessary to realize that the Monad, or Divine spiritual soul, is the imperishable vital spark, which, travelling from the infinite, is sent out to evolve by the processes I have so briefly named, until it is educated and ready to return to the centre from which it came.

In the crudest forms it just exists, such as in the
stone—in fact, it interpenetrates every atom of matter here on earth, if your imagination can conjure up such a picture, just as the sun, when shining, pours its radiant light on all things—good, bad and indifferent alike.

Matter is composed of atoms and molecules. A molecule is the smallest portion of matter that can exist without changing its nature. An atom is an indivisible portion of matter. Atoms unite to form molecules, and a collection of molecules form a mass or body.

"Electrons, or ions, are the smallest bodies known. There was a time when the atom felt small; it is not big, it is true, but it is getting to feel quite a large thing beside the electron. They illustrate the difference between the atom and the electron. Imagine an electron to be the size of a full-stop, as here printed, and an atom, a church, one hundred and sixty feet long, eighty feet broad and forty feet high. In an atom of hydrogen there are one thousand electrons. Imagine these thousand full-stops thrown into that church and some idea will be obtained of the relative size of the atom and the electron... the electrons give the atom its properties and enable it to act chemically—the electrons are revolving around each other at a tremendous speed.

"They are not in the least crowded. It has been
suggested that solar systems may be atoms of a still larger universe. Thus the earth, the moon, and the rest of our planetary bodies would be electrons.

“Atoms, of course, continue so small as to be far below the power of the best microscope; and when the physicists scoop out the inside of this infinitesimal speck, and put into it 100,000 smaller specks, and still have room for the 100,000 to chase each other round at the rate of several miles a second, and only rarely bumping, it is not perhaps to be wondered at that the layman finds it somewhat difficult to follow him.

“Science has at last discovered the mysterious forces which move the universe, which hold the stars in leash, which give the sun its light and the earth its life, and which, according to the most profound thinkers, will revolutionize all economic conditions of human existence.

“These newly revealed forces, which are yet as old as the eternal ages, are called ions.

“Hitherto, the smallest known particle of matter has been the atom and the molecule—a particle so minute that the most powerful microscopes in the world are unable to bring it to light. Yet within that atom, there is a universe of revolving ions, whirling in their separate orbits, obeying their own
laws, clashing in ruin, or flying off on a tangent into space.

“They are tiny earths, and moons, and stars, and all the phenomena of our giant solar system repeated on a scale so inconceivably small, that the mind reels in the attempts to conceive the fact.

“And science has discovered that these ions are life. We eat universes and solar systems for our daily food. They give us power, and sight, and intelligence, and all our thoughts and emotions.

“They continue to whirl and buzz in our veins and throughout our physical being. As the tiny systems clash and explode and rush together or apart, they revivify the blood by atomic radiation.

“There can be no life or death, or matter itself, where there are no ions.

“Therefore ions, in varying numbers, form everything in nature. A combination of 700 ions to the atom produces hydrogen. An atom with 11,200 ions is an atom of oxygen. An atom containing 137,000 ions is an atom of gold. A planetary system, represented by 36,853 ions, is an atom of the human brain.”

This is from an article by Professor Oliver Lodge, in the New York World some few years ago. I quote it because it will help you to understand better how spirit can interpenetrate matter. When,
as I believe, all these ions are themselves penetrated by the spirit which gives them life.

If we consider, then, that an atom of gold has 137,200 living, moving particles or ions, it becomes very much easier to comprehend the gradual evolution of that atom, because we know it is not inert, as might very reasonably be supposed at a casual glance. Time, as we reckon it, is not recognized in the Infinite. During the æons of time gone past the evolution of the human race has been accomplished, but what length of years those æons represent we cannot even blindly guess.

For instance, the periods known as Brahmâ's Day and Brahmâ's Night, are supposed to represent a little space of 2,160,000,000 years each!

During the "day," Brahmâ is said to have come forth and built up the material and natural world, and during the "night" he sleeps.

Brahmâ represents, not a god or deity, as might be supposed, but the vivifying and creative force which is found throughout nature.

This force, which is positive and masculine, becomes periodically active, and in the same way passes into a subjective or sleeping state, much as the sap sleeps in the trees during winter.

There are said to be alternate days and nights of Brahmâ, which last for 2,160,000 years each.
When we try to realize what these figures mean, which is not easy from our tiny outlook of nineteen hundred years, it is easy to understand, however, the possibility of passing gradually from the mineral to the human kingdom. Easy to believe that within our ego, all the experience we have acquired through those long and varying stages is stored up, at our service, if we have but the faith to call forth that knowledge from our sub-conscious mind.

The knowledge we have not, and cannot obtain until ready to receive it, is that pertaining to the Bliss Eternal which is ours when we have learnt the lessons set for us here on earth, and gone through all the experiences which go to fit us for that glorious future.

It is easier to understand if we realize that, literally, there is no dead matter. Science has triumphantly corroborated the truths known to occultists for countless ages, at last.

Then, so far as the monad is concerned, it is necessary to enlarge somewhat on this point, for an erroneous idea may very easily be acquired.

The monad in its lowest form of existence is not individual, but general. That means, of course, that the spiritual-divine essence penetrating the mineral and vegetable kingdom is not as yet divided into individual egos or essences, but interpenetrates all
such matter collectively. It means that you, personally, or I, personally, did not begin life with our ego encased in solitary grandeur in a nugget of gold, or an agate pebble, and from that became similarly encased in a moss, or some other form of vegetable life, until at length we took to ourselves the seven principles of man.

On the contrary we were simply a manifestation of an aggregate of similar spiritual-divine atoms, all a part of the whole—as water makes a whole, though divisible into atoms and ions—and without any individual consciousness whatever.

That comes later as the monad ascends the scale of evolution, when it gradually withdraws from the condition of being just a cosmic force and begins to acquire an individuality of its own.

I think I am right in saying that it is the first dawning consciousness which marks the taking on of the "Mind Body," however crude in its manifestation that marks the hour of differentiation, when the cosmic monad becomes an individual monad. Even though that individuality is roughly expressed, as a baby's drawing of a man—two circles for head and body, with lines sticking out at right angles for hands and feet—may be in comparison to the finished painting of an R.A.

If we remember all this it makes the conception
of the impenetration of matter in the spirit, a great deal easier to understand. It is only when the monad reaches the animal stage that this crude individualizing first dawns. Very faintly, hardly perceptible, and not in every species, but I cannot believe it possible that some of the beasties who have been my friends through life, have not that dawning. Their mental outfit is something more than instinct. I have known horses, dogs and cats that were more intelligent, more human, and more loving and far, far more honourable, than many of the humans who are supposed to be quite advanced.

However, that point is open to controversy I know, so I will leave it, and the student may believe as I do, that the first glimmer of individuality the monad knows is in the more advanced forms of animal life, or, as an orthodox Theosophist would hold, it begins in human form only, and then in its lowest aspect.

But even when thus individualized, the Divine-spiritual soul of us, the monad, is still cosmic, still one, the same Divine flood that illuminates your soul, illuminates mine, we only express it in a different way, through the acquired individuality we call the ego.

The brotherhood of the world would be better realized if we could only clearly grasp the relationship
between the cosmic monad and the individualized monad. If we could only realize that it is one force differently expressed, I think very much of the troubles of this world would vanish, and for ever.

Anyhow, apart from that, the individualized monad, as soon as it takes on the mental or mind soul, and begins to exist apart from the cosmic entity, also begins to dress itself in the various bodies, which, as I have already explained, it sheds at the time of death.

The evolution, or state of evolution, in which the ego has arrived at the moment of death, of course determines the length of time spent by the higher principles in the "dwelling of the gods," or Devachan.

It is not, of course, possible for the cosmic monad to retire for the rest in the "dwelling of the gods." Up to the time the individuality is acquired, they simply evolve; it is the individuality reaches the land of Bliss and Rest, remaining for a period of fifteen hundred years or so in an ordinary way, although the advanced and spiritualised soul will spend a very much longer period of rest than will the immature and undeveloped ego.

In the case of criminals and very wicked people, the re-incarnation takes place very rapidly, and it is held doubtful if they have the chance of entering the state of Bliss at all.
This, I think, applies specially to such egos as continue in wickedness from one incarnation to another, refusing to acquire the lesson they are sent there to learn.

If you will endeavour to remember that the individuality of the ego remains the same during each incarnation, simply unfolding as a rose may unfold as it grasps and assimilates the experiences which befall it, and strives to climb upward towards spirit, if you will understand that the period in the state of Bliss is both a rest from the toils and struggles here on earth, and a reward for effort made towards right unfoldment, it becomes easy to understand how the crude and evil spirits re-enter rapidly upon this earth-life, and how the higher and more spiritual ego spends a greater period in the "dwelling of the gods."

The physical form, the sex, the social standing, vary from one incarnation to the other. The individuality which re-incarnates is sexless, formless. It gains sex and form as it becomes clothed with the lower principles, which give it material form and figure.

It takes up the new life where it left off the old, only having gained so much experience as was passed through and assimilated in the previous life, and in the new life drawing to itself just so much of the gross or ethereal as belong to it.
Without attempting to enter into any explanation of the seven planes of existence, a subject far beyond this A B C of Theosophy, it may be a help if we consider the various forms of existence here as planes.

A plane in this sense may be explained as a level, a degree of consciousness, esoterically, which marks the stage of progress or development towards spiritual perfection.

For instance, the poet, Browning, and the murderer, Crippen, would be on different planes. When we are awake here on earth, we are in one state of consciousness or on one plane, and when we sleep and dream we are on another.

When we come to analyse these conditions it will be found that the majority of people on this planet at the present time are on the first four planes of consciousness, which represent the animal, material, and purely intellectual, for comparatively few have reached the higher spiritual planes.

The starting-point, of course, as I have already explained, is the Divine essence, the monad which, groping through the dark stages of the first plane of existence, gradually evolves into the lowest manifestation of human consciousness; when the ego only functions on the purely physical side, with no spark of spiritual consciousness—unless a certain form of blind superstition be taken to represent this—and
very little intellectual, a body made up with the first four principles only in manifestation, the remaining three clouded and undeveloped.

An ego may be born again and again into this plane of being, before growing sufficiently conscious of development and desire to push forward and out of it to the next plane where it would again be under slightly more advanced conditions, but still more physical than mental.

(According to Mrs. Annie Besant, and to Madame Blavatsky, new entries from the animal into the human kingdom are cycle in origin and are permitted periodically. Thus the inflow of the monad from the animal to the human kingdom was continuous through the third race, and, during part of the fourth, when it ceased for that cycle, and we do not know when "the door" will again be opened. At the present time most of the people incarnating here on earth belong to the fifth race.)

Gradually the intellect would develop, the individuality or the mind body become more pronounced, and the ego grow intellectually, and, having passed through the fourth plane of existence, will begin to reach out towards the spiritual on the fifth, growing in this sphere, until, having passed through the sixth and seventh plane, it becomes no longer necessary for him to re-incarnate, and he is free at last from
earth-life and experiences, and becomes re-absorbed into the Divine effulgence.

The point of greatest interest to many students is the status of the soul, or ego, during the period between one incarnation and the next.

At the time of death, the dis-incarnating ego, if I may use such a term, is clothed in an astral robe of colours which clearly indicate the state of advancement he has reached, and which clearly represents his earthly life and characteristics, such astral form is on exactly the same plane as during earth-life, knows no more and no less.

As I have already explained, this astral dress or body gradually fades away, as the body physically fades and decomposes, and the ego loses its memories of earth-life and associations also by degrees. H. P. Blavatsky calls it a "fool's paradise" somewhere in her works, but it is still a paradise.

Our Hell is here on earth, perhaps our Heaven also, but be that as it may, Theosophy teaches of a period of rest and oblivion to evil and its consequences. A period like unto a dream, between one earth-life and another.

As the astral body loses form and becomes gradually extinct, it loses the memory of earth-life, as already stated above, and the individuality acquired by that incarnation becomes a part of the ego.
Gradually, as memory fails, the ego awakens to the state of Bliss, and becomes conscious of the perfection of its expression.

The ego remains in this condition until all trace of the material has vanished and it possesses only the essence of its earth memories, much as the precious metal becomes separated from the rough ore in the crucible. It is now ready to enter the state known as Divine love and wisdom. Here it remains for a varying length of time, dependent, as I have already pointed out, upon the stage of evolution it has reached. Gradually however, it again, by desire, projects itself towards consciousness; memory becomes quickened as it reaches the mental plane, although these memories are only such as refer to unfulfilled conditions and the limitations of a previous life.

The ego now is keenly desirous of taking on earth form, of being able to fight and battle against those conditions of limitation, and to overcome them.

Slowly, in the case of an advanced ego, more rapidly in the undeveloped spirit, the astral dress is re-assumed, and through the medium of earthly parents, the ego becomes re-incarnated, taking up the battle of life where it was laid down, such as we might leave our task unfinished before retiring to rest, and continue with it when we awaken in the morning.
The egos now incarnating on the first four or five planes of existence do not have memories of past births, in all probability the spiritual planes would be passed through too rapidly for such knowledge as was acquired to be properly digested. The few individuals who have reached the higher states of consciousness can remember such previous existences, and, even to the very undeveloped, the feeling that such and such people are not strangers, and the curious feeling of intimacy with strange places, makes it certain that the fleeting memory lies dormant in many of us, and is to be aroused by some chance meeting, or some new scene with which nevertheless we are perfectly familiar.

To me, this theory of re-incarnation is the only logical and possible reason for the apparent injustice of so many things which happen here day by day.

Through the entire realm of nature what is known as the cycle law reigns supreme. That is to say, everything we know of passes from birth stage to maturity, and from maturity to decay, only to repeat the process at some later period when the various causes come together and so enable it to manifest.

From the tiny acorn, cast haphazard to the earth, so the oak tree grows and decays. Every winter it loses its leaves, every spring the sap rises, the tree puts forth new leaves, flowers and fruit are produced,
another ring is added to the bark, and again it sinks to slumber, until the sun and showers of another spring again, with magic touch, rouse it to life.

Each year of spring and summer is a positive period of growth—a day.

Each winter is a night period of negative assimilation and rest.

So the tree may be looked upon as symbolical of the ego, the summers as incarnations in the flesh, the winters the period of rest in the wisdom of the gods, a preparation for the next summer or incarnation.

With each incarnation something is gained, the ego, like the tree, grows, not in actual size, but in assimilated knowledge and experience. It unfolds, and the ratio of its unfoldment is as to the extent to which it has been able to grasp and digest the teachings brought to its mind body, by the battle with life and circumstances through which it has just passed.

Nor can its growth be forced. Take a half-blown rose bud, and try to press it open with your finger—alas, poor rose!

So it is with the ego, we cannot take the undeveloped and force them into an appreciation of spiritual truths. They must wait their turn, grope in the darkness until their eyes can bear the light, and
then, when the time comes, they need no forcing, they open gloriously from within!

So it is that re-incarnation enables the ego to grow in light, to expand by degrees, to correct the blind and unconscious errors it may have piled up against it in the past, and to acquire new power and purity with each successive incarnation, until at length it obtains freedom from the earth body altogether, and enjoys perpetually the glories of Nirvana.

Too many people labour under the idea that Nirvana means extinction, a kind of snuffing out of the candle, in which process the individual becomes swallowed up in Infinity.

Difficult as it is to explain such matters which we do not know, for the incarnated ego cannot know truly what Nirvana really stands for, nevertheless, it is only reasonable to suppose that the crude spirit which set forth so many thousands of years ago to seek for that perfection which it may have acquired so pain­fully, would hardly return to a sphere of unconscious absorption in the Universal.

The purified individuality has been obtained with so much trouble, must rather experience a state of highest consciousness and extreme bliss, a state, indeed, we can only dimly conceive, because it is not in us to properly comprehend as yet.

At any rate, it is something beyond and infinitely
above the absurd ideas of Heaven contained in, say, some of the Hymns Ancient and Modern.

I never can think of the hymn,

"Holy, holy, holy,
All the saints adore Thee,
Casting down their golden crowns
Before the glassy sea"—

without picturing a group of white-clad angelic forms playing skittles with cumbersome golden crowns, which they chuck about aimlessly (unless it is to rest their heads), as a variation from continual chanting of praise. I do not think the writer of that hymn had a sense of humour, or he must have eliminated those lines.

Certainly the Theosophical idea of Nirvana is something more sublime and dignified, something so infinitely great that the idea of Heaven cultivated by the singularly unimaginative Catholic clergy seems too trivial for comment in comparison.

Our powers of conception may be limited, but at least they can rise superior to that. Heaven is bliss eternal. To stand round all the time singing praises and throwing golden crowns about, does not appeal to my sense of the fitness of things, nor does it even seem reverent, but on the contrary. I know, as a child, my mother used to picture Heaven to me as a very gorgeous golden palace, with precious stones and jewels studding the walls, floors, and streets.
I used to picture arch-angels filling the position of the Guardsmen at Whitehall, and doing a kind of glorified "sentry go" with huge golden trumpets to keep them company.

I used to picture a great golden gate, and St. Peter, in very voluminous garments, holding the keys of Heaven, passing the "sheep" in through the golden doors, and sending the "goats" to the infernal regions.

And all this was somewhere up in the sky, I am not sure (when I was very, very young) that I did not also believe the stars to be some of the golden nails coming through the floor of Heaven.

As for Hell, I was too frightened to think of it at all; but if ever a vision did arise, I know it was always as a fiery furnace where man was always burning—yet never burnt. I often wondered how it was managed.

These ideas and conceptions appear so trivial and wanting in thought and reverence that it is beyond me how people can accept them.

To me, now, Heaven is an intangible something, too great, too holy, too mysterious for my true conception, but I know also that some day my eyes will be opened to the reality, and until then I am content to wait and trust.
A CRITIC reviewing a recent book upon Eastern Religion stigmatized this law of Karma as a "terrible belief," in which there was no hope, no forgiveness, and, incidentally, no shifting the burden of our sins upon another's shoulders.

No redemption beyond that which we make for ourselves by atonement and the weaving of "good Karma" in place of bad.

Attainment only by virtue of ceaseless self-effort may not be a very enticing standpoint for the average man to start from when it comes to considering his fitness for Eternity, according to his way of thinking, or, according to Theosophical teachings, the use he has made of this incarnation to grasp and assimilate experiences, and by helping others and mastering his own evil tendencies, acquire good Karma and reward instead of punishment for his next sojourn here on earth.

In fact, the man in the street in common with the reviewer does not care very much for anything that
so pointedly casts the blame for his own shortcomings upon his own shoulders, because he has made himself believe that he can pile it all up upon Another, and that so long as he is reasonably repentant, his sins will be forgiven him, and that he will be more or less on a level with the man who has run straight all his life.

This same man in the street does not like it when he is down on his luck, and he usually grows extremely blatant when the fates favour him, which is extremely illogical and unworthy of his mental outlook.

In Stevenson's letters, recently published—I quote from memory—he writes in one place, "We were not sent on this earth to be good, but to do the best we can. When we get a stroke of good luck say 'Thank God!' And when things go against us and bad luck befalls, say 'Well hit.'"

I am aware my quotation is incorrect, but that is the gist of it. And surely that is a more heroic point of view than the shrinking from taking the consequences of our own ill deeds?

I cannot find an English word to replace Karma, so I must perforce use the Sanscrit term. Besides that, nearly every educated person in the English-speaking world has a fairly clear idea of what Karma stands for.
What is Karma?

It is the law of fate—that fate which men weave for themselves upon the loom of life—the law, stern and inevitable as it may be, which is really the only theory which enables us to even dimly understand the reason for things being as they are upon this little planet of ours, as opposed to things as (we think) they ought to be.

Karma is destiny, a man-made destiny too, when we can understand it properly; it is the great leveller, the law of cause and effect, of retribution, and the mandates of that law are as inevitable as death itself. Karma may be looked upon as the essence of what we have done and what we have been, and it is this essence we carry over with us from one incarnation to the next.

An ill deed or a good deed cannot die, we reap the punishment for the one or the reward for the other as surely as we go to sleep at night and awake in the morning.

The necessity for the fulfilment of the Karma we have earned is what speeds the ego from the realm of bliss to again take on the physical body, in order that it may work out what it has merited in the past, to again reap the harvest of good and evil, again fight and lose, love and hate, and make fresh Karma as it wipes out the old.
It is the law of Karma which provides our joys and our successes, it is the same law which gives to us the dark tear-stained hours of sorrow, remorse and suffering.

Karma which wipes out our best efforts as a child may wipe a sum off its slate, and which ofttimes crowns the seemingly undeserving with glory and rewards. Karma it is which exalts the meek and humbles the mighty, which orders the coming and going of our days.

This mighty, inevitable law, which knows no mercy, which never forgives, which exacts its toll unstintingly from all—tramp and king alike bow to the stern mandate—which bestows as freely as it takes away, is, possibly, a dreadful and "terrible belief," yet to me it is the one belief that makes everything right, that assigns a cause for all I cannot understand, that gives me the heart to say "well hit," where those less fortunate in their belief than I, whine and cringe, and bemoan their "bad luck." Bad luck justly earned is not bad luck—it is Karma.

Karma may be rubbed into us with salt and we can take it smiling, then we have learned our lesson truly, and it has done us some good. It is the law of Karma which permits one man's child to be clad in silk, and another wee baby to crawl ragged and hungry in the gutter.
The law that gives to one man or woman love and wealth and power, and to another an empty, loveless, almost useless life.

It is this law which permits genius to sometimes wilt and waste, hungry, unappreciated and unknown, until the world wakes up, too late, to the knowledge of those priceless gifts, and lauds the works of a dead man to the skies, a man who would have given his hope of heaven itself almost for a tithe of that laudation in his wretched life.

It is all fate, all this great unswerving law of right, which rewards so liberally, and punishes so remorselessly according to our deserts. It is no use whining, no use praying for a lighter burden. When we have expiated our fault and learned our lesson the punishment will cease, and not before. In the same way, when we have enjoyed a reward and obtained all we deserve on that side of the question, so may we hark back to further bad luck.

This is often the case with certain people, who more or less fulfil the old doggerel—

"One day we rides in chaises,
Next day we walks like blazes."

These are people who get their good and bad Karma in streaks (I'm one of them), and who have probably attained a certain measure of good from a kindly nature, or battles fought with self, or
through some evil wrought upon them by others in a past existence. They are neither all good nor all bad.

Again, others seem to have nothing but troubles and "bad luck," which they have undeniably earned, and some will have nothing but good for the best part of their lives, only to be laid low by some great stroke of misfortune at the end.

Some, again, begin in want and misery, and rise high to success and happiness. Some few have "roses, roses, all the way," but they are very few.

Woe unto those who are smiled upon by fortune and who yet forbear to make good use of the gifts bestowed upon them. Whose life is sunshine, but who make no suns to shine for those less blessed than they.

Who have wealth and do not help the poor, or who do so only for the sake of seeing their name appear on the list of contributions. Who give, not for the sake of giving or for helping the helpless, but so that they may obtain glory, which is indeed ephemeral.

For such as these, Karma brings no reward, for it is lip service and there is no heart or goodness in it, no self-sacrifice, no personal note.

This law of the inevitable takes queer turns, and brings strange forms of joy or sorrow. We may not
know its workings (though the student of Astrology can get very near to it), but we can certainly see the results on every side of us.

It is to me the "law of explanation" quite as much as the law of retribution, because it enables me to understand why things happen, and, now, I can realize the justice of such happenings.

I'll admit it is a stern and possibly terrible law, because it is so absolutely inevitable. There is no question of mercy, no possible hope of forgiveness, a veritable Nemesis Karma, the consequences of evil deeds committed, follows us from incarnation to incarnation until we have atoned.

Every word, every deed, every thought, bears fruit, and we reap our own harvests, be they good or evil, for "can a man sow tares and reap wheat?"

This stern philosophy is not meat for babes and sucklings, may be, but to me it seems the most perfect justice.

As the usual teachings go, nothing is accounted for, nothing can help us; but here we get the law of cause and effect, we get absolute and unbiassed justice, the justice which rigorously bestows upon every man the reward of good or evil he has earned. Deeds of darkness may be committed in ignorance, but the growing ego must learn. I don't think we can any of us continue to grizzle against circum-
stances when we realize that any injustice is but seeming.

That however decent we may have been in this life, however little deserving of hard luck, we have earned it justly and of our own free will, and that we are only getting paid back in our own coin.

In the same way, if we stop to think of good fortune and happiness that comes to us, be sure, also, that it is ours by right. I have found this theory so helpful and so comforting, that when things go wrong I can whistle and sing as cheerfully as I used to when my father had given me a good hiding (out of defiance then, and at a safe distance from the paternal hand). I find it is so very much easier to get through if I can feel it is a punishment justly merited. Moreover, I know by now fairly well, what my sins must have been, from the nature of my punishment, for Karma has a way of "making the punishment fit the crime," that is very thorough; but with Stevenson I can say, "well hit!"

Very well, this law of Karma is, then, simply that of retribution. If we do good now, we are rewarded hereafter, and vice versa.

The struggling ego which desires to live for a future incarnation will be careful to store up as little bad Karma as possible.

It is not by any means the advanced ego which
experiences the happiness and joy here, because the more advanced the soul, the greater the evil of a bad deed. If my conscience says such and such a thing is wrong and still I do it, then I deserve and get a greater punishment than some poor ignorant soul who knows nothing.

Often we find the crudest development, both spiritually and mentally, in very high places. Why? Simply because they have suffered and been abused in a former life, and it is their turn to rule now.

Often the highly advanced, spiritually and mentally, have the hardest times, and suffer much in worldly troubles where the undeveloped ego is free.

So this is the law of Karma, that "as a man sows so shall he reap."

It is not for us to take the law into our own hands, it is not for us to seek revenge. Rather we must leave these things to fate, lest by interference we create bad Karma for ourselves. If a man wrongs me and I kill him, I am the sufferer, not he, for I shall get the punishment and he the reward.

I am by no means sure that it is right for judges to condemn a man to death, I do not know, of course, but it seems to me wrong, because, whatever punishment may be given, capital punishment should not be in the hands of man, even if we choose to regard such a man as the instrument of justice. One thing
I am sure, I should not like to earn the Karma of an executioner, yet I also believe that such an experience is necessary for him, or it would not fall to his lot.

The position of a man who sins in ignorance and as a natural sequence of his evolutionary process is punishable in the ordinary course by this law of cause and effect; but when a man sins deliberately, knowing that he sins, and that it is wrong, his punishment is more severe, and in the cases where deliberate crimes are continually perpetrated after many chances, and from one incarnation to another, then this persistence in evil doing results in the annihilation of the individuality or the ego.

In spite of this fact these fiend forms can incarnate again and again, when, bereft of all human principles and feeling, they pursue the path of blind desire and black evil, until at length they reach the end of their tether, and they become re-absorbed in the cosmic essence, with the prospect of again creeping up through the countless ages until at some future date, so remote as to be unthinkable, the door is again opened to let the animal monad invade the human kingdom, and acquire fresh experience and possibly a happier existence.

I do not know how far Theosophists agree with me, but I am strangely clairvoyant at times (not
always), but it has seemed to me that the old, long-lost continent of Atlantis covered a civilization that had reached the seventh race. There are stories of the wickedness of those times; I believe it was not all wicked, I think that certain of the race reached the goal of Nirvana, certain others, perhaps unworthy, simply met with annihilation.

I do not feel, and I never can feel, that we, of the fifth race, represent the toll of the ages. I believe that before us there were others who passed through the same school, and in the countless years before us there will be others to follow, who have to tread the same path and undergo the same process of evolution when we are unknown and forgotten.

In fact, it is something more than belief I possess in this matter, it is a strong conviction, which, possibly, I cannot prove, but of which I am nevertheless sure. Else all that is evolving below the human stage now is lost. In the Infinite nothing is lost, the smallest ion has its use and place.

When those who are now struggling through the fifth race reach the sixth, then again will there be a fresh influx from the below world, and a new uncivilization crop up.

Of course the uncivilized at the present time are many, but their advancement as a body belongs
to the advancement of nations, for such nations do advance in this way, since the same law applies to nations as to individuals.

The swing of the pendulum inevitably rewards and punishes, exalts or throws down.

Sometimes nature is the medium through which punishment falls, sometimes man. But it is always present in one form or another.

This is called distributive Karma—that is to say, the Karma which causes a number of people to suffer at once, or to rejoice at once for some common cause.

Of this nature would be epidemics, whether of plague or poverty; earthquakes and wars, times of peace and of plenty, the rise and fall of nations, and so on.

The law of Karma is not exactly that of predestination, however.

Man is free to do as he pleases, but he has to suffer when that pleasure leads him to wrong-doing, when he creates inharmony, and goes back on his higher self. Live up to your higher self as far as you can possibly do so.

Remember that your thoughts and actions count. Try to help others, to do good to others; above all, try to teach others that their path towards salvation lies in doing good.
All religion teaches this, but let them realize that their future depends upon them now, that they cannot sin with impunity and gain no reward, they cannot shift the burden of consequences; teach them to face the consequences that come to us in this incarnation cheerfully, to say "well hit" when those consequences are unpleasant, teach them that they are the creators of "their own future."

Man creates, Karma follows as the logical result of his creation.

One thing is certain, Karma is our schoolmaster. We perform our task, and learn our lessons through the faults we make. Neither is it a very gentle master, because the punishment is never remitted, the offence never condoned.

I may have dwelt too heavily upon the punishment side of Karma, but that is because most of us are more keenly aware of that aspect than the other. We are ready enough to take our joys and pleasures as a matter of course, and to give undue prominence to the troubles that befall us.

If we stop to realize that we are only getting what we deserve on either side, and that even now we are making fresh Karma for ourselves at some future date, that each thought and word and deed carries with it at some future time its mete reward,
surely we should be more careful than if such was not the case.

However the argument may turn, however great the conviction against Re-incarnation and the Karmic law, it is, and always will be the only logical solution of the problem as to what causes all the darkness and suffering in the world; why should it be permitted, and, above all, what is the use of it?

I have had an ardent so-called Christian argue with me for hours, a bigoted man who would not allow anybody to have knowledge but himself. He was "saved" (we all know that term) and I was to go straight to the everlasting pit if I didn't think as he thought. He slurred over everything that was beautiful and hopeful in the Christian religion, emphasized the horrors of hell and eternal damnation. I believe he thought I was blasphemous when I suggested that we probably carried the only hell we should ever know with us, here on earth.

I asked him how the poor ignorant savage who had never been given a chance, never even heard of Christ could be condemned to eternal damnation. But it was no use, the nigger had to burn whether he knew or not, and so on.

Finally, when he found he could do no good with me he departed, and consoled himself by dropping
This law of eternal damnation is impossible. How can a man who sins in ignorance be cut off from any possible chance of gaining knowledge? Why create only to torture?

No, I would far sooner feel that such punishment as befals me is justly earned, that such rewards as may come my way are mine by right, not by just the hypocritical claim to be "saved" when I have done nothing to merit the rescue. I would sooner feel that I am working and toiling to some end, that of perfection.

And what is more I can do it without losing sight of the God my mother taught me to worship, to Whom I turn when I am in trouble as a little child.

Finally, to sum up this chapter on Karma, I do not think I can do better than quote a few lines from Mabel Collins' book, "Light on the Path," this description being singularly apt and beautiful:—

"Consider with me that the individual existence is a rope which stretches from the finite to the infinite, and has no end and no commencement, neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness. These threads are colourless, are
perfect in their qualities of straightness, strength and levelness.

"This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught, or becomes attached, or perhaps is only pulled violently from its even way. Then for a great time it is disordered, and it disorders the whole. Sometimes one is stained with dirt, with colour, and . . . it discolours other threads.

"And remember that the threads are living—are like electric wires; more are like quivering nerves . . .

"But eventually the long strands, the living threads, which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colourless but golden; once more they lie together, level; once more harmony is established between them, and from that harmony within, the greater harmony is perceived."
V

AURAS AND THE ASTRAL BODY

It was with something akin to amusement that I read in one of the daily papers, a short time back, how a medical man had made the stupendous discovery that human beings possessed an aura, more than that he had backed up his discovery with a machine which rendered the said aura perceptible to the ordinary human eye.

This statement was made with all the assurance of novelty, as if no man had ever heard of an aura or "halo" as it was called before.

If it was the doctor who "discovered" it, or the pressman who wrote it up, I cannot say, but one or the other, or both, must have been sadly ignorant of all the knowledge which is piled up in the annals of occult history for many hundreds of years.

I should be inclined to blame the pressman, for if the doctor had known nothing of other people's discoveries, even if such discoveries were due to a natural sense, and not a scientific instrument, he
would scarcely have set out to "discover" that of which he had no idea. Be that as it may, occultists have now the support of the "faculty" when they claim to see the human aura, and that they do see it is beyond a question of doubt, or else how have they been aware for many hundreds of years of a fact which belated science now triumphantly demonstrates as being indeed true?

Yet this aura, which is a far more wonderful thing than the scientist can possibly realize, is attached, not only to men and women, but to nearly everything throughout nature.

A flower, a crystal, a piece of metal, each and all have their own distinctive aura, and each can be impregnated with the auras of all things with which they come into contact.

The mind-body manifests itself in its outer form as the human aura, and it grows in size, beauty, and rate of vibration as the mind develops and becomes organized through an habitual method of thought.

The aura very readily responds to the command of the mind, which, in fact, is responsible for its appearance and colouring. This aura is a spiritual, mist-like emanation which surrounds the body, and which literally exudes from the person at every point.

This etheric substance is so fine in texture as to be invisible to the naked eye, yet it is easily
perceived by the clairvoyant, to whom, indeed, it forms a guide which tells, with unfailing accuracy, the degree of development arrived at, the character and individuality of the person, and the events which are most marked in his life. The power to read these events depends, however, upon the strength of the seer, since they are not actually written upon the aura like scraps pasted up in a book, but are rather concealed in the depths of its mist-like envelope.

Every man, every woman, every child, carries round with them this wonderful and indelible record of the past, the present and the future.

A book with which they cannot tamper, upon the pages of which is emblazoned, in vivid colouring, the story of their life: the passions and desires, the battles fought and won or lost, the desires resisted, the temptations to which they have capitulated. A book upon which, in waves of red and blue, of green and grey or yellow, all their tempers and emotions are registered in tell-tale vivid colouring, gross or ethereal, as may be, dark and coarse, ugly and repulsive, or clear and pure in glorious tints far more beautiful than earthly eyes have seen, or any earthly palette can produce. Such tints as put the very heavens to shame, for never could the glory of sunrise or sunset, for all the vivid beauty of such
colourings, compare with the tints which the advanced ego emits from the auric envelope.

It has the curious property of being able to attach itself to anything the person may touch.

The room in which you live is saturated with your aura. If you write a letter that letter immediately becomes pregnant with the history of yourself, it reveals your nature, character and life generally. In fact, whatever is touched at once becomes alive with interest. That is why rooms in which evil or unpleasant people have dwelt are so repulsive. The gross and evil influences have impregnated the walls and remain there for all time, because nothing short of pulling down the house could remove them.

Other influences might be superimposed upon the evil, but it would still struggle through, and the ordinary sensitive person would just feel miserable in that room and possibly without knowing why.

Pain can be transmitted through the aura of one person to the sensitive centres of another, so that this wonderful misty envelope is really the key to most of the readings given by clairvoyants as to the general surroundings and conditions of their clients.

It is, in its nature, just like a very fine mist, so fine as to be invisible, yet even when unseen it can be felt by even the ordinary intuitive person who may be quite incapable of visualizing it.
In theosophy it is called the magnetic aura. Linked with the aura we get the astral body. As I have already explained, this is the ethereal body of a man.

The substance of which the astral body is composed is called by the Rosicrucians “Astral Light,” which, as you probably know, is capable of manifestation in various forms. When it produces “Radiance” it is called “Light,” the inherent force by which it is put into activity is called Magnetism. In infinite space it is ether, or etherized light; it becomes Astral Light in the stars which it magnetizes, while in organized beings it becomes magnetic light or fluid.

In man it forms the astral body or plastic mediator. This agent, which, as we have seen, is universal, was the celebrated Magnum Opus of the ancients.

This electro-magnetic ether is the one substance which, in varying forms of manifestation and varying degrees of vibration, represents every form of life upon the universe. In its highest sense it is God-Atma, the pure spirit upon which all else depends. The astral body has nowhere been more beautifully described than in Leadbeater’s “Man Visible and Invisible,” a book that should be read by all.

Where the mental and spiritual faculties are still
more or less crude and unfolded, this astral body extends but a short distance from the physical body, and takes on an oval or egg-shaped form, which is compact, and does not spread, as, say, smoke might do, outside the oval.

It is then in colour dark and coarse, black, dark ugly browns, reds and greens predominate, and the higher spiritual colours are conspicuous only by their absence.

Any sudden play of emotion will bring new colour waves into being, since emotion is expressed by colour in the aura, and these changing waves form the keynote to present thoughts and conditions.

Day after day I personally see these colour changes as hope, despair, greed, lust, love, religious fervour, hatred—all the gamut of emotions the human heart and mind is prey to—sweep across the people with whom I come into contact in my work, until one is astounded at the kaleidoscopic changes which are possible, at the beauties, and sometimes, alas, the horrors such changes reveal.

Then as the ego or soul man develops, so will the cruder and coarser colours fade away from his astral body, to be replaced in the first instance with mere intellectual and later with spiritual colours. Moreover, as development proceeds with succeeding incarnations the radius of the astral extends, growing
gradually out of the oval shape until it spreads like a glory above and beyond the body, reaching out to the invisible in tones of changing radiant opal, too beautiful for any earthly colours to render truthfully, even in a comparative degree.

The degrees of this colour lexicon we all carry around with us vary according to the purity or otherwise of the animal soul, since this can darken and adulterate every colour the soul is expressing. Black and very gross colours indicate materiality, deep muddy reds and browns show the animal passions and acquisitiveness.

Scarlet and blood red show sudden passion and the murderous desires which sweep over some crude natures like the wind over a field of standing wheat.

The warmer tints of rose show earthly love and passion, the paler tints the purer love, such as a mother may give to her baby. Beyond that again is the pale tender flush which indicates the universal love element in the advanced spirit.

Green in varying tones shows intellect and brain power on the purely intellectual side, but the spiritual mind development is shown by a very pure clear yellow.

Pure light blue is indicative of religious fervour, but the deeper sapphire shades show spiritual development.
A dirty mustardy yellow is significant of jealousy, and I have seen waves of this colour sweep over the aura where that passion has been evoked.

The highest spiritual colour is white, not an opapue white, but an intense lustrous, blinding colour words cannot ever describe.

The astral body of a newly-born infant is a milk-white tint, because such a child has not yet developed its individuality sufficiently to produce a colour, it is like the pages of an unwritten book.

In the crude, uncivilized savage, who is also, *per se*, uneducated, the astral forms an oval emanation, spreading around him but a short distance. The colours are black, dirty brown, a dull murderous red, and rising about his head and the upper parts of his body a tint of green for the intellect he possesses, but a dull green, not untouched with red, since that intellect at this stage is rather a species of low cunning, and is the lowest possible expression of the mind-man. Take that same savage and civilize him somewhat, and the colours become clearer, less muddy, and not so violent. The black and red, however, will still predominate.

When I say savage I do not actually refer to coloured men, there are many whites who are as low, ignorant, and bestial, as the South Sea Islander, who
dines cheerfully off a missionary when he gets the chance.

As the ego passes through successive incarnations, so the grosser colours purify and become more ethereal, until at length they pass away altogether as the desire man becomes subservient to the spiritual man.

Fear tinges the astral with a peculiar, sickly grey-blue tint, that is specially hideous.

Intense anger and irritation will give a wave of scarlet, with little black tongues and zigzag patterns running through it.

Murderous thoughts give a peculiar deep and very ugly shade of blood red, with great splashes and blots of black intersecting it freely.

To imagine this astral body with any degree of realism, try to think how a very fine mist (a mist, however, which in this case is perfectly transparent), not of the whitey-blue, or whitey-yellow persuasion we are accustomed to, but of colours, ever-moving and ever-changing as varied emotions sweep across the individual.

This mist, if I may use the word for want of something better, records indelibly the desires and aspirations; shows if the animal soul rules, or the mind, or the spiritual principle.

Though invisible to the physical eye, its tell-tale revelations clearly indicate to the trained clairvoyant
upon what plane of existence the ego has advanced; to what extent the natural desires have been given rein, how far the spiritual has fought and conquered.

That moving, swirling mass of colour, gross or glorious as the case may be, is actually a milestone to record the development of the ego, showing how far he has travelled upon the road to perfection.

A curious shade of greeny-brown is said by Leadbeater to belong to the miser. I have never personally seen such an aura, but I can well imagine that it would apply.

Of course the aura contains more than just this record of desires, it contains the life history of a man, it contains, moreover, that which shall befall him. It is the book of his life, and as it is just the universal astral light drawn and attracted to a special centre, so it will contain the record of his past lives, which, as he grows spiritually, he will be enabled to remember.

So long as the aura is gross and coarse in colour it obscures rather than reveals, as it grows purer it reflects more and more clearly the true ego, and so the past is possible to read; all the same, these advanced egos are so few and so far between that not a great deal can be gleaned about their past incarnations, for the majority of us are as yet still enfolded with the material aura to some considerable extent,
and contact with those rare souls who have gone beyond us is of very rare occurrence.

Of course we many of us have hazy ideas about such lives. I, myself, know a gentleman who, when visiting Worcester with his father as a boy, knew every inch of the way, although he had never been there in his existence. He would say, “There is so-and-so round the corner, Dad,” and be right each time. It was not until he reached a newly-built part of the town that he was baffled. I know, myself, that I could go blindfold over every part of ancient Rome, and I have a similar feeling about Melrose Abbey and the neighbourhood, though I have never been to either place.

The seer, curiously enough, is not always advanced, though it would seem strange that a comparatively material ego should be able to pierce the veil at all, but it is a fact that many of them can and do, so that it becomes sometimes possible for such an one to see more of the past incarnations of another than of his own.

Theosophy teaches us that by control, by mastering our passions and curbing the desires of the animal soul, we clear out the rubbish of the coarse and material aura, making it purer as we overcome the evil tendencies, and opening out the way for the higher soul principles to triumph.
Every passion controlled, every desire curbed, purifies the auric emanation; every passion killed, put behind us, utterly takes from the aura some gross colouring and permits the light to show. It is just as if, in this case, man was shrouded in fold upon fold of vary coloured flame, as a woman may shroud her dress with different coloured chiffons.

The inner colours are pure and radiant, the outer grow darker and darker, the darkest and coarsest showing the lowest form—Adam, the red-earth-man—not in this case an individual, but a species. As development proceeds with each successive incarnation, so these varied veilings are removed, until at length, purified by suffering and experience, only the pure bright colours remain, and as the dark restricting tints vanish, so does the scope and area of the aura spread.

The influence of the ego which has grown to freedom from the trammels of materiality is therefore easily understood to be more potent, farther reaching, and more lasting than the gross and restricted emanations from the undeveloped man.

"From pure behaviour comes self-power, which frees a man from (many) dangers. Pure conduct, like a ladder, enables us to climb to Heaven. . . .

"Follow right doctrine and be kind to all that lives; receive in moderation what is given; receive but hoard not up."
"The rich without contentment endure the pain of poverty; the poor if yet he be contented then is he rich indeed."

I can't remember now where the above quotation comes from, but I think it is the tenets of Theosophy summed up in a nutshell.

... "Be kind to all that lives; receive in moderation all that is given; receive but hoard not up..."

How many times have I been called improvident, and how many times has my trust been proved well-placed! The desire for gain, the discontent of some lives cloud and spoil the finest auras.

I think that passion itself does less harm than greed, discontent, and that grumpy, grizzling disgruntled outlook upon life which is so much too common now-a-days.

We should stop to think that, to a very great extent at any rate, it rests with us if we are to be attended by a dirty misty-coloured aura, or one that has the pure rainbow tints of a contented and pure mind.

Some of the ills that befall us here are the inevitable result of past Karma, and may be so bad that it becomes hard to face them without discontent and repining—yet it can be done. Others, however bad, are easier to bear. Karma will act surely, irrevocably.
"The mills of Fate grind slow,
But they grind exceeding small."

If people would only remember that Karma pays back, but that it rests with us how we take the payment—it’s up to you, as the Yankees say, to prove the stuff you are made of, and believe me, half our troubles vanish if we take them the right way.

We can magnify them to quite ten times their real size, or we can reduce them almost to vanishing point.

Don’t say, as most grizzlers do, “Oh! it’s easy for you, you are naturally bright”—but make up your mind that you will put off all that can cloud your aura, that you will say “Thank God” for the gleams of sunshine that fall upon your way, and “Well hit” to the blows that knock the wind out of your sails. Just think that you don’t want to spoil the beautiful spiritual dress you call your aura, that you want to keep it bright and untarnished; I fancy that thought will help you to overcome the matters that might cloud it!
VI

"ATMA"

The word Atma conjures up no vision or idea in the mind of the man in the street, but to the Theosophist the term is synonymous with the conception of the Highest force, for Atma stands for Spirit, the Divine Spirit called God by other religions, but in the meaning attached to it by Theosophy it comes nearer to the Mental Science conception of a Universal Force, the All Good, as they call it; although in Mental Science the All Good stands possibly for a mental, rather than a spiritual force.

This Divine force floods infinity. It is what I have spoken of elsewhere as the Divine Soul, not a part of man, but a glorious effulgence which permeates the being of man without becoming a part of it, just as the sunshine saturates the earth.

It is the universal soul, from which all else springs. It is the Absolute, Omnipotent, Omnipresent, Omniscient. It is within all things, yet not of them. It is invisible ever, and is more present in some
centres than in other. It is the Holy Ghost of Christianity. It is, in fact, the Divine in Nature and the Infinite, and the true conception of what IT may be, or what the power IT contains is beyond the puny brain of man to conceive.

Theosophy teaches us to strive upwards towards this Divine Soul of the Universe, in order that we may be more perfectly saturated with its effulgence, and that our lives may be so ordered, we can manifest more and more of the Higher Self.

Annie Besant writes of this spirit as follows:—

"But no words of mine can avail to explain or to describe that which is beyond explanation and beyond description. Words can but blunder along on such a theme, dwarfing and distorting it. Only by long and patient meditation can the student hope to vaguely sense something greater than himself, yet something which stirs at the innermost core of his being. As to the steady gaze directed at the pale evening sky there appears after a while, faintly and far away, the soft glimmer of a star, if but as a suggestion of a far-off world. Only to a patient and persevering purity will that light arise, and blessed beyond all earthly blessedness is he who sees but the palest shimmer of that transcendent radiance."

You will realize by this time that Theosophy does not bind you down to any particular form of religion,
but that it strives to awaken the best in you, as it is itself composed of the best in all. As a matter of fact, the religion of Theosophy resolves itself into a question of right living. The law of Karma punishes and rewards, but it does not do either blindly.

Unlike the man who would condemn all who thought differently to himself to eternal damnation, Karma fits the punishment to the crime. Blind ignorance is not treated with the same sentence as conscious wrong-doing.

"Let rules be fixed that may our rage contain,
And punish faults with a proportion'd pain;
But do not flay him who deserves alone
A whipping for the fault that he has done."

The man who stands before an earthly tribunal and an earthly judge often depends upon the skill of his counsel as to whether he is convicted or set free. It is not often that absolute proof of guilt or innocence is forthcoming, and in many cases the innocent suffer unjustly. But the law of fate knows no injustice. The man's heart is revealed. No skill, no eloquence can prevent him from receiving sentence. No partiality, no respite can come between him and that sentence.

Some people find this so terrible to contemplate. I cannot say that I do. Theosophy, as a matter of fact, is a question of living—right living, and action, more
than just of thinking. No lip service, no large cheque for a local charity can take the place of right doing. I believe it does us good to think that we return to earth from time to time.

It has a very much more salutary effect upon us to know that as we sow so shall we reap, than to think that we can repent and be saved at the last moment.

A man who believes that he is making the conditions which will govern his future life at the present moment, is more likely to go straight than one who thinks he can do practically what he pleases all his life and still come off scot free if he repents at the last moment when life holds out no further advantages to him, when no longer the glitter of earthly baubles can attract. The feeling that "nothing matters," a feeling akin to atheism at times, is not likely to take hold of the Theosophist. He knows very well that everything matters, and that he cannot be too careful how he shapes his course. He realizes that revenge and cruelty will only be revisited upon his own head, that selfishness will bring him no reward but only be a stumbling-block in the path of attainment.

He knows very well, too, that whatever brightness he brings to the lives of others will be put to his credit, and whatever darkness he creates will create darkness for him. Therefore he strives to live the
true Christ life, to help those who are weary and heavy-laden, and to bring help and sunshine wherever he goes.

It is not enough to give. A cheque sent to some charity, where the personal element is not, is robbed of all its virtue.

If you give, let the gift be personal; if you meet a poor man and he begins the old familiar tale about a sick wife and seven small children, do not say, “Well, I will go and verify your story, and if it is true, your record is a good one, and you prove to be a deserving case, I will give you a letter to such-and-such an organization and they will help you.”

Now that man may mean well, but he helps neither himself nor the beggar. Many beggars are rare humbugs, but that is their outlook, it is much better to give to ten undeserving cases freely and gladly, than to miss one who may want. I often get hauled over the coals for indiscriminate “giving,” but I always say I would far sooner be taken in than miss a hungry man.

(I must have been very unjust to men in my past life, for it is nearly always men who come to me for help.)

The late dear Queen Victoria had the same belief, and I am sure it is the true spirit of giving.

The cut-and-dried charity through the hands of
another is not charity really. Charity means love, there is no love in such offerings.

“He who gives a cup of cold water—for My sake.”

Anyway the Theosophist looks upon it in this light, and if you come to analyse it, that is the right outlook.

It is the spirit in which the gift is bestowed that is lost when all the cut-and-dried enquiries have been made, and it has lost some of its proportions in the passage from your hands through those of the secretaries, etc., who run the institution, and who have to be paid out of your gift. A few coppers you can ill afford given to a poor beggar in the street with a cheerful word, a brotherly interest, is of more account than a cheque for £100 sent through a rich man’s secretary to some organized charity.

That is not doing good in the true sense of the word, it is not the amount of the gift, believe me, it is the way it is given.

If one harms you speak no ill of him and seek no revenge. “‘I will repay,’ saith the Lord”—it is not your place to usurp the Karmic prerogative, in due time and in all good season that one will receive his due without your help. Do not make fresh Karma for yourself by seeking to injure him or by soiling your hands with revenge. Do unto others as you would be done by, think evil of no
man, do evil to no man, be ready to help with word and deed, try to bring light and sunshine into lives that are dark. Don't preach—ACT. Act for others, think for others, work for those who cannot work for themselves. Do it all simply, quietly, without thought of glory, and then you will be a true Theosophist.

Theosophy means unselfishness. The true Theosophist is not selfish. He seeks to help his fellow-men in the world of spirit, as well as in the world of bodily troubles. He should be as a beam of sunlight piercing through the darkness of a closed room; a breath of moorland air, free and fresh, wafted across the closeness of a prison cell.

We cannot all be perfect, very few of us are, but we can try, we can make our little effort good, we can seek to pile up good Karma instead of evil.

The Theosophical deity is a spirit, omnipresent, universal, filling all space, interpenetrating every atom throughout Infinity.

The "Absolute" of Theosophy is not personal, like the God of the Jews and Christians. On the contrary, IT is a universal force permeating all things throughout eternity.

It is the universal creative force of the Kabbalists. IT is in every man, and a part of every man. In a different sense IT is in every blade of grass, every
stone, every drop of water, every living, creeping thing upon the face of the globe, or in the depths of the waters.

If we can only realize that in hurting others we hurt ourselves, that the Universal Spirit is everywhere, I think that "Brotherly love" would not be the strained quality it sometimes is.

Personally, when I cannot get on with anybody I leave them alone, I do not keep them near me to create inharmony and unkind thoughts. Everybody cannot agree, different polarizations will make some people very antagonistic to one, and in this case if everybody would follow my example, life would be a great deal easier.

It is not always possible of course when the inharmony proceeds from a blood relation, with whom one is more or less forced to dwell, but I think even there a loophole may be found.

I know a girl who is always miserable with her mother. They clash and depress each other most pitifully, and both would be a great deal happier apart or if they only met once a week. There is no necessity for them to live together, but both cling to the old misery and glorify it with the name of "duty." Such mutual martyrdoms are not wanted and "Brotherly love" is hard to realize. Love all men, but let your conditions be harmonious or you
will end up by loving nobody, for the inharmony enters even into your soul, as rust eats into iron, or moth destroys fur.

To return to the Deity, as I have said the Theosophical conception is that of a universal, all-pervading spirit, but I can see no reason why this conception should prove a stumbling-block to those amongst us who are too old-fashioned, or too thoroughly imbued with the conception of the personal GOD they were taught to worship as little children.

It seems to me that what the DEITY may be is not for us to argue about, and I do not think it need in any way interfere with Theosophical doctrines.

Theosophy teaches of an abstract GOD, an infinite force.

We, many of us, have been brought up to conceive of a personal GOD in Heaven, who is also all-pervading in His power and influence.

It may be that we are not sufficiently advanced to appreciate the UNIVERSAL CREATIVE ENERGY until we can find a centre for it, and I know there are many thousands of people who would gladly take up the teachings and beliefs of Theosophy if it were not for this difficulty.

I think it does not matter at all what our conception of the Deity may be, whether personal or impersonal; conceive a centre from which emanates
the Divine Spirit, as light emanates from the sun. There is nothing to bar us from belief in the omnipresence of that emanation, to me it has always been possible to conceive a personal God who could yet be everywhere in spirit.

In the other case the vastness of the conception appears too much for the ordinary brain of the ordinary man to grasp and assimilate.

I am not and never have been a member of the Theosophical Society, but I have studied Theosophy for a great many years, and to the best of my power practised what I have learnt. It is a simple religion when freed from Sanscrit and metaphor, it is a hopeful religion, because it helps us to rely upon ourselves and makes us endeavour to lead better lives.

It is, moreover, a logical religion, because it is a teaching that really explains the cause of things, the reason "why," which is never vouchsafed otherwise.

Here we can trace the pathway of evolution, we can see for ourselves the growth of nations, we do not believe that a man enters upon life fore-doomed to destruction for sins he cannot help committing or of which he is ignorant. We know rather that he will evolve until he reaches that pitch of perfection which enables him to leave the earth-life and enter
upon the glorious and untold happiness which awaits him in Nirvana.

I write this book in all humbleness of mind, simply as a help and a guide to those who want simple teaching, and because that same teaching has brought me so much help personally, and made light for me many a dark corner which would have been hopeless without it. I might have joined the Society (if they would have accepted such an unorthodox student), but somehow I do not agree with Societies, and as stated above, although I hold faith to all their teachings that I know of, I must keep to my own conception of GOD.

The spiritual soul will still be the Divine monad, there is no reason why not, for to me, just as the rays of sunshine fall upon and touch the earth, so do the Divine emanations fall upon us and interpenetrate our beings, finding a shrine in every heart, where they manifest according to the stage of development at which the ego has arrived.

This seems so simple to me, but of course I do not suggest that such a theory (or fact) is arbitrary; merely that it appeals to me, as I honestly believe it will to many others who read my books, and who are not perhaps sufficiently advanced to accept the pantheistic theory of the deity, or those who, like myself, have been too thoroughly imbued with the
old idea in the days of their childhood, and thus find it impossible to altogether erase the conception thus ground into them.

The teaching as to "Mahatmas," which to the uninitiated is so frequently synonymous for Theosophy itself, is simple in the extreme in reality.

You will have noticed in everything that I have written here the undercurrent of desire for perfection runs like a silver streak through each stage of the ego's transition from darkness to light. It is always a striving upwards, at times but a faintly elusive idea, at times a mighty effort to gain spiritual perfection, to grow free from the trammels of earthly life.

The Sanscrit word Mahatma means literally a great soul.

Practically a Mahatma is an adept, who has attained complete mastery over this earth body and desires. They are not spirits nor spooks, but living men in a living body, the only difference between them and ourselves being that, whereas we are mastered by the material side of our nature and ruled more or less by the four lower principles, they are masters of the lower principles and live only in the higher soul life. As initiates they know the secrets of Nature, they are teachers to those who seek them out, and who are sufficiently advanced to
be ready for such teachings, they have powers over and beyond those possessed by ordinary men, but these are simply the result we could all of us obtain if we did but stifle the desire nature and allow the spiritual principles freedom to perform their natural functions.

Clairvoyance, telepathy, healing, powers of hypnosis; the ability to read the past lives of those around them, the knowledge of things as they are;—these are some of the gifts possessed by a Mahatma, and it is no less true that we ourselves—many of us—have already a dim conception of these powers and can use them, even if in a somewhat limited form, owing of course to the limitations imposed upon us by our desire nature.

The Mahatma of the Theosophist answers to the Guru of the Yogi.

It is a superstition frequently upheld by the ignorant that these masters reach to an enormous age, but the Theosophists themselves deny this, and I believe there is no reason to think that such is the case.

A Mahatma is just a man, and must live and die like a man when the time comes for him to lay down the body. He is also something more than a man, and as such, preserves his physical life beyond the age at which most men die. This, however, does
not mean that he exists for thousands of years in
the same body, as is believed by the ignorant.

To the heights attained by these holy men some
few Theosophists earnestly strive,

But those who thus seek initiation must first give
up earth-life in the sense we understand it. They
must be free from material ties, they must practise
continuity, and they must live in such a way that
they gradually learn how to crush out the passions
and desires which belong to the lower principles of
man.

Such an one will abstain from flesh food, from
alcohol, and from intercourse with women. Animal
food is said to overcloud and obscure the effort
towards spiritual realization, though I believe the
Society hold no hard and fast rule with regard to
this matter. At the same time there is no doubt
but that the student who desires to attain occult
power and initiation must so abstain, since gross
feeding and high thinking ability cannot and will
not ever go hand in hand.

Whilst on the subject of occultism it may not be
out of place to state here that Theosophy holds very
strict ideas upon the subject of magic. A strict line
of demarcation is drawn between black and white
magic.

White magic is the use of one's powers, magnetic
and occult, for the benefit of others. Self must not take a hand in it in any way, or it at once develops into black magic.

I am afraid that most of us are consciously or unconsciously black magicians at this point, even in many little innocent ways, since the mere effort of will to make a man go the way you want him to might be included in this category. I am myself, because the mere use of my will-power to make money and success is liable to be so classed, although that success is as much for those I am responsible for as myself, still I undoubtedly share in it.

Of course, such innocent form of magic is not to be classed with the ceremonial magic of the sorcerers of the Middle Ages, when the most horrible rites and ceremonies were indulged in. But I think it serves to show how far we have still to travel before we can hope to have overcome the ordinary desires for which such unconscious powers are used.

Magic is, practically (outside ceremonial magic, black or white), the power to use the superior forces of one's being against and over the forces of another less strong, or less wide awake than ourselves.

That one may be perfectly desirous of being so used, or may not care one way or the other, but it is magic nevertheless, if, as operator, I benefit personally by such use of my powers.
It makes life a little difficult if we try to live up to this rule. I am not preaching for or against it. I only say it is not permitted, and of course I know it is more frequently done than perhaps any of the sins in the decalogue.

It is a point upon which I am not able to argue, but remember that the broad outline of the teachings I have put before you is intended only for the lay mind, and the average person is not yet keyed to that pitch of super-human perfection which is called for in the initiate.

We can learn what has been put before us by the masters, we can strive to cheerfully take our punishments with the knowledge that we only get what we richly deserve, and not to make a fuss over taking our physic; we can receive our joys without getting unduly elated, and we can try as far as possible to help others, and not to make fresh bad Karma for ourselves.

Some day, when we are ready, we shall be masters over our desire bodies, some day we shall reach Nirvana.

Until such time arrives let us do our best, and work hard at it, with the comforting knowledge given to us by the "wisdom religion," that whatever our merits or demerits, justice governs all things and LOVE ETERNAL is our goal at length.
Thus, striving ever upwards, we can draw with us those we love, and those who by the lives we lead come into contact with us. We can teach them how to avoid making evil Karma, how to live the best in life, and so, loving, giving, radiantly happy, we at last go to join the great souls who have preceded us, and the last mysteries are no longer a mystery to us.

If this book of mine shall help even one soul towards that far-off beacon of life and joy, then I have not written in vain.

ROBT. STOCKWELL, Printer, Baden Place, Crosby Row, Borough, S.E.
List of Books Published & Sold by
L. N. FOWLER & CO.,
7, IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, E.C.

JAMES ALLEN.
How to Cultivate the Mind; including Useful Hints on the Memory, Health, Self-Culture, and Choice of Occupation for both Sexes. 6d, post free 7d

WILLIAM WALKER ATKINSON.
The Law of the New Thought. A Study of Fundamental Principles and their Application. Cloth. 4s net, post free 4s 4d

His powerful book on "Thought-Force" many have read. But this new book goes beyond that. It is a beautifully written triumph in the art of putting the principles, practice and possibilities of the New Thought movement into clear and forceful shape. It is convincing, inspiring, and enlightening. It goes into such matters as these: What the Idea of "Oneness" means—Immortality Assured—Attractive Power of Thought—Irresistible Power of Thought-Waves—Individual Thought Auras—The Road to Success—Fear, a Humbug—Human Sleep—Oriental Secrets—Origin of Thought-Waves—Latent Faculties Developing—Origin and Object of Life—Faith which Knows—The Causeless Cause—Individuality and Sympathy are Growing—The Present a Wonderful Age—Realisation of Man's Power—Real Happiness Attainable—Joy and Understanding of Life at Hand.

Memory Culture. The Science of Observing, Remembering and Recalling. Cloth. 4s net, post free 4s 4d

Four Shillings spent on your memory might lead to £5,000. If a man could make his memory absolutely infallible, he could make himself the most powerful man on earth. It is surprisingly easy to improve your memory. Even the most simple experiments produce astounding results. Don't pay fancy prices, ranging from £3 to £10 for a "Course of Memory Training." All the information and instruction you need is in William Walker Atkinson's new book, "Memory Culture," price 4s net, a substitute for and improvement on expensive "Memory Courses." It contains seventeen chapters or lessons, telling the student just what to do and just how to do it. It is by far the best memory instruction on the market. It contains all the information of value in the so-called "discoveries" or "patent" systems, and much new and original material beside. It gives away the high-priced secrets. If you wish to improve your memory, this is the most profitable investment you can make. The book is crammed full of unique and startling effective instruction.

William Walker Atkinson—continued.

Nuggets of the New Thought. Several Things that have helped People. Paper covers, 1s net, post free 1s 2d; cloth, gilt lettering, 4s net, post free 4s 4d


VITAL QUESTIONS WHICH THIS BOOK ANSWERS.—Can I make my life more happy and successful through mental control?—How can I affect my circumstances by mental effect?—Just how shall I go about it to free myself from depression, failure, timidity, weakness, and care?—How can I influence those more powerful ones from whom I desire favour?—How am I to recognise the causes of my failure and thus avoid them?—Can I make my disposition into one which is active, positive, high-strung, and masterful?—How can I draw vitality of mind and body from an invisible source?—How can I directly attract friends and friendship?—How can I influence other people by mental suggestion?—How can I influence people at a distance by my mind alone?—How can I retard old age, preserve health and good looks?—How can I cure myself of illness, bad habits, nervousness, &c.?

THRILLING ANSWERS.—"Thought-Force" gives an answer to questions like these. The answers are clear, sharp, and comprehensible. One wonders why such a book was never written before. People who have studied Mental Science for years and could make little of it, find here the key to all its mysteries.


The Inner Consciousness. A Course of Ten Lessons on the Inner Plane of the Mind, Intuition, Instinct, Automatic Mentation, and other Wonderful Phases of Mental Phenomena. Cloth. 2s 6d net, post free 2s 9d


The Secret of Success. A Course of Nine Lessons on the Subject of the Application of the Latent Powers of the Individual toward the Attainment of Success in Life. Cloth. 2s 6d net, post free 2s 9d

William Walker Atkinson—continued.

Cloth. 2s 6d net, post free 2s 9d


Reincarnation and the Law of Karma: a Study of Old-New World-Doctrine of Rebirth and Spiritual Cause and Effect. 4s 6d net, post free 4s 10d


Uriel Buchanan.

The Mind’s Attainment. The Study of Laws and Methods for obtaining Individual Happiness, Success, and Power through the Silent Force of Thought. Paper, 1s net, post free 1s 2d; cloth, 4s net, post free 4s 4d

This is a delightful book from the pen of Uriel Buchanan, one of the contributors to “New Thought.”

Every reader of New Thought Literature is familiar with the charming literary style of Mr. Buchanan. This book expresses more nearly the high ideals of the Author than anything he has hitherto published. It gives the essence of a beautiful and uplifting philosophy that cannot fail to benefit and instruct humanity.


Lida A. Churchill.

The Magic Seven. Gives Explicit Directions for using Mental Powers which will change your whole life. 1s net, post free 1s 2d

Contents.—How to make a Center—How to go into the Silence—How to Concentrate the Mind—How to Command Opulence—How to Use the Will—How to Insure Perfect Health—How to Ask and Receive.

“I am recommending ‘Magic Seven’ to everybody.”—Ella Wheeler Wilcox.

“Its methods of concentration cannot fail to produce great results.”—Sara Lockie Browne, M.D.

“In ‘The Magic Seven’ we have the clearest and most concise statement of the practical utilization of mental and occult forces for business success and individual self-mastery that I am acquainted with.”—B. O. Flower in “The Arena.”

Note.—The only complete and authorised edition of this work bears the imprint of L. N. Fowler & Co.; insist upon having this edition.
Lida A. Churchill—continued.
The Magnet. Gives clear Practical Directions for gaining whatever you wish. Is net, post free 1s 2d

Contents.—How to avoid Demagnetism—How to create Inward Magnetism—How to establish Outward Magnetism—How to have a Magnetic Personality—How to Magnetize Circumstances—How to Win and to Hold Love—How to remain a Magnet.

"Worth its weight in gold."—Ella Wheeler Wilcox.

Note.—The only complete and authorized edition of this work bears the imprint of L. N. Fowler & Co.; insist upon having this edition.

The Master Demand. Is net, post free 1s 2d

The life which is moving in the natural, which is the God-appointed way, comes in contact with, and commands the use of those high intelligences and spirit-informed and vitalized forces of both worlds, which, working with infinitely fine tools in a medium of unexplainable potency and responsiveness, bring forth mightily.

Contents.—How to speak for Power—How to speak for Adjustment—How to speak for Understanding—How to speak for Force and Forces—How to speak for Attraction—How to speak for Plenty—How to speak for Peace.

JAMES COATES, Ph.D., F.A.S.

Self-Reliance. Practical Studies in Personal Magnetism, Will-Power and Success, through Self-Help or Auto-Suggestion. With portrait of Author. Cr. 8vo. 300 pages. 5s net, post free 5s 4d


Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. With 5 plates. 300 pages. Cr. 8vo. 5s net, post free 5s 4d


GUSTAVUS COHEN.

Popular Handbook to the Study of Phrenology. Revelations of Character by the Head. 80 illustrations. 6d, post free 7d
JOHN COWAN, M.D.

The Science of a New Life. A Book well worth possessing by every Thoughtful Man and Woman. Cloth. 12s net, post free 12s 6d

The "Science of a New Life" has received the highest testimonials and commendations from leading medical and religious critics, has been heartily endorsed by all the leading philanthropists, and recommended to every well-wisher of the human race. If you are married, or are contemplating marriage, it will give you information conferring a lasting benefit not only upon yourself, but upon your children. Every thinking man and woman should study this work.


PROF. RICHARD J. EBBARD.


SHORT EXTRACT FROM THE TABLE OF CONTENTS.—The Elemental Impulses of the Will (Instincts or Cravings)—The Dominants of our Actions—Dietetic Rules for Neurasthenics—The Physical Inciting or Actuating Centres—Treatment for Insomnia, Nightmare or Exciting Dreams, Drowsiness and Late Rising, Breathing through the Mouth and Snoring, Loss of Appetite, Nervous Pains or Aches in the Stomach, Constipation, Diarrhoea, Sick-Headache, Neuralgia, Toothache, Palpitation of the Heart, Anxiety, Oppression, Muscular Trembling or Twitching, Nervous Irritability, Impatience, Bursts of Passion, Enervation, Fatigue, Lack of Energy, Listlessness, Fickleness, Hypochondria, Melancholy, Dejection, Alcoholism, &c., Hysteria, Overwork, Delusions, Stage-fright, Fright of Exams, Shyness, Nervousness, Cowardice, &c.
Prof. Richard J. Ebbard—continued.

The Bedrock of Health, based on the Anti-Collery Radical Cure of Diseases and Chronic Disorders. A New System of Treatment evolved from the successful results of modern scientific research and practical experience, lucidly delineated for the purpose of self-treatment without physic. Cloth. 6s 6d net, post free 6s 10d

Professor Ebbard's latest and largest work will open a new chapter in the lives of all those who take it up. Years of diligent study, research, experiment and experience have at last resulted in the evolution of a system of treating and curing disease which can honestly be called one of the greatest achievements of modern times. It denotes quite a new departure in Therapeutics, and may be described as Medical-Reform Science. It is a rational cure of the most stubborn and chronic diseases which the new treatment aims at and actually accomplishes. An extract from the contents will give an idea of the scope of the cure (we insist upon regarding this work not as a literary effort, but as a course of treatment, a kind of Home Self-Doctor). Diseases of the Bony System—Diseases of the Muscular System—Diseases of the Digestive Organs—Diseases of the Blood Circulation—Diseases of the Urinary Organs—Diseases of the Respiratory Organs—Diseases of the Sensory Organs—Diseases of the Nervous System—Diseases of the Reproductive Organs, &c.—Sexual Neurasthenia—Acute, General, Infectious Diseases and Neoplasms. Special chapters have been devoted to Constipation, Diabetes, and Venereal Diseases.

Dyspepsia and Costiveness, their Cause and Cure. Based on Modern Medical Reform Science and Successful Practical Experience. Lucidly explained for the purpose of Self-Treatment without Medicine. Cloth. 2s 6d net, post free 2s 9d

CONTENTS.—The Nature of Dyspepsia and Costiveness—the Natural Treatment of Dyspepsia and Costiveness—How to Discover the Blood Poisons and Control their Elimination: The Experiment of the Capillary Reflux; The Examination of the Urine—The General Treatment of Dyspepsia and Costiveness: The Whey; The Compress; The Partial Water Compress; The Full Water Compress; The Milk Compress; Rules for Women—Herbs, Vegetables, and Fruits in their Effect on Elimination—General Treatment of Nervous Dyspepsia and Costiveness: Menu for Fourteen Days—The Local Treatment of Dyspepsia—The Local Treatment of Constipation—General Hints and Instructions—Rules in Cases of Extreme Weakness—Rules for Life after the Treatment.

Mental Depression: its Cause and Treatment. Based on Modern Medical Reform Science and Successful Practical Experience, lucidly explained for the purpose of Self-Treatment without Medicine. Cloth. 2s 6d net, post free 2s 9d

CONTENTS.—The Real Nature of Mental Depression—The Material Causes of Mental Depression—The most Effective Methods of Eliminating the Blood Poisons; Nature and Effect of the Blood Poisons; The Origin of the Blood Poisons; The Experiment of the Capillary Reflux; The Elimination of the Blood Poisons by Herbs—Herb-Cure for Mental Depression—Menu for Fourteen Days—How to ascertain the Elimination of the Blood Poisons—The Radical Cure for Mental Depression by Increased Activity of the Heart and consequent Acceleration of Metabolism—The Whey—The Compresses—Menu of Radical Cure for Fourteen Days—General Hints and Instructions; Loss of Weight; Exercise; Bathing; Perspiration; The Milk Compress; Rules for Women—The most Pregnant Symptoms of Mental Depression; Insomnia; Constipation and Dyspepsia; Headache, Neuralgia and General Nervous Symptoms—Sexual Neurasthenia as a Cause of Mental Depression—Rules for Life after the Treatment.
FREDERIC FLETCHER.

The Sixth Sense, Psychic Origin, Rationale and Development. Illustrated. 144 pages. Cr. 8vo. 2s 6d net, post free 2s 9d

Contents.—Introduction—Psychic Development—The Seven Grades of Matter—Organs of the Sixth Sense—Awakening the Sense—The Etheric—The Astral Light—Mind Power—Phenomena explained—Conclusion.

L. N. FOWLER.

Lectures on Man. A Series of Lectures on Phrenology and Physiology, delivered by Prof. L. N. Fowler during his first Tour in England (1860), many of which are now out of print and can only be had in this volume. Cloth. 4s, post free 4s 4d

The New Illustrated Self-Instructor in Phrenology, Physiology, and Physiognomy. Containing over 100 illustrations. Cloth. 2s, post free 2s 3d

This is the first book recommended to learners, being the only work published giving instructions and rules for finding each organ, and fully illustrating and explaining each one separately.

Mental Science as explained by Phrenology. With chapters on the Perceptive Faculties and the Selfish Propensities. 1s, post free 1s 1d

Fowler’s Phrenological Chart. A Handsome Coloured Symbolical Head, from new and special drawings. The pictorial illustrations show the location of each of the Phrenological Organs. The head is about 15 in. wide, handsomely lithographed in six colours, and on heavy plate paper, size about 30 by 20 in., ready for framing. 1s, post free in cardboard tube 1s 3d; or mounted on canvas, varnished, and on rollers, 2s 6d

The Phrenological Dictionary. A handy and useful book for the pocket for all interested in Phrenology. It gives the name of the organs, their location, explanation, and sub-divisions; also many Anatomical and Physiological terms. It is, as its name implies, a “Dictionary” for all who are studying Phrenology. Cloth. 6d, post free 7d

How to Learn Phrenology. With Hints as to the Study of Character. Illustrated. 6d, post free 7d

The Phrenological and Physiological Register and Chart. Describing the Phrenological Developments. For the use of Practical Phrenologists. 4d each, post free 5d; or 13 copies post free for 3s 1d; 50 copies post free for 9s 3d, to any part of Great Britain

A new chart has just been added, which makes this one of the best Registers published for professional use.

Revelations of the Face. An Illustrated Lecture on Physiognomy. 3d, post free 4d

Synopsis of Phrenology. With Symbolical Head, showing the Location, and giving an Explanation of all the Faculties. This can be used as a Chart for marking. 1d, post free 1½d

Woman: her Destiny and Maternal Relations; or Advice to the Single and Married. A special Illustrated Lecture to Ladies. 6d, post free 7d

Life of Dr. Francois Joseph Gall, Craniologist and Founder of Phrenology. Containing 20 illustrations, many of which have been specially drawn and photographed for this work, and now published for the first time. Popular Edition. 1s, post free 1s 2d; bound in cloth, gilt edges and side, 2s 6d post free
F. J. GALL.

Phrenological Theories. Founded upon the Anatomy and Physiology of the Brain and the Form of the Skull; with the Critical Strictures of C. W. Hufeland, M.D. 1s, post free 1s 2d

HARRY GAZE.

Eternal Youth; or How to Live for Ever. Cloth. 2s 6d net, post free 2s 9d


CHARLES FREDERIC GOSS.

Husband, Wife, and Home. A Book of General Counsel to Married People. With Introduction by Sylvanus Stall, D.D. Cloth. 4s net, post free 4s 4d


P. M. HEUBNER.

Perpetual Health.—How to secure a New Lease of Life by the Exercise of Will Power in following out the Combined “Cantani-Schroth” Cure. A new and invaluable Method of Treatment of Disease, enabling Health to be restored quickly, even though undermined by disorders of the gravest and most stubborn character, such as Gout, Rheumatism, Blood and Skin Diseases, &c., without Physic. New Edition. Cloth. 2s 6d net, post free 2s 9d

RICHARD INGALESE.

History and Power of Mind. The only Authorised, Complete, and Unabridged Edition. Contains 332 pages, including Index and portrait of Author, and bears the imprint of L. N. Fowler & Co. Insist upon having this edition. Cloth. 5s, post free 5s 4d

This great work is now in its fourth edition, and is everywhere regarded as the standard book of its class; thus justifying the opinion of the secular,
Richard Ingalese—continued.

religious, and metaphysical press in its review of the book. It is the textbook of Western occultism, and is entirely free from the mystical terms and foreign words which characterised the Oriental teaching. It is intensely practical, and is the only work which describes the Cosmic Forces which are now being unconsciously used by progressive people in modern cults. It gives the law of mental and psychic phenomena. It also gives rules and explanations showing how to develop the power of mind, and how to use such power in any desired direction. Following is the table of contents:


PROF. LEONIDAS.

Stage Hypnotism: a Text-Book of Hypnotic Entertainments. Cloth. 4s net, post free 4s 4d

This is a very expensively printed book of over 150 pages, fully illustrated with large half-tone portraits. It is written by the noted hypnotist, Professor Leonidas, and it tells you all the Secrets of Hypnotic Stage-work and the Mysteries of the Higher Phenomena of Trance. After reading this book carefully, the student not only knows as much as his teacher, but he can do just what his teacher can do. Professor Leonidas was commissioned, when writing this work for the Psychic Research Company, to tell the secrets of his power, and one condition of the Company's acceptance was that if the book failed to meet this ideal—that is, if anything was not explained which should be explained—the book would be refused publication. Professor Leonidas did his work well, and the Psychic Research Company accepted the book. Every reader should have a copy of this splendid treatise.

SOPHIE LEPPELL.

A Brainy Diet for the Healthy, and Food and their Effects. 1s net, post free 1s 2d


O HASHNU HARA.

Business Success through Mental Attraction.—A Pocket Guide to the Successful Application of Suggestion and the Power of Mind to the Control of Financial Conditions, with Practical Rules to ensure Business Success. 6d net, post free 7d

Fruit and Nut Diet. Practical Hints upon a Natural Diet. Giving quantities and full directions for the daily meal. 2d, post free
Practical Yoga. A Series of thoroughly Practical Lessons upon the Philosophy and Practice of Yoga, with a chapter devoted to Persian Magic. 1s net, post free 1s 1d

Contents.—Introduction, in which the English student is introduced to the Mystical Philosophies of the Eastern religion—Gives Definitions of the Eastern Methods for Development, and treats upon the Essential Qualifications for success—Control and regulation of the Breath—Obstacles that interfere with Attainment—Special Exercises for the Chela to adopt, including different Methods for Controlling the Breath—The Path of Attainment—Various Nerve Centres, their Occult Influences defined—How Desire and Passion may be destroyed—Breathing Exercises and Health—Special Direction for the Student—The Variety of Postures used by the Students of Yoga—How to attain Harmony—What to do to acquire Occult Power—Four kinds of Yoga explained—Methods of Invocation—How to become absorbed in the Ether—The True Understanding—The Pronunciation of the Sacred Word “Om”—The Vibration it sets up—Its Comprehensiveness—The Symbol of the Supreme Deity—Lotuses of the Body concisely defined and explained—The Fourteen Centres—The Art of Contemplation—New Thought and Suggestion—Deals very fully with Persian Magic—Various Exercises explained—Special advice given as to times for practice—The Numerical Value of Names—Wealth and Success—How to be Successful in Magic Operations, &c.

Concentration and the Acquirement of Personal Magnetism. Second and Enlarged Edition. With numerous explanatory diagrams. Bound in white and gold. 2s 6d net, post free 2s 8d

One of the most lucid, original, and complete series of lessons on the difficult subjects of Mental and Spiritual Concentration yet published, with Practical Instructions upon the Acquirement of Personal Magnetism.

Contents.—Introduction—Thought and the Brain—The Will—How Thought Travels; Varieties of Thought Waves—Thought Waves, continued—Magnetic Power; Thought Fields; Power of Attraction—Concentration and Methods; Breathing—How to Wave Thought Currents—Personal Magnetism; The Magnetic Will—Personal Magnetism in Business Types; Suggestion—Breathing and Physical Exercises—Physical Exercises, continued—The Magnetic Gaze; Nerve Control; Practical Application—Diet—Magnetic Healing.

Practical Hypnotism.—Tenth Edition. Absolutely what it claims to be, does not lead to any Courses. 108 pages. Paper. 1s net, post free 1s 1d

A Practical Manual, clearly teaching 18 different methods of inducing Mesmerism and Hypnotism, as practised by the great French and American Schools, and the working methods of the well-known Hypnotists.

O Hashnu Hara—continued.

The Complexion Beautiful; or New Skins for Old. How to gain a Complexion like an Infant without taking Drugs, applying Cosmetics, undergoing Painful Operations, or expending Money. 1s net, post free 1s ld

Practical Psychometry: its Value and How it is Mastered. 1s net, post free 1s ld


Number, Name, and Colour.—A Practical Demonstration of the Laws and Numerology. 1s net, post free 1s ld

This versatile Author has compressed a large amount of interesting matter into a small compass; the “How” and “Why” character and fate are delineated and foreseen in a very instructive and fascinating manner. The contents of this small book will not fail to give pleasant recreation to the minds of the Occult investigator as well as amusement at social parties.

The work comprises eight Chapters written in a very lucid style, and the various “Rules” and “Methods” are easy to understand:—Shows the Value of the Alphabetical Letters, including those of the Egyptians, the Persians and Arabic Values, with illustrated examples—Defines how and why Character is principally indicated by the Christian Name; also the special Signification of Names and their Vibrations, including Masculine and Feminine—The Author defines the “Divine Plane,” the “Occult Plane,” the “Material Plane,” and what each plane signifies—Deals more particularly with Astral Numbers, their Significance, including Planetary Effects, the Colours associated with the various Signs of the Zodiac—Gives Abbreviated Delineations of Characteristics from the various Examples enumerated in previous Chapters—Includes various Rules for Combining Numbers, with Special Lessons upon the Way and Manner in which to practically apply the Theory—Shows how to Judge a Question, and gives the Practical Use of Numbers for the Purpose of Forecasting Conditions, with Numerical Examples—The last chapter is a resumé of the Various Rules and Methods illustrated in seven previous chapters.
O Hashnu Hara—continued.

The Road to Success. Third Edition. 1s net, post free 1s 2d

This book has had the most extraordinary reception. From the Antipodes and the Wilds of Africa, from Europe, Asia, America, and India, we receive glowing words of thanks and testimony. The "Road to Success" teaches the laws governing the practice of Auto-Suggestion, How to use practical suggestion for the attainment of Health, Happiness, and Success in Life. A clean, wholesome and inspiring work.


"The Road" is one of the grandest and most elevating books I have ever read, and I think it ought to be read by everybody; if it was, I am sure there would be less misery and poverty existing."—L. S. (Manchester.)

J. H. PARRISH.

The Mesmeric Demonstrator; or the Philosophy of Animal Magnetism, otherwise the Laws of Connection between Mind and Matter, and Mode of Operation. 6d, post free 7d

JOSEPH RALPH.

Health Building; or Health without Fads. Being a working outline of the Principles involved in Health Building; also a little cursory dissertation on some current fallacies. Paper boards. 1s net, post free 1s 2d


FRANK H. RANDALL.

Character of the Power of Principles, showing the Importance of Self-Development. 163 pages. Cr. 8vo. Cloth. 2s 6d net, post free 2s 9d

A stimulant to all to determine what they desire to be according to Principles—i.e., Creative Principles: Health, Love, Serenity, Sympathy, Courage, Hope, Joy, Faith, Determination—Exhaustive Principles: Disease, Hate, Worry, Callousness, Fear, Despondency, Sorrow, Doubt, Listlessness. A volume at once interesting, stirring, and confidence inspiring. Should be read by everyone.


Psychology. The Cultivation and Development of Mind and Will by Positive and Negative Processes. 192 pages. Cr. 8vo. 3s net, post free 3s 3d

Your Mesmeric Forces and How to Develop them. Giving Full and Comprehensive Instructions How to Mesmerise. 150 pages. Cr. 8vo. 2s 6d net, post free 2s 9d


**J. REEVES.**

How to Read the Cards. Containing all the latest Methods of Card Reading, including the French, Italian, and Star Methods, clearly explained and simplified; to which is added a Dream Book. 6d, post free 7d

**SYLVANUS STALL, D.D.**

What a Young Boy Ought to Know. 4s net, post free 4s 4d
What a Young Man Ought to Know. 4s net, post free 4s 4d
What a Young Husband Ought to Know. 4s net, post free 4s 4d
What a Man of Forty-Five Ought to Know. 4s net, post free 4s 4d

**R. DIMSDALE STOCKER.**

Yoga Methods, how to prosper in Mind, Body, and Estate. New Thought Manuals—I. 1s net, post free 1s 1d

This book, which forms a compact, handy and lucidly-written manual of some 81 pages, has been written with the express object of popularising Oriental Occultism. (New Thought Manuals—II.)

**Contents.**—Occultism and High Thought—Physical Regeneration—Mental Rejuvenation—The Path of Devotion.
R. Dimsdale Stocker—continued.

Sub-Consciousness. Studies and Lessons in the Larger Life. Being a Series of Practical Instructions in the Application of the New Psychology to Daily Life. Cloth. 3s 6d net, post free 3s 10d

The well-known Author, whose previous efforts have been so well appreciated by the public and press, explains in eight lessons the diverse phenomena, as indicated below, and gives practical suggestions and instructions for directing them to given ends.


Why this book should be read by everybody, without exception. Because it is a Practical Book, not a treatise based on a sham science, but on the recognised laws of Scientific Physiognomy and Graphology, sciences which have been neglected for centuries to the detriment of thousands. It shows you how to study Human Nature and Soul-Life; how to read strangers and tell friends from foes; how to know just what people are at first sight; how to avoid disappointments and sorrows, losses and deceptions.

Telepathy. Mental Telegraphic Communication, what it is and how it is done. Cloth. 1s net, post free 1s 2d


Soul Culture. Self-Development, what it is and how it is done. Cloth. 1s net, post free 1s 2d

Life's Inequalities: their Cause and Cure (Past)—The Mystery of Being: The Remedy of "Yoga" (Present)—The Predictive Art: The Rationale of "Fortune Telling" (Future).

Clairvoyance. Clairaudience, Psychometry and Claircenscience, what it is, and how it is done. Cloth. 1s net, post free 1s 2d


Mentalism; or Mind and Will-Training. What it is, and how it is done. Cloth. 1s net, post free 1s 2d


Phrenometry, Auto-Culture, and Brain-Building by Suggestion. What it is, and how it is done. Cloth. 1s net, post free 1s 2d

R. Dimsdale Stocker—continued.

Healing, Mental and Magnetic. What it is, and how it is done. Cloth. 1s net, post free 1s 2d

The Rationale of Mental Healing—The Modus Operandi—Suggestions for Affirmation—Magnetic Healing, its Principles and Practice—"Local" or Specific Treatment.

How to be Oneself. New Thought Manual—III. 1s net, post free 1s 1d

Contents.—The chapters comprising this work contain much food for reflection; the Author defines the Goal of Human Life—Living by the truth. The Keynote of Selfhood: On Living Second-hand—The Psychology of Habit—"Suggestion"—Auto-Suggestion; and shows how to counteract adverse suggestions and what to substitute for these. The Self and the Sub-Self: The three-fold Nature of Man as defined by St. Paul—The Influences of Popular Religion—Dr. Morton Prince on Dissociation of a Personality—Three Personalities in one—The Story of "Sally," "Spirits," or "Suggestion"?—Alternation of Personality—Prof. Wm. James on "A temporary transformation of Personality"—Suggestive Treatment, how it may be successfully employed. Problems of the Sub-Conscious Self, and a reason for the great diversity of opinion regarding the so-called "Sub-liminal" Self: The "Unconscious Mind" in Health, Disease, Insanity, or our duplex Mental Mechanism—Our multiplicity of Selves—The "Unfoldment," Sub-Consciousness, Self-Consciousness, Super-Consciousness, Cosmic-Consciousness, or a sense of "oneness" between the knower, the known, and knowledge—The Cause of Hereditary and Automatic Actions—The Lumber-room of the Mind—Sub- and Super-Consciousness defined—The Phenomena of the Unconscious Life—How should we regard the Sub-self?—The Conscious Mind compared to a Lens—The Use and Abuse of "Suggestion"—How to appreciate the Relationship and Responsibilities of Life—What it is to "live." The Individual and Society: The Aims of Life—"Happiness," its attainment—Education and Environment—The Universe and the Individual—Man as he is, Man as he may become, the Unseen, the Higher Good, Progress, the Unit, the State—The Essence of True Reform. "Woman Question" and a Plea for the Larger Humanity, and the Problems which the "Woman Question" involves: Ignorance upon Sociological Problems—What has raised the Status of the Female—Mid-Victorian Era—The Modern Woman—The Old-fashioned Type—Historic Evidence—Wife, Mother, Daughter, which?—What Mr. Darwin and Professor Haeckel have shown us—The Medieval Ecclesiastic and their Prejudice—Tennyson and the Woman's Cause.

Colour as a Curative Agent. With seven plates. New Thought Manual—II. 1s net, post free 1s 1d

This is an unique work on the Theory and Practice of Chromopathy, including seven plates illustrating the seven primary colours and their significance. In six chapters the Author very lucidly discourses upon the Curative Agencies of Colours, and shows how they ensure health and vitality. The Occult aspect of Colours is very completely dealt with, including a full definition of the significations of various colours. Practical methods and rules are given whereby the reader may take advantage of the teaching laid down in this work. The following are the leading subjects dealt with by the Author:

ALFRED T. STORY.

How to Control and Strengthen the Mind. Previously issued as three separate books, entitled, "Memory: How to make and Keep it Good"; "How to Acquire an Effective Will"; "How to be Healthy, Wealthy, and Wise." 2s 6d net, post free 2s 9d

The concluding essay is an interesting resumé of the subject dealt with in the foregoing chapters, and has for its title, "Neither Poverty or Riches," in which the Author shows the necessity of moderation for the purpose of cultivating these "Higher Moral and Spiritual Powers" that great and desirable ends may be gained.

How to Make a Man. 140 pages. 2s 6d net, post free 2s 9d

"'How to Make a Man,' by Alfred T. Story, is a series of lectures which were originally put together as 'Vital Talks on Health and Mentality.' His fundamental idea is that healthy and robust children are not the result of chance, and that it is not the Almighty who sends ailing and defective children into the world, but that all offspring, whether weak or strong, dull or intelligent, are conditioned by their parentage. Parents will find very much of value in this book."—Dundee Advertiser.

Evolution and Phrenology. 2s net, post free 2s 3d

In presenting "Evolution and Phrenology" to the public, the Author has no desire to ask more for the hypothesis advanced in its pages than calm and impartial treatment. The subject is one he has been turning over in his mind for some years, and the more he has thought of it, the more it has seemed to him worthy of being given to the world for consideration. It may be that the conception contained in it is a mere dream, and that when analysed in the crucible of other minds, it will be shown to be no more than that. If such should prove to be the case, the Author will be content. All that he desires is the truth. In that desire he framed his theory—or rather it gradually shaped itself in his mind. For in reality—in accordance with his hypothesis—his brain has only been the receptacle for thoughts that were not his own, but came to him from the source of all thought, whatever that may be.

A Manual of Phrenology. 1s, post free 1s 2d

This book is specially designed for beginners, and is very widely used as a class book.

The Face as Indicative of Character. Illustrated by upwards of 120 portraits and cuts. Paper cover. 1s, post free 1s 2d; cloth, 2s

This book contains chapters on the Temperaments—The Facial Poles—General Principles—The Chin and the Cheek—The Forehead—The Nose—The Mouth and Lips—The Eyes and Eyebrows. This is the best cheap work on Physiognomy published.

Mouth and Lips. A Chapter from "The Face as Indicative of Character." Illustrated. 4d, post free 5d

Eyes and Eyebrows. A Chapter from "The Face as Indicative of Character." Illustrated. 4d, post free 5d

JOHN THOMPSON.

How to Remember, embracing the Natural and Physiological Improv of Memory, or the Art of Never Forgetting. 1s net, post free 1s 2d
ELIZABETH TOWNE.

Joy Philosophy. Popular Edition. Paper, 1s net, post free 1s 1d; cloth, 4s net, post free 4s 4d.

This book comprises a series of seventeen powerful and original articles which were originally published in "New Thought." These articles constitute some of the best work ever done by the Author. They are inspiring, optimistic, and joy bringing.


J. H. TUCKWELL.

Dreaming and Waking; or the Knowledge of Reality. 6d net, post free 7d.


The Author says:—"There is in the intimate structure of the soul itself an adequate guarantee for the perpetuity of religion. We can discover in the profounder powers and experiences of human nature a foundation for the conviction that future ages will be more, not less religious than we are; pessimism will give place to a rational optimism; agnosticism and superstition to a reasonable faith."

Miracle and Law. A Study in Scientific Religion. 6d net, post free 7d.

Foreword—The Reign of Law—What is a Miracle?—How Events appear Miraculous—Law Transcended—"Below the Threshold."

The Author says:—"There is abundant evidence of man's spiritual destiny. There are embryo faculties within him that are prophetic of his future. Well nigh boundless are the hopes which, not only the promises of religion, but the new psychology, holds out for our race."

J. WALLACE-CLARKE.

Never Say Die. Hints, Helps, and Counsel on the Preservation of Health and the Promotion of Life. 6d net, post free 7d.

Accepted by H.M. King Edward VII.

ELLA WHEELER WILCOX.

The Heart of the New Thought. Cloth. 4s net, post free 4s 4d.

Ella Wheeler Wilcox is the best known literary woman in America. Not a home in that great land that does not know her name. She is an enthusiastic devotee of New Thought. She lives the life. She has made a success of herself through New Thought principles, and wields her great power through America's foremost newspapers and periodicals to herald the gospel of New Thought to the World. "The Heart of the New Thought" is the title of a new book by Mrs. Wilcox. It consists of thirty-one complete essays—like no other essays ever written. If you read the first sentence your attention is fascinated for the entire article. Mrs. Wilcox has a way of going to the heart of a thing so as to surprise and delight you. To follow out the instructions in "The Heart of the New Thought" means certain success, happiness, and usefulness in life.

SPIRITUALISM:
THE OPEN DOOR TO THE UNSEEN UNIVERSE.

Being Thirty Years of Personal Observation and Experience concerning Intercourse between the Material and Spiritual Worlds.

By JAMES ROBERTSON
(OF GLASGOW).

Cloth, about 400 pages. Price 5s. net, post free 5s. 4d.

The Author of this remarkable book is a business man of high repute in his native city, and has been a leader in the ranks of modern spiritualism for many years. His wide experience enables him to write as “one having authority.”

No man within the arena of British spiritualists can better tell the story of its growth in these Islands during the past thirty years than the writer of this work—few could tell it as well.

No movement which has originated during the past sixty years has exerted so powerful an influence upon contemporary thought as modern spiritualism has done.

The Contents show a wide field embraced by the Author.

<table>
<thead>
<tr>
<th>CHAP.</th>
<th>1. The Starting Point.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>First Experiences.</td>
</tr>
<tr>
<td>3.</td>
<td>Storm and Peace.</td>
</tr>
<tr>
<td>4.</td>
<td>The Literature of Spiritualism.</td>
</tr>
<tr>
<td>5.</td>
<td>Alexander Duguid.</td>
</tr>
<tr>
<td>6.</td>
<td>Personal Developments.</td>
</tr>
<tr>
<td>7.</td>
<td>Some Strenuous Workers.</td>
</tr>
<tr>
<td>8.</td>
<td>Friends in the Cause.</td>
</tr>
<tr>
<td>10.</td>
<td>Theory and Practice.</td>
</tr>
<tr>
<td>12.</td>
<td>In Various Fields.</td>
</tr>
<tr>
<td>14.</td>
<td>The Owens.</td>
</tr>
<tr>
<td>15.</td>
<td>The Religion of Spiritualism.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHAP.</th>
<th>17. The Battle of Ideas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>18.</td>
<td>Gerald Massey.</td>
</tr>
<tr>
<td>19.</td>
<td>Remarkable Communications.</td>
</tr>
<tr>
<td>20.</td>
<td>A Travelled Spiritualist.</td>
</tr>
<tr>
<td>22.</td>
<td>David Duguid’s Varied Mediumship.</td>
</tr>
<tr>
<td>23.</td>
<td>Wonderful Materialisations.</td>
</tr>
<tr>
<td>24.</td>
<td>Workers and Organisations.</td>
</tr>
<tr>
<td>25.</td>
<td>Spiritualist Periodicals.</td>
</tr>
<tr>
<td>27.</td>
<td>Mr. George Spriggs.</td>
</tr>
<tr>
<td>29.</td>
<td>Spiritualism a Revelation.</td>
</tr>
<tr>
<td>30.</td>
<td>The Struggle of Sixty Years.</td>
</tr>
</tbody>
</table>

APPENDIX: Spiritualism and the Society for Psychical Research.
"A scientific work, couched in simple language, demonstrating the existence of the soul, and of soul faculties. By a well-known authority."

**SEEING THE INVISIBLE.**

PRACTICAL STUDIES IN Psychometry, Thought Transference, Telepathy, and Allied Phenomena.

*By James Coates, Ph.D., F.A.S.,*  
*Author of "Human Magnetism," "The Practical Hypnotist," "How to Thought-Read, How to Read Heads," "How to Read Faces," etc., etc.*


"SEEING THE INVISIBLE" cannot be very well described in the brief space at the publishers' command, but they have no hesitation in recommending it as a work which all students of human nature will prize. It is based upon practical investigations, many of which can be repeated by the reader, affording proof that "man is a soul" here and now.

"SEEING THE INVISIBLE," ACCEPTED BY THE KING.  
The Author has been honoured by the following letter from Buckingham Palace, dated December 6th, 1906.

"The Private Secretary is commanded by the King to thank Dr. Coates for his letter of the 3rd inst., with the accompanying copy of his book, 'Seeing the Invisible.'"

Letters of acceptance and commendation have been received from a host of leading writers and investigators of Psychical and Spiritualistic phenomena, including the Marquis of Bute, Sir Oliver Lodge, F.R.S., W. H. Terry (of Melbourne), Mrs. Charles Bright, Jas. Robertson (Glasgow), among others. It appeals especially to Churchmen and Ministers of Religion, as it furnishes them with evidence of man's spiritual nature and powers while in the body.

PRESS NOTICES.

"Among the many volumes that are issued from the press on the all-embracing subject of psychology . . . none has yet appeared of such a practical and interesting character as the volume bearing the above title by James Coates, Ph.D., F.A.S."—Harbingers of Light, Dec. 1st, 1906.

"Mr. Coates, the author, has spent his life in investigation and experiment of the unknown Borderland, and he has much that is absorbing and startling to tell. He convinces even the sceptic."—P.T.O., Oct., 1906.

"Dr. Coates has filled a volume with the accumulated testimony of each observer given, and the reader will peruse it with an absorbed and sustained interest."—The Irish Times, Dec. 21st, 1906.

"The book is unpretentious and simple in style. The author gives reason for the faith that is in him in such a winning manner that the open-minded reader cannot fail to be attracted by his personality."—Liverpool Courier, Jan. 18th, 1907.

"Dr. James Coates, of Rothesay, has long been known in the West of Scotland as a successful hypnotist and an intelligent writer of psychic science. His latest work, 'Seeing the Invisible,' deals with practical studies in psychometry, thought-transference, telepathy, and allied phenomena. Most useful instruction is given as the best condition under which psychic experiments may be conducted."—Dundee Advertiser, Oct. 4th, 1906.

"Dr. James Coates and Mrs. Coates have devoted their lives with exceptional assiduity and success to the practical study of psychometry, thought-transference, telepathy, and allied phenomena and this volume is part of the results of their labours. Whatever views one may hold about the connection between the visible and the invisible, he must read this book with candour and impartiality. The great physiologist, Dr. Wm. Carpenter, laid this down as a matured fact: 'Man's conscious life essentially consists in the action and re-action between his mind and all that is outside it—the me and the not me. But this action and re-action cannot take place, in his present stage of existence, without the intervention of a material instrument, whose function it is to bridge over the hiatus between the individual consciousness and the external world.' This is the keynote of Dr. Coates' volume. The author successively treats of man's psychical nature, invisible forces and emanations, Nature's invisible biograph, psychometric experiments and practice. psychical faculty and telegraphy"
HOW TO MAKE A MAN.

By ALFRED T. STORY,

Author of "The Face as Indicative of Character," "Memory: How to Make and Keep it Good," etc.

Crown 8vo, 140 pages. Price 2s. 6d. net, post free 2s. 9d.

CONTENTS.


LECTURE II.—Description of the True Man—The True Woman—The Best Way to Train Children—The Schoolmaster—The Mother of Real Men—The Religion that is a Mockery—The Task of the Mother—The Power of Women in making Men—The Need for Preceptors to bring out Character—Parental Deficiencies—The Female Preceptress—True v. False Chivalry.


"How to Make a Man," by Alfred T. Story, is a series of lectures which were originally put together as 'Vital Talks on Health and Mentality.' His fundamental idea is that healthy and robust children are not the result of chance, and that it is not the Almighty who sends ailing and defective children into the world, but that all offspring, whether weak or strong, dull or intelligent, are conditioned by their parentage. Parents will find very much of value in this book."—Dundee Advertiser.

"Messrs. L. N. Fowler & Co., London, have published a book of conversational lectures on health and the formation of character, written by Alfred T. Story, and entitled "How to Make a Man." They are interesting and suggestive discourses in practical ethics, full of useful hints to parents and guardians and men who take advice to the nature of self-culture. The book..."

"So much is heard of the deterioration of the race now-a-days that any writer who can put us on the right track ought to find many readers. . . . Mr. Alfred T. Story essays the task."—Triumph.
THE BEDROCK OF HEALTH.

BASED ON THE ANTI-COLLÆMIC RADICAL CURE OF DISEASES AND CHRONIC DISORDERS.

A New System of Treatment evolved from the Successful Results of Modern Scientific Research and Practical Experience, lucidly delineated for the purpose of SELF-TREATMENT WITHOUT PHYSIC.

By PROFESSOR R. J. EBBARD & F. W. VOGT.

PROFESSOR EBBARD'S latest and largest work will open a new chapter in the lives of all those who take it up. Years of diligent study, research, experiment and experience have at last resulted in the evolution of a system of treating and curing disease which can honestly be called one of the greatest achievements of modern times. It denotes quite a new departure in therapeutics, and may be described as—

MEDICAL REFORM SCIENCE.

Cloth, 292 pages. Price 6s. 6d. net, post free 6s. 10d.

An Extract from the Contents will give an idea of the scope of the cure (we insist upon regarding this work not as a literary effort, but as a course of treatment, a kind of Home Self-Doctor):—

(a) DISEASES OF THE BONY SYSTEM: Rickets, bad growth of teeth, brittleness of the teeth, softening of the bones, fragility of the bones, inflammation of the periosteum, inflammation of the marrow of the bones, inflammation of the joints, etc.

(b) DISEASES OF THE MUSCULAR SYSTEM: Rheumatism, muscular weakness, muscular paralysis, fatty degeneration of the muscles, wasting of the muscles, nervous rheumatism, etc.

(c) DISEASES OF THE DIGESTIVE ORGANS: Inflammations, catarrhal affections of the mouth, tongue, gums, parotid, tonsils, throat, esophagus, catarrh in the stomach, dilation of the stomach, ulceration of the stomach, nervous dyspepsia, cramp in the stomach, chronic intestinal catarrh, appendicitis, indigestion, constipation and piles, peritonitis, dropsy, diseases of the liver, jaundice, bilious colic, etc.

(d) DISEASES OF THE BLOOD-CIRCULATION: Anemia, chlorosis, scurvy, hemophilia,æmorrhagia of the veins, diabetes, gout, oxaluria, obesity, scrofula, wounds andæmorrhages, diseases of the vascular system and heart, etc.

(e) DISEASES OF THE URINARY ORGANS: Acute Inflammation of kidneys, bladderstones, gravel, catarrh of the bladder, Bright's disease, etc.

(f) DISEASES OF THE RESPIRATORY ORGANS: Cold in the head, chronic catarrh in the nose, nose-bleeding; diseases of the larynx, acute and chronic catarrh of the larynx; diseases of the wind-pipe and bronchus; bronchitis, cough, bronchial dilation, whooping cough, asthma, catarrhal inflammation of the lungs, pleuritis, peritonitis, dropsy in the chest, etc.

(g) DISEASES OF THE SENSORY ORGANS: Inflammation of the ear, diseases of the eyes, nose, etc.; diseases of the skin—eczema, psoriasis, acne, lupus, furuncles, barber's rash, itch, etc.

(h) DISEASES OF THE NERVOUS SYSTEM: Congestion, headache, megrim, nervous pains, neuralgia, epilepsy, St. Vitus' dance, hysteria, fits, irregular menstruation, palpitation of the heart, etc.

(i) DISEASES OF THE REPRODUCTIVE ORGANS.

(j) SEXUAL NEURASTHENIA.

(k) ACUTE, GENERAL, INFECTIOUS DISEASES AND NEOPLASMS.

Special chapters have been devoted to Constipation and Diabetes.

FACTS SPEAK LOUDER THAN WORDS.

Over 20,000 copies of the Anti-Collæmic Radical Cure have been sold abroad in less than two years!
SELF-RELIANCE.
Practical Studies in Personal Magnetism, Will-Power and Success, through Self-Help or Auto-Suggestion.

By JAMES COATES, Ph., F.A.S.,
Author of "Human Magnetism," "Seeing the Invisible," "The Practical Hypnotist," etc.

Crown 8vo, 300 pages, one Plate. Price 5s. net, post free 5s. 4d.

This volume is based on a course of private type-written instructions specially issued to correspondents of the Author, and these have been revised and adapted to a larger clientele. No book issued by us appeals to all classes of the community like this. Seekers after health, mental self-control, business and professional men alike, will find in it helpful advice. Few books have been less adversely criticised and more heartily received by the Press at home and abroad. There is a total absence of the misleading and pernicious stuff which mars so many works dealing with "Personal Magnetism." The Author deals largely with the power of Auto-Suggestion in the development of Self-Reliance, and here he brings his well-known ability to bear, making it clear to the meanest intellect how to help oneself, by this psychological process, to health and success in life. He starts by making one acquainted with self, and treats the whole in several lessons or chapters on: Self-Reliance or Faith in Self; Personal Magnetism and Self-Culture; Success and some Methods of Attainment; How to cultivate Will-Power; The Will and its Development; Defects in Will and how to cure them; Moderation the Key to Self-Control; Will-Power and Success; The Power and Dignity of Labour; Concentration, Order and Punctuality; Suggestion and its Application; Non-Comatose Auto-Suggestion; gives Practical Instruction in Physical and Mental Modes, and concludes with special Auto-Suggestions for the cultivation of Self-Reliance.

PRESS OPINIONS.

"Here is a great fund of valuable hints and information that everyone will readily assent to. Every chapter contains much that should inspire the reader to put forth his best efforts. Self-control, moderation, correct breathing of pure air, etc., are all laid due stress upon, as also—what is one of the most difficult things the average student of any subject has to learn—is the necessity for steady persistence, undeterred by difficulties. It is by one step at a time that the roughest road is covered or the most difficult hill ascended. The book lends itself well to casual reading when a few minutes can be spared, and the need of some impulse to sticking to the work of self-improvement is felt."—The Success Ladder, July, 1908.

"In 'Self-Reliance,' by Mr. James Coates, we are recommended to his method of control—to prevent worry by auto-suggestion, to strengthen will, to make the intellect dominate the feelings, letting them guide rather than lead. On this subject we have had much religious and theoretical teaching, but the present writer would have us be practical and experiment. There is much that appeals in his teaching in so far as it seeks to prevent thought and imagination from running riot. Altogether the book is helpful and suggestive, and would encourage one to a healthful introspection."—Glasgow News, Oct., 1907.

"Mr. James Coates' new book on 'Self-Reliance'... should prove helpful to many who feel themselves lacking in the power to 'get on' or make their way in the world."—Light, Nov. 8, 1907.

"If you have faith in yourself and others will have faith in you'; such is the text... Body and mind act and react, therefore walk upright, keep your mouth shut, and look the world in the face. Do this in body and the mental habit of confidence will result. The book ('Self-Reliance') is full of sound and practical wisdom. The chapters on auto-suggestion are particularly helpful."—The Literary World, Feb. 15, 1908.

"If this counsel be followed it is practically certain that the powers of the will and of self-control will become greatly strengthened, and firmness and courage will be developed. The book, it should be added, is written in very simple language, with an avoidance of all unnecessary technicalities, and the writer's instructions seem to be based on sound, practical common-sense."—The Natal Witness Jan. 27, 1908.

The Theosophist, April 1908, cordially recommends the work, and concludes its review with:—

"Many members of the Theosophical Society, therefore, will find the book bristling with useful suggestions for practical work for the control and culture of mind and thought."
FOWLER'S NEW PHRENOLOGICAL BUST.

(CHINA.) With upwards of 100 divisions.

Price 10s. 6d. net. Box, packing and carriage, 2s. 3d. extra.

ON FOREIGN ORDERS CARRIAGE MUST BE PAID ON ARRIVAL.

Newly discovered organs are added, and the old organs have been sub-divided to indicate the various phases of action which many of them assume. It is a perfect model beautiful as a work of art, and is undoubtedly the latest contribution to Phrenological Science, and the most complete bust ever published.

Size:—Height, 12 inches; Circumference, 17 inches.
Over 250,000 copies of this Book have been sold, and the last Edition is better than ever.

THE NEW ILLUSTRATED
Self-Instructor
In Phrenology,
Physiology & Physiognomy.
Complete Handbook for the People,
BY THE
Renowned Phrenologist,
PROFESSOR L. N. FOWLER

This is the only work published giving full and complete instructions HOW TO READ HEADS, giving rules for finding the organs, and explaining and illustrating each one separately; the Author here lays down the rules employed by him in his professional work for nearly sixty years. It will show you how to read people as you would a book, and to see if they are inclined to be good, upright, honest, true, kind, charitable, loving, joyous, happy, and trustworthy people, such as you would like to know.

A knowledge of Human Nature would save many disappointments in social and business life.

This is the most comprehensive and popular work ever published at the price (two shillings), containing nearly 200 pages and more than 100 illustrations.

Send for a copy at once, study the people you see, and also your own character.

In handsome Cloth Binding, with gilt side, price only

2s.; post free, 2s. 3d.

Address all Orders to—

L. N. FOWLER & CO.,
(Postal Dept.),
4 & 5, Imperial Buildings,
Ludgate Circus, London, E.C.

Send for a copy at once.