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THE New Thought Journal.

A quarterly devoted to Practical Idealism, and
Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

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CONTENTS:

STRAY THOUGHTS.

BOOKS AND REVIEWS.

THE SECRET OF YOGA (by Leonard Treverill) concluded.

THE NEW MAGIC (by A. Osborne Eaves) continued.

SPELLS, or the Law of Change.

THE SILENCE.

Stray Thoughts.


In the midst of the present unrest there is a purpose running through society, and as time goes on this purpose will reveal itself more clearly. Injustice is likely to occur, or rather, to seem to occur, for it cannot be believed that injustice can exist in a world ruled by order, love, and justice; because we do not see first causes, only effects, we are tempted sometimes to suppose that we are badly done to, that we suffer for sins we have not committed, and that our neighbours fare much the same way.

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There is no evading the Law; it is too powerful for that, and thus each human unit receives just what he deserves, neither more nor less. It is this resting upon the Law which gives us confidence in the shaping of our own lives, in the firm unshaken conviction that only righteousness can be our portion, whatever to the contrary may appear in our surroundings just at present.

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Readers may welcome the decision to introduce into these pages some of the words which have put heart into so many people everywhere. The fact that this movement is not an English one convinces one that there must be very many who have not had an opportunity of reading the first books dealing with mental science, as it was called in the 'eighties and early 'nineties, and now known more generally under the title of New Thought. So many have derived strength, comfort, stimulus from the pioneers of the movements that, thanks to their work having been preserved, that we have an earnest of later readers being helped. If readers were to make the fact of the reprint of a number of essays and extracts from the leading writers of advanced thought known they would be doing the writer a great favour and helping the movement forward.



Books and Magazines.

Home employment is usually a misnomer, and it is refreshing to come across an organisation which aims at making its members efficient in some branch of industry by which at least "pin money" may be earned. This is one of the objects of the "Pin-Money League," which runs a magazine 50 cents a year (2s. 6d. post free, or 6d. a copy from the Secretary, Bloomfield, New Jersey, U.S.A.) A recent number contains a number of suggestive articles, like *Embroidery Shop at Home*, *Lunches for School Children*, *The Making of Infants' Garments*, *Raising of Ducks and Geese*, *Squab Raising*, *A Woman who sells Dogs*, *Hunting a Worth While Position*. No woman could fail to get invaluable hints from such a publication.

THE LIFE OF THE SOUL, by Walter Winston Kenilworth, who has written "Thoughts on Things Psychic" and other works, presents us with a study of the finer portion of a human being's make up, "What is needed in these days is a practical basis of truth, rooted in a highest conception of truth," and this may be said to be the gist of the book,—to show us what that Self is, its needs, its relationship with its source, and how it may identify itself with it. What we want is a philosophy of strength, asserts the writer, and I heartily agree with him—Religion has been pappy, philosophy has been little better, and we have all more or less become jelly fish in consequence. This stamina must come after imbibing the ideas set forth by Mr. Kenilworth, whose book I hope may have as wide a circulation as it deserves to have. (Fenno & Co., 18, East 17th Street, New York. 4s. 6d. free, pp. 261, cloth).

The leading article of *Popular Therapeutics* for March is "A Discussion on the Miracles of Jesus," in which Prof. Weltmer reviews the life and works of the Great Teacher, and Buddha, and expresses the opinion that if man would use all the God-given powers that he possesses he could "express in his life the same perfection, power and accomplishment as did Jesus, his elder brother." As this twice-a-month periodical aims at becoming "a complete digest of all press comments relating to psychology, suggestive therapeutics, drugless healing" and everything included under New Thought readers should subscribe to it, especially those who still have the habit of falling ill. 5s. per annum. Popular Therapeutics Co., Room 5, Moore Bldgs, Nevada, Miss. U.S.A.

The Secret of Yoga (continued from last number).

varied objects and actions which engage our attention in our daily life produce corresponding changes in our consciousness, and are liable to destroy the unity of our lives. What we want is, having an end in view, to bend our whole energies to the attainment of that end. Isolated Yoga practices are but helps to the practice of a life-long Yoga. This lesson is taught in the fact that Yogis are always told to concentrate their own consciousness in different parts of their own organisms rather than upon outside material objects.

(Concluded)



There is a wave of Ambition sweeping the world at the present moment, affecting all people more or less. The rapidity with which everything is moving to-day has been commented upon by all thinkers and writers, and the reason is that we have almost outgrown the age in which we live; we have almost exhausted the lessons set us by Nature. We long for new worlds to conquer, the number fired with this desire increasing daily. It is no use to remain blind to the thrill which is vibrating everywhere; only the very sluggish will wish to ignore it utterly. The call has been obeyed by those minds which have risen to every problem and mastered it. The demands of the age may have been exacting, but they have been met, even surpassed. What would our forefathers have thought of some of the engineering feats of our day, of the realisation of so-called impossible dreams of visionaries? And have we come to a dead wall? Have we exhausted all invention? Is there nothing else left to accomplish? The problem of poverty alone emphatically affirms that there is, and this is but one. The fact that hitherto we have not been able to grapple with it successfully does not mean that we never shall, but that we shall evolve to a point where we begin to perceive the solution and proceed to apply it. Imagine any poor wretch struggling with poverty destitute of ambition. His fate his obvious. Generally, in fact, it will be found that those suffering from this state of things is "destitute" in many senses; he is deficient in various ways, in dire poverty of mind of mind, poor in hope, initiative, courage, ambition, and these negative qualities express themselves outwardly in his life, in want of money, of means to life. Often those who are "educated" fare the worst, because their "education" has robbed them of those very forces which should have been cultivated for their protection and advancement. Often they have not known what tools should be forged to carve their way through obstacles, which are, after all, the very material which will give them their freedom.

Foremost among such instruments of liberation is Ambition, and as it is slowly nurtured, tended, made stronger day by day, given zealous attention it not only becomes a great force in the life for emancipation, but it begins to unfurl other forces which have not been necessary hitherto, because they could only be used in conjunction with it. A beautiful and costly picture would not be as helpful to a blind man as a fire would be on a cold day. He would have no use at all, in fact, for the picture, because he could not see it; so without Ambition other powers of the mind would be only hindrances, because a power which cannot be used, for which there is no legitimate outlet, does harm.

New conceptions invariably follow the entertaining of Ambition. For one thing an Ambition is an enlargement of view, and with an enlargement of view come new demands. There is a general expansion, and a wider outlook giving play to other powers of the mind the latter is quickened. A healthy stimulus brings a zest into life scarcely realised before, and the man is able to accomplish more than hitherto, and using more of his powers than he has done, because of his extended powers being brought into the field of action. In this way Ambition may play an important part in the success of a life.

LESSON XIII. INSPIRATION.

No word has been more misunderstood than this. To some the word is associated with a state of mental delusion, a condition of instability, a departure from the rules of reason and logic, an excursion

in the shadowy and abulous realms of fancy and mysticism. When a speaker has been "inspired" his words have lacked wisdom, coherence; they may have been wild, meaningless.

This view has undergone some modification of late years, and a saner attitude has been adopted towards Inspiration. There is no tendency to lessen the authority of wisdom or reason, but it has been felt that it is possible under certain conditions to reach a higher mental stage. Most people who have done much writing know that there have been moments when they felt in no humour to write; words have come with difficulty, and been forced. To-day there are more journalists and newspaper reporters than ever before in the history of the world, with the great increase of newspapers and press agencies, with the result that writing is more common; so, too, in the world of literature. Books were never more numerous, nor writers of them. Looking over the mass of work turned out by this army of people engaged thus it is the general opinion of those competent to judge that there is very very little of real worth. Why? Because it is more or less a bread and butter question; a mode of earning a living; a question of turning out so many thousand words, or so many columns per day or week. In the early days of our big papers a leader took a fortnight or more to write; then it was polished, a literary gem. The writer had time to invite the "divine afflatus," to coax the Muse to shower upon the writer the happy gift of clothing matters of fact in the garments of poesy—with a beautiful setting, so to speak. Poetry to-day is almost a dead letter among our own nation, and it there is any realm in which inspiration plays a part, and an important one, it is in poetry. One can scarcely imagine poetry without beauty, and beauty being allied so closely with truth and goodness we see that it possesses something from which the daily life of so many people is divorced, or at any rate, is indifferent to.

Just as people have to write to order, at any moment, or under any condition, regardless of "humour," so the bulk of people have to work under the same conditions, and as a result, Inspiration is lacking in their daily life. They become more or less commonplace, their labours lack spontaneity. There is a dead level about their performances, in whatever field of human endeavour.

Inspiration is not the sitting down and waiting till one hears angels, voices dictating messages. Oh, no! This conception must be banished from the mind. Have you never attended a meeting at which some leader of thought was present, some great singer, some wonderful musician? Have you not felt enthusiastic, or moved when you came away, and have you not found others the same? Have you not been inspired to some extent? Have you not felt that the words or music you have listened to has awakened some chords in your heart? It is a common experience. It may pass away an hour or so afterwards, but the fact that it can fill us with gladness, with hope, with a desire to be more, to do more, to accomplish more is a sign that each of us has within himself a Something which can be acted on, a Something—its name is immaterial for the moment—which can be stirred into being, which can move the depths of our nature, which can powerfully affect us for good. This is Inspiration.

There is one important consideration arises from the discovery of a Something which so suddenly arises into the normal consciousness: it is called into being by a Something in the speaker. It is as though a grand chord struck had sent its vibrations circling round and round, and the vibrations had been caught up by all instruments coming within its radius, or its sphere. In other words, wherever a vibrant

note is struck by a noble mind it meets with a response in the breasts of others. Hence we see the value of being brought into touch with great men, with pure unselfish human beings who are devoting their lives to the service of humanity. Their example stimulates us, their ideals fire us, and were their stay among us longer there is no doubt we should be slowly transformed.

But it is not only by contact with great men that we are inspired ; in daily life we meet ordinary men and women who by their bright, cheery smile and hopeful words raise us in the hour of despondency, when all seems dark and uncertain. This is a practical form of inspiring one, helping to bring the best to the top, to fire the ambition, steel our mental muscles, put new courage into our hearts. Be open by all means to every such influence. Do not heed the croaker, the man who always looks for the worst—and finds it, for everyone gets what he expects, and it is just as easy to expect the worst with some people as it is to expect the good. There can be no doubt that the reason we have so much so-called “evil” in our midst is that it is looked for, and some people would be sorely disappointed if they got anything else.

There is one law respecting Inspiration which the student would do well to remark : it is a faculty which is as subject to growth as is a plant or a virtue. It must have nutriment and certain conditions if it is to thrive and develop. It is scarcely necessary to say that time is an important element. There are too many people who think they can become “good” by devoting one day out of every seven for the purpose, and a very small part of that day, too. The student of the New Magic must have seen from the foregoing lessons that the life will be mostly coloured by the predominating thoughts occupying the mind. If a man's thoughts are nearly wholly absorbed in his business he becomes a good business machine, but he starves the higher faculties of the mind, and in course of time he finds he has none, that things which appeal to others find no echo in him, and he fails to understand how they can feel any interest in things which do not interest him.

There must be ten minutes at least each day set apart for the development of Inspiration. It must be just as sacred to you as is your business appointment, more important than the many trivial incidents which so many men and women make themselves believe are really vital. Why, even from a low standpoint—that of business, though business is not decried—it will “pay.” It will make one a better man of business, more far-seeing, quicker to seize the salient points of a transaction, enabling him to read his fellows like a book, their motives and weaknesses. Apart from this, however, it will build a better brain for you, give you new values of life, set before you ideas and ideals undreamt of before. It has been a surprise to many to see men whom they had known only a few years before in a very different sphere, when it has been asked how they came to take up such a line they have answered : “Oh, I did not think of it for a long time, when it occurred to me to take it up.” Give time ungrudgingly to the practice of developing Inspiration, and you will be well repaid.

How shall you prepare for it? There is no better way, failing being fortunate enough to come into personal touch with some great thinker than taking his writings and making their sentiments your own. Get steeped with their ideas, but do not become a copyist. Try to raise the whole tone of your mind. Try to understand the nobility of man ; forget all mean and paltry actions and thoughts which have entered your life up to the present. Try to erase from the

tablets of your mind the fact that there is anything paltry or mean, sordid, vicious, miserable, selfish, degrading.

On the other hand, enter with gladness upon the rich treasures of the mind your writer has prepared for you. Remember that at some part of his life he, too, was no richer than you, in all probability, but that the message came to him one day that he would evoke those higher and more worthy images in his mind. As you thus enter into relationship with genius or greatness you feed your own genius or greatness, like attracting like. By filling the mind with divine thoughts your own thoughts become divine, and the difference between an ordinary man and the student will be apparent: the former takes up a great book to pass an idle hour: the latter, to make it part of his life. Remember Inspiration is not the prerogative of great men, of geniuses. It may be had for the working, though not the asking. The man without Inspiration may be likened to a mass of dull inert substance. Inspiration is a brilliant torch, shining out in the darkness. When it touches the inert, dull material the latter bursts forth into sudden effulgence, showing a brilliance almost rivalling that of the torch itself. The flame, in fact, is identical. If it is not as powerful it is at least of the same kind of flame: the difference is one of degree, not of kind. The torch cannot come within the sphere of the material which is prepared for ignition without its taking fire, and becoming one with the torch: it has made itself inflammable: it has made itself capable of becoming another torch which but awaits the contact of the lighted one to become a light-bearer.

You cannot spend ten minutes daily with a great author, or the contemplation of a great picture for long without materially changing the composition of your mental faculties. It has well been said by a great writer and teacher of one of the biggest movements of modern times that to see the best is to follow it, and much in the same way to come into proximity to the sublime is to awaken every dormant faculty, and to aim higher.

When one thinks of the vast area of the human mind which awaits awakening, and knows that so much of it can be brought from latency into actuality one is inspired to undertake the work. Aspiration is as much a part of a man's make-up as is love or justice or any other virtue, but he has not been accustomed to give it the thought it was worthy of. With aspiration the mind is gently drawn higher and higher, to things that are worthy of its most exalted moments, and Inspiration follows. Ideas that make for progress, that uplift one, that permit us a glimpse of the goal ineffable if but for a second gives us a new view of life, and we afterwards never doubt that man is destined for a future which words are inadequate to describe.

LESSON XIV. THE LAW OF PLENTY.

One of the great misconceptions of the Victorian era was that poverty was a necessity. It is only within the last two or three years that it has been dimly felt rather than really known that it is merely an evidence of our want of knowledge—one of our mistakes, which is easily made in the early history of a race. Seeing that there was a period in the world's history when it was unknown, and that the treasures of the earth are practically inexhaustible, to say nothing of man's creative power, there is not one sound reason why poverty should exist to-day in our midst, that is to say, in Europe.

Socialism or political economy is scarcely likely to remove poverty, and it is beginning at the wrong end of the problem, therefore

we need not consider either. It is based on everything being done by somebody else—the State. The Law of Plenty rests on the individual doing everything for himself, or almost everything. The percentage of “wasters” and feeble-minded is bound to grow and grow under socialism, because allowance is made for this class; it is assumed that out of every thousand there must be a certain percentage of those in such a condition. Under New Thought every human being counts, save the born idiot, and he is so exceedingly rare that he may well be counted as a negligible quantity. So, too, with those who receive brain injuries which destroy reason. But apart from this small portion each entity may develop the powers within and make himself literally a new man.

It must be understood at the outset that opulence is within, not without. Leave Nature alone, or depend on Nature doing everything herself and wealth will always be restricted. It is the transformation of raw material which is so immense a cause of wealth, but apart from industry pure and simple, in the world of ideas, which afterwards pass into the realm of industry, there are unlimited possibilities.

There can be but one mind in the whole universe—that of the Infinite, and each man must be a part of that mind, however small a part. Now while we have one supreme mind we certainly see many manifestations of it, and most of those manifestations are those of the lower side of it, and the lower side is cut off more or less from the best aspect of that mind. A mind that only expected small things would be embarrassed by receiving great ones, it would have little use for it, hence it would not be appreciated as it should be. Ask the average man what he would do if he had a million pounds given him. If he were not nonplussed at the outset he would suggest “having a good time” and probably helping some charities. Such a suggestion would show the unfitness of the recipient to the proper utilisation of a vast sum of money, and before he could be trusted with it he would have to enlarge his mind, grow mentally and in the higher departments of the mind. The thought would never have occurred to him prior to the gift. He would not have become habituated to the notion of dealing with millions, so he would not be prepared for such a contingency. It is obvious that in that process of expansion the idea of handling immense wealth would become familiar, and powers of organisation would begin to show out in the nature, and the faculty for handling big problems. It would therefore be as just to give a man small gifts of limited capacity as it would be to give a man with an ambitious mind unlimited wealth—what a man gets is determined by the Law of Use. There is therefore nothing unkind in small people getting small things; the things they receive from Nature are those which they are best fitted to receive.

What might be termed the economical mind has been bred into nearly every Westerner, and the notion of opulence is generally the outcome of an evolution in the man's character. It is the legitimate result of our economics, and it will be a long time before it is outworn by the race.

Before there can be plenty in the life of a man there must be the idea of plenty at the back of the mind. The adage of the fool and his money is better understood in the light of the New Literature. The man who suddenly acquires wealth through a legacy has not first earned it mentally, and therefore he is not prepared to deal with it as he otherwise would. If he makes an investment as often as not the speculation turns out to be a failure or a fraud, and he is in the position of one who has to begin again—he is just where he was before his accession of

wealth. Not long ago in England a successful financier who was in difficulties told the court officials he would make another fortune in a few weeks—a thing which it usually takes a man many years to do when he sets this before him as his goal. Yet there was nothing extraordinary about the statement, nothing suggestive of the braggart, only a faculty of seeing straight ahead through intricacies of finance ways and means which one who had never traversed the path would ever have dreamt of.

But the purpose of this Lesson is not the setting before the student the ideal of amassing great wealth; quite the opposite, as wealth in so many cases turns man from his true goal, but the knowledge of the Law by which, at any rate, those who have the bogey of poverty at their elbow may bid it begone for ever. Its purport is rather to create within the consciousness of the reader that supreme confidence in his own inherent power, his *right* to a sufficiency, that whatever may befall him in the future it will not be monetary worries. The problem has been one which many leaders in the New Thought movement had to face, and the manner in which they emerged from the ordeal showed how thoroughly they had learnt the lesson.

To many minds—not all, of course—there has always been the idea that those people who proved the truth of the Law of Plenty were those who were specially “gifted,” or else “lucky.” Even to-day well educated people may be found who still believe in “luck,” who fail to see that each man is the maker of his own destiny, be it good, bad or indifferent. The biographies of those who have had to fight the battle of poverty prove most clearly that the subjects of them were more heavily handicapped than the majority of mankind. In case after case it is found that these self-made men have come of poor stock, have received practically no education, have never been helped up by powerful friends, but have had to clench their teeth, grip themselves and go through. The one trait which has been conspicuous in nearly every case of success in a self-made man has been stick-to-it-iveness, to use a term which is stronger in expressiveness than it is in displaying the euphony to our language.

No, there is no gift about the Law of Plenty. It is open for every individual to practise it. As has been said it is within, as every great teacher has taught, and by the use of powers which have been enumerated in these Lessons the truth of the theories advanced may be proved. Mistakes may be made in the process, but that does not matter much. So long as we do not make the same mistake twice we are the gainers for it, because we have found a weak spot, and we can later strengthen it. The reason for a thing is not always apparent, and often we find where the mind or intellect would tell us we were lost, there is a feeling within us that assures us this is not so.

One would now begin to cultivate this attitude: one would begin to rely upon the Law, and not upon appearances, or upon reason, which is sometimes another name for fear. Looking back to some of the previous Lessons one will commence to induce that receptive state of mind, which is succeeded by hope, and ideas will steal into the mind, where they can be nursed and fructified. Almost more important, as far as opulence is concerned, at the outset, is this firm belief that whatever we make our own must come to us. The reason we may not have had all we thought ourselves entitled to up to now is that we have not recognised it as our own; it has not been “claimed,” for the divine relationship has not been perceived. Why should that which is really necessary to our happiness be withheld from us? Would a wise parent do so with his progeny? and as man comes to

understand this things come to him with more and more directness. Some people who have great faith in the power of prayer have attributed it to that source, regarding the result as an "answer." The occultist secures the same results without prayer, for he understands the law and co-operates with it, as with other laws of Nature.

Steadfastness in the pursuit of the goal we have in view will bring the result sought : it must do. In the early part of the problem the path may seem thickly strewn with obstacles, and it is here that the value of clear thinking will be found. Difficulties will be clarified, for the superior side of the mind will be brought to bear upon them, and they will be dissipated. Ignorance is at the bottom of half the failures we hear of and want of faith in ourselves accounts for the other half.

In some of my earlier writings I emphasised the value of the Socratic method in the initial stages of the study of New Thought, that of asking questions. The difficulties artificially created will have a real value, as they will suggest ways out, solutions when actual ones come to be faced. When you have decided what your goal is to be, the line you think you can succeed in best, opposition will rise in some form or other, and you may anticipate it to some extent and solve your problems as soon as they crop up. As obstruction after obstruction is overthrown your invincible belief in the Law of Plenty will gain in strength, and your tenacity will be more indomitable. You will evolve methods which will bring the law into evidence, and that without in the slightest depriving your neighbour, for you rise above competition ; you know that there is room for all, and especially for the man who creates wants, who makes work for others, who initiates schemes which mean the employment of capital and men, and a kind of employment that ennobles, not degrades.

Note one fact which has occurred to many New Thought writers, and which I and others have drawn attention to more than once : increasing activity in every part of the world. Who would have supposed fifty years ago even that we should have organised lecturing, organised advertising, railway companies banding with others merely to get some thousands of Englishmen over to Canada and others of our colonies, passages advanced and repaid at convenience, ready-made farms supplied on the same system ? This is one instance only, and it would be easy to multiply. If you are told that everything is worn out, that everything is coming to an end do not believe it. Look under the surface ; take a wider outlook than the average individual. See in the apparently outworn civilization a thing that we are ripe for a change ; another wave of evolution is sweeping over the face of the globe, new uses, new opportunities, new ways of doing things, new materials, new ideas, and the transformation which is coming over several parts of the world will go on at a more rapid rate. Continents which have lain thousands of years untouched by man almost will come under his magic hand, and yield riches and add beauty to the face of the earth. The beauty spots of earth which have been rendered so by the hand of man, apart from Nature, will be increased ; slums and eyesores in our cities will be things of the past, evidences of effete statesmanship and experimental steps. There will be no need to be poor, because there will be as much as each needs, without the foolish ostentation and idiotic extravagance which certain misguided people love to display to impress others who do not happen to have as much wealth as they.

The Wealth Within can be taken from no one ; he is not dependent upon banks, companies, the rise and fall of stocks ; while he lives he has a source which is ever open, an inexhaustible fountain.

He is a co-worker with the Law, which is infallible.

One word more and I have finished. Aim at the Simple Life as far as possible, not because it is more economical, but because it is truer to Nature ; because the mind is not for ever thinking of the thousand-and-one trivialities which compose modern life. The mind is deflected from the true goal of life ; its pettiness frets ; its inanities weary. Remember the true fount of happiness is in making others happy, and trite as this sentiment may be it will bear repetition, because it is not seen by many seekers after what should be the natural accompaniment of life.

One outcome of the Simple Life is the freedom from practising economy in so many directions in order to make money spin out—"to go a long way" as housekeepers would say. The constant striving to save a halfpenny here and a penny there, the recital of which gives such genuine pleasure to many estimable people chains the mind down to the level of economy, almost of penury. Get out of the habit of asking whether you can afford a thing. But cultivate the spirit of seeing how many unnecessary things you can do without, and the attempt to live the Simple Life will help you in this direction. However little you have spend it royally ; do not wonder where the next penny will come from. When it is really needed it will come. Of course, do not rush into debt, which is unwise from every standpoint. The mind should be freed, however, from the wearying calculations of ways and means. In reality one's needs are not many, and a luxurious yacht, a country house, race-horses, motor-cars, do not constitute happiness. One may get into the way of looking at these things and believing that they are essentials to one's well-being. As the mind expands, as the growth of the higher and the living in it becomes habitual the true perspective of things will assert itself, and much heart-burning will be dissipated. Remember it is the *use* of the good things of life which is to be aimed at, not the getting for show, or trying to let luxuries ensnare us.

THE MASTERY OF BEING is a new book by Wm. Walker Atkinson, which goes more deeply into the origin of things than any we have come across from this writer's pen, and which may heartily be recommended. 4s. 6d. postpaid from the publishers, Elizabeth Towne, Holyoke, Mass. 196 pp., cloth.

THE MESSAGE OF THE NEW THOUGHT by the same writer is a capital little brochure of 36 pages. 1s. 3d. free, same publisher.

REASON for the March has well written articles on The Psychology of Prayer, Religion and Crime, and a number of shorter ones. (The Austin Publishing Co., Rochester, New York, 6d. per copy free.)

MYSTIC LIGHT BULLETIN has a leader from its editor, Mr. Colville, on The Problem of Virtues and Vices, and shows how relative each is, what was regarded as belonging to the former category now being classed with the latter being cited. 3½d. free, 49, John Street, New York.

THE LYCEUM WORLD, published at Indianapolis, Ind., maintains its high character, and is a pattern of artistic printing. 9d.

THE O. E. LIBRARY CRITIC, published by The Oriental Esoteric Library, 1443, Q St., N.W., Washington, D.C., continues to list all the latest New Thought and devotional books, and gives special article Lo Here ! Lo There ! on the truth in religion.

Classics of New Thought.

Although the New Literature can scarcely lay claim to antiquity and therefore cannot boast of classics, yet there are many devotees of it to whom the earlier writers and teachers are little more than a name. It is therefore suggested to place before such some of the lessons and essays of well known workers, and the following essay from the pen of Prentice Mulford should be perused with pleasure. Mulford was born in Sag Harbour, Long Island, U.S.A., on April 5th, 1834, and died May 27th, 1891. The simplicity of his style, its directness, breezy optimism are bound to communicate itself to the reader.

Spells, or The Law of Change.

A condition of mind can be brought on you, resulting to you in good or ill, sickness or health, wealth or poverty, by the action, conscious or unconscious, of other minds about you, and also through the thought suggested to you by objects or scenes about you.

This is the secret of what in former times was called the "spell." Through the action of thought a state of mind can be brought on any person which may make them act conformably to such thought.

The "spell" is a matter of everyday occurrence in some form or other. To remain for an hour in sight of grand scenery casts on the mind a "spell" of pleasurable thought. To remain for an hour in a vault surrounded by coffins and skeletons would, through the associations connected with such objects, cast on you a "spell" of gloom. To live for days and weeks in a family, all of whose members hated you, or were prejudiced against you, would most likely cast on you a spell of depression and unpleasant sensation. To live in a family whose members were always sending you warm and friendly thought would produce a "spell" of pleasurable sensation.

If, when sick, you are obliged to remain for days and possibly weeks in the same room, your mind will become weary of seeing continually the same objects in it. Not only is the mind wearied at sight of these objects, but the sight of each one, from day to day, will suggest the same train of thoughts, which also soon becomes wearisome. Mind-weariness, from this or any other cause, has a natural drift towards despondency. Matters present and future then assume their darkest aspect and the darkest side of every possibility comes the uppermost. Despondent thought, as has been many times repeated, is force used to tear the body down instead of building it up.

This action and condition of thought is one form of the "spell." It is broken speedily by a change to another place and another room.

For this reason "change of scene" is frequently recommended to the invalid. Change of scene and locality means not only a change of objects beheld by the eye but a change also in thought, as new ideas, and possibly new condition of mind, come through seeing the new set of objects. The new condition of mind will "break the spell."

There is much closer connection between things tangible and seen of the eye and things intangible than is generally imagined. In other words, there is a close connection between things material and things spiritual.

The force of the element which we call "thought" is all pervading, and takes innumerable varieties of expression of thought as well as a man, and so are all that we call inanimate objects.

There is not a thoroughly dead or inanimate thing in the universe, but there are countless shades of life or animation. Many things seem

dead to us, as a bone or a stone, but there is a life or force which has built that bone or stone, has served a certain purpose, will take it to pieces again and build its elements into other forms.

The unbuilding process we all call decomposition. It matters not if the stone change or rid itself of but one atom in a thousand years. Time is nothing in the working of Nature's forces. Decomposition then, is a proof of the existence of all-pervading and ever-working life or force. Otherwise, the bone or stone would remain without change through all Eternity. Incessant change is ever going on in the boundless universe; it is an inevitable accompaniment of all life; and the greater the life and force in you, the more rapid and varied will be the changes.

Everything, from a stone to a human being, sends out to you, as you look upon it, a certain amount of force, affecting you beneficially or injuriously according to the quantity of life or animation which it possesses.

Take any article of furniture, a chair or a bedstead, for instance. It contains not only the thought of those who first planned and moulded it in its construction, but it is also permeated with the thought and varying moods of all who have sat on it or slept in it. So also are the walls and every article of furniture in any room permeated with the thought of those who have dwelt in it, and if it has been long lived in by people whose lives are narrow, whose occupation varied little from year to year, whose moods are dismal and cheerless, the walls and furniture will be saturated with this gloomy and sticky order of thought.

If you are very sensitive, and stay in such a room but for a single day, you will feel in some way the depressing effect of such thought, unless you keep very positive to it, and to keep sufficiently positive for twenty-four hours at a time to resist it would be extremely difficult. If you are in any degree weak or ailing you are then most negative or open to the nearest thought—element about you, and will be affected by it, in addition to the wearying mental effect, first mentioned, of any object kept constantly before the eyes.

It is injurious, then, to be sick, or even wearied, in a room where other people have been sick, or where they have died, because in thought-element all the misery and depression, not only of the sick and dying but of such as gathered there and sympathised with the patient, will be still left in the room, and this is a powerful unseen agent for acting injuriously on the living.

Those "simple savages" who after death burn not only the habitation but every article used by the deceased when alive, may know more Nature's injurious and the beneficial forces than we know. Living more natural lives, they unconsciously act according to the law, even as animals in their wild and natural state do, thereby escaping many of the pains and discomforts of the artificial life which we have made both for ourselves and the animals that we domesticate.

People who have some purpose in life, who travel a great deal, who are ever on the move and in contact with different persons and places, have, you will notice, more vitality, more energy and physically preserve a certain freshness not evident with those who follow year after year, an unvarying round of occupation, carrying them day after day to one certain locality, whether or office or desk or workmen's bench, just as a pendulum oscillates from side to side.

These last look older at forty than the active, changing person does at sixty, because their unvarying lives, the daily presence and sight of the same objects at their dwellings or paces of business, contact with the same individual or individuals at meals and in leisure moments,

and interchange of about the same thoughts year in and year out, weave about them an invisible web composed of strands or filaments of the same unvarying thought, and this web literally strengthens from year to year, exactly as strand after strand of wire laid together will form at least the massive bridge-supporting cable. But the unseen cable so made binds people more and more firmly in the same place, the same occupation, and the same unvarying set of habits. It makes them dislike more and more even the thought of any change. It is another form of the "spell" which they have woven for themselves. It is the sure result of all always keeping your state of mind unchanged.

We do not live on bread or meat alone. We live also largely on idea. The person ever planning and moving new enterprises, the person who throws his force into beneficial public movements, and from either of these causes is led into a varied and ever-changing contact with individuals receives and puts out a far greater variety of thought than the man who lives continually in a nut-shell.

There is a time and use for retirement solitude. There is a time and use for contact with the world. It is desirable to establish the golden mean between the two.

The person whose range of life and movements is narrow, is doing nearly the same thing and seeing nearly the same things and people from year to year has a tendency to feed mostly on the same old set of thought and ideas. Out of himself he generates the same order of old stale notion and expression. Start him in a certain train of idea or association and he tells you time after time the same old story, forgetting how many times he has told it to you before. He has about the same forms of expression for every occurrence and every hour of the day. He regards the world and things generally as about worn out. Lacking in life and variety of thought himself, he regards everything else as lacking in life and variety. For life is to us exactly as we see it through the spectacles which we so often unconsciously make to look at it. If our mental spectacles, through living unaware in violation of the law, are blurred, cracked, discoloured, and dim, the whole world will to us seem blurred, discoloured and dull in hue.

Such a person "ages" as we term it, very rapidly, because his physical body is as much an expression of his daily and prevailing order of thought as the apple is an expression or part of the apple tree.

Feeding and living on the same set of ideas continually is analogous to feeding continually on a most limited variety of food. Both bring on disease. In some of the English prisons what are called "oat-meal sores" afflict the prisoners through being fed so much on that single article.

But the average mental condition shows itself on the body far more rapidly than any result from material diet. It is feeding on the same stale set of ideas, aided by living continually amid the same physical surroundings and with the same individuals, who are likewise subsisting mentally on the same stale mental diet, that whitens the hair, stoops the shoulders, wrinkles the face, and causes shrinkage of tissues and bodily inertia and weakness. Our land is full of people who are forty-five, through the cause, look older than others of sixty-five. It is full also of young men and women in a physical sense, who through their poverty of ideas and lack of real life, will be old, worn, and haggard within twenty years. They are in substance as much old fogies, "grannies" and "daddies" now, as are those whom they ridicule as such. They are travelling in the same narrow rut of idea. Slang phrases and worn-out chaff, borrowed from others,

constitute four-fifths of their talk and probably five-sixths of their thoughts.

To this class also belong many who are deemed of high order intellectually, or of more "culture" whose thought after all is very largely a repetition of what they have heard or read, who look up to and idolise some human authority, living or dead, and have really very few ideas of their own, not possibly because new ideas occasionally do not suggest themselves to them, but they have not the courage to secretly entertain and familiarise themselves with such ideas. They smother them. They succeed at last in killing them and putting out the little light endeavouring to shine on them. When you destroy or so kill out of yourself the capacity for truthful idea to act upon you, you are killing also your body by degrees. You are cutting off the only source of new life for the body.

Of this order of minds the only claim to youth lies in that physical freshness belonging to the earlier growth and life of the body, which, owing to their mental condition, will fade in twenty years as surely as the absence of sunshine and water will soon wither the young and growing plant.

Such are now unconsciously weaving for themselves the web and "spell" of age of decay.

A constant renewal of physical life lies only in a never-ceasing change of mental conditions. New ideas beget newer and fresher views of life. There are millions and millions of truthful, new ideas to come to us, so that we keep the mind the proper state to receive them. We have not to plod and "study hard" to receive them. There is no "hard study" in the Kingdom of God, of the kingdom of infinite good. If in the line of communication with that kingdom, we shall ever receive New Thought, as the plant receives the sunshine and air, and like the plant just as much as suffices to give us life for the day and the hour. Every mind is now, or is to be at some period of its existence (not possibly in this present physical existence), a fountain for the reception of such new idea. But New Thought cannot come from books or from the mind of others. These may for a time serve to start you on the road, or as temporary props or helps. But if you depend altogether on book or people for New Thought, you are living on borrowed life. You, in so doing, keep your own mind closed to the inflowing of the element which its own individual needs call for, which is for it alone and for no other mind. You must draw your own sustenance from the infinite reservoir of truthful thought. Until you do so you are not a "well of water springing up into everlasting life," nor have you reached the initial point of that real and perfected existence which feels at home anywhere in the universe and can draw its self-sustaining life at any place in the universe.

No agency fetters more or does more harm to both mind and body than a very close and constant association with a mind or minds of inferior to yours in tastes, in refinement, in breadth of views and quality of motive.

Such order of mind ever near you and with which you are much in sympathy, will infuse into yours more or less of its grosser desire of taste. It will bind you more or less to higher and healthier views and modes of life. You will unconsciously to yourself, live and act out much of that mind's life. You will be peevish or cynical or mean in your dealings, when it is not the real you that is so thinking or acting, but the constant flow to you and deception by you of the grosser force or element of that mind, which you thus act out. You become, then literally a part of the other and inferior mind.

To be continued.

The Silence.

There is a scientific formula for obtaining the Vision, for receiving inspiration, the true and dependable guidance, instruction and comforting, direct from the department that has perfect knowledge and power.

That formula is comprehended in the terms and practices and principles of the Silence.

There is the heavenly quiet which can be enjoyed and converted into multiplied blessing by an adept, even if he were in the midst of great anvils, turnaces and forges of a riveting shop or surrounded by a multitude of turbulent people. A quiet that he feels in all of his being when he commands it; when he may hear no other musical instrument but his own violin or piano, although a score of instruments were operating around him, each following its own melody.

There are others who are completely stunned by sounds or movements or even thoughts around them; those who cannot sit quietly or choose their own movements in the midst of a multitude but rather fall into the confusion with others. There are others again who never know or feel the quiet even in the solitude of forest or desert or by the side of still waters. Not feeling the quiet, they often make violent sounds to drive away fear. I find there are as many varieties of attitudes towards quiet as there are people, so I may as well desist from defining what mere quiet means to human beings.

There are many senses in which there may be a quiet, none of which are in any way related to the "Silence"—to explain this will enable many people to understand why they do not receive the blessings that we claim scientifically possible from certain practices under the true Silence.

Many a man has followed a habit of taking a little walk at the beginning or ending of the day or at midday who never obtained any result from it different from what would have come to him under any other circumstances; yet when Abraham Lincoln returned to the White House after his walk he knew exactly what to do with reference to the pending questions of that day. Many a man has sat back in a car to all appearances asleep, though not asleep, who only obtained a little physical rest and relaxation. Lincoln under similar circumstances had something at hand the following day, which he prepared in those moments on the train, that so far exceeded in merit the speech of Everett, the greatest orator of that period, that Lincoln's speech made the people feel it would have been a sacrilege to applaud, a speech that carried every man with the speaker to the complete annihilation of the prejudices. Lincoln had a miracle for every hour of his life to all except those who understand the powers of Silence. No man ever excelled him in the practical knowledge that was needed in his field of action and yet he never had the education of school or college; he had the education of the Silence. But if thousands of others have done the same things apparently that he did with reference to retreating from the stir of surroundings, yet could not solve problems, what was the secret of Lincoln's bringing so much out of the principle and practice?

Lincoln was not a man who went into trances, nor did he ever think that he was spoken to by a voice from the outside, so his ability to retire was a retirement to his inner self. His soul was his teacher all through his life. Without knowing it, perhaps, he scientifically applied the laws of the Silence. Lincoln's greatness is not for you, but a greater greatness for you is to be found in the same practice, for it will be your individual unfoldment, and what is your own is more to you than if you were a copy of the Saviour of the world.

To begin a formal practice of the Methods of the Silence the universal procedure, regardless of the form of the blessing you wish, is

the preparation by passivity.

Passivity is a mental state as complete in rest and ease as if you were asleep, although the stage of passivity I am describing is not sleep, but often is followed by sleep.

Passivity of the mind cannot be perfect with any tension upon the body, external or internal. The first step, therefore, is to place the body in a place and position where relaxation is possible. Will to let go. When you actually drop down as a dead weight upon chair or couch you put all of the voluntary part of you to rest, and this is sufficiently suggestive to your involuntary mind to put all involuntary organs and structures to rest, internal and external. Now let your mind wander, indifferently, to many subjects, avoiding concentration of the mind, for that is activity, whereas you are now seeking passivity.

When the body is comfortable and relaxed and the mind indifferent passivity is not slow in coming to almost any one.

You have in the above the lesson on passivity which is scientific. Every one has brought ruin to himself when he modified it. When they tell you to concentrate your mind in this passivity you will prevent all good results if you obey them. Do you ask why? Because the passivity is for the purpose of bringing your objective self subject to impressions that come out of the subjective self; to blend your conscious mind with the soul so that you can receive its instructions or the benefit of its healing power. You are making ready to carry your prayer right to the power that can answer it, as long as your conscious mind remains actively fixed upon the thing you wish your soul is not taking hold of the matter. You must objectively place your desires with your soul.

If I have made the ways of relaxation and passivity sufficiently plain to you, let us go back to something that you should do before you become passive. I might refer you to Lincoln's practice to make this clear. The national questions were up for him to answer. With his mind, he reviewed all of the phases of the matter and he saw how vital the situation was, and he was intensely alive with the desire to take the proper action he aspired to do the best thing. Then he said to himself, "I will put this aside now and think of something else and after a while I will take a walk down the highway all by myself and when I come back I will take this thing up and decide upon it." He did not meditate upon it while he was gone, but if it came into his mind he looked for a bird or talked to the trees—his mind was in a state of abstraction—sometimes he would say, "Well, I'll sleep over this and tell you in the morning"; that is the same thing, there is aspiration, there is a mental act of separating the one idea from every other, which is concentration, and then there is a complete trust that you will know after your rest what to do. These steps are all preparatory and previous to the relaxation and passivity. Thousands of people have used this formula with a desire to obtain a certain answer—and they received an overwhelming impulse in the direction they wished. This shows that the power that answers in the practice of the Silence is controllable by suggestion, even to an extent that it will give you just what you ask, even if it is untrue. Therefore do not ask for a certain answer, but ask for the truth. Do not command your soul to concur in preconceived ideas, but ask it to guide and instruct according to its will and perfect innate knowledge. Do you ask me what manner of things you shall ask for, under the practice of aspiration, forgetting and passivity? I would reply: Anything that is to affect in any way your mind, your body or your character; that is to be expressed primarily upon or through either, for, literally speaking, nothing affects one with-

out affecting the three phases of the individual. They are inseparable in the present form of our existence. It is through the principles of the Silence that cure takes place when it occurs, whether the scientific formula of the Silence is used or not. Healing is much more likely to occur if the formula is used, for that is the best way to get action upon the power that heals.

All who are informed upon the scientific formula for healing know that it is, as described above, under passivity; but instead of the patient himself trying to concentrate upon the charge he wishes and then forget it, a second party gives him the suggestions while he is passive. Do you, then, realize how I became acquainted with the virtues of the Silence?

It is no uncertain power with me when hundreds of people afflicted with every form of disease common in this country are among those who have responded to suggestions given under the principles taught herein.

Every undesirable habit has likewise disappeared when treatments were given in that form; insanity of manias as well as general insanity has responded to the same principle.

Self-consciousness and lack of self-confidence, the two conditions that have stood in the way of success in more people and defeated the best hopes and possibilities in business, education and art in more instances than all other barriers combined, have been completely corrected in countless numbers by the power and methods of the Silence.

Referring back to the beginning of the subject, the formulas of the Silence, you will recall that I said these forms were proper to follow for a time. As a formal practice deliberately prepared, for they can be dropped after a time, because there is a law that at whatsoever you fix your standards, that occurs spontaneously. The formal, daily practice is to impress the soul that your will standards are to act in accord with it. When you have established the habit of turning the mind aspiringly within, you will then at all times, regardless of noise or people, or any other conceivable thing, fulfil the laws of the Silence. This is active Silence.

The purpose of all formal practice is to reach the point where one does the thing spontaneously, at least in principle.

The technical forms, given as exercises in learning to write on the typewriter are ordered with the expectation that one can leave off the formal practice, but unconsciously or involuntarily apply the principles in all of his writing.

Let it become the standard of the individual that out of his soul shall proceed the solution of his problems, then in the midst of his speech the lawyer or the platform speaker will receive the instruction—will speak the words out of his soul as literally as if he had aspired, forgotten and sat in the quiet for a half of an hour. What we call subjective artists of any sort are those who have in some way become in touch with the soul. The accomplishment of this sort through the objective effort to learn the thing so perfectly that it can be done with ease can be reduced to months by the formal practice of appealing to the soul under the laws of the Silence to impress the consciousness or use the body to express the thing. To objectively let go is the most difficult lesson to learn as such, but if aspiration to do that with reference to anything is followed by the attitudes or standards of the Silence, mastery is easy. Instead of living an attitude that we are learning something, bringing it in from the outside, let one conceive of the truth that the knowledge and power are within; that the soul shall

therefore express it. Then remember that the soul expresses itself upon the passive principle, literally meaning that one objectively becomes surrendered, becomes as a little child in the soul's hands.

After the high estimate has been put upon the practice of the methods of the Silence for the purpose of curing disease or habits and for the development of physical power or skill or for intellectual attainment and art culture, for the establishment of peace and the increase of harmony in any direction, still there are untold blessings that mean more to some of us than all of those and other things thus far mentioned.

Emperor Marcus Aurelius wrote, "Men seek retreats for themselves, houses in the country, seashores and mountains, but this is altogether a mark of the most common sort of men, for it is in thy power, whenever thou shalt choose, to retire into thyself."

"For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquility; and I affirm that tranquility is nothing else than the good ordering of the mind. Constantly, then, give thyself this retreat, and renew thyself." Had the Emperor given us a practical formula such as is given in these pages what a benefactor he would have been to all mankind.

So do I find for the purposes he mentions the matchless value of the Silence, for that is the great Ocean of Love, of God, in which one can immerse himself completely and find afterwards his perceptions clear and his heart at ease—all anxiety, all doubt, all fear have departed. An indifference comes that makes one master over things, conditions and himself. The Silence is the Holy Ghost, the Comforter that Jesus said he would leave with his disciples. Not that he meant he might take it away with him if he chose, but that he had taught them to enter into the closet (the quiet) to pray and there meet the Silence; before departing he had revealed their God within to them, so they were possessed of the Comforter, who should also teach them or interpret for them.

If distress threaten to come, use my formula to find Marcus retreat and see how quickly peace is again enthroned. I cannot exhaust this subject; I only want to start you to thinking, for you will find the individual need always if you use our psychology laws of the Silence.

Then there is the feature of real companionship in the soul's own world—by which I mean not only the real companions, but the companions as they really are. You have to make every allowance for the false or limited in the objective expression of any one to love him as you want to. Not that your companions are intentionally deceitful or lacking, but that it is just impossible for the exterior to express all that the soul is. When I retire to my innermost self as I teach herein I find my own just as my own really is, and while I see others, too, as they are, since they are not congenial to me they are not mine; and I bless them by letting them alone and then find my world just as it is peopled upon the basis of the All-knowing, and they are perfectly adjusted and adapted.

Some readers will be disposed to pass this over lightly, not to return to it until through objective bad choosing they meet with terrible disappointment, in someone, then come back and seek remedy for their heartsickness. You will find your remedy, but I want to impress you with a great meaning and value that there is in this world that your soul has peopled with a choice based upon fitness. If one grows it must be upon the principle of unfoldment from within, yet we have

To be continued.

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