

THE
HUMAN AURA
AND THE
Significance of Color

By
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SIGNIFICANCE OF COLOR

THREE LECTURES



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LECTURE I

FUNDAMENTAL STATEMENTS

THE two distinct subjects upon which this essay treats are so closely allied in nature and so frequently presented together in modern writings that it seems desirable to consider them as practically inseparable. Since the publication of "Man Visible and Invisible," by that popular Theosophical author and lecturer, C. W. Leadbeater, public interest, as well as curiosity, has been greatly aroused to know how far the startling declarations made in that volume and elsewhere may be fairly considered as correct, and though the subject matter of such a book does not readily admit of close examination, there are many points which can be quite simply discussed regarding the two chief themes on which it discourses—the human aura, and the meaning and use of color.

From the standpoint of clairvoyance alone the general public can hardly stand prepared to judge the merits of any statements, because few people, comparatively speaking, have sufficient experimental acquaintance

with interior or greatly extended vision to enable them to testify to the accuracy or inaccuracy of any declarations based on psychic perception alone; but, as in the case of the color side of the question, every one is at full liberty to test the effects produced by various colors upon human beings, animals and vegetables, and also to observe the influence of color in modifying atmospheric temperature, what might otherwise appear to be a very abstruse and entirely occult subject soon becomes a matter for world-wide investigation and demonstration.

The Human Aura, though visible only by the aid of clairvoyance, is palpably discerned or felt by millions of people who know nothing of psychic science or of the development of unusual perceptions. And though this aura, which surrounds every living organism, is vaguely described as "magnetism" by a great many people who have given some attention to it, that word, having a distinct technical meaning in other departments of scientific research, does not very properly describe exactly what we mean by auric effluence or radiation. Personal Magnetism is a convenient and comprehensive phrase which sums up in two words what could only be correctly described by using

several sentences, as that title is very frequently given to the total sum of all that influences us when we are brought into contact with some impressive man or woman. The famous Dr. Gregory, of Edinburgh, did not hesitate to name his book "Animal Magnetism, or Mesmerism and its Phenomena," though that volume (the latest edition of which was published in London in 1877) gives a review of numerous cases of mental and physical healing through processes now usually termed Suggestive, and also cites many valuable instances of unmistakable clairvoyance. Marie Corelli, in 1886, when the first edition of her still famous novel, "A Romance of Two Worlds," was brought to public attention, substituted the more dignified title "human electricity" to designate the marvellous spiritual or psychic outflow of potential energy from such transcendent characters as Heliobas and his sister Zara. Bulwer Lytton, long before, had familiarized readers with the word Vril, which was certainly derived from Vir, the superior man, distinguished in Latin speech from Homo, an ordinary man. Virtue, virility and all similar well-known words beginning with Vir, speak for themselves concerning their origin, and it is no mystery to the student of Psychic

Science to be told by the Evangelists that virtue went forth from a Master and healed sufferers who were receptive to its sway. Virtus means properly a great deal more than the modern world generally understands by virtue, a term which has often been narrowed down almost exclusively to its negative side. Positive force, abounding energy going forth to bless and heal others as well as keeping its generator in perfect health and vigor, was the original meaning of that great strong word which ought to be restored in popular parlance to its pristine fulness of significance. Professor Van der Naillen, whose three romances, "On the Heights of Himalaya," "In the Sanctuary," and "Balthazar the Magus," are replete with valuable teaching regarding the aura of more than ordinarily advanced practitioners of the healing art, has told us that, broadly defined, the human aura may be classified as—1st—that generated by the ordinary man or woman which extends but a very little way beyond the exterior personality; 2nd—that pertaining to people whose moral and intellectual developments are decidedly above the commonplace, which extends much further away from the physique than in ordinary circumstances; 3rd—that which is generated by Adepts or

Arhats who can project their emanations to any part of this planet at their discretion. Such statements agree very fully with all that we can gather from ancient and modern treatises concerning the illimitable possibilities of that subtle and highly potent energy which is clearly an influential, but often an unrecognized, factor in the joint accomplishments of successful telepathy and absent mental healing. To that simply devout type of mind which reposes perfect trust in Deity, and is willing to abstain from all inquiry into the method of divine operations, dissertations concerning the "how" of spiritual healing may appear superfluous, and may sometimes be unwelcome; but the rationalistic intellect is determined to probe the mystery scientifically if possible, and such inquiry into how the blessings are received, for which we are devoutly thankful, in no way tends to diminish our appreciation of the blessings themselves; on the contrary, the scientific student is often far more intelligently grateful than any individual can be who blindly and tacitly accepts a benefaction in complete ignorance of the working of universal order.

The most clearly rational and truly scientific view of matter is that it is only a manifested mode of universal substance. Ancient

alchemy and modern chemistry have recently drawn nearer and nearer together, so much so that many of the most renowned among contemporary physicists are announcing themselves converts to the ancient theory of PRIMUM MOBILE or ETHERIA; whether they use the old Latin words or not to convey their meaning is a question of very small importance. There seems to be no stability in the chemical atom when we learn that it is dissoluble into a multitude of electrons, but regardless of what may be dissolved and cause to disappear, the universal simple element,—primal and ultimate,—out of which all differentiated compounds spring, and into which they must all eventually return,—remains as ever the unalterable source of energy or substance which is neither created when worlds are brought forth nor annihilated when planets are disintegrated.

The simple force or energy of life, the pure spirit of humanity, is Vril, and this it is which builds and heals and can exhibit power to command all combinations of varying elements to appear and disappear.

Natural Magic is a topic which will yet be comprehended by the more thoughtful in the West, as it has long been understood by

experts in the East. The Oriental wonder-worker, whose feats bewilder an English spectator, is simply a man who has gained greater control than ordinary over *Prana*, or the vital energy which he has learned to conserve and direct volitionally, but which the ordinary man allows to become dissipated through lack of self-control or dominion over feelings and appetites. To develop and utilize a good and powerful aura, certain regular exercises are necessary, and at the head of these stand those primary directions concerning rhythmic or harmonic breathing, which are now beginning to attract something like general attention in America and in Europe. The mysterious Yogis of India are a very much higher class of people than the fantastic fakirs who meet the eye of general travellers; for while the latter are public performers, ready to exhibit their abilities at any time for a monetary consideration, the truly advanced magicians are secluded entirely from that vulgar publicity which never affords opportunity for the accomplishment of genuine good to humanity. The powerful animal aura of the external man, which often appears to a clairvoyant as bright red in color, is of great use in the production of the most external feats

of magic as well as in aiding those physical manifestations in which Spiritualists took such great interest in the days of D. D. Home and other marvellous "mediums," the record of whose experiences reads sometimes like the wildest legends of fairy lore. The rehabilitated ghost said to haunt many an ancient castle, is an actual fact in some instances, and the weird phenomena which startle many and interest without terrifying a few modern investigators of psychic mysteries are largely assisted by the AKASA or vital effluence of certain mediumistic people without whose presence psychic phenomena of an external character but very rarely occur.

An exterior and rather coarse grade of aura is employed, often beneficially, by magnetic healers and others who resort to manipulation with a view to conveying strength to debilitated bodies, and this grade of force is also employed to a great degree by hypnotists, who depend largely upon some measure of physical contact, or at least upon close physical proximity to their subjects. This "animal magnetism," which is by no means confined to human beings, is generated copiously by strong, healthy animals who practise hypnotism, in some of its phases, instinctively if not deliberately. This

grade of aura, though copious and useful on a superficial plane of action, is not capable of being extensively employed in mental telegraphy or in distant healing, and because this is so it is no uncommon experience to meet people who successively practise the most external phases of Suggestion,—oral and visual treatment,—who fail to perceive that suggestion can also prove thoroughly effective when all outward agents are absent or withdrawn. The more dependent a man or woman is on personal appearance and tricks of voice and manner, the more superficial is apt to be that individual's work, and though endowed with a large share of "personal magnetism" he or she is very likely to be forgotten readily, even by enthusiastic admirers, after they have removed to a considerable physical distance from the attractive operator. The successful telepathist, who can soon learn to give absent treatments for health and general welfare successfully, is often some one whose intellectual attractiveness far outweighs all personal charm, and who captivates the minds rather than allures the physical senses of those who are impressionable. The aura of a highly intellectual man or woman, viewed clairvoyantly, is often distinctively yellow in hue, sometimes of a

rich golden color; the effect of such an aura is to stimulate the mental faculties of all who may prove susceptible, to calm the physical emotions, and to regulate the nerves.

The practice of mental telephony is easily comprehended by analogy, now that Marconi's simple system of wireless telegraphy is proving abundantly demonstrable. Ether is a comprehensive word, and it will serve very well for our present purpose as we seek to convey something like a definite picture of how thoughts (or their effects) are transmitted from place to place and from intellect to intellect.

THOUGHTS ARE FORCES, is a widely accepted saying, and one which embodies a mighty truth of the highest ethical import, for, if we believe this or anything like it, we shall certainly be led to be far more cautious in the thought realm than is usual. Thoughts are results of brain action, but intelligence moves upon a brain and sets it in definite motion. A materialist is wont to say that brain secretes thought as liver secretes bile; but even if this statement be measurably true, and we are scarcely profited by pronouncing it entirely false, the query remains, How does liver secrete bile? It is only through the agency of a living liver

that bile is secreted, and it is only through the medium of a living brain that thoughts are produced. *Instruments of thinking* the various sections of the brain decidedly may be, in the sense in which we speak of musical instruments, through the agency of which musicians render music; but the men and women, instrumentalists, are they who really produce the sounds we love to hear, for not only do instruments require players or they would be valueless—they must have fashioners and tuners also or they could not exist and be kept in readiness for use. Between human individuality and personality there is almost as much difference as between a cornetist and a cornet. Leadbeater's definition of person from *persona*, meaning something through which sound proceeds, is undoubtedly accurate, and if such a discrimination between different terms, which are often bewilderingly confounded, were kept clearly in view, controversy would soon wax less fierce and language would become more generally intelligible.

The several bodies of man, enumerated by Theosophists as each within the other and variously made manifest in differing stages of human evolution, afford a profoundly interesting theme for continuous research.

The theory is at least plausible, and when clairvoyant testimony is brought forward to sustain it, it becomes still more pressing a question for all who concern themselves with psychical research. The casual body, which is the innermost of all our bodies, is described by penetrative seers as well developed only in the case of adepts, and by well developed is meant that it really shines through, or that its radiations pierce the several outer vehicles or sheaths of the true ego, which are called respectively our mental, astral and physical bodies.

In the development of the average man or woman whom we meet in fairly refined and rather well-educated societies, there is always some trace of the emanations of the mental body in the appreciable aura; thus it does not seem incredible to such people that transference of thought even to great distances may be accomplishable, though it is but rarely that any very striking cases of telepathy manifestly occur. To explain the voluntary and also the involuntary transmission of thought from mind to mind, and from place to place, it is necessary to consider how certain mental states affect the aura of the sender and also of the receiver of a mental dispatch; and we must not overlook

the closely kindred effect which our mental processes have upon the surrounding atmosphere, for the ether within the common ambient air is truly the conveyer of tidings from mind to mind and from one locality to another.

The practice of concentration or fixity of attention upon a single subject or object deliberately chosen for the purpose tends to regulate and tranquillize the auric circle which surrounds every human being and, to a lesser extent, every living or growing creature. The constant mental movements which people ordinarily make, whether these are carried out to their legitimate sequel in physical disturbances or not, serve to derange the aura and throw it into a billowy condition, somewhat resembling an agitated body of water. To hold the attention centred upon a selected object on any plane of consciousness is to help to overcome the perturbation which is fatal to definite psychic demonstrations, and to all reflecting minds it will soon be obvious that the least effective work, done at the greatest nervous pressure, is the outcome of pursuing a course of life directly opposed to that followed by successful psychologists of all times and periods who stand pre-eminently forward as masters

of conditions in the midst of throngs of fellow-workers who readily succumb to the influence of their surroundings.

Environment and circumstance, when these words are used purely in their singular significance, refer entirely to individual aura, though in their plural form of circumstances and environments they may properly be used to designate the sum of those external conditions which more remotely environ us. The orderly classification,—mind, body and estate,—exactly conveys the process whereby the aura is generated and thrown off. The first act is generative, the second act is propulsive, when we consider how aura is constituted and then how it is utilized. Poets and painters have evidently drawn very largely upon the results of seership in giving to the world representations of nimbus, aureole and glory, encircling the head and radiating from the entire person of some unusually elevated individual in the psychic scale. The minor saints, as pictured in Christian art, have only a little ring of light surrounding their heads, but greater saints have much more of this halo; then when the Master is portrayed as walking upon the water, the whole surface of the lake is shown illuminated by His radiations. A diligent

comparison of the various Sacred Books of the East with the Jewish and Christian Scriptures, and also with Classic Mythology, followed by a study of later symbolic art, would bring forward an immense array of concurrent testimony to the fact that all over the earth the knowledge of the human aura has at some time spread. Then when we read accounts by Baron von Reichenbach of his experiments demonstrating odylic force or odyle, we shall see that recent European experimentalists reached a conclusion not widely different from ancient Egyptians and Hindus. Not only have human beings been credited with generating a health aura, which they often freely dispense to those weaker than themselves, but all consecrated temples have been charged with this effluvium, which, in the first instance, must have proceeded from some human beings, though frequently sacred places were said to possess it to such a degree that healing has often been accomplished in a temporarily deserted temple.

The modern suggestionist who follows Liebault and Bernheim almost exclusively has a tendency to unduly ignore, and sometimes even to stoutly repudiate, the action of a force which mesmerists and magnetists are apt to over-estimate. A wise middle course

needs to be found and to be steadily pursued between the extreme of mental suggestionism and an overrating of physical exudations. The Bible, in both Testaments, gives many instances of both aspects of this immense subject. We read in some places of an energy actually going forth from a healer to a patient, and of this energy being transmitted in a decidedly corporeal manner; we also find numerous records of what would now be called "absent mental healing." Nothing is lost to any rational metaphysical system by granting to "animal magnetism" a certain subordinate position as a transmissive agent; indeed it seems absurd to deny, if metaphysical premises have been accepted, that it can possibly be otherwise than that our mental condition should most extensively affect our physique and all its emanations. If every practitioner of massage and of osteopathy, as well as every announced magnetic healer, understood something definitely concerning aura and how it is generated, purified, and vitiated,—initially in all cases by mental activities,—a very great addition would quickly be made to the benefits accruing as results of the practice of these various schools of mechanical or medical practitioners. Knowledge of how

something is done does not always accompany one's doing of that something, but knowledge is certainly necessary if we wish to be able to do our best work in the most intelligent manner. Very good results often follow from the mental and magnetic treatments given by uninformed persons, because if people live in good-will to their neighbours and are at peace within themselves, they unconsciously generate a good, healthy aura which helps delicate, sensitive sufferers who are brought into contact with it.

The health aura is clairvoyantly described as rose pink in color, and from this original vision, which dates to remote antiquity, we have become familiar with "rose-colored" as a term implying cheerful and optimistic. Rose-colored glasses do literally conduce to cheerfulness, in accordance with the readily ascertained law of correspondential suggestion. Thus it is that from within to without and from without to within is a perpetually alternating or reflex-natural process, leading to the continuance of inductive and deductive schools alike of philosophy and medicine. Plato and Aristotle simply viewed the same phenomena from exactly opposite standpoints, and their respective disciples do precisely the same to-day. The Platonist is

a thorough metaphysician, while the Aristotelian is a physicist, but they can work harmoniously together in a single college when both have grown to see that the one begins with causes and works outward to effects, while the other begins with effects and works inward to causation.

The starting point of the auric radiation, call it by whatever name we may, is always far below (more correctly behind or within) the surface of our existence. So very common a word as perspiration is of dignified origin, coming from *per*, which means *through*, and *spirare*, to breathe. To perspire is literally to breathe through a vehicle, and certainly the nature of the outbreathing must be determined by that which is at work within. This idea of breathing through a mask, so to speak, has always served to convey with great clearness and essential doctrine,—common alike to all Gnostics, Theosophists, Spiritualists, and Occultists,—that the real man is immeasurably more than his physical habiliments; though, unlike some schools of metaphysicians, none of those groups of students of psychic problems whom we have just enumerated verbally or technically deny the existence of the physical body or the world of gross matter, which is simply the

final or most external vehicle through which the ego or entity reveals itself in expression. Astrology, chiology, and all other reputedly Occult Sciences can be interpreted aright only through familiarity with the human aura, because the state of our aura determines our susceptibility or non-susceptibility in the presence of all conceivable elements and vibrant influences. Nothing can well be more evident than the undeniable fact that many persons constantly exposed to the rudest play of the elements, and also to highly contagious conditions and diseases,—nurses, doctors and priests are three notable classes of exposed individuals,—are remarkably immune from contagion. This immunity can be scientifically accounted for in one way only—*viz.*, by discovering that the general mental and physical conditions of such persons more nearly than ordinarily approximate toward an ideally aseptic state. The aura of the priest, of the physician, and of the trained nurse is, generally speaking, stronger than that of the average friend or relative of a sick person, who feels armed with no special knowledge or authority, and consequently is much more liable to infection. The aura of the young doctor is normally bright red in color and strong, though not

particularly refined; that of the maturer and well-balanced physician normally presents a purple tint, as, with addition to mere strength and self-confidence, we detect benevolence of a riper sort and greater susceptibility to higher than physical influences. The gentleness, coupled with firmness, which very often characterizes the trained nurse and the sister of charity, betokens a maturity of thought and feeling which gives rise to a rich purplish violet aura, which exerts a soothing and also a bracing effect upon sensitive, receptive patients.

The great exercise whereby the aura is developed most of all is regular rhythmic breathing, the importance of which can scarcely be over-estimated. To breathe righteously is to use the entire lung capacity for inhaling and exhaling air, and in connection with the inhaling and exhaling of pure outer atmosphere it is highly desirable to dwell upon *prana*, the life force which pervades the atmosphere, and apart from which no living organism can be either produced or sustained. The real nature of this *prana* is elemental force, and to the extent that it is rendered subject to human will in the human body is any man or woman enabled to control the elements external to humanity, which are

in no essential respect different from the constituents of the human organism itself.

The somewhat intricate directions given for harmonic breathing to Western disciples by Eastern teachers can be followed out in measure only by the average European or American with comfort and benefit, but though some Oriental methods may not be well adapted to the typical Occidental temperament, all fundamental statements are identical when made by teachers of the true Science of Breath the wide globe over. The principal requisite in every case is, first, to clearly decide mentally what course one determines to pursue, and what particular grace or gift one especially resolves to cultivate; and, secondly, to see oneself mentally surrounded with a luminous aura indicative of the condition one is resolved to attain and manifest. Having made an unalterable determination to cultivate some specific virtue or unfold some definite talent, the student must, on retiring at night and before rising in the morning, make a clear mental picture of the condition to be attained, which, as yet, is outwardly unrealized. To see oneself surrounded with a pure white luminous circle of clear white aura is to suggest perfect harmony with life and things in general;

therefore such a mental exercise in civilization is one of the most profitable in which we can possibly engage. For all general purposes white is all-sufficient, and when it is conceived as of diamond-like brightness, all imaginable tints and hues of color radiating from a perfect centre, no other mental suggestion in the field of color symbolism can equal it in beauty or inclusiveness. But as our most deeply-felt necessities are often distinctly particular and relative, and perfect whiteness denotes the absolute, we do well to distinguish thoughtfully between color values and map out for our special edification precisely the shade of color which signifies the manifest expression of exactly that mental quality which we desire most of all immediately to express. Chromopathy, as taught and practised by Dr. E. D. Babbitt, is an elaborate yet simple system, based on extensive knowledge of color values, and this system can be really mastered in a comparatively short time by serious students of average ability. The special therapeutic effects of color are more completely set forth in the writings of Dr. Babbitt than by any other author with whose publications we are familiar. From the teachings of Dr.

Babbitt we deduce the following general conclusions:—

RED is always a stimulant, tending to arouse every faculty which is subjected to its influence; consequently, light admitted through red glass or even red furniture, clothing, flowers, paint or wall paper is recommended for all persons whose tendencies are sluggish or despondent. Red, in all its various degrees, ranging from pale pink to vivid scarlet, can be used with advantage as a stimulant. Pink is especially conducive to awakening hope, and is consequently an effective antidote for melancholia; while all pronounced shades of red, due to more powerful etheric vibrations, stimulate both mind and body to the utmost activity.

BLUE is particularly beneficial in all cases where excitement has been too intense; it is therefore to be employed in all feverish situations. Blue glass was never a "craze," but, its efficacy being necessarily limited, it could not possibly prove a cure-all or universal panacea. When sunlight is not obtainable, electric light affords an effective substitute; in every modern home it ought to be easy to practise chromopathy to some extent. Red and blue are the colors which are most frequently required, as they are

perfect opposites, red being the universal stimulant and blue the universal sedative, but YELLOW must not be ignored, and though its influence is not quite so generally recognised as that of blue or red, from palest primrose to brightest amber yellow has a large field in which to work, especially as an aid to intellectual development. Paralysis and all other nervous disorders are amenable to yellow light treatment.

VIOLET, which is the most spiritual of the seven prismatics, is also an antidote for many nervous perturbations, because its tendency is to lead our thoughts away from the petty cares and trivial anxieties of the external world, and direct our attention toward the abiding realities of the celestial realm.

Dr. Babbitt relates intensely interesting cases of the cure of lunacy through the aid of properly adjusted color. We all know that mental aberrations are of many varieties, and that insanity ranges all the way from stupid, solid melancholy to the most violent and dangerous excitability. Morbid taciturnity, which is a not uncommon phase of mania, must be treated with red, and it is reported that an eminent Italian specialist, Dr. Ponga, director of the Lunatic Asylum at Alex-

andria, has placed patients in rooms properly colored to suit their special necessities with such good effect that morbid taciturnity has, within a few hours, given place to healthy cheerfulness. Another maniac, who could take no food whatever elsewhere, developed a natural appetite in the same red chamber. Blue chambers are equally beneficial, but they are required for the occupancy of violent maniacs, who are often very quickly quieted by the soothing, tranquillizing effect of blue. Violet has been known to cure a patient in a single night, according to the same testimony.

This shows that color forces act both by day and by night, though when the light is most intense the effect is apt to be most quickly produced, especially when arousing rather than when quieting influences are needed. The whole scheme of Color Therapeutics is extremely fascinating, and it opens a most delightful as well as fruitful field for all who prefer to operate with the finer than with the cruder grades of the force of nature. The element of suggestion can never be eliminated from any variety of healing practice; therefore it is not feasible to endeavor to decide exactly to what extent color has done a work apart from mental influences

acting independently of physical accessories. But this admission, far from weakening the efficacy of color treatment, tends decidedly to increase and strengthen it, because it opens up an enormous field for investigation in the purely psychic domain, which we often term a distinctly superjective realm. We are not always so situated, especially if we travel extensively, that we can arrange our exterior environments exactly to our taste or pleasure, and it is when we cannot do so that we find the exclusively psychic aspects of this subject particularly important. The occult method of practising chromopathy is to close the external eyes and make a distinct mental picture of a belt or ring of color around the entire person. Make your auric effluence objective on the plane of mental vision. See yourself enveloped in the sheen of light which must be pictured forth to you, in the symbolic language of correspondence, exactly in the condition you wish it to manifest. Go to sleep, or pass to a superior condition resembling ecstasy, while dwelling upon that vision which you have suggested to yourself voluntarily, and you will soon find that, whatever your external surroundings may be, you have gained repose and reached a state of equilibrium, otherwise practically unattainable

without definite outside assistance. A little steady practice of the art of visualizing will soon suffice to demonstrate how very much more power we really have over our psychic and sleeping conditions than we have hitherto supposed. Every one's aura is under his control, if he only determines to regulate it, and it stands to reason that nothing can be so conducive to an enlarged sphere of individual liberty as to get accustomed to determine our psychic state regardless of physical environments.

LECTURE II

SPECIFIC INTERPRETATIONS

HAVING already outlined the principal features of the philosophy of color and its significance, which it is now our province to more definitely and precisely elucidate, we shall call attention specifically not only to the broad general principles of the subject, but seek also to enter into particular details.

First and last, it must be remembered that there can be no bad colors, though there can be discordant combinations. Black, which is the very negation of color, is only a background for all colors, and has exactly the use in Nature to which the blackboard is put in a classroom. With white chalk we make demonstrations on a black surface. The extreme of contrast is here displayed, but there is no evil suggested by black in this connection; on the contrary, it serves a useful purpose by bringing white lettering into high relief. Black and white sketches are another but entirely different phase of the same contrast when an artist makes black markings on a white surface, thereby demonstrating that the purity of white, betokening

the perfect spiritual state, may be used for a foil for all dark experiences. The light and darkness are alike good; even though primarily white, which is the symbol of light, betokens illumination and revelation, while black denotes absence of enlightenment. "Black night" is a familiar expression, but night is only the negative period, when sleep is most in order and when vital forces intended for active exercise in daytime are being recuperated. Whenever black is associated with hopeless grief it is untempered and unrelieved by the presence of white or by any glint of color; it is then burdensome, unwholesome and oppressive, and should never thus be tolerated. When white and black are worn together pleasing and harmonious effects may be produced, but though it is quite safe from every sanitary and symbolic view-point to dress entirely in white, unrelieved black should be voted a non-permissible costume.

In Leadbeater's classification of colors as applied to the human aura, black is said to denote malice, and it is certainly difficult to conceive of any good-will proceeding in the shape of sable-hued emanations. "Black magic" is a familiar expression, synonymous with necromancy, which originally meant

death-dealing. White magic is synonymous with leucomancy, which signifies light-dispensing.

We will now endeavour to explain the range of Red, the first and lowest of the primaries or prismatic, when viewed from the earthly side of evolution, but the highest alike of the three and of the seven, when viewed from the spiritual or esoteric plane of involution. Ascent must ever begin where descent ends. The spiritual entity prior to expression on earth must drape itself with a robe of aura or it could not enter into the external world. The violet ray is its first covering; then, in turn, it wraps itself around with purple, blue, green, yellow, orange and red finally. Having taken the seven preliminary steps of descent it appears on earth as Adam, the man clothed in red garments. The Adamic or Red Race is the earliest of the seven races which find expression on this planet, and the universality of red is to be discovered in the fact that healthy human blood is red everywhere, and that a natural redness of skin betokens health, while pallor is indicative of weakness.

The darker shades of red denote affection of a primitive, self-regarding type, not properly designated selfishness in the dis-

tinctly unpleasant usage of that term, but self-preservativeness, unillumined by thought or regard for others. This primitive estate is common to infancy, and when not outgrown as age advances, leads to unpleasant results in time of maturity.

An aura of murky red suggests uncleanness, symbolizes vitiated passion, and accompanies all psychic and mental states which tend toward jealousy, hatred and all unrighteous animosities. Sensuality is pictured forth by a very sordid earthy red, in which a suggestion of black is always present, because sensual impulses are unenlightened, and gravitate toward shadow rather than toward sunlight.

Pure affection is typified by clear bright red, like to the ruddy blaze of a cheerful fire, which indicates loving welcome, the very embodiment of the spirit of hospitality. Black stoves can never bestow cheerfulness upon a home, however much heat they may radiate; thus it happens that open fireplaces in cold climates are always welcome and deservedly popular.

Bright red in the sky always augurs wind, intense heat, or some marked excitement in the atmosphere; lurid red is an invariable precursor of tempests.

Anger is an emotion whose corresponding color is red, but the shade or quality of red which anger displays varies with the nature and source of the emotion. What is often called righteous indignation emits a brilliant scarlet flame, and while it literally causes the cheeks and often the entire countenance to blaze, as it is prompted by love of justice and detestation of unfair dealing and oppression, it is not sullied by any sinister shadows. Avarice is shown by a dull, heavy, perverted shade of red not very easily distinguishable from the hue of sensuality, with which it is allied quite closely in origin and sentiment.

The bridge from Red to Yellow is Orange, and on this bridge we find pride displayed, giving forth an auric radiation of red-orange tint. Pride is, at its best, not an unworthy emotion, as it is usually the harbinger of some higher state of intellectual advancement. Proper pride and reasonable ambition are the usual accompaniments of a strong though unchastened intellect, but a higher condition than pride of intellect is expressed by the absence of much of the red which pride carries with it and the presence of brilliant amber. Amber has for ages been associated with strength, and many have

been the chains of amber beads which people have worn about their necks to antidote pulmonary weaknesses and to stimulate more than simply the vocal system. This practice has been founded upon very ancient knowledge regarding the formation of amber and the therapeutic potency of the orange ray in the spectrum, which affords nervous stimulation and often proves of decided help to students, whether administered chromopathically in accordance with Dr. Babbitt's system of Light and Color, or by means of any other method accessible or convenient of application. Orange as an ingredient in the human aura always denotes mental vigor, and is found most frequently among people who are leaving primitive animality and searching for intellectual illumination.

Yellow, the second primary, denotes the mental realm extricated entirely from the embraces of the material; therefore, the brightest, clearest yellow betokens the highest and purest type of intellect. A pale primrose-colored light evinces a soft, gentle, intellectual disposition, very pure, but not very vigorous. The lighter shades of yellow are quieting in the extreme to an overwrought nervous condition, and people who generate aura of that hue accomplish often a great

deal in the direction of healing by their quiet, regulating presence.

Green, which stands in the middle of everything and is the color which is between the outer and the inner, or the higher and the lower, worlds or planes of consciousness, is significant of universal adaptability. Clear, bright emerald green is always attractive, and gives a sense of home wherever one may be travelling. This purely natural color is beheld clairvoyantly in connection with people who are ardent lovers of nature, and who, though their love of native country may be great, can find and enjoy a home among green hills, fields and valleys everywhere. Home-sickness is banished by green, and tired eyes are rested by green spectacles. Green lamp shades are particularly restful, and this color will be found a valuable soporific, an antidote to all that induces insomnia.

The lighter shades of green are indicative of sympathy—not that maudlin or mis-directed sympathy which increases trouble by dwelling upon it, but that gracious, helpful sympathy which environs a sufferer with fresh and pleasant condition suggesting release from bondage to a painful environment. Green of the paler type is very encouraging to sensitive persons who are apt to be easily

dispirited, and it will be found that people usually are helped most not by the color which already predominates in their aura but by a hue which is lacking, which will make its appearance when a higher development of symmetry has been attained.

Though green is often figuratively associated with deceit and jealousy, and we have all heard of a "green-eyed monster," whose acquaintance we desire to be rid of, as many sensitives have explained, it is only a sullied and debased condition of green which denotes treachery. Nothing could be more ridiculous than to believe that the beautiful color of grass and foliage, which we all instinctively admire, indicates anything unrighteous. It is only a perverted or vitiated state of aura or condition of color which can ever show forth anything abnormal.

BLUE, the third and highest of the primaries, is always complimented "true blue," being one of our most familiar expressions intended to denote sincere friendship and general sincerity in all relations of life. Among blue stones the sapphire is typical of wisdom and the turquoise of fidelity. When a pale blue aura is seen surrounding any person, it proves that the nature which generates such an aura is aspirational and gentle. Blue is always the color of the sky

in clear weather, but what we generally term "sky blue" in our color scheme is an intense and rather brilliant hue. This signifies fixity of moral purpose, high ethical attainment, unusually large conscientiousness, and an appreciation of high ideals quite beyond all ordinary levels of ideality.

In the employment of blue therapeutically, whether through chromopathic treatment or by means of an altogether subjective or psychical method of visualizing, the paler blue tints are extremely restful, while intense degrees of blue denote and induce a reposeful condition of activity, which is readily understood by all who have learned something of the blessed art of working continuously and effectively, and, at the same time, easily. Hard work has no place in the blue region, though nowhere can more work be done, and the work done by those who have reached the state denoted by clear bright blue aura is of an abiding as well as of an excellent quality.

The bluish grey, which indicates fear, and often accompanies ill-regulated conscientiousness, is the aura of timid natures, whose religious impulses may be strong, but whose religious beliefs are largely shadowed by fear and tinctured with misgiving. To have an "attack of the blues" is to be depressed in

spirit, and whenever we catch a glimpse of the aura of a person thus afflicted we find it bluish grey, never intense blue, and its condition is always tremulous.

Beyond blue comes royal purple, or regal indigo, which all artists know is composed of blue and red, which, symbolically speaking, is a combination of aspiration and fortitude. Intense anger or indignation of any sort is not felt by those whose emblem is a robe of purple light, for those whose aura is thus far advanced have outgrown all tendency to be easily disturbed or vexed by poor externals. In ancient days the kings and queens who ruled by divine right were not hereditary rulers simply; they were men and women who exhibited attainments in self-conquest and in dominion over the elements in general, so great as to appear truly marvellous in the eyes of all save those who had achieved such conquest. From this fact grew naturally the widespread belief in the efficacy of the "king's touch" as an antidote to diseases commonly called incurable, because not amenable to ordinary medical or other remedial ministries. All vestments worn of old to denote rank had a deep mystical significance, and all mystic systems originated with some genuine clairvoyance at their

base. Purple light is particularly well adapted to induce a feeling of solemnity in the best and highest use of that often mistranslated word, which should not be associated with gloom at any time, but always with majesty-inspiring reverence, and that noble kind of awe which instinctively comes over us when we find ourselves in the presence of something greater and sublimer than we are usually accustomed to encounter.

The sixth note in the scale is, however, imperfect; therefore only earthly or temporal dominion is indicated by purple or indigo. The mysterious Apocalypse or Book of Revelation significantly declares that 666 is the number of the entire system of external authority which is in its essential nature corruptible, though not necessarily corrupt, and which will eventually disappear, after having achieved magnificent external triumphs, to make way for a still higher order expressible only by the employment of the number 7.

VIOLET, the seventh color in the rainbow spectrum, denotes the highest of all earthly attainments.

Joseph's coat of many colors, mentioned in Genesis, is a very ancient allusion to the aura of a seer or prophet, though the circum-

stances of his receiving this garment as a gift from his father, Jacob (whose name is changed to Israel), is slightly obscure, except in the comparatively unimportant letter of the narrative. In the order of spiritual development no one can truly give anything to another, because each individual must earn his raiment for himself; but it is quite reasonable to admit that a father may perceive the state of his son's development, and make acknowledgment of this in a manner not to the liking of less developed brothers of the prophet, who are foolish enough to feel envy or jealousy when superior ability is displayed by another and that superiority meets with rightful recognition. Very much valuable information concerning aura is to be met with in Spiritualistic literature, which abounds with statements to the effect that we build our own psychic bodies and weave our psychic raiment. "Radiation" and "Radiant" are words from which "raiment" originally sprang, but the latter word has been greatly deteriorated in meaning, so that it is now applied to wearing apparel which can be purchased and donned from the outside.

Violet light is too intense, the vibrations of ether which produce it are too rapid to agree with average temperaments or usual condi-

tions, but it is found to be extremely well suited to psychic stimulation of a rare order, and favors the production of psychic phenomena of a high order. Telepathy and all kindred evidences of spiritual intercommunion between affinitizing minds can be assisted by the violet ray, and it is easy to demonstrate the potency of this color by introducing it on occasions of bereavement and mourning, where it rightfully belongs, and where black is an odious impertinence. In the ritual of the Christian Church from very early times violet has been introduced on penitential days, as it is intended and calculated to lift the thoughts of worshippers from earth to heaven. At memorial services violet is always in place, and those who approve the practice of wearing a special dress at funerals and for some period after the transition of a friend or relative will do well to substitute violet for black on all occasions.

A violet aura is indicative of what is commonly termed a dreamy, visionary character, but we must not forget that seers and dreamers can be thoroughly robust, and though usually somewhat more finely and delicately organized than the bulk of their contemporaries, they can enjoy perfect health

and exhibit any amount of physical as well as mental endurance which the majority of their more grossly constituted neighbours cannot possibly endure without a speedy breakdown. The more widely different one's aura is from that of one's neighbor, the more one is able to move about among the sick and distressed, radiating health, giving out virtue but free from liability to unpleasant infection or contagion. Violet light destroys many varieties of destructive parasites, and those remarkable "healers" whose very presence confers blessing upon the afflicted are usually possessed of an aura in which violet is a largely predominating color.

Connecting the seven prismatic hues with the seven vowels, we associate red with A, orange with E, yellow with I, green with O, blue with U, indigo with W, and violet with Y. Though five vowels are all that are commonly acknowledged by grammarians, the two supplementary vowels, W and Y, find their place in language, just as indigo and violet have their position in the spectrum. A, the red note, is the beginning of everything; it is always introductory, and it can also prove a good terminal, because it denotes the commencement of a scale, and immediately a scale is completed an octave

note is struck. The significance of names, which were originally constructed and applied by reason of their occult significance, has recently been much discussed, and it is a fascinating topic, because to the thoughtful mind it cannot be a matter of indifference whether, by the frequent pronunciation of a name, we are suggesting what is elevating or the reverse in its etymology. Names which begin and end with A are names of dignity and deep significance. As names were originally titles and all meant something definite, the old Latin phrase, *Nomen est omen* (A name is an omen), can readily be understood. As the musical scale begins with A, so the indefinite article or universal prefix is the note of universal ejaculation, when sounded broadly, as in correct singing and in the common speech of all Latin races. Broad A (pronounced like an English Ah) is the first aspirate, and is a full red tone, which deepens in color commensurately with depth and fulness of intonation.

E, the second vowel, suggests at once the quality of orange, desire for fuller expression, reaching out and up, seeking for combination or co-operation with another element.

I, the third vowel, is the great dominant individual affirmation of conscious entity,

and may be compared to a backbone in language. The color yellow, denoting fulness of intellectual development, possesses precisely this character.

The fourth vowel O, like the note D and the accompanying color green, indicates research, inquiry, surprised at finding oneself introduced to unaccustomed surroundings. We instinctively exclaim "Oh!" when we encounter something unfamiliar, and though sometimes this is an exclamation of pain, it is often merely a cry of wonder.

U, the fifth vowel, like blue in the color scale, is the outreaching note, which seeks to give rather than to receive, to distribute rather than to hoard; its place in language, as in the English *you* (the neighbor) and the French *oui* (yes) is highly significant of its moral value.

W and Y represent higher states of attainment than come within the customary range of average experience. The omission of W from the French language and the place of Y in algebra suggest something of the primal value of these additional vowels.

Descending now into the lower octaves of color, we are confronted by greys, browns and other sombre and neutral tints which are below our common color register. Though

the spectrum and the rainbow can reveal them, they are sub-tints and belong to those regions in Nature which Occultists call elemental. The hues of roots, barks and soil, when detected in a human aura, reveal to the discriminating clairvoyant observer the presence of more subjective than objective or superjective development.

Brown in the aura, especially if it be a bright golden brown, indicates great business ability, penetration into mundane affairs, and indeed most, if not all, of the qualifications necessary for a purely commercial or any definitely secular career.

Light grey is a very innocent indication, and goes well with the occupations of those who are classified as hewers of wood and drawers of water, or the mass of unskilled workers in any department of activity. Only murky, ugly or vitiated shades and tints are indicative of discordant, deceitful or other abnormal tendencies.

At the close of Leadbeater's "Man Visible and Invisible" there is a very beautiful picture of the nearest representation of the aura of an Arhat which can be reproduced in such a manner. We are not surprised to find that varying shades of brown and other inferior hues are represented there, all in

their rightfully subordinated relative positions. Throughout that intensely interesting volume, which well repays continuous perusal, no color is spoken against, but several pictures are exhibited of envy, miserliness, and other abnormal states, which are shown forth by dark bars and black streaks across the aura.

Though we have undertaken to mention much in these lectures which seems incapable of verification, unless one is endowed with some measure of clairvoyance, two things are clear to all students—*viz.*, the value of the practice of out-picturing color, which can always be proved by experiment, and the feeling we all experience when brought in contact with auric radiations, which nearly everybody feels, even though but few comparatively may be conscious of seeing auras. As art in all its phases appeals to the multitude, and dress and furnishing of rooms are matters which demand attention more or less from all of us, it is surely well to learn all we can concerning the suggestions we are constantly making to ourselves and others by the colors which we adopt into our surroundings. Color is a far more important question than most people have imagined, and we have rejoiced to witness the manifold benefits which have resulted from some

practical applications of the teaching outlined in these lectures when carried out both objectively and subjectively.

Though, as we have stated, we can all learn to map out silently and privately such surroundings as we find most beneficial and congenial, the vast multitude of suffering people to whom physicians and mental scientists are called to minister have not yet grown superior to the obnoxious effect of exterior environments. We must not relax our efforts on behalf of rational dress and furniture, though we do persistently teach that psychic states are vastly more important than simply physical conditions.

The wearing of gems is a beautiful and reasonable practice, and in fine stones we obtain the highest expressions of imprisoned sunlight. Though jewels are not necessities, we have a perfect right to honestly avail ourselves of what Nature has secreted, when we are industrious enough to probe the planet, on whose surface we are existing to find and appropriate the treasures which are ours just so soon as we have diligently worked to obtain them. In all venerated Scriptures jewels are mentioned frequently according to their correspondences, and in ancient religious and therapeutic rites gems occupied

a place of distinguished prominence. Aaron's breastplate was intended for divination, and every student knows that to peer into the heart of natural mysteries requires a healthy mind, well-balanced body, and, above all, the purest of intentions, united with the practice of systematic concentration and meditation. A well-developed aura is the *sine qua non* of health and prosperity.

LECTURE III

THE HUMAN AURA AS AN INDICATOR OF HEALTH AND CHARACTER, WITH REFLECTIONS ON THE AURA OF HABITATIONS.

TO the clairvoyant who can see the human aura distinctly, whether in the dark or in the light, the vision of it is a very great aid in the important work of rightful diagnosis and prognosis. Clairvoyance is susceptible of cultivation, though in some instances it is unmistakably a natural endowment or gift; but when such is the case we are by no means justified in deciding that it cannot be more perfectly unfolded by judicious exercise.

There seems much confusion of thought prevalent in the world to-day regarding natural gifts and their possible cultivation, but the mystery enveloping this subject will soon disappear if we take reason for our guide and pay proper attention to general human experience. Take music or any other art as an example. Nothing can be much more self-evident than that musical genius is

inherent or inborn; this has been demonstrated to such an extent with such brilliant examples as Handel, Mozart and others of rare ability, that the saying, "poets are born, not made," is as applicable in principle to musicians in general as to bards in particular. But granting that Sarasate is a born violinist, and Paderewski a born pianist, we have not any difficulty in tracing the fact that these singularly gifted instrumentalists owe their continued proficiency as performers on their respective instruments to unceasing practice; their execution could not continue brilliant unless they kept themselves constantly in training or in trim. The case is not radically different when we turn our attention to those peculiarly sensitive individuals whose field of action is especially in the psychic realm, for though numberless instances may be cited of "mediumistic" children whose psychic susceptibilities manifested themselves quite spontaneously, we shall soon come to see, if we pursue our investigations at all extensively, that if the fires of inspiration are not constantly fed with aspiration they soon sink down and burn dimly, even though they are never totally extinguished.

The extremely delicate aura which encircles a particularly sensitive person is no more

adapted for the ordinary man or woman who is called to do rough work in the world than a muslin dress is adapted for wear outdoors in stormy weather. Sensitives of the most pronounced type have their certain uses, and they need in these days the same sheltered environment which was freely granted to them in the palmy days of ancient or classic Paganism. The materialistic Christianity of recent centuries has almost banished seership from the earth in consequence of the crass ignorance of its professors concerning psychic life and law, but with the revived interest, now nearly everywhere conspicuous, in psychic phenomena, the probability of reviving the old temple methods is becoming daily more encouraging.

To all students of the Mysteries of Egypt and of Greece who look below the mere surface of ritual and ceremony, it is quite evident that the aura of buildings was considered a matter of great importance, and in Christendom the ancient faith has always, to an extent, survived, especially in those countries where churches are held particularly sacred. The very objectionable practice, sadly in vogue in Europe, of making churches very largely show places, tends to emphasise the lamentable decline in knowledge which

pervades the ecclesiastical confraternity, for every one who knows something of the effect of turning sanctuaries into playgrounds understands how detrimental is the effect of thus vulgarizing temples originally set apart for spiritual uses to the exclusion of even honest secular associations. There are certain secular uses, purely educational, for which consecrated places may profitably be employed, but the search for valuable knowledge on the part of sincere and earnest students bears no relationship to gaping curiosity and idle sightseeing. Mohammedans preserve the aura of their mosques far more effectually than European Christians preserve the aura of their churches. There is no sin in any form of harmless recreation or innocent amusement, and there is no vice in simple levity, but the atmosphere is so affected by frivolity that a place soon becomes unfavorable for purposes of high devotion and noble consecration which is given over extensively to simple amusement seeking.

The healing effects of the temple sleep, for which many historians have vouched, can be readily accounted for on a strictly scientific basis directly one considers how zealously guarded were the sanctuaries in which those wonders of recuperation were performed.

The disagreeable expression, "a sick room," is quite accurate, for the chambers in which invalids are usually confined are anything but healthy, and this unwholesomeness which usually characterizes them is due, in large measure, to the gloomy, depressing thoughts which are generated within their walls and also carried into them from the outside. It has become an almost universal practice to approach a "sick chamber" with a stealthy tread, an uncanny manner and a stiltedly subdued voice. These bad practices are well meant, but they are extremely mischievous, performing, as they do, a two-fold bad result, for they not only serve to further depress an already unduly depressed atmosphere, but they also render all who indulge in them susceptible to an influx of disease when coming in contact with a sufferer.

The HEALTH AURA, whether of a person or of an apartment, when well developed, is firm and, in a mild sense, it may even be called aggressive. "There went forth virtue out of Him," is a very explicit statement applied to a Healer of unusual vigor and efficiency. Virtue (from *virtus*) means strength, energy, force, proceeding from *Vir*, the superior man, in contradistinction from the merely animal emanations proceeding

from *Homo*, the ordinary man. Virtue, in the technical sense, may be defined as unusual copiousness of health aura.

A fine suggestion is given in the eighth chapter of the Gospel according to Matthew, where we are informed that a leper said to Jesus, "If Thou wilt, Thou canst make me clean." The special point in the narrative would be entirely missed did we fail to note the important fact that the leper was evidently reached in the first instance by the emanation of virtue from the Healer before the Healer undertook to turn His attention to the leper. Leprosy was, and still is, in many places, regarded as an incurable disease, and the fact of a man thus afflicted expressing his conviction that he could be healed goes very far to illustrate the feeling of one who comes into palpable though unexpected contact with a mightier healing force than any which he had been taught to believe existed.

The aura of an Adept or Master differs greatly in degree from that of a disciple, though the disciple's aura may be much of the same quality as his Master's if that disciple is far along the road of discipleship.

An aura is far more frequently felt than seen, because it requires a somewhat

unusually high degree of clairvoyance to *see* what is usually quite readily felt. Though we are commonly accustomed to speak of our five senses, which we designate, respectively, Sight, Hearing, Taste, Touch, and Smell, we are really in possession of a single all-including sense which can be rightfully denominated Feeling, and it is through the agency of this all-pervading sense or perceptive faculty that we are enabled to perceive the distinctive auras of persons and places immediately we come into atmospheric contact with them.

There is much of truth in the old couplet :

“I do not like you, Dr. Fell,
The reason why I cannot tell,”

but it is far from universal that we do *not* like “Dr. Fell.” When brought into his surroundings, we very often like him very much indeed, and because we are so strongly attracted to him, though we may remain quite ignorant of his antecedents, and also of his system of practice, we are at once benefited by the doctor himself. Neither medical nor mental treatment can ever be adequately explained unless we are prepared to consider the question of aura as it directly pertains alike to physical and metaphysical practitioners. Two or more physicians or two or more

mental practitioners may agree exactly in theory and also in outward mode of practice. One of them may succeed remarkably well where the other or others will meet with what looks like dismal failure. Christian Scientists, whose method of treatment rigidly conforms to an established rule, serve to illustrate this fact significantly, and it is indeed acknowledged sufficiently in their standard text book, "Science and Health, with Key to the Scriptures," in which the author, Rev. Mary Baker G. Eddy, distinctly says that a stage may be reached in the career of a healer where only his or her presence is required, the time for all stated formulas, whether denials or affirmations, having been outlived.

Though the aura of a building is a matter of some considerable importance, we must not forget that the building receives its consecration from some human beings who have either simply inhabited it or performed some special dedicatory ceremonies within its walls. The beautiful rite of consecration is founded in science, so is the custom of dedicating children. It is easy enough for agnostics to cry "superstition," but superstition only means superstructure, if we trace the origin of the word; and so it was evidently understood three hundred years ago, when the

authorized version of the New Testament was made in the reign of James I. of England. In the seventeenth chapter of the Acts of the Apostles we encounter the phrase "too superstitious," otherwise translated "inordinately religious," both expressions clearly showing that the writer of the original must have made reference to a top-heavy intellectual edifice, the foundation under which was insufficient to sustain so large a pile.

In the same book of the New Testament we are told of Peter's "shadow," and of the hope entertained that sick people might be cured if it rested upon them, and we read also of handkerchiefs and aprons which had been used and worn by certain other apostles being employed, and not without success, in the work of what may be justly termed psychomagnetic treatment. The prevalent beliefs of an unscientific multitude may not always agree with the dicta of university graduates, but the common people usually base their beliefs on their experiences without reasoning very deeply in connection with any proposition, and their current beliefs in any neighborhood will usually stand the test of a fair share of quite crucial investigation. Elaborate theories interest collegians, but they are of little value to the rank and file

of humanity among whom feeling counts for more than doctrine.

We often hear it remarked that women are more intuitive than men, therefore in some respects their judgment is more reliable. If this statement is true, it is due to a combination of distinct causes. First, the greater general delicacy of the female organism over that of the male; second, the more secluded life which the average woman lives compared with the average man. Those "first impressions" about which we often hear much, in all cases where they are not too superficially based to be worthy of deep consideration, are due to contact with some one's aura on the part of some one sensitive enough to experience a result occasioned by the contact.

The health aura should always be well developed in ministers of religions, especially those who take part in the performance of ceremonies which have a physical as well as psychical side. The healthy views entertained by the best type of pre-Christian pagans were readily accepted by the more intelligent, and therefore less fanatical, among the leaders in the earliest Christian Church. This is clearly indicated in the beautiful, highly practical epistle of James, in which we are told to call upon elders of

the religious congregation in time of sickness; for it was the general practice of these good people to perform the ceremony of anointing the body with consecrated oil as well as offering prayers for the recovery of the afflicted. There are clergymen at work to-day in the Established Church of England seeking to re-establish the service of unction for the sick, and we sincerely hope they will be successful in doing even more than reviving an ancient practice which ought never to have been permitted to fall into disuse. It will be necessary for those good clergymen to keep themselves in excellent health if they are to succeed in demonstrating the good work in which they are righteously taking active interest, for if they consecrate and apply the chrism, they will certainly communicate their aura both to the element they vitalize by the consecrative act and to the patients whom they anoint with the oil they have vitalized by breathing into it.

The hideous facts relating to infectious maladies and contagious diseases which have been most industriously accumulated and circulated during the past many years must now be offset by new discoveries and demonstrations in the field of infectious health and contagious virtue. The purblind atheist scientists who practise vivisection, the injec-

tion of disgusting lymph and other abominable iniquities in the vain hope of annihilating disease by propagating it, must, sooner or later, through the terrible results of their infamous malpractice, be brought to see the error of their ways. The divine science of health is perfectly natural, and can be comprehended by children of average intelligence, but intellects are beclouded and bodies corrupted by constant perversions of order instigated by so-called commissioners of health.

We often hear complaints made among Spiritualists and others who are interested in the successful production of psychic phenomena that it is very difficult to obtain satisfactory proofs of clairvoyance, and we cannot shut our eyes to the ugly fact that illness is quite common among sensitive persons who are said to be in unusually close communion with spiritual spheres. This sad state of affairs can be remedied whenever and wherever people are willing to seriously address themselves to the task of purifying their aura, and to accomplish this much-needed work it is necessary, first of all, to attend to those intensely practical questions of breathing, exercise, raiment and diet, which many presumably highly gifted people steadily ignore.

Because there are two sides to these questions, one esoteric and the other exoteric, quite a large number of modern students of psychic problems have drifted into false positions regarding the relations existing between minds and bodies. Thoughts are the parents of words and actions; all acts and speech can be justly regarded as some expression of thought, but we must not overlook the facts of interaction and retroaction. Mind produces body but body re-acts on mind. Thoughts antedate external conditions, but these, their physical ultimates, re-suggest their originators; thus it comes to pass that every truly noble thought favorably affects our health aura, and our health aura, when well developed, inclines those who feel its power to think as we have thought so as to produce it likewise.

The psychic aura is within the physical as the psychical or astral body is also within the physical, but the aura encircles as well as permeates a human body; therefore it can, when sufficiently copious in extent and penetrative in quality, be felt at quite a long distance from the body of its generator. Telepathy, or feeling at a distance of indefinite extent, still presents many mysteries to the average student, and by reason of the essential

complexity of telepathic phenomena, it may never be possible to offer a solitary satisfactory explanation of how knowledge is transmitted from point to point. Wireless telegraphy has already thrown some degree of light on an obscure problem, but there are other factors than waves of ether set in motion by desire and concentration of determination which need to be taken into account before a complete solution of telepathy can be given.

The aura of a powerful telepathist is certainly one of the most influential agents in accomplishing thought transference and distant healing. In the first case, that of simply transferring thought forms, the quantity or potency of the aura of the transmitter is almost the only factor with which we are greatly concerned; but in the second case, where healing is to be performed, quality of aura is the greatest point to be considered. We all know that we can send messages by certain telegraphic and telephonic means, but the effects which those messages must produce wherever they are received must pertain to the quality of the force transmitted. People who are constantly hurried are rarely successful in anything they undertake, because they expend their auric force in foolish excitability, and when they do apparently succeed

in gratifying an ambition or fulfilling an aspiration, they invariably suffer from considerable subsequent uneasiness. Clairvoyantly witnessed, the aura of a person afflicted with chronic nervous excitement is restless, billowy, and consequently incapable of serving as a crystal mirror or "sea of glass," and it is also almost entirely uncontrollable by the will of its possessor.

Entering into a tranquil mental state often called "silence," is the equivalent of heeding the Gospel precept, "Enter into thine inner chamber and shut thy door." The "closet" is not a cupboard, but a house or robe of tranquil aura which one can carry about everywhere, as it is generated from within rather than accreted from without. Generation is prior to accretion, but the latter always follows the former.

Auras of any marked type instinctively commingle; to clairvoyant experience this fact admits of no dispute. The aura of selfishness is very murky and serves chiefly to shut out nearly everything, so much so that a thoroughly selfish person goes through the world not only unloving but unknowing that he is loved. A mother may truly love an extremely selfish son or daughter, but the child cannot feel, appreciate or enjoy the out-

flowing streams of affection from the devoted parent if surrounded by a thick belt of thoroughly selfish aura. This fact may account for very much ingratitude on the side of beneficiaries whose condition is such that they do not feel, and therefore cannot respond to or appreciate the kindly thoughts and good wishes which are directed to them. Leadbeater has aptly represented the thoroughly selfish individual as incarcerated in a veritable prison house of murky aura, enclosed, as in a cage, behind bars.

These reflections upon the aura, when intelligently digested, suffice to explain despondency and elation, content and discontent, success and failure in all conceivable situations in which people may find themselves placed. What mental scientists vigorously affirm and proclaim as an indisputable doctrine is lucidly interpreted by students of Occultism, who actually see as well as feel the aura which surrounds people whose fickleness is unaccountable until one traces its source.

Lack of aura is the chief cause of predisposition to disease, for if we are simply unprotected in the midst of an unwholesome environment we are extremely liable to succumb.

Every one travels in his auric belt as the earth in its atmosphere or a turtle in its shell.

Heavens and hells and all intermediary conditions are regulated by aura, and it is on the basis of this knowledge alone that we can reconcile the various conflicting views of the so-called "future life" which is very vaguely described by some clairvoyants but very graphically by others. The eminent lecturer and author, Emma Hardinge Britten, who was, during a considerable portion of her public career, a distinguished seeress, used often to describe, during some of her thrilling discourses, the visions she had seen of "dwellers on the threshold," meaning those unhappy human beings who are forced to surrender their mortal bodies unwillingly through disease or the effects of carelessness or dissipation, and who are encircled with so dense an aura that it completely obscures all spiritual landscapes. Blind in a world of color, deaf in a world of sound, lonely in the midst of multitudes of companions, these physically shut-in ones know nothing of what is all around them; others are enjoying scenery of which they are in no degree cognizant, and basking in the delights of friendship to which these imprisoned ones are total strangers. The very real self-made hells

revealed by clairvoyance stand the rigid test of the closest scientific examination, though the fables of theology may be readily discounted in this distinctly scientific age. Marie Corelli, in "The Soul of Lilith," has pointed out very clearly what a "hell" actually is, where she shows that an entranced sensitive serving as a *lucide* cannot find the hells in space, as Swedenborg and other gifted seers have described them, but they can be truthfully portrayed as dark belts surrounding only those who generate the murky aura which produces them.

There is but one way to achieve real success and genuine happiness, and that is to deliberately undertake the task of self-discipline and build around one's self an impermeable aura.

While it is perfectly true that "like attracts like," it is also true that we are attracted to our opposites, therefore do we often find that the sweetest associations of affection grow out of a blending of diametrically opposite temperaments. But these charming unions are like harmonies in music, and in every field of art where sounds and colors contrast and blend and melt into glorious symphonies.

Love and hate, courage and fear, can never blend because such emotions are contra-

dictories which destroy each other, not polar opposites which melt into perfect unity.

There is another aspect of the law of attraction which is far too seldom recognized, and that is the attraction which the sinner feels toward the saint and the sick person to the healthy. A very little intelligent reflection on such purely natural phenomena is all that is needed to elucidate so simple a problem. We are attracted to whatever we admire and wish to share, consequently we can reason from the invalid's attraction to a very robust man or woman that the weak one is simply seeking strength and feeling instinctively that the health aura of a strong friend furnishes material out of which to construct or fortify a weak or shattered aura. Moral health is communicated and induced in precisely the same way. The true psychic healer knows something of the wealth and force of this auric radiations, and deliberately sends them forth, giving of the very surplus or overflow of his abundant vitality. There is no stint in nature; there is always an over-supply of all commodities, and so it is with human energy.

The sure way to grow stronger is to use energy freely and gladly, but never strainfully; those who are afraid of losing strength

by exertion are always feeble, and they waste more force by worry and anxiety than they use in all their legitimate employments. To conserve one's aura rightfully it is necessary to practise concentration of thought, attention and action rigorously and regularly. A truly successful individual does everything thoroughly and enjoys doing whatever he does at all, but so wide-reaching may be his auric dispersions that he can practise telepathy, and even distant healing, quite successfully while engaged in ordinary secular activities.

Aura is dissipated by taking notice of things which are no part of one's business. The true philanthropist actively does so much good in the world, by what he is, that very often his presence is worth far more than any amount of spoken or written exhortation could be.

The more we study the simple law of Echo the more readily we shall understand on all planes nature's necessitated responsiveness to our outsendings. Let us in the open country, amid resounding rocks and reverberating hills, pronounce the sacred talismanic words: "I LOVE YOU; I AM IN PERFECT HARMONY WITH YOU," and, because universal law is what it is, the same words must re-echo to us that we have sent out into our surroundings.

The disciple on the Path of Wisdom need never pause to question how others feel toward him; his work is clearly to determine how he feels toward others, and according to the feeling he generates, entertains and sends forth will be the condition of his own aura, and according to that will be his safety in the midst of perils, his immunity from liability to disease, and his certain success in all life's undertakings. This is the open secret of the Kingdom of Heaven, now, here and forever.

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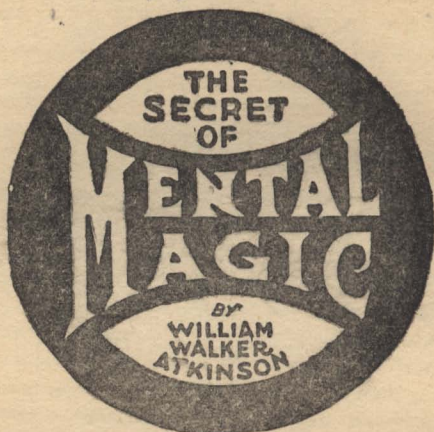
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