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THE EYE OF REVELATION

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THE EYE OF REVELATION

1946 Edition

by

Peter Kelder

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"THE EYE OF REVELATION" is intended for men and women everywhere throughout the Western World, and this regardless of nationality.

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FOREWORD

"THE EYE OF REVELATION" is truly a revelation. It reveals to you information which has been known and used by men in far-distant lands for centuries. It is information which has been thoroughly tried and tested. Information that will stem the tide of premature old age, with its attendant weaknesses and senility. This is information for which Ponce de Leon, and thousands of others down through the ages, would have given all they possessed.

"THE EYE OF REVELATION" will often produce remarkable mental and physical rejuvenation within a month. So much so, in fact, that one gains new hope and enthusiasm, with which to carry on. However, the greatest results come after the tenth week. However, the greatest results come after the tenth week. When you stop to consider that the average person has endured his afflictions from 20 to 30 years, to obtain gratifying results in such a short time as weeks sounds almost miraculous.

As long as you live and practice "THE EYE OF REVELATION" you will get more and still more gratifying results.

MOST IMPORTANT: The information given in "THE EYE OF REVELATION" was, for centuries, confined strictly to men. Now, to the surprise and delight of all concerned, it has been found that women, too, get equally beneficial results. Now, man or woman, can go on to grand and glorious things, regardless of environment or circumstances.

Get started at once on the marvelous work of YOUTHIFICATION, and may success, health, energy, power, vigor, virility, and LIFE dog your footsteps forever.

THE PUBLISHERS.

THE EYE OF REVELATION

by

Peter Kelder

Colonel Bradford's Great Discovery

One afternoon I dropped into the Travelers Club to escape a sudden shower, and while seated in an easy chair I fell into conversation with a most interesting old gentleman; one who, although I did not know it then, was destined to change the whole course of my life. I call him an old man for that is exactly what he was. In his late sixties, he looked every year his age. He was thin and stooped, and when he walked he leaned heavily on his cane.

It developed that he was a retired British Army officer, who had seen service in the diplomatic corps of the Crown. There were few accessible places on the globe to which Colonel Bradford, as I shall call him, although that was not his true name, had not, at some time or other in his life, paid a visit. Warming under my attention, he related incidents in his travels which were highly entertaining. Needless to say, I spent an interesting afternoon listening to him. This was some years ago. We met often after that and got along famously. Many evenings, either at his quarters or at mine, we discussed and discoursed until long past midnight.

It was on one of these occasions I became possessed of a feeling that Colonel Bradford wanted to tell me something of importance. Something close to his heart which was difficult for him to talk about. By using all the tact and diplomacy at my command I succeeded in making him understand that I should be happy to help him in any way possible, and that if he cared to tell me what was on his mind I would keep it in strict confidence. Slowly at first, and then with increased trust he began to talk.

While stationed in India some years ago, Colonel Bradford, from time to time, came in contact with wandering natives from the remote fastnesses of the country. He heard many interesting tales of the life and customs of the country. One story, which interested him strangely, he heard quite a number of times, and always from natives who inhabited a particular district. Those from the other districts seemed never to have heard this story.

It concerned a group of Lamas or Tibetan priests who, apparently, had discovered "The Fountain of Youth." The natives

told of old men who had mysteriously regained health and vigor, strength and virility shortly after entering a certain Lamasery; but where this particular place was none seemed exactly to know.

Like so many other men, Colonel Bradford had become old at 40, and had not been getting any younger as the years rolled by. Now the more he heard this tale of "The Fountain of Youth" the more he became convinced that such a place and such men actually existed. He began to gather information on directions, character of the country, climate, and various other data that might help him locate the spot; for from then on there dwelt in the back of his mind a desire to find this "Fountain of Youth."

This desire, he told me, had now grown so powerful that he had determined to return to India and start in earnest a quest for the retreat of these young-old men; and he wanted me to go with him. Frankly, by the time he had finished telling me this fantastic story I, too, was convinced of its truth, and was half-tempted to join him, but finally decided against it.

Soon he departed, and I consoled myself for not going with the thought that perhaps one should be satisfied to grow old gracefully; that perhaps the Colonel was wrong in trying to get more out of life than was vouchsafed to other men. And yet - a Fountain of Youth!!! What a thrilling idea it was! For his own sake I hoped that the old Colonel might find it.

Months passed. In the press of every-day affairs Colonel Bradford and his "Shangri-La" had grown dim in my memory, when one evening on returning to my apartment, there was a letter in the Colonel's own hand-writing. He was still alive! The letter seemed to have been written in joyous desperation. In it he said that in spite of maddening delays and set-backs he actually was on the verge of finding the "Fountain." He gave no address.

It was more months before I heard from him again. This time he had good news. He had found the "Fountain of Youth"! Not only that but he was bringing it back to the States with him, and would arrive within the next two months. Practically four years had elapsed since I had last seen the old man. Would he have changed any, I wondered? He was older, of course, but perhaps no balder, although his stoop might have increased a little. Then the startling idea came to me that perhaps this "Fountain of Youth" might really have helped him. But in my mind's eye I could not picture him differently than I had seen him last, except perhaps a little older.

One evening I decided to stay at home by myself and catch up on my reading, maybe write a few letters. I had finally settled down to comfortable reading when the telephone rang.

"A Colonel Bradford to see you, sir," said the desk clerk.

"Send him up," I shouted. In a short time a rap was heard at the door. I opened it in haste. For a moment I stared, and then with dismay I saw that this was not the Colonel Bradford I was hoping to see, but a much younger person.

Noting my surprise he said, "Weren't you expecting me?"

"No," I confessed. "I thought it would be an old friend of mine, a Colonel Bradford."

"I came to see you about Colonel Bradford, the man you were expecting," he answered.

"Come in," I invited.

"Allow me to introduce myself," said the stranger, entering. "My name is Bradford."

"Oh, you are Colonel Bradford's son," I exclaimed. "I have often heard him speak of you so often. You resemble him somewhat."

"No, I am not my son," he returned. "I am none other than your old friend, Colonel Bradford, the old man who went away to the Himalayas."

I stood in incredulous amazement at his statement. Then it slowly dawned upon me that this really was the Colonel Bradford whom I had known; but what a change had taken place in his appearance. Instead of the stooped, limping, sallow old gentleman with a cane, he was a tall, straight, ruddy-complexioned man in the prime of life. Even his hair, which had grown back, held only a trace of gray.

My enthusiasm and curiosity knew no bounds. Soon I was plying him with questions in rapid-fire order until he threw up his hands.

"Wait, wait," he protested, laughingly. "I shall start at the beginning and tell you all that has happened." And this he proceeded to do.

Upon arriving in India the Colonel started directly for the district in which lived the natives who had told of "The Fountain of Youth." Fortunately, he knew quite a bit of their language. He spent several months there, making friends with the people and picking up all the information he could about the Lamasery he sought. It was a long, slow process, but his shrewdness and persistence finally brought him to the coveted place he had heard about so often but only half believed existed.

Colonel Bradford's account of what transpired after being admitted to the Lamasery sounded like a fairy tale. I only wish that time and space permitted me to set down here all of his experiences; the interesting practices of the Lamas, their culture, and their utter indifference to the work-a-day world. There were no real old men there. To his surprise the Lamas considered Colonel Bradford a quite novel sight, for it had been a long time since they had seen anyone who looked as old as he. The Lamas good-naturedly referred to the Colonel as "The Ancient One."

"For the first two weeks after I arrived," said the Colonel, "I was like a fish out of water. I marveled at everything I saw, and at times could hardly believe what my eyes beheld. I soon felt much better, was sleeping like a top every night, and only used my cane when hiking in the mountains.

"About three months after I arrived I received the biggest surprise of my life. In fact, I was quite startled. It was the day I entered for the first time, a large, well-ordered room which was used as a kind of library for ancient manuscripts. At one end of the room was a full-length mirror. It had been over two years since I had last seen my reflection, so with great curiosity I stepped in front of the glass.

"I stared in amazement, so changed was my appearance. It seemed that I had dropped 15 years from my age. It was my first intimation that I was growing younger; but from then on I changed so rapidly that it was apparent to all who knew me. Soon the "honorary title" of "The Ancient One" was heard no more."

A knock at the door interrupted the Colonel. I opened it to admit a couple of friends from out of town who had picked this

most inauspicious time to spend a sociable evening with me. I hid my disappointment and chagrin as best I could, and introduced them to Colonel Bradford. We chatted together for a short time, and then the Colonel said, as he arose:

"I am sorry that I must leave so early, but I have an appointment with an old friend who is leaving the city tonight. I hope I shall see you all again shortly."

At the door he turned to me and said, softly, "Could you have lunch with me tomorrow? I promise, if you can do so, you shall hear all about 'The Fountain of Youth.'"

We agreed as to the time and place and the Colonel departed. As I returned to the living room, one of my friends remarked,

"That is certainly a most interesting man, but he looks awfully young to be retired from Army service."

"How old do you suppose he is?" I asked.

"Well, he doesn't look forty," answered my friend, "but from the experiences he has had I suppose he must be that old."

"Yes, he's all of that," I said evasively, and deftly turned the conversation into another channel. I thought it best to arouse no wonderment regarding the Colonel until I knew what his plans were.

The next day, after having lunch together, we repaired to the Colonel's room in a nearby hotel, and there at last he told me about "The Fountain of Youth".

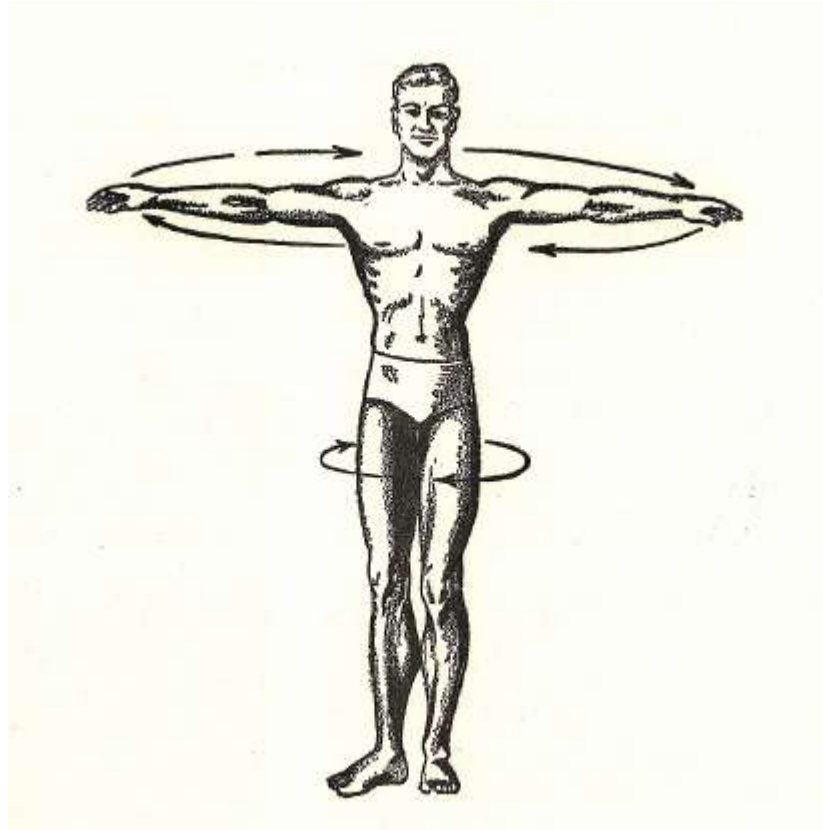
"The first important thing I was taught after entering the Lamasery," he began, "was this. The body has seven centers, which, in English, could be called Vortexes. These are kind of magnetic centers. They revolve at great speed in the healthy body, but when slowed down - well, that is just another name for old age, ill-health, and senility.

"There are two of these Vortexes in the brain; one at the base of the throat; another in the right side of the body opposite the liver; one in the sexual center; and one in each knee.

"These spinning centers of activity extend beyond the flesh in the healthy individual, but in the old, weak, senile person

they hardly reach the surface, except in the knees. The quickest way to regain health, youth, and vitality is to start these magnetic centers spinning again.

"There are but five practices that will do this. Any one of them, especially the first, will be helpful, but all five are usually required to get glowing results. These five exercises are really not exercises at all, in the physical culture sense. The Lamas think of them as 'Rites,' and so instead of calling them exercises or practices, we too, shall call them Rites."



Rite No. 1

There are SEVEN Psychic Vortexes in the physical body. They are located as follows:

Vortex "A" is located deep within the forehead.

Vortex "B" is in the posterior part of the brain.

Vortex "C" located in throat at the base of the neck.

Vortex "D" located in right side of body (waist line).

Vortex "E" is in the reproductive anatomy or organs.

Vortexes "F" - "G" located one in either knee.

These Psychic Vortexes revolve at great speed. When all are revolving at the same rate of speed the body is in good health. When one or more of them slow down, old age, loss of power, or senility begin to set in almost immediately.

RITE NUMBER ONE

"The first Rite," continued the Colonel, "is a simple one. It is for the express purpose of speeding up the Vortexes. When we were children we used it in our play. It is this: Stand erect with arms outstretched, horizontal with the shoulders. Now spin around until you become slightly dizzy. There is only one caution: you must turn from left to right. In other words, if you were to place a clock or watch on the floor face up, you would turn in the same way the hands are moving.

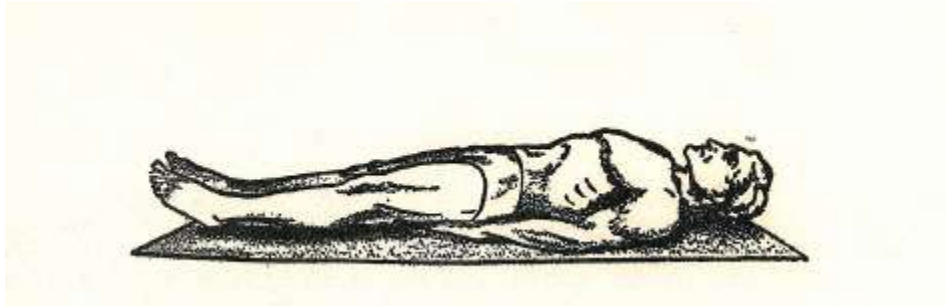
"At first the average adult will only be able to "spin around" about a half-dozen times until he becomes dizzy enough to want to sit or lie down. That is just what he should do, too. That's what I did. To begin with, practice this Rite only to the point of slight dizziness. As time passes and your Vortexes become more rapid in movement through this and other Rites, you will be able to practice it to a greater extent.

"When I was in India it amazed me to see the Maulawiyah, or as they are more commonly known, the Whirling Dervishes, almost unceasingly spin around and around in a religious frenzy. Rite Number One recalled to my attention two things in connection with this practice. The first was that these Whirling Dervishes always spun in one direction-from left to right, or clockwise. The second was the virility of the old men; they were strong, hearty, and robust. Far more so than most Englishmen of their age.

"When I spoke to one of the Lamas about this he informed me that while this whirling movement of the Dervishes did have a very beneficial effect, yet it also had a devastating one. It seems that a long siege of whirling stimulates into great activity Vortexes "A," "B," and "E." These three have a stimulating effect on the other two - "C" and "D." But due to excessive leg action the Vortexes in the knees - "E" and "G" - are over-stimulated and finally so exhausted that the building up of the Vital Forces along with this tearing down causes the participants to experience a kind of "psychic jag" which they mistake for something very spiritual.

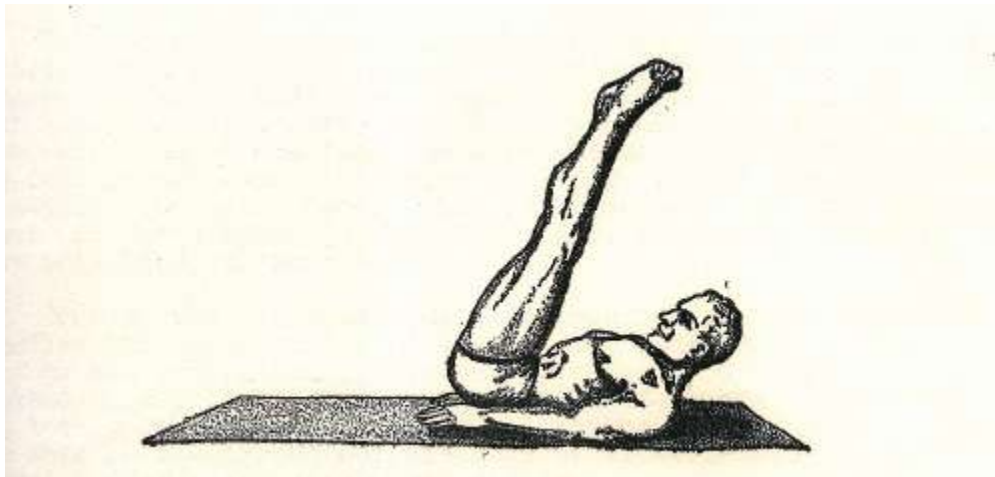
"However," continued the Colonel, "we do not carry the whirling exercise to excess. While the whirling Dervishes may spin around hundreds of times, we find that greater benefit is obtained by restricting it to about a dozen or so times, or enough so that Rite Number One can stimulate all the Vortexes to action. After several months it can be increased to 20

revolutions. Later to 30, 40, and eventually, after many months, to 50.



First Position of Rite No. 2

To perform this Rite lie full length on rug or bed. Place the hands flat down alongside of the hips. Fingers should be kept close together with the finger-tips of each hand turned slightly toward one another.



Second Position of Rite No. 2

Raise the feet until the legs are straight up. If possible, let the feet extend back a bit over the body toward the head, but do not let the knees bend. Hold this position for a moment or two and then slowly lower the feet to the floor, and for the next several moments allow all of the muscles in the entire body to relax completely. Then perform this Rite all over again.

While the feet and the legs are being raised it is a good idea also to raise the head, when while the feet and the legs are being lowered to the floor lower the head at the same time.

By raising the head at the same time the legs and feet are raised all of the Vortexes in the body are increased in their speed or action, but especially the slow ones.

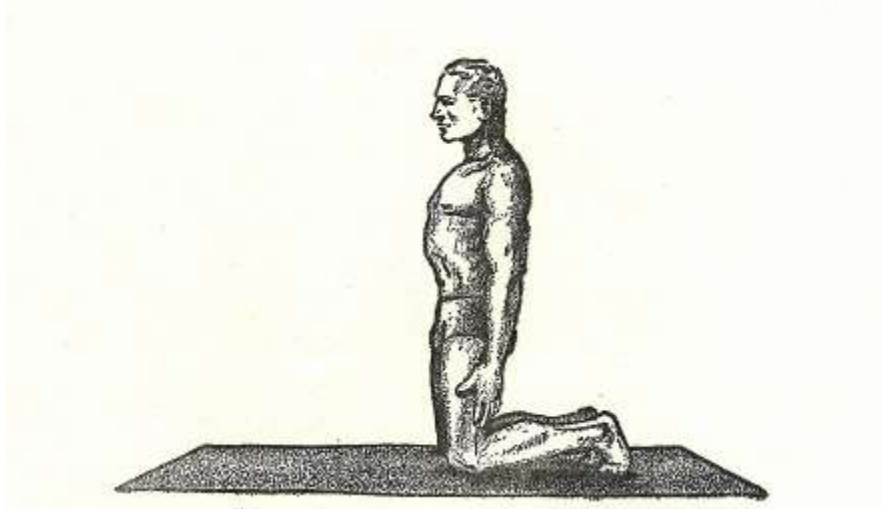
RITE NUMBER TWO

"Like Rite Number One," continued the Colonel, "this second one is for further stimulating to action the Seven Vortexes. It is even simpler than the first one. In Rite Number Two one first lies flat on his back on the floor or on the bed. If practiced on the floor, one should use a rug or blanket under him, folded several times in order that the body will not come into contact with the cold floor. The Lamas have what might be called in English a 'prayer rug.' It is about two feet wide and fully six feet long. It is fairly thick and is made from wool and a kind of vegetable fibre. It is solely for the purpose of insulation, and so has no other value. Nevertheless, to the Lamas everything is of a religious nature, hence their name for these mats - 'prayer rugs.'

"As I said, one should lie full length on his 'prayer rug' or bed. Then place the hands flat down alongside the hips. The fingers should be kept close together with the finger-tips of each hand turned slightly toward one another. The feet are then raised until the legs are straight up. If possible, let the feet extend back a bit over the body, toward the head; but do not let the knees bend. Then, slowly lower the feet to the floor and for a moment allow all muscles to relax. Then perform this Rite all over again.

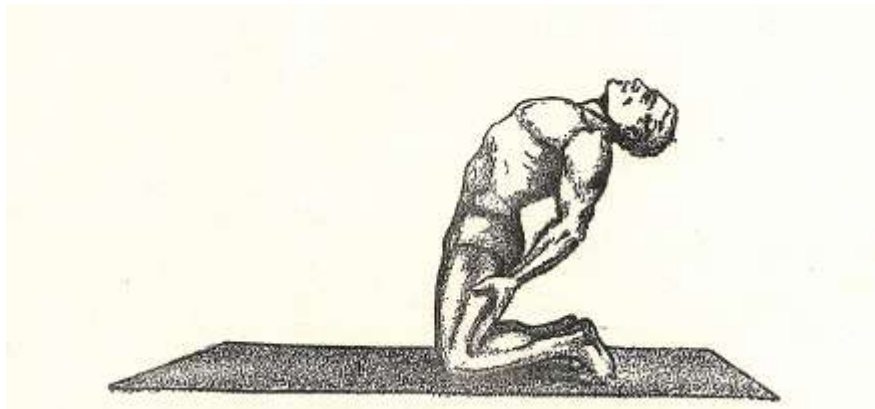
"One of the Lamas told me that when he first attempted to practice this simple Rite he was so old, weak, and decrepit that he couldn't possibly lift up both legs. Therefore he started out by lifting the thighs until the knees were straight up, letting the feet hang down. Little by little, however, he was able to straighten out his legs until eventually he could raise them straight with perfect ease.

"I marveled at this particular Lama," said the Colonel, "when he told me this. He was then a perfect picture of health and youth, although I knew he was many years older than I. For the sheer joy of exerting himself he used to carry a pack of vegetables weighing fully a hundred pounds on his back, from the garden to the Lamasery, several hundred feet above. He took his time but never stopped once on the way up, and when he would arrive he didn't seem to be experiencing the slightest bit of fatigue. I marveled greatly at this, for the first time I started up with him, and I was carrying no load, I had to stop at least a dozen times. Later I was able to do it easily without my cane and with never a stop."



First Position of Rite No. 3

This Rite - No. 3 - should always follow Rite No. 2. The first position of this Rite is to kneel on a rug or mat with hands at sides, palms flat against the side of legs. Then lean forward as far as possible, bending at the waist, with head well forward - chin on chest.



Second Position of Rite No. 3

The second position for this Rite is to lean backward as far as possible. Cause the head to move still further backward. The toes will prevent you from falling over backward.

The hands are always kept against the side of the legs. Next come to an erect (kneeling) position, relax as much as possible for a moment, and perform Rite all over again.

RITE NUMBER THREE

"The Third Rite should be practiced immediately after one practices Rite Number Two. It, too, is a very simple one. All one needs to do is to kneel on his 'prayer rug,' place his hands on his thighs, and lean forward as far as possible with the head inclined so that the chin rests on the chest. Now lean backward as far as possible; at the same time the head should be lifted and thrown back as far as it will go. Then bring the head up along with the body. Lean forward again and start the Rite all over. This Rite is very effective in speeding up Vortexes 'E,' 'D,' and 'C'; especially 'E'.

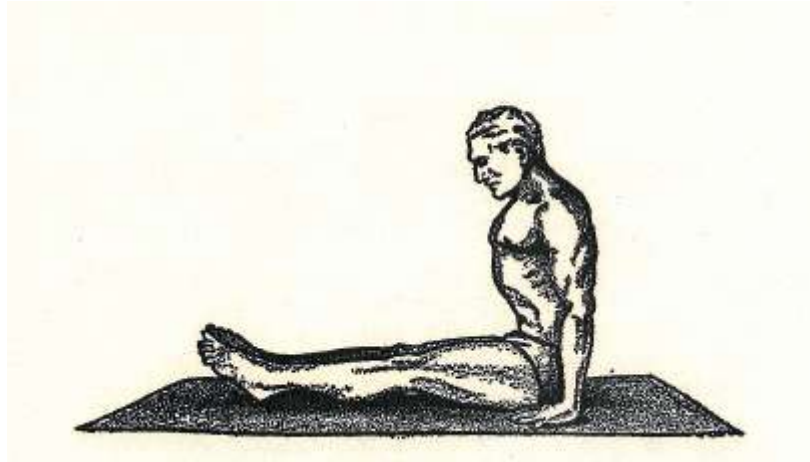
"I have seen more than 200 Lamas perform this Rite together. In order to turn their attention within, they closed their eyes. In this way they would not become confused by what others were doing and thus have their attention diverted.

"The Lamas, millenniums ago, discovered that all good things come from within. They discovered that every worthwhile thing has its origin within the individual. This is something that the Occidental has never been able to understand and comprehend. He thinks, as I did, that all worthwhile things must come from the outside world.

"The Lamas, especially those at this particular Lamasery, are performing a great work for the world. It is performed, however, on the astral plane. This plane, from which they assist mankind in all quarters of the globe, is high enough above the vibrations of the world to be a powerful focal point where much can be accomplished with little loss of effort."

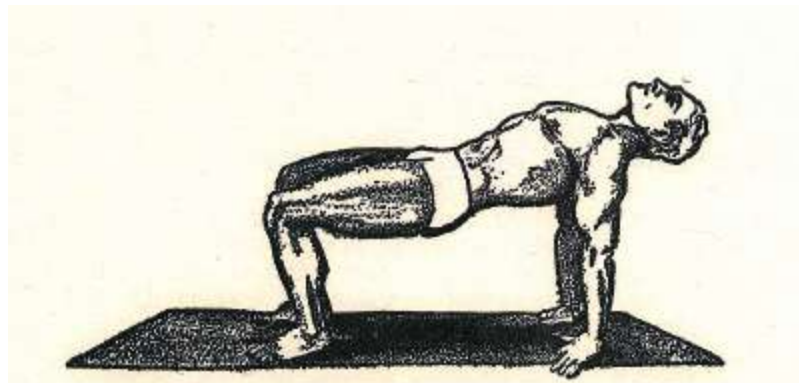
"Some day the world will awaken in amazement to what the unseen forces - the Forces of Good - have been doing for the masses. We who take ourselves in hand and make new creatures of ourselves in every imaginable way, each is doing a marvelous work for mankind everywhere. Already the efforts of these advanced individuals are being welded together into One Irresistible Power. It is only through individuals like the Lamas, and you and me that the world can possibly be helped.

"Most of mankind, and that includes those in the most enlightened countries, like America, Canada and England, is still in the darkest of the Dark Ages. However, they are being prepared for better and more glorious things, and as fast as they can be initiated into the higher life, just that fast will the world be made a better place in which to live."



First Position of Rite No. 4

Sit erect on rug or carpet with feet stretched out in front. The legs must be perfectly straight - back of knees must be well down or close to the rug. Place the hands flat on the rug, fingers together, and the hands pointing outward slightly. Chin should be on chest - head forward.



Second Position of Rite No. 4

Now gently raise the body, at the same time bend the knees so that the legs from the knees down are practically straight up and down. The arms, too, will also be vertical while the body from shoulders to knees will be horizontal.

As the body is raised upward allow the head gently to fall backward so that the head hangs backward as far as possible when the body is fully horizontal. Hold this position for a few moments, return to first position, and RELAX for a few moments before performing the Rite again.

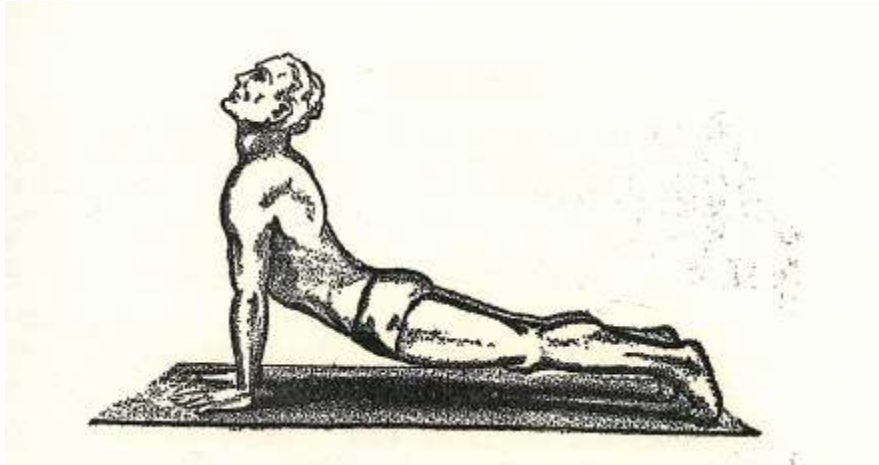
RITE NUMBER FOUR

"Now for Rite Number Four," said the Colonel. "The first time I tried this it seemed very difficult, but after a week it was as simple to do as any of the others.

"Sit on the 'prayer rug' with the feet stretched out in front. Then place the hands alongside the body. Now raise the body and bend the knees so that the legs, from the knees down, are practically straight up and down. The arms, too, will be straight up and down, while the body, from the shoulders to the knees, will be horizontal. Before pushing the body to a horizontal position, the chin should be well down on the chest. Then, as the body is raised the head should be allowed to drop gently backward as far as it will go. Next, return to a sitting position and relax for a moment before repeating the procedure. When the body is pressed up to complete horizontal position, tense every muscle in the body. This will have a tendency to stimulate Vortexes 'F,' 'G,' 'E,' 'D' and 'C'.

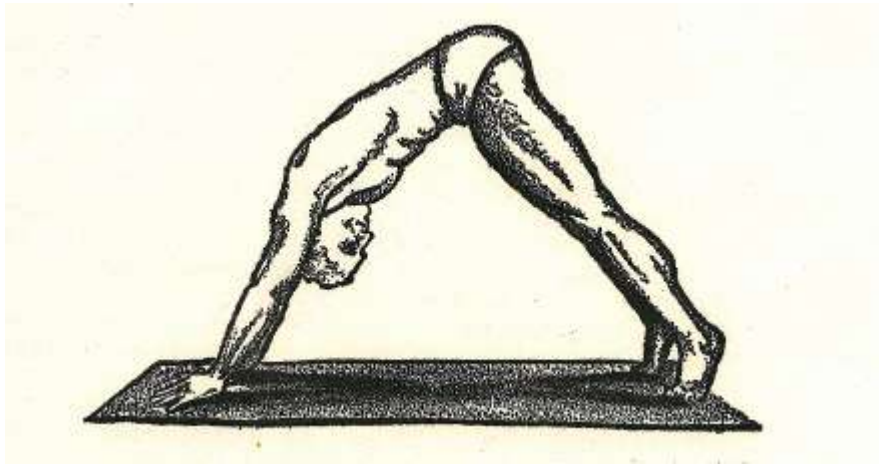
"After leaving the Lamasery," continued Colonel Bradford, "I went to a number of the larger cities in India, and as an experiment conducted classes for both English people and natives. I found that the older members of either felt that unless they could perform a Rite perfectly, right from the beginning, they believed no good could come from it. I had considerable difficulty in convincing them that they were wrong. But after a good deal of persuasion I was able to get them to do their best, and the results were more than gratifying.

"I remember in one city I had quite a number of old people in one of my classes. With this particular Rite - Number Four - they could just barely get their bodies off the floor; they couldn't get it anywhere near a horizontal position. In the same class were several much younger persons who had no difficulty in performing the Rite perfectly from the very start. This so discouraged the older people that I had to ask the younger ones to refrain from practicing it before their older class-mates. I explained that I could not do it at first, either; that I couldn't do a bit better than any of them; but that I could perform the Rite 50 times in succession now without feeling the slightest strain on nerves or muscles; and in order to convince them, I did it right before their eyes. From then on the class broke all records for results accomplished.



First Position of Rite No. 5

The First position of the Rite is to place the hands on the floor about two feet apart. The legs are stretched out to the rear with the feet also about two feet apart. Allow the body to "sag" downward from shoulders to toes. Hold the head as far back as is comfortable. The arms are kept perfectly staring at all times in Rite No. 5.



Second Position of Rite No. 5

The second position is attained by pushing the body, especially the hips, upward as far as possible. The hands are kept flat on the floor all the times. Hold this position for a brief moment and return to First position. After a moment of "hanging in suspension" perform the Rite over again.

RITE NUMBER FIVE

"The best way to perform this Rite is to place the hands on the floor about two feet apart. Then, with the legs stretched out to the rear with the feet also about two feet apart, push the body, and especially the hips, up as far as possible, rising on the toes and hands. At the same time the head should be brought so far down that the chin comes up against the chest.

"Next, allow the body to come slowly down to a 'sagging' position. Bring the head up, causing it to be drawn as far back as possible.

"After a few weeks, that is after you become quite proficient in this movement, let the body drop from its highest position to a point almost but not quite touching the floor. The muscles should be tensed for a moment when the body is at the highest point, and again at the lowest point.

"Everywhere I go," went on the Colonel, "folks, at first, call these Rites physical culture exercises. I would like to make it clearly understood that these are not physical culture exercises at all. They are only performed a few times a day; so few times that they could not possibly be of any value as physical culture movements. What the Rites actually do is this: They start the seven Vortexes spinning at a normal rate of speed; at the speed which is normal for, say, a young, robust, strong, virile person of twenty-five years of age.

"Now in such a person the Vortexes are all spinning normally at the same rate of speed. On the other hand, if you could view the seven Vortexes of the average middle-aged man - weak, unhealthy, and semi-virile, as he is - you would notice at once that some of the Vortexes had greatly slowed down in their spinning movement; and worse still, all were spinning at a different rate of speed - none of them working together in harmony. The slower ones allowed that part of the body which they govern to degenerate, deteriorate, and become diseased.

"The only INNER difference between youth and virility, is simply the difference in the rate of speed at which the Vortexes are spinning. Normalize the different speeds, and the old man becomes a new man again."

FURTHER INFORMATION

When the Colonel had finished his description of the Five Rites, I stopped him a moment.

"Let me ask you some questions now."

"Very well," he replied. "That is just what I want you to do."

"I feel that from your description I understand the Rites quite well," I began, "but when and how often are they to be employed?"

"They can be used both night and morning," answered the Colonel, "in the morning only, or just at night, if it is more convenient. I use them both morning and night, but I would not advise so much stimulation for the beginner until he has practiced them for about four months. At the start he could use them the full number of times in the morning, and then in the evening he could gradually build up until finally he is doing the same amount of practice as in the morning."

"Just how many times a day should a person use these Rites?" was my next question.

"To start with," said he, "I would suggest you practice each Rite three times a day for the first week. Then increase them by two a day each week until you are doing 21 a day; which will be at the beginning of the 10th week.

"If you cannot practice Rite Number One, the whirling one, the same number of times as the others, then do it only as many times as you can without getting too dizzy. The time will soon come, however, when you can practice it the full number of 21 times.

"If for any reason, one or more of them cannot be used at all, do not be discouraged; use the ones you can. Results will be a little slower, but that will be the only handicap.

"If one has been recently operated on for, say, appendicitis, or is afflicted with hernia, he should be very cautious in practicing Rites Number Two, Three and Five. If one is very heavy, he should be cautious in the use of Number Five until his weight has been greatly reduced.

"All five of the Rites are of importance. Even though he may not be able to perform them the prescribed number of times the individual may rest assured that just a few times each day will be of benefit.

"If, at the end of the fourth week, one finds that he cannot perform every one of the Rites the required number of times he should note carefully the ones which he is forced to slight. Then, if he is performing the Five Rites in the morning, he should try to make up the deficiency in the evening. Or, if he is performing the Rites in the evening, he should endeavor to find time in the morning to catch up.

"In either event he should not neglect the other Rites, and above all he should never strain himself. If he goes about performing the Rites in an easy, interesting manner it will not be too long before he finds everything working out satisfactorily, and that he is doing the Rites the required 21 times a day.

"Some people, acting on their own initiative, invent little aids for their practices. An old fellow in India found it impossible for him to perform Rite Number Four properly even once. He wouldn't be satisfied with just getting his body off the floor; he was determined that it should reach a horizontal position as the Rite prescribed. So he got a box about ten inches high and two and a half feet long. Upon this he put some bedding folded to the right size, and across this padded box he lay flat on his back. Then, with his feet on the floor at one end and his hands on the floor at the other he found it quite simple to raise his body to a horizontal position.

"Now while this little 'stunt' may not in itself have helped the old gentleman in performing the Rite the full 21 times, still the psychological effect of being able to raise his body as high as the much stronger men was undoubtedly quite stimulating and may have been quite beneficial. I do not particularly recommend this old man's aid, although it may help those who think it impossible to make progress in any other way; but if you have an inventive mind you will think of ways and means to help you in performing the more difficult Rites.

"These Rites are so powerful that if one were left out entirely while the other four were practiced regularly the full number of times, only the finest kind of results would be experienced. The First Rite alone will do wonders, as evidenced by the Whirling Dervishes of whom we spoke. Had they spun around

only a limited number of times, they would have found themselves greatly benefited, although they may not have attributed their improved condition to the whirling. The fact that they whirled from left to right and that the old men, who no doubt whirled around less than the younger ones, were virile and strong, is ample proof that just one Rite will have powerful effects.

"So, if any one finds that they simply cannot perform all five of these practices, or that they cannot perform them all the full number of times, they may still know that good results may still be experienced.

"Does anything else go with these Five Rites?" I asked.

"There is one more thing - just a suggestion. Take either a tepid bath or a cool, but not cold, one after practicing the Rites.

"Going over the body quickly with a wet towel and then with a dry one is probably even better. One thing I must caution you against; you must never take a shower, tub, or wet towel bath which is cold enough to chill you even slightly internally. If you do you will have undone all the good you have gained from performing the Five Rites."

"This all seems so simple," I ventured. "Do you mean to tell me that this is all that is necessary in the work of restoring the prematurely old to robust health, vigor, and virility?"

"All that is required," answered the Colonel, "is to practice the Five Rites three times a day to begin with, and gradually increase them as I have explained until each is being practiced 21 times each day. That is all; there is nothing more.

"Of course," he continued, "one must practice them every day in order to keep one's robust vitality. You may skip one day each week, but never more than that. The use of the Five Rites is no hardship at all; it requires less than 10 minutes a day to practice them. If necessary one can get up ten minutes earlier or go to bed ten minutes later.

"The Five Rites are for the express purpose of restoring a man to manhood. That is, to make him virile and keep him that way constantly. Whether or not he will make the come-back in youthful appearance, as I have done in so short a time, depends on how he uses his virility.

"Some men do not care whether they look young, or even whether they appear young, just so long as they have all their manly powers. But as for me, I was an old man for so many years, that I like the idea of throwing off the years in every way possible."

THE HIMALAYA CLUB

Part Two

It had been ten weeks since Colonel Bradford's return from India. Much had happened in that time. I had immediately started putting the Five Rites into practice and had been getting most gratifying results. The Colonel had been busy with some personal business transactions and I saw little of him for a while, but when he once more was at leisure I lost no time telling him of my progress and in enthusiastically expressing my feeling regarding this wonderful new system of regaining vigor, health, power, virility, and vitality.

Ever since the day I was sure that I was well on the way to new youth and vigor, I had been thinking of what a splendid idea it would be to pass on the information about the Five Rites to my friends, and now that the Colonel had time to spare I approached him with the idea of forming a class. He agreed that it was a very commendable idea and agreed to teach it himself on three conditions.

The first of these conditions was that the class should comprise a cross-section of men from all walks of life - from ditch-diggers to bankers. The second condition was, no member could be under 50 years of age. These two conditions met with my satisfaction; but the third was a big disappointment. The Colonel insisted that the class be limited to no more than 15 members, and I had ten times that number in mind. However, no amount of persuasion and coercion could change his mind.

From the beginning the class was a huge success. We met once a week and my friends all had implicit faith in the Colonel and in the Five Rites. As early as the second week I could see marked improvement in several of them, although, being forbidden to discuss their progress with anyone but the Colonel, I could not verify my impression. However, at the end of a month we held a kind of testimonial meeting. Every man reported improvement. Some told most glowing accounts. A man nearing 70 years of age had made more gains than any of the others.

The weekly meetings of "The Himalaya Club," as we had named it, continued. The tenth week rolled around and practically all of the members were performing all Five Rites 21 times a day. All of them were feeling better and some dropped a number of years from their appearance.

This brought to mind that several of them had asked the Colonel his age but that he had told them he would wait until the end of the tenth week to tell them. This was the evening, but as yet the Colonel had not put in an appearance. Some one suggested that each member write on a slip of paper what age he believed the Colonel to be and then they would compare notes. As the papers were being collected, in walked Colonel Bradford. When he was told what had taken place.

"Bring them to me and I shall see how well you have estimated my age. Then I shall tell you what it really is."

The slips all read from 38 to 42, and with great amusement the Colonel read them aloud.

"Gentlemen," he said, "I thank you. You are most complimentary. And as you have been honest with me, I shall be equally honest with you. I shall be 73 years of age on my next birthday."

The members stared in consternation and amazement. They found it hard to believe that one so youthful in appearance could have lived so long. Then they wanted to know why, inasmuch as they already felt half their former age, they, too, had not made more progress in youthful appearance.

"In the first place, gentlemen," the Colonel informed them, "you have only been doing this wonderful work for ten weeks. When you have been at it two years you will see a much more pronounced change. Then again, I have not told you all there is to know. I have given you Five Rites which are for the express purpose of restoring one to manly vigor and vitality.

These Five Rites also make one appear more youthful; but if you really want to look and be young in every respect there is a Sixth Rite that you must practice. I have said nothing about it until now because it would have been useless to you without first having obtained good results from the other five."

The Colonel then informed them that in order to go further with the aid of this Sixth Rite it would be necessary for them to lead a more or less continent life. He suggested that they take a week to think the matter over and decide whether or not they desired to do so for the rest of their lives. Then those who wished to go on would be given Rite Number Six. There were but five who came back the next week, although according to the

Colonel this was a better showing than he had experienced with any of his classes in India.

When he had first told them about the Sixth Rite, the Colonel had made it clear that the procreative energy would be lifted up, and that this lifting-up process would cause not only the mind to be renewed but the entire body as well; but that it entailed certain restrictions with which the average man did not care to conform. Then he went on with this explanation.

"In the average virile man," said the Colonel, "the life forces course downward, but in order to become a Super-man they must be turned upward. This we call 'The Newer Use of the Reproductive Energy.' Turning these powerful forces upward is a very simple matter, yet man has attempted it in many ways for centuries and in almost every instance has failed. Whole religious orders in the Occidental World have tried this very thing, but they, too, have failed because they have tried to master the procreative energy by suppressing it. There is only one way to master this powerful urge, and that is not by dissipating or suppressing it, but by TRANSMUTING it – transmuting it and at the same time lifting it upward. In this way you really and truly have discovered not only the 'Elixir of Life,' as the ancients called it, but you have put it to use as well, which is something the ancients were seldom able to do.

"Now this Rite Number Six is the simplest thing in the world to perform. It should only be practiced when one has an excess of procreative energy; when there is a natural desire for its expression. It can be done so easily that it can be performed anywhere at any time. When one feels the powerful reproductive urge, here is all that is necessary:

"Stand erect and then let all the air out of the lungs, as one bends over and places his hands on his knees. Force out the last trace of air. Then, with empty lungs, stand erect, place hands on hips, and push down on them. This has a tendency to push up the shoulders. While doing this, pull in the abdomen just as far as possible, which raises the chest. Now hold this position as long as you can. Then when you are forced to take air into the empty lungs, let the air flow in through the nose. Exhale it through the mouth as you relax the arms and let them hang naturally at your sides. Then take several deep breaths through the mouth or nose and allow them to quickly escape through either the mouth or the nose. This constitutes one complete performance of Rite Number Six.

About three are required to subdue the most powerful urge and to turn the powerful procreative or reproductive forces upward.

"The only difference there is between the average man and the Super-man is that the average man lets the procreative urge flow downward while the Super-man turns the procreative urge upward and reproduces within himself a NEW MAN – a strong, powerful, magnetic man who is constantly growing younger, day by day, moment by moment. This is the true SUPER-MAN, who creates within himself the true 'ELIXIR OF LIFE.' Now you understand why it was unnecessary for me to have left my native home in England to find the 'Fountain of Youth'— it was within me all the time. Now you can see that when I wrote my friend here some time ago that I had found 'The Fountain of Youth' and was bringing it back with me, I meant just that. The Five Rites and the 'Fountain' are one.

"When I remember Ponce de Leon and his futile search for the 'Fountain' I think of how simple it would have been for him to stay at home and simply use it; but he, like myself, believed it was anywhere in the world except at home – within one's self.

"Please understand that in order to perform Rite Number Six it is absolutely necessary that a man have full masculine virility. He couldn't possibly raise up and transmute procreative energy if there were little or none to transmute. It is absolutely impossible for the impotent man or the one with little virility to perform this Rite. He shouldn't even attempt it, because it would only lead to discouragement, which might do him great harm. Instead he should first practice the other Five Rites until he has full masculine power, and this regardless of how young or how old he may be. Then when the first "full bloom of youth" is experienced within him, he may then go on to the business of being a SUPER-MAN.

"The man of the world is interested only in the material things of the world, and for that reason should practice only the first five Rites until he feels the urge or desire within to become the SUPER-MAN. Then he should decide definitely; for a clean-cut start and a new life are absolutely necessary to those who lead the SUPER-LIFE. They are the ones who become MYSTICS, OCCULTISTS, and ADEPTS. They it is who truly see with THE EYE OF REVELATION.

"Again I say, let no man concern himself with the upturning of the sex currents until he is thoroughly satisfied in his own mind and heart that he truly desires to lead the life of

the MYSTIC; then let him make the step forward, and success will crown his every effort.

LONG-LIVED LAMAS

Part Three

After the tenth week Colonel Bradford no longer attended each weekly meeting. However, he still kept up his interest in the "Himalaya Club," and from time to time would speak on various subjects which would aid them in their work. Sometimes the members requested him to advise them on some particular subject. For instance, we discussed among ourselves one night the tremendously important part that food played in our lives. How the right food would make us more alive and vigorous while the wrong food would make us sluggish and dull. None of us knew much about the subject, however, so we requested the Colonel to advise us at our next meeting as to the Lamas' policy regarding food.

"In the Himalayan Lamasery where I was a neophyte," said the Colonel, in addressing us the following week, "there are no problems concerning the right foods, nor in getting sufficient food. Each of the Lamas does his share of the work in producing what is needed. Furthermore, all the work is done by the most primitive means. Even the soil is tilled by hand. Of course, the Lamas could use horses and plows if they so desired, but direct contact with the soil, handling it and working with it, seems to add something to man's existence. Personally, it made me feel very strongly that I was a part of the Universal. Not merely working with it or working for it but rather that the Universal and I were one.

"Now it is true that the Lamas are vegetarians, but not strictly so. They do use eggs, butter, and home-made cheese in quantities sufficient to serve certain functions of the brain, body, and nervous system. But aside from this they do not need meat, for all who are strong and virile, and who practice Rite Number Six have no need of meat, fish, or fowl.

"Most of those who join the ranks of the Lamas are men of the world who know little about proper food and diet. Yet they are only in the Grand Retreat in the Himalayas a very short while when they begin to show wonderful signs of physical improvement, due no doubt to the diet in the Lamasery.

"No Lama is choisy about his meals. He can't be because there is little to choose from. A Lama diet consists of good, wholesome food, but as a rule it consists of but one article of food to a meal. That in itself is a secret of health. When one

eats just one kind of food at a time there can be no clashing of foods in the stomach. Foods clash in the stomach because starches will not mix with proteins. For example, bread, which is starchy, when eaten with meats, eggs, or cheese, which are protein, sets up a reaction in the stomach which often causes not only immediate physical pain, but which contributes as well to a short life and a not particularly merry one.

"Many times in the Lamasery dining hall I have set down to the table along with the Lamas and eaten a meal consisting solely of bread. At other times I have had nothing but fresh vegetables and fresh fruits, while at still another meal I ate nothing but cooked vegetables and cooked fruits. At first I greatly missed the large variety of foods to which I had been accustomed; but after a short while I could eat and enjoy a meal consisting of nothing but dark bread or some one particular fruit. Sometimes it would be a feast of one vegetable.

"The point I wish to bring out to you gentlemen is not that you should resign yourselves to a diet of one kind of food to a meal but that you should keep starches, fruits, and vegetables separate from meats, fish, and fowl at your meals.

"It is permissible to make a meal of just meat. In fact, you could have several kinds of meats to a meal. You can have butter, eggs, and cheese with the meat meal, and dark bread, and, if you wish, coffee, or tea, but you must not end up with anything sweet or starchy. No pies or cakes or puddings.

"Then again, your meal can be strictly starches. Then you can indulge in all the sweet fruits, all the bread, butter, pies, cakes, puddings, and fresh or cooked vegetables you like without feeling any ill effects. But keep these meals separate.

"Butter seems to be a neutral. It can be used with either a starchy meal or with a meat meal. Milk, however, agrees better with starch meals.

"The proper use of eggs was another interesting and beneficial thing that came to my attention while dwelling in the Lamasery. The Lamas would not eat whole eggs unless they were engaged in hard manual labor; then they might eat one, medium-boiled. However, they did indulge to a very great extent in raw egg, discarding the white part. Before I learned better it seemed a waste of perfectly good food to throw the cooked whites to the chickens, but now I know that no one should eat the

whites of eggs unless he is doing hard manual labor; the egg whites are used only by the muscles.

"Although I had always been aware of the fact that egg yolks were particularly good for one, it wasn't until after I arrived at the Lamasery and had an opportunity to talk with an old Austrian chemist that I learned their true value. Then I was amazed to find out that just common hen eggs contain at least half of the sixteen elements required by the brain, nerves, blood, and tissues. It is true that these elements are only needed in small quantities, but they must be included in the diet if one is to be exceptionally robust and healthy, both mentally and physically.

"There is one thing more of great importance that I learned from the Lamas. They taught me to eat, not slowly for its own sake, but so that I might masticate my food more thoroughly. Their bread is tough and it takes good chewing to reduce it to a liquid before swallowing it, but this I learned to do.

"Everything one eats should be 'digested,' so to speak, in the mouth before allowing it to enter the stomach. Starches, particularly, must be digested in the mouth. Unless they first are thoroughly mixed with saliva they literally are dynamite when they get to the stomach.

"While one can do with little mastication of protein foods, such as meat, fish, and fowl, it is a sensible thing to chew them well anyhow. More nourishment can be obtained from food when it is thoroughly masticated. This necessitates less food, and often the amount can be reduced by one-half.

"Many things which I had casually taken for granted before entering the Lamasery seemed shocking when I left it two years later. One of the first things I noted upon arriving in one of the larger cities in India was the prodigious amount of food consumed by everyone who could afford to do so. I have seen one man eat a quantity of food at a meal sufficient to feed four hard-working Lamas and keep them alive and thriving.

"Variety was another thing which appalled me. Having been in the habit of eating but one or two foods at a meal, it amazed me to count 23 varieties of food one evening on my host's table. No wonder that the English and the Americans have such miserable stomachs and such damnably poor health. They seem to know nothing whatsoever about the kind of food they should eat for health and strength.

"Just the other evening I had dinner with a very learned man. He was an educator and quite an intellectual. He calmly stated, while we waited to be served, that in a few short years the human race could become really worthwhile providing his ideas were thoroughly carried out.

"This man was an excellent dictator type, and I was quite impressed by his knowledge, his original ideas, and his ability to express himself. But when I saw this man's selection of food at the dinner table, my opinion of him changed. It was the most atrocious combination of nutritive TNT I ever saw. I thought, if I could only give him some simple ideas about food he could become a really worthwhile force for good in the world, in a short time.

"The right food, the right combinations of foods, the right amount of food, and the right method of eating food combines to do great things for one. It will enable one to put on weight if he is underweight, and to reduce if he is overweight. Keep in mind these five things:

- (1) "Never eat starch and meat at the same meal; although if you are strong and healthy it need not cause you too much concern now.
- (2) "If coffee bothers you, drink it black, using no milk or cream. If it bothers you then, discontinue its use.
- (3) "Chew your food to a liquid and cut down on the amount as much as possible.
- (4) "By all means and before all else eat raw egg yolks once a day, every day. Take them at meal times but not with the meals; rather just before or just after.
- (5) "Reduce the varieties of food to a minimum. If one is really hungry before he starts eating, the tendency to desire many different foods is lost in hunger."

"It is a very simple matter," continued Colonel Bradford, "to live simply in this highly complex world. Let the world be complex but let your diet, and all matters pertaining to your mental and physical well being be simple. One can do this and still lead a very active life in the modern world. Not all Lamas in India live constantly in Lamaseries. Many of them are found in the cities where they are engaged in professions, or are at

the head of great business institutions. These men, like their brother Lamas in secluded Lamaseries, live to amazing ages - amazing to the Western World, but quite a commonplace thing in the East. Just how old these lamas are I do not know from first-hand experience, but I have been reliably informed that some of them remain in the flesh in a hale and hearty condition five to ten times longer than do most people of the Western World.

VOICES, VORTEXES, AND VITALITY

Part Four

Colonel Bradford was speaking before the "Himalaya Club" for the last time before leaving on a tour of the United States and a visit to his native England. He had selected for his subject the things that help Youthify a man, regardless of whether or not he practices Rite Number Six. As the Colonel spoke he seemed to be keener, more alert and vigorous and virile than ever before. Upon his return from the Lamasery he had struck me as the acme of perfection; yet since then he had kept right on improving, and even now was making new gains constantly.

"There are several things I want to talk about tonight," began the Colonel, "which I am sure will interest you. The first of them is the human voice. Do you realize that when one has made a study of men's voices he can tell instantly how much masculine vitality a man possesses just by hearing him speak? You have all heard the shrill, piping voice of an old man. Well, when a man's voice begins to take on that high pitch he is in a very deplorable condition. Let me explain.

"The Vortex at the base of the neck has power over the vocal cords. This Vortex and the one below in the sex center are directly connected. Of course, all the Vortexes have a common connection, but these two are geared together, as it were. What affects one affects the other, so that when a man's voice is high his manly vitality is low. (I not speaking of Tenor voices.)

"Now all that is necessary to speed up these two Vortexes, along with the others, is to practice the Five Rites. However, one does not have to wait until these Vortexes are increased in speed by the use of the Five Rites, but can raise their speed of vibration with a special method that works very well. This particular practice is easy. It consists in simply putting forth an effort to keep the voice masculine; not allowing it to become high, shrill, or piping. Listen to men with good low voices and become conscious of how a real man's voice sounds. Then whenever you talk, keep the voice down to the masculine vibration.

"Real old men will find this to be quite a little task; but it brings results. The first thing you know the lowered voice will speed up the Vortex in the base of the throat. That will speed up the Vortex in the sex center, which will improve the

man in masculine energy, and this again will cause the Vortex in the throat to speed up. The adolescent boy whose voice is changing is experiencing the same thing. The Two Vortexes are speeding up. In this case it is usually caused by the Vortex in the procreative center being speeded up by nature. But anything that will speed up the Vortex in the throat will cause its companion Vortex immediately below to increase speed.

"There are a number of young men who are robust and virile now who will not remain that way long. This is due to the fact that their particular voice, for several reasons which I haven't the time to explain now, never came down to the masculine pitch. But these young men, as well as the old ones, can definitely get results of a very wonderful nature by consciously lowering their voices. In the young men it will mean prolonged virility; in the older men, renewed virility.

"Some time ago I came across a quite splendid voice exercise. Like all other potent things it is very simple. Whenever you are by yourself or where there is sufficient noise to drown your voice so that you will not annoy others, practice saying in low tones, partly through the nose:

"'Me - me - me - me - e - e - e - e - e - e - e - e - e'.

"Repeat it time and again. When you get it down quite low, try it in a small room, like the bath room. You can often make the room hum with your voice. Then try to get the same effect in a larger room. Of course, listening to this vibration of your voice is not entirely necessary; but often the vibration will cause the other Vortexes in the body to speed up, especially the one in the sex center and the two in the head.

The 'Me - me - e - e - e -' exercise is a good one, but you can use it to good advantage other vowels, also. 'Mo - mo - o - o - o - o' as well as 'Ma - ma - ma - a - a - a', and 'Mu - mu - mu - u - u - u - u' are good. Like the e's on 'me', and o's in 'Mo', and a's in 'Ma, and u's in 'Mu' are drawn out very long as a single sound and not as so many short ones.

Each of the vowel sounds should be started with 'M', and the 'M' should be repeated with the vowel three or four times, then draw out the vowel into a long one. Always start with the 'Me - me - e - e - e' exercise and end with 'Mu - mu - mu - u - u - u - u' exercise. Start with the first and repeat it twenty-five times, then go to the others - each twenty-five times. Some students get the best results from the use of the 'Me - me - me - e - e - e' practice only.

"In old women, the voice also becomes shrill and should be toned down. Of course, a woman's voice naturally is higher than a man's. If she should get it down as low as a man's, it would not be beneficial at all to her. It would speed up the Two Vortexes – the one in the throat and its companion, so as to cause her to act, look, think, and talk mannishly. By the same token, a mannish woman could wonderfully improve herself by raising her voice to the level of a normal woman's.

"I have known of men with high voices who partook of so much alcoholic beverages that they developed 'whiskey' voices – low and growling. To their amazement they began to become virile again. Usually they attributed their good fortune to intemperance or to a certain brand of whiskey, but neither intemperance nor whiskey did anything for them directly.

"What happened was that the vocal cords were irritated and therefore inflamed and swollen. This lowered the voice and raised the speed of the Vortex in the throat, which in turn, raised the vibrations of the Vortex in the masculine center below, and brought about the renewed masculine vitality.

"Now," said the Colonel, after pausing a moment, "I want to speak on one more subject, which could be entitled 'Putting off the old man'. Lowering the voice and speeding up the Vortexes certainly has a lot to do in eliminating the 'old man' within us, but there are other things which help to make us much younger even though they do not directly affect the Vortexes. If it were possible suddenly to take a man out of a decrepit old body and place him in a brand new youthful one about 25 years of age, I am confident that the old man he had allowed himself to become would cause him to remain old in most of his ways. It is true that he would perk up a bit around the ladies, but outside of that I think he would remain old.

"Getting old, of course, is brought about first by a lack or a complete absence of manly virility. But that is not the only cause. The world is full of old men around 60 who get a certain dubious pleasure out of acting old. This is all wrong. Regardless of whether a man has full vitality at the present time or not he should do everything possible to eliminate the 'old man' that has crept within him. He must be dislodged and rooted out. Therefore, gentlemen, from now on get rid of the 'old man' within you. How to do it? It is very simple. Don't do the things old people do. With your new and ever-increasing vitality this should be easy.

"The first thing to do is to straighten up. Stand like a man should. When you first started this class some of you were so bent over that you looked like question marks; but as vigor returned and spirits became better you began to straighten up. That was fine; but don't stop now. Straighten right on up, start throwing your chest out, pull the stomach and the chin in, and right away you have eliminated 20 years from your appearance and 40 years from your mind. Likewise, eliminate 'old man' mannerisms. When you walk, know first where you are going; then start out and go there. Don't dog-trot or run, and don't shuffle along, but pick up your feet and stride. Keep one eye on where you are going and the other one on everything you pass.

"At the Himalayan Lamasery there was a man, a European, whom you would have sworn was not over 35 years of age, and who acted like a man of 25 in every respect. This man was over a hundred, and if I told you how much over a hundred you would not believe me.

"Now about your weight. If you are underweight, you can throw off the years by increasing your weight. If you are overweight, which is a splendid sign of old age and senility, you can throw off more years by reducing the weight to normal. Get rid of the enlarged abdomens, too, and you will look 10 years younger immediately.

"Here is something else which should interest all of you. Only two years ago I was as bald as the baldest man here. When vitality started coming back, one of the Lamas told me to massage my scalp good with a piece of butter twice a week. The butter up there was fresh, not a bit of salt in it. I took his advice and massaged my scalp with butter until it soon loosened up. I did this about one hour after a meal. The food elements in the blood were brought to the scalp by the circulation of the blood. The scalp was so thoroughly massaged that the blood vessels were dilated; the hair roots picked up the necessary nutrition, and the hair grew, as you can plainly see.

"Even though you may not care to become mystics at this time, you can throw many years off your mind, your attitude, and feelings. So start at once. Any effort you put forth will be rewarded, I can assure you. I have given you nothing but simple Rites and practices because the simple things will bring you health, youth, virility, and success when nothing else will.

"It has been a most thrilling thing to see you men change and improve from day to day," concluded the Colonel, "but now

you know all there is need for you to know for the present. When you are ready for more information, the teacher will appear. There are others who need this information much more than you gentlemen did and I must be on my way to them."

Of course, we were sorry to see our friend the Colonel depart. But we were glad and thankful for the priceless information he had given us. The thought that the Colonel was soon to help other men like ourselves find "The Fountain of Youth," "The Philosopher's Stone," "The Elixir of Life," thrilled us. Truly, I thought to myself, THE EYE OF REVELATION is upon the world.

MNTRAM-MIND MAGIC

Part Five

Now and then the "Himalaya Club" would receive a short but interesting communication from Colonel Bradford. He did not stay long in any one place, and so the "Club" knew that he was traveling about and lecturing before other groups throughout the English-speaking world.

One day the "Himalaya Club" received quite a long letter from the Colonel. It contained additional information, and was intended for all of the members. Probably only the more advanced members would be sufficiently interested in it to put it to use.

The title of the subject was: "Mantram-Mind Magic". The word Mantram, as far as the meaning was concerned, was entirely new to the group, although some of the members vaguely remembered seeing it somewhere in print.

Colonel Bradford's letter explained:

"A Mantram is a 'vocalized instrument of thought'. There is a slight difference between Mantram and Mantra. Usually, Mantram means vocalized thought, while Mantra is an inaudible thought.

"Time and again, each of you had some word or group of words 'run through your mind'. Sometimes it would be only one word, at other times it would be two words, or a short group of words. Often it would be the name of something, or probably some one's name. When something of such a nature keeps running through your mind it is a Mantra - an inaudible instrument of thought. Just how it got started we haven't the space to go into here, and furthermore it is not important to know the cause at this time.

The important thing to know is to take advantage of this sub-conscious activity, and this can easily be done when you know how. This is how you proceed: The moment you become aware of something running through your mind in the form of definite words (not a tune), vocalize it. Let us say that the thought was 'peace in our time'. Now each time the thought - 'peace in our time' - passes through your mind, vocally repeat the thought and add another one to it like this. 'Peace in our time', means peace, power and plenty for me right now. In this way you take a deep-seated sub-conscious activity and attach to it something of meaning and consequence, and after a while when sub-conscious

ceases to project its activity into your conscious mind, although it will continue to repeat the thought within itself (this has been proven through the use of hypnotism) it will repeat along with its own your added thought, and instead of repeating over and over again, 'peace in our time', it will repeat 'Peace in our time means peace, power and plenty for me right now'.

"Before too long a time by proceeding in this manner your sub-conscious realm of mind will be so 'galvanized' with the meaning of the new thought that you attached to the sub-conscious thought that the sub-conscious mind will begin to put the thought into practice in your conscious life, and the result will be a quieting of the things that disturb you through the word 'peace' and this regardless of what the disturbing elements might consist.

"Don't try to figure out how the sub-conscious is going to overcome certain obstacles in your life and affairs to bring about peace in your life. The sub-conscious in its way is far more clever than is our conscious realm of mind. The conscious mind is always coming up against stone walls, just can't go any further in that direction, and soon hasn't the energy to attempt to go any other direction, but not so with the sub-conscious mind. The sub-conscious is not a reasoning mind and so if it is headed-off in one direction it is not discouraged, doesn't give up, because it knows (feels) that there are ten thousand other directions that it can turn, and at least half of that number will permit it to bring about the desired results in YOUR Life and affairs.

"We said that a Mantram was a vocalized instrument of thought. Use a Mantram whenever you can, because the vocalization of the thought causes you to hear it, and this means an additional impression upon the sub-conscious. The idea is to send just as powerful a suggestion into the sub-conscious realm of mind as possible.

"On the other hand, if we are in close contact with other people, as we are when we riding along in a train with fellow passengers sitting all about us and even another in the same seat with us, we can't very well speak out and say 'Peace in our time means peace, power and plenty for me right now'. In such a case I would suggest that we use a Mantra, and quietly think to our self 'Peace in our time means peace, power and plenty for me right now'. True, it will not be quite as effective, but we still get splendid results.

"Even after the sub-conscious has ceased projecting such a thought into our conscious mind it is a very fine idea to continue the work for some time to come, and every two or three minutes repeat the suggestion along with the sub-conscious thought of 'Peace in our time'. The 'Peace in our time' of the sub-conscious is the OPEN DOOR to the sub-conscious, and this 'door' remains open for a considerable time after the thought rises high enough to contract our conscious mind.

"Always make your additions to your sub-conscious thought positive, short, and to the point. We explained about the word 'peace', how it brings about desirable results to you. Well, the word 'power', when taken deep into the sub-consciousnesses will one day bring about health, strength and vitality in our physical bodies, and not only that, we will find that we are actually becoming much more self-controlled, and dominant mentally.

"The word 'plenty' in our suggestion of course means abundance. You not only want peace, but you want an abundance of peace. You are not satisfied with just a little power in body and mind, you want an abundance of it.

"'Right now' at the end of your affirmation gives the sub-conscious mind some ideas as to when you want all of this to materialize - N-O-W. You desire that the sub-conscious mind start bringing about the desired changes at once. Not a week, or a month, or a year from now, but get busy and cause them to come into manifestation in your life and affairs now.

"The sub-conscious thought will be anything of a million different thoughts of half-thoughts. Sometimes they are the names of people; other times, the names of plays you have seen either recently or some time ago; or perhaps they will be the names of stories or books. It doesn't matter what the thought is that persists on running through our mind, just add another one to it and every time the thought comes to mind repeat the thought that comes to mind, and then attach your thought - your affirmation - to it.

"A long time ago you probably read the book 'Jane Eyre', or saw the film version of it. Now, for no apparent reason (although there is a good sub-conscious one) the thought 'Jane Eyre' runs through your mind time and time again. Well, just the moment you become aware of it just repeat it and add a thought to it: 'Jane Eyre' means peace, power and plenty to me right now.

"It is wise to place the word means between the sub-conscious thought and your added thought. This informs the sub-consciousness in a very short and define way YOUR MEANING of 'Jane Eyre'. It is necessary to be very definite with the sub-conscious mind, for in certain respects it is quite child-like, and it must have definite thoughts if you expect it to do its best work.

"No matter what words or phrases run through your mind - 'peace in our time', 'Jane Eyre', 'Wee Willie Winkle', etc., etc., just add YOUR MEANING to them, and as the sub-conscious activity withdraws itself into the sub-conscious the thoughts, regardless of what they are, will have YOUR THOUGHTS attached to them, and it is your thought that will do the miracles in your sub-conscious world for you. Not only in your sub-conscious world but a little later on in your CONSCIOUS or OUTER WORLD.

"By all means make up your own affirmations or auto-suggestion to suit yourself. While 'peace, power and plenty right now' is good, there is probably something else that you need more than these three. Whatever it is, make it into an affirmation and hook it onto your sub-conscious Mantra to be drawn deep into your sub-conscious world, and put to work.

"Some folks have a sub-conscious mind that is very close to the surface of the conscious mind, and the result is, never a week passes but what they have some sub-conscious thought running through their conscious mind time and again. If you are one of these people, then about once a week you'll be able to give your sub-conscious realm of mind a very excellent treatment of suggestions or affirmations.

"There are other folks whose sub-conscious is not 'located' so near to the conscious mind and they seldom if ever have a thought run through their minds hour upon hour or even a few minutes. These folks, however, can induce the sub-conscious to come to the surface with a thought to which an affirmation could be added.

"Just a catchy little phrase like 'Wee Willie Winkle', if thought to one's self for a short period of time will in most instances cause the sub-conscious to open the door between itself and the conscious mind, and every few seconds repeat 'Wee Willie Winkle', and after a little of this (do not begin too soon) start adding whatever you desire 'Wee Willie Winkle' to mean.

"The sub-conscious realm of mind is a very wonderful 'creation' and it is not half as hard to get it to work with you as to get you to work with it. In fact, the sub-conscious takes great delight in working with you in accomplishing anything that you desire. Desire is a very strong force, and when you use desire to induce the sub-conscious to bring about certain desirable results in your life, it will actually be thrilled to work with you, to actually go out and get the things that you want, to cause the desires of your heart to be realized or materialized.

"This is something that each of you should know: The sub-conscious realm of mind cannot feel or sorrow or grief. None of these feelings or emotions are unpleasant to it, would be a better way of stating the matter. Your pain is a thrilling sensation to the sub-conscious. Your joy, enthusiasm, zeal and fervor, also are thrilling sensations to your sub-conscious mind, but as misery is much easier for each one of us to experience than a joy, quite naturally the only real pleasure the sub-conscious gets, and it is a joy-loving 'creature', is from our pain, sorrow, and misery, and quite naturally it brings about these unpleasant things in our lives 'thinking' that we get as much pleasure from them as does 'it' - the sub-conscious mind.

"Once we convince the sub-consciousness that we get our big thrills out of joyous things of life, the sub-conscious will flood our lives with the thrilling things instead of the miserable things of life.

The Magic Quality of AUM

"To a person who doesn't know English, an affirmation such as 'peace, power and plenty right now' wouldn't mean a thing to his sub-conscious mind, unless it was translated into his own language, and he could use words that he was highly familiar with which meant 'peace, power and plenty right now'.

"I mention this because certain teachers from the East have given out certain affirmations which are very fine to people who know the language of the East. But these affirmations are absolutely worthless to English-speaking people because they do not know the meaning of the words or phrases. Even if they have been told the meaning, the words are still just so much jargon to the sub-conscious, and the result is, no good is accomplished. The sub-conscious is a wonderful thing, but it

cannot possibly use thoughts that are enshrouded in foreign words unless these words are completely familiar to you.

"There is one exception, however - a word that comes from the East which has a magical effect upon the sub-conscious as well as upon the brain and nervous system. This word is 'aum'. The value of the word is not in its meaning but in its vibration. Thus, anyone using it for vibratory purposes, regardless of which particular language of earth he speaks, will receive a special benefit from it; that is, of course, if he is ready for a high and powerful vibration. Nothing is good out of harmony with a lesser vibration.

"This particular word - aum - when vibrated correctly, has a very powerful stimulating effect upon the pineal gland, but, the pineal gland should not be stimulated into great action if the life a person is leading is not on a high plane. A person should be sufficiently high in his vibrations through right living that he is beyond the use of habit-forming drugs, which include alcohol and nicotine in any and all forms.

"One's diet should be minus, to a considerable extent (but not entirely), fats of all kinds but especially lard. Meat is permissible in sensible and limited quantities, but pork in any form should be dispensed with. A small amount of butter is permissible. White sugar as well as all foods containing large quantities of white sugar should be used sparingly. Honey and natural sweets can be used instead and even they should not be over-indulged in. They are too sugar, and sugar is a first-cousin to alcohol, and alcohol is completely OUT when one is attempting to travel the path of the thrilling higher vibrations.

"Starches, too, are detrimental unless they are well masticated - practically digested in the mouth - then they are no longer harmful if taken in sensible quantities.

"The average, normal man consumes about two quarts of water each twenty-four hours. A woman weighing less naturally consumes less liquid. The consumption of waters should be increased considerably. A man should increase the intake of water from two quarts per day to three, and a woman should increase her consumption of liquid from one quart per day to one and a half. Even a little more for both men and women would be still better. However, the increased amount of water should not be made all at once, but over a period of at least two months, and of course no

change at all in the amount of liquid if a person is ailing physically, without permission from their physician.

"The increased use of water should take place first, and for at least a month, the one can use the Aum-Vibration Rite for good results.

"The 'au' is AUM is pronounced 'ah', it is pronounced through the mouth and is drawn out for about five seconds, then the mouth is closed (not suddenly) and the 'm' is hummed out through the nose (either nostril) for ten seconds.

"After a breath or two, then do the 'au-m-m-m-m-m' again. Three or four times in succession is quite sufficient. Do not overdo a good thing. Stop the moment you begin to feel dizzy. After an hour or so perform the 'aum's' again several times. At first never more than ten times even though no sign of any dizziness has become manifest. Too much pineal stimulation for a beginner is not a positive procedure.

"The best position to take for this Rite is to sit in an easy chair and completely relax. Don't slouch down so that your head will thrust forward and cramp your vocal cords. It is necessary to get a good clear tone both through the mouth and through the nose, and if you are in a cramped position you cannot do this.

"One can even lie down on the back on a comfortable bed or divan and perform this Rite to splendid advantage. The pillow should be removed so that one can get the head far enough back in order that vocal cords not be cramped.

"Don't fill the lungs bursting full of air, but amply sufficient to do the Aum Vibration for fifteen seconds (five seconds through the mouth - ten seconds through the nose) without being completely out of breath at the end of the 15 seconds.

"Like in the Mantra and Mantram Rites, you can use an affirmation in this Mantram-Aum Rite to splendid advantage.

"You will remember that in the Mantra Rite you repeat your affirmation mentally. In the Mantram Rite you repeat the affirmation vocally. This one is a combination of both of the Rites. While you are vocalizing 'ah' in aum for five seconds you hold the mind quiet, then while you are intoning the 'm' through

the nose for ten seconds you repeat your affirmation mentally several times.

"It is best not to use this Rite and the previous one at the same time. Use this one when the mind is free from any sub-conscious thoughts running through it.

"Also: It is best to prepare your affirmation before you begin to practice the Aum Rite, so you will know exactly what to suggest. Be sure that it contains exactly that which you wish to become or what which you desire. Be absolutely certain that the affirmation does not contain any negative thoughts or words, in this way you will not build into your sub-conscious anything of a detrimental character.

"Always remember that while you are humming the 'm' in aum through the nose (mouth closed) you, with your mental affirmation, are making a powerful impression on your sub-conscious mind, so powerful in fact that your words and your thoughts are being permanently etches upon it, and for this reason you most certainly do not want anything negative in your affirmation. If you do, eventually it will come to the surface mind, and you will have lost all the good which you could otherwise have accomplished.

"This Rite is intended for older people only. In most certainly is not to be used by persons under twenty-five years of age. It is intended for mature men and women. Especially those who have not found life a bed of roses. It is for those who wish to 'reclaim the years that the locusts have eaten'.

"The Illuminati - the Wise Men of old - have all used this unusual form of Mantra or Mantram for raising the vibration of not only their minds and brains, but their physical bodies as well. The Rite has a most beneficial effect on all of the old-age-producing causes in the physical body - by eliminating them, of course. Quite naturally if we refuse to eliminate any of the known old-age producers in mind and body we cannot expect to get thrilling results from this particular Rite. But as causes for old age and senility are eliminated we can rest assured that the vibrations of our minds and bodies will be increased, and then we shall go forward to youth of mind and youth of body, and there is nothing more thrilling than a mature young mind in a renewed body.

"One reason why older people make so much better progress, once they start to increase their vibrations than do men and

women one-half or even one-third of their age, is due to the fact that they have finally learned that the materialistic world is just a make-shift, make-believe existence, and any joys found in it are as fleeting as dry leaves in a windstorm. They know that the Great Thrills of Life are not found in the outer world, but in the Inner World - in their INNER WORLD. And, once they begin to experience the thrill of the higher vibrations working in their minds and bodies, nothing could ever induce them to go back into the senseless lives they lived before they ever heard of an Inner World.

"The Eye of Revelation is upon you. Great days are ahead for all of us, and this regardless of present conditions or circumstances. Begin anew right where you are, and even though most of you have made gratifying accomplishments, these are as nothing in comparison to the thrilling things that are just a short distance ahead of you.