

**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.

CONCENTRATION, THE MASTER KEY (by A. Osborne Eaves).

CURATIVE HYPNOTISM.

THE CHURCH OF SILENT DEMAND.

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***Stray Thoughts.***

That things move now is evident. Only the other day an announcement was made that the "Home University Library" had in preparation out of some fifty volumes, each the work of a specialist and almost the last word on the subjects treated, one with the title "Practical Idealism." Readers will remember that this was the name of this magazine not long ago. To think that the idea should filter down to the orthodox literature of the day can scarcely be believed. Certainly the intellectualists and schoolmen are not altogether ignorant of the existence of the body of teaching labelled "New Thought," though they do not speak of it by that name, but dub it "cheap American philosophy."

Well, we shall not quarrel about names; what we are concerned with is the spreading of the ideas, and with the publication of such a volume our gospel will have attained to the dignity of "respectability." Our readers will not feel at sea altogether, though no doubt the subject will be treated in a detached sort of manner. I am sorry it has not yet made its appearance, but it will not be long ere it does.

1913 will be a busy year whatever else it may be, busy in the expansion of thought, and we may look for practical demonstrations amongst those who have taken up the New Education. With the accelerated speed with which things now move we look for a great awakening, everything is in its favour, and the desire to go forward will press to the front with an insistence not to be denied or thwarted.

## Books and Reviews.

The value of affirmations is not recognised as it should be, and I was glad to see in a copy of "World Weal Magazine," (8s. 4d. per annum, 240, Endicott Bldg., St. Paul, Minn.), U.S.A., some for health and prosperity. For the affirmations of truth I quote the following, which will be useful to readers, I think: "There is not anything in our universe except: A—Father—Mother, Spirit—Life, Love, Truth; B—Power; C—Intelligence; D—Wisdom; E—Knowledge; F—Understanding. Human belief is error, because it is changeable. When belief becomes faith, and that in turn understanding, the emptiness of belief becomes apparent.

"Health Culture" for January is early, seeing it has all the way from New York to travel, Mabel Gifford Shine, a well known writer attributes as much as three-fourths of the illness in the U.S. to two articles of food—bacon and hot biscuit, and Samuel Saloman has an article on "Internal Cleanliness." The writer contends for a clean and sanitary condition of the large intestine, so as to have perfect elimination of waste products. (rod. post free, 45, Ascension St., Passaic, N.J., U.S.A.)

"One becomes old only when cynicism and selfishness (both due to a superficial estimate of life) usurp the rightful throne of love and wisdom, indissolubly one since the creation of the world."—"Plenty," Box 81, Washington, D.C., U.S.A. 2s. 6d. per annual free.

"The National New Thought Monthly" is one of the newer magazines to further the movement, and it should succeed, for it is a valuable addition. The November issue has articles on "Just How," "Value of a Rich Personality," New Thought fiction, "A Woman's Idea of Socialism," "Home Philosophy," "Making Men of Aenemics," (39, Winder St., Detroit, Mich., 6d. each).

"Now" Hy. Harrison Brown, Gleewood, Cal., 4s. 6d. per annum) announces a new series of articles beginning this month on "Spiritual Consciousness and How to Develop it."

Dress to suit the weather, not the season, is the sensible advice given by a medical writer in "Popular Therapeutics" and Prof. M. F. Knox, mental science college, Bryn Mawr, Washington, says there is no reason why he should not live ten thousand years. There is no future, he says, only now—a view held by more than one philosopher.

"Reason" for December (Austin Publishing Co., Rochester, N. Y., 6d. copy, free), has discovered a new medium, Mr. T. A. Pickett, of whom we hear further. An affidavit as to spirit lectures being given, the words being uttered by discarnate entities, is produced.

"Health" is a periodical, published by the Health Magazine Co., Holyoake, Mass., formerly "Medical Talk for the Home," which used to be regularly reviewed in these columns some years ago. The price is 6s. 3d. per annum, free. Dr. Chas. A. Tyrrell is the associate editor, and he contributes an editorial on the Rights of Children, more light on the open air schools and their work, and other articles on the outdoor life and physical culture.

"Welt-Warte," an international magazine, printed in English, German, Spanish, seeks to further the cause of peace. No doubt a copy would be sent on receipt of request, addressed to the Manager. Bierstadter Hohe, 24, Wiesbaden, Germany.



ourselves, to soften and assuage the pain which the discovery would awaken, but only the weak now would ever be content to accept such an anodyne. Its action, like that of all anodynes is to deaden, to stupify, to stunt and dwarf, and therefore to lead to involution instead of evolution.

Glamour may be necessary at certain stages in the growth of the ego, but it decidedly is not so when a man begins to take himself in hand, and the man who is anxious to know how to concentrate does not usually rest there : it is a means to an end, and that end is the bringing forth of all the powers latent in man and using them to the fullest extent.

Doubt possesses in a remarkable degree this quality of glamour ; it is like the Old Man of the Sea in one sense : we carry it about in our backs, even when we know we have it, deluding ourselves with the idea that we must always bear the burden. But at a prior stage the excrescence is there, and we know it not. This constitutes the insidiousness of the thing.

We really entertain this mental visitor, this alien without knowing it ; we start a movement, so to speak, and, as everyone knows, once a thing is set going one never knows where it will stop. In fact, once begun a thing acquires a momentum of its own. When we deal with forces it is not like dealing with dead things. A stone thrown from the hand will travel until the force which actuated it is spent, and it falls to the ground. It is mechanical ; it lacks the life which force possesses, though even a stone has life, only not sufficiently developed to the point we find in the case of a vital force. A force contains the elements of self-initiation ; that is to say, it has potentialities. It has, as it were, life behind it, so that when we start it off it has the faculty of going on through its own volition. We get some idea of this in the problem of perpetual motion, which has exercised the minds of the greatest thinkers in all ages. They have tried to create some device which, once set going, would continue to move for all eternity. As a result some clever mechanical apparatus have been invented, things which would wind themselves up when they had run down, showing the idea of a something existing in the universe which pulsed with the primeval life. It does exist, too ; the atom is an example of it. It is a vortex of perpetual force, of movement, which cannot be destroyed, but which may be altered as regards direction.

And this is the practical bearing it has for us. So long as the mind exists it must work. True, we can cease thinking for brief spaces of time, but they are very brief indeed. Whether we like it or not the mind will go on functioning, and if we do not provide it with work it will find work for itself.

In this way Doubt will be accepted as something for the mind to pit itself against, and Doubt bars the way to accomplishment. To seek to concentrate a mind in which Doubt has a state, is like trying to extract the maximum worth and brightness from a fire grate which is choked with ashes and piled up with rubbish as well. What avail is the best coal when put on such a fire ? If we give the fire time all the rubbish will probably be burnt up, but this will require too long a period, and we cannot get the best out of our fire whilst it is in this state. A mind which harbours Doubt is a mind which is confused, and this confusion is not always apparent to its possessor. We can only

secure the fullest use of a power by its being unfettered by others and only by the fullest use, by using one hundred per cent, do we achieve anything worth while. When forces are divided there is leakage in power, and one force neutralises another. When in a big crowd of people, one half wants to go in just the opposite direction to what the other half is going, many times the power is necessary in pushing through, this power is utterly thrown away. It leaves the man with less power for whatever purpose he may need it.

If you would concentrate with ease you must clarify the mind first ; you must throw overboard much which you deemed essential to its well-being. Doubt, for one thing, must be shown the door. The ructions created in a mind by this soul-destroying negative, which is really a reflection, and has no solid existence, are gigantic, and account for most of us having such average minds. We shall find much in our mental make-up that is only a useless burden, and we shall drop it. We shall dwell from time to time on the idea that because we think we can we actually can, and applying this to Concentration we shall find that it an art which all of us can learn.

While engaged in clarifying the mind we shall do well to consider some of the laws of the mind, its mode of working, the character of thought.

The mind is like a bottled up volcano, full of immense forces, only, unlike its physical prototype, it is under lock and key, or under control ; the control is unconscious, however, just as the mind's powers usually are. The lid comes off when the mind is unhinged, when there is a want of balance, and the most brilliant genius has paid the penalty of not understanding the forces he has created or developed. If we would control it we must seek to understand it. We have referred to the intense activity of the mind, the fact that it is never still, but always moving like a large crowd, a number of which wish to go in various directions. Why do not the forces of the mind not all work in one direction, and then ensure harmony, a oneness of goal, but avoid much needless friction and waste of brain energy, of which such a large amount is generated ?

One might imagine a juggler endeavouring to keep twenty balls in the air at one time. So long as he had each ball in his hand he would have full control of it, but as soon as it left his hand he would be unable to alter its course. He would simply have to wait till it returned to his hand, and sometimes it would not even do this, but fall to the ground. The man who had never practised juggling would find it take him all his time to keep three balls in the air at one time, and this illustration will exemplify to some extent the problem we are considering.

The balls would well stand for the tendencies of the mind. These tendencies would be absolutely under our control while lying inert, but once we set them going they would be out of hand till the force endowing them had been spent. By one of the laws of the mind a tendency has a faculty or leaning to multiply itself, just as a snowball when set rolling gathers more snow and thus becomes a huge globe. Undesirable tendencies must therefore be controlled, checked, directed, when they will help instead of hindering our growth.

Reverting to glamour once more we see it has its constructive side. It enables us to view with equanimity the pin-pricks of daily

life, as well as the really great troubles, the disappointments and trials which make so large a part of the lives of some people. When one lives in squalid surroundings, in ugly manufacturing towns where beauty is a stranger, with people who do not embody many of the virtues in their composition, we may transform as by magic, the disharmonious elements, seeing everything through a rose-tinted atmosphere. The sting is thereby removed, and we look with complacency on circumstances and people alike. Such an attitude helps much to gain the upper hand of hurry, to which reference has been made. It is the investing of the daily life with romance, which has no need to be less in evidence than it was in the past when chivalry and the idealising tendency were so largely in evidence. Every adjunct which leads to the raising of the mind, which takes it from so-called realities of existence aids us in our task of learning to concentrate.

#### LESSON IV.

There may spring up an objection that we are deluding ourselves by regarding things in this fashion. We see an emaciated, stooping figure, painfully crawling along one of our busy streets breathing with difficulty, the limbs trembling as with ague, and almost giving way with each step; the eyes seek the ground, the figure shrinks as though striving to escape notice. Drink, want, disease and vice have each imprinted their marks upon the creature. When we think of man and the marvellous things he has done in art, invention, science, literature, philosophy, commerce, engineering, transforming wildernesses and deserts into beautiful cities, with stately architecture, the forces of Nature ministering to his numerous wants quickly and quietly—when we regard such a creature and identify him with man are we honest? The tottering, shrinking wretch is real, but it would be a libel on humanity to admit him into the same class. While it is true that man is higher than the beasts it is equally true that he has the power to sink below them. The ideal man is as real as the despicable wreck we have been dealing with, and it only remains for the student to ask himself: Is it more commonsense to take this poor wretch as an exemplar or the highest man history places before us? Which will give rise to the loftiest conceptions of humanity? It is obvious that if the mind becomes that on which it dwells and the majority of the slum dwellers in any city prove it by their features, bearing and gait—then we should ignore the caricature as such.

If surroundings do not count why seek to abolish ugliness? Why lay out parks, provide art galleries, luxurious buildings, if refinement is not an adjunct to existence and somewhat above that lived by the masses, if it does not conduce to more happiness, a fuller life, then one might as well fall back into the slough of the submerged. We all recognise tacitly, it may be in many cases, that education and a civilized environment tend to the upliftment and betterment of humanity.

More and more writers and teachers advocate the viewing of life through rose-tinted glass, and naturally, for it is the kernel of the great gospel of optimism, which is being as wholeheartedly preached in the United States, and in a lesser degree in our own country. Adopt the same habit; idealise everything in which you come into contact. Do not pay attention to the negative part of anything, and as you succeed in doing

this you will see everything with an extended vision, to say nothing of being the happier for it. Happiness has more to do with Concentration than one would willingly admit at first sight. If we are happy we regard things in a different light, and we take an interest in them.

It is difficult to concentrate on anything in which we are not interested, and it is difficult to be interested in anything we do not like. We must as a consequence begin our exercises in Concentration with those things we like, that we feel deep interest in, and the deeper the interest the easier will it be for us to give ourselves up whole-heartedly to it. The want of a real live interest in a subject has had more to do with the failure to concentrate than is generally imagined. The girl or youth who does not learn or grasp her or his lesson has not had the interest in it which allows the finer part of the mind to be employed in absorbing and assimilating the knowledge placed before it. Concentration on columns of figures would seem to the bulk of people as distasteful a piece of mental work which could be set a human being, hence it would be approached with positive dislike or loathing. Statistics is another form which most people shun because, as in figures, there is nothing to take an interest in, yet these things have an actual attraction for many people, who really devour these disconnected facts and figures, deriving a satisfaction from them which is lent by the Concentration expended on them. That is to say, the very effort to concentrate evokes a condition which not only enables things to be accomplished before with infinite labour, but a liking for the practice is engendered.

Putting the mind in this state, in which we find we have a real interest in a thing, we have not to invoke the will to keep the mind one-pointed. The will has a part to play in Concentration, and what that part is will be fully considered in its proper place.

To create an interest in a thing find where it concerns us most. It often happens we have to do something we do not like, and if that "task" calls forth repugnance it is certain that we shall concentrate on it in a very imperfect manner. We shall, in addition, use a far larger amount of vital energy in doing the work that we are justified in doing. All mental force must be conserved, for we shall find that we need every ounce we possess. We spend nearly one half—many people much more—what we generate uselessly, and the reader will bear this in mind.

It is possible to cultivate not merely an indifference to a thing we do not like, but to transmute that feeling of dislike utterly. If it be our work, and we have been put to this work against the grain, there may not appear to be any great virtue in trying to like it, but the fact of hating it creates a disharmony in the mind that we find quite inimical to mental growth and to all creative thought. Whatever be the duties we find we have to do they must always be done with grace, with love, with the feeling that it is due to our higher conception to dignify a thing and not let it degrade us. When it is repulsive to us our attitude should be to carry it out as well as we can, and this spirit will lead us to cease to be worried by the feeling of distaste. The task will become less uncongenial; if it is a piece of work requiring mechanical skill we will not paralyze our best energies by the idea that we are incompetent to do it.

*To be continued*

It may be that we fail to perform it satisfactorily to our employer or ourselves, at first, but by calling to our aid the determination that we are not going to let the work be clumsily or inadequately done we shall invoke the co-operation of the best that is in us and do the work well. This will especially be the case later when the mind has grown by the exercises given later.

Much of the so-called incompetency of people does not proceed from stupidity, want of apprehension, inferiority in mind powers, but in the low estimate they have always placed upon themselves and their work. It has well been said that you are here to do something which no one else can do, save yourself. What that work may be no one would pretend to dogmatise upon, but one thing is clear: every human being is an individual, and no two are alike, so that although the goal of humanity be a common one no two people will reach it in the same way. Evolution is not merely an unfolding, but as Bergson has shown, a creating, so that the "new" is an actual fact in nature, and things are not a re-hash.

"What man has done man can do" is no empty platitude, but a matter of exact science, so that any man who wishes to become a painter, a writer, an orator, a military leader, or anything else, may do so, provided he follows the laws of mind. It is so easy to forget the potentialities within each of us because we never see them, and people usually only believe in those things that they see. That is why they are now and then dumbfounded when they hear of someone whom they knew well doing something really clever, or something for which they have never given any hint that they possessed. If a man gets the idea that he is only common clay, that he is not clever like people he knows or has read about, he closes the avenues of the mind wherein lie the same powers that the men he envies or stands in awe of. Many men go through life for years before waking up to their possibilities, and then they suddenly discover the Great Within and the riches which repose therein, and they are no longer the poor creatures they were. History is full of these instances, of men who were absolute dunces at school, or idle, dissipated, utterly aimless. The great bulk of mankind goes through life in this blind fashion, though there are plenty of signs now that it is waking up, that the general level is being raised all round.

If we induce other trains of thought—and this is quite possible—we come to regard unpleasant duties in a new light. We see them as opportunities, opportunities to show the mettle we are made of. We begin to learn that we are greater than we supposed, and that knowledge alone warms us to our work, quickens the intellectual powers, awakens the inventive areas of the brain, lends dexterity to the fingers or limbs (a well-known writer of dancing avers that the art is in the head, not the feet) calls forth care and precision in whatever be the work. This is one reason why a teacher in any subject is so useful. In it not that he himself does the work, but he shows that it is possible to be done, and the fact of seeing it done, or knowing that it can be, provides the necessary stimulus to induce the tyro to make the attempt. It further gives him the encouragement and sympathy to try to accomplish it, and this putting forth of effort increases his power and ability each time. Briefly, it is in the *doing* of a

thing that we grow, not the mere theorising about it.

I have used above the illustration of a piece of work, but it is equally applicable in the gaining of a mental faculty, in any phase of character-building, and readers should regard it in that light. It is practically immaterial to what purpose we apply the principle: it holds good in everything.

Examine every unpleasant thing which you are called upon to do, and see if there is not some aspect about it which appeals to you, some good point that merits commendation. In many cases this will be found, and your interest will at once be awakened. Once aroused you will see unsuspected features which will render it less irksome to fasten the attention on, and when this is so Concentration has been attained.

The reader who would learn to concentrate successfully must utterly reverse the methods which are generally taught, just as the East adopts exactly the opposite system to that applied in the West in regard to science, the former seeking to perfect the instrument by which knowledge of the universe is possible—the mind, or the subjective method, the West beginning with the universe and ending with man, or the objective method, so he must not commence with the *without*, but with the *within*. We must be serene; serenity is the positive aspect and worry, to which we referred in the second lesson, the negative. It is not sufficient not to worry, but we must cultivate a deep, quiet, peace-compelling atmosphere. Such an atmosphere of poise gives birth to forces awaiting our recognition. The usual conception of hustle and bustle being essential to accomplish anything is founded like so much else in the world upon appearances. The cult of striving in order to achieve enters into nearly every aspect of existence, because there underlies every effort that principle which is eating the heart out of hundreds and thousands—competition—a much misunderstood principle, which has its place in the order of things when rightfully understood. The universal urge, the cosmic whip which eggs the individual on and on, promotes growth, makes for evolution when it is properly apprehended. It differentiates the thinking from the non-thinking portion of humanity; it takes the jelly-fish, backboneless, colourless, inchoate, vacillating creature, and makes an individual of him. When the notion of life being a battle gains ascendancy in the consciousness then enmity towards all outside ourselves is generated—fighting is the dominating idea—"the struggle for existence, the weakest go to the wall, survival of the fittest," are three classical phrases which well exemplify the spirit of the age, and define the attitude taken by so many. Individuality is what evolution or the principal of unfoldment aims at, but it is the gaining of a strength to help not to crush. Strength of body and strength of mind are the desiderata of weary men and women, because a strong character is the normal outcome of eternal progress; strength is evoked not to enable one to walk over those less strong than ourselves, but for the purpose of helping them; teacher and pupil must ever make up humanity, however high up the ladder of existence we mount; there are always those above the highest and noblest of us, as there are always those whose feet are as yet on the bottom rung of the ladder. The very phrase the brotherhood of humanity, which is so much in the air to-day, and which finds more expression now than in any



epoch of which we have any record, means that equality is impossible; "brother" carries inherently in it one elder or younger than another member of a family, and who dare deny the duty of the elder to help the younger? Even among animals, with certain exceptions, this is a recognised principle, therefore how much more should it be so among human beings.

So we have to abandon the idea of striving to attain, of violent effort. Energy is necessary, so is ambition; zeal, too, but none of these things is to be used in the ordinary fashion. The spirit of serenity is the antithesis of strenuousness, and it is the strenuous life that is attempted by so many, and which yields so little in the bulk of cases. It is only as one learns to be serene that one knows that there are finer forces within us, and is only by the co-operation of those finer forces that we can make the best use of Concentration.

It is supposed by many that this quality is possessed by successful business men, but it is only partially practised, because it is the surface of the mind which is used. Ask a successful business man if he could keep his mind on one thing for ten minutes, even money-making, or his business, or his favourite and most familiar thought, he would find it a tax. He might take half-a-dozen aspects of his business and think of each in turn, but this would be a very different matter to taking, as is often done in the East, a flower, focussing the mind on it to the exclusion of every other thought for twenty minutes or more. That is Concentration, and the value of its acquisition is that the tentacles of the mind can be dug into any problem, however abstruse, when its nature is understood, and all that it contains will be given up, because it is impossible to withhold it.

I have elsewhere cited the case of a judge who knew positively whether a witness was telling the truth or not, and he acquired this marvellous and desirable faculty by concentrating of truth as a virtue. He actually "thought up" all there was of truth, till he became truth itself. A lie to him set his nerves jangling, just as a drink-sodden man carries with him an atmosphere extremely obnoxious to any sensitive man, or wild animals in their natural state. Bostock, the well-known animal trainer, knew this and he found that a tamer in the habit of drinking was disliked very much by the animals, and his control over them was much slighter in consequence.

To keep the mind on one point for two minutes is too arduous for many, and so long as there is this lack of serenity this will be so. Business or professional men who can concentrate and who yet do not live the serene life simply force themselves to keep their minds on whatever they want, and they waste their forces and become prematurely old and worn out. You often hear such people say at the end of the day that they are "fagged out"; they have had a "hard day"; they have had many trying things; they may have got "worked up" about one or other matter.

Work, it should be borne in mind, never tires one. It is the spirit in which it is done that wearies. Even laborious work, when adequate rest is permitted, does not make one tired. Have you never heard people say they were "tired of doing nothing"? Have you not yourself experienced a feeling of tiredness spending a wet day at home, or in very tedious

company? All of us have at some point or other of our lives felt thus. Invalids who make no greater physical effort than turning over in bed, complain of being tired out. What have they done to be fatigued? Well, the fact of being invalids to start with is proof positive of their not living according to law, so they may well be tired. Misused emotions, ill-governed feelings, bitterness of spirit, critical or other negative states, including worry, inharmony, fear, nervousness, hurry, all produce fatigue, and the fatigue which springs from mental causes is always more keenly felt than from physical effort. The "born tired" type is no illusion; these people *do* genuinely feel tired, whether they work or not, and they are not confined to the masses either. If we did but know it energy in an unending stream is pouring into us every hour of the twenty-four, and few of us need be weary. I know the statement seems extreme, but teachers of the New Psychology have proved it now for some time. One writer, who has produced twenty books, some pretty bulky, in five years, to say nothing of writing nearly the whole of the contents of one or two monthly magazines and course, of lessons and other work, he says: "I can now endure almost anything without feeling tired or worn, and my working capacity has more than doubled during the last few years; still I consider myself simply in the very beginning of this phase of the subconscious field." If one is a sedentary worker he need not feel tired by poring over his work several hours in succession: all he needs is change, but this is a question we must not pause over at present, fascinating though it be. It is only introduced here as it has a distinct bearing upon the matter under consideration.

It is not the "hard day," then, that tires, but the spirit in which the work is done, and this frame of serenity introduced into the daily life will give a zest for what was once considered irksome, difficult, or even repulsive. The idea of fighting for one's living must be banished, and the idea of coming into one's own, of daily unfoldment, daily growth must be substituted. The notion of being overworked has got more common nowadays because things seem to have moved more quickly of late years. This has arisen through so many more interests being introduced into life; the attention is necessarily more divided as a result. In this way one can see how imperative it is to grow out of this misconception and gradually substitute harmonising thought. Jangled nerves must be straightened out; we must not permit ourselves to be put out by others or affected by what goes on in our own immediate environment.

That it is unnatural attitudes of mind that cause weariness of body and not work anyone may prove for himself. If you have certain work to do which seems distasteful or difficult—it may be only looking for a missing receipt or letter, or turning out on a wet night to visit some one living a mile or two away—you may be feel irritable. This feeling may lead to headache or even a sense of irritation, and irritation sets up molecular changes in the cells of the body. These changes are translated into "that tired feeling," which advertisers of patent medicines are so fond of quoting to push their wares, and the whole body feels it. So, a sleepless night, though the body lie eight or ten hours, will tire one on account of the toxins created in the tissues.

This is the force or influence which is the main agent in all mesmeric phenomena and rightly held by Mesmerists to be a strong curative agent.

Dr. Braid, who may be said to be the founder of the modern school of medical psychology in Great Britain, disavowed all belief in the transmission of any kind of force between operator and patient. His mode of procedure was to take any bright object, often with him a lancet case, between the thumb and first and second fingers of the left hand, to hold it about eight to fifteen inches from the eyes of his patient, at such a position above the forehead as would produce the greatest possible strain to the eyes and the eyelids, and at the same time enable the patient to maintain a steady, fixed stare at the object. The patient was made to understand that he must keep his eyes fixed and steady. Dr. Braid noticed that owing to the consensual adjustment of the eyes, the pupils at first contracted, then began to dilate, then after they had done this to a considerable extent they assumed a very wary position. At this point he carried his right hand with fingers extended and a little separated, from the object toward the eyes, and usually the eyelids of the patient would close involuntarily with a vibratory motion. If this did not happen he would begin again, instructing the patient to allow the eyelids to close when the fingers were again carried to the eyes, but that the eyeballs must be kept fixed on the same position and the mind riveted to the one idea of the object held above the eyes. He found that his new discovery could be used for curative purposes, and says:—"I am quite certain that Hypnotism is capable of throwing a patient in that state in which he shall be entirely unconscious of the pain of a surgical operation, or of greatly moderating it, according to the time allowed and the mode of management resorted to." Rheumatism, and paralysis of long standing, diseases of the skin, lumbago, spinal troubles, deafness, neuralgia, St. Vitus' dance, and many other diseases were treated and cured by this ardent investigator.

Readers will see the difference between the foregoing hypnotic treatment and the following mesmeric as given by Captain James. He writes:—"It is recommended that the mesmerist should direct his patient, either to place himself in an easy-chair, or lie down on a couch, so that he may be perfectly at ease. The mesmeriser then, either standing or seated opposite his patient, should place his hand, with extended fingers over the head, and make passes slowly down to the extremities, as near as possible to the face and body without touching the patient, taking care at the end of each pass to close the hand until he returns to the head, when should extend the fingers and proceed as before. It is also useful, after making several of these passes, to point the fingers close to the patient's eyes, which procedure has in many cases more effect than the passes. This simple process should be continued for about twenty minutes at the first seance, and may be expected to produce more or less effect according to the susceptibility of the patient. Should the operator perceive any signs of approaching sleep, he should persevere with the passes till the eyes close, and should he then observe a quivering of the eyelids, he may be pretty certain that his efforts will be successful."

LESSON III.

As to whether the student should use Hypnotism or Mesmerism for curative purposes, this must be left for each one to decide, but in my own case I have had the best results from a combination of both. I do not think the Braidian method good as it has a tendency to make the eyes ache and to strain the inferior and lateral muscles, while sleep brought about by Hypnotism is often irregular, and accompanied by convulsive movements; in the Mesmeric sleep the pulse is slow and rhythmic, and the sleep calm, and refreshing.

There is a diversity of opinion in regard to making passes, some claim there is nothing in a pass; others claim the reverse. Again, it has generally been understood that sleep is essential if disease is to be cured. This is entirely wrong, for a patient can be cured in the waking state, and it is rarely necessary to throw into a deep sleep.

Before giving my method of procedure I will touch on the different passes, for I am one of those who have great faith in these, and their value in the treatment of disease.

In making passes, these are of course made with the hands, which are held out with fingers extended and slightly separated. All passes are made with the palm of hand towards the patient's body. Downward passes are always made with the object of influencing the patient or gaining control over disease, while upward or reverse passes are made to remove any influence or awaken patient if sleep has resulted.

The passes are as follows:—

In all they number five, and must be understood to be the method of distributing the vital force.

*The Long Pass.* The hands should be held above the crown of the head, palms down, fingers extended and separate, all the fingers pointing at the patient and about an inch from the body. Then with a slight tremulous motion they must be brought down from the crown of the head to the toes where they can be either closed, or the backs turned toward the patient and taken back to the head by making a semi-circular outward movement from the patient's body from the toes to the head. This movement is made to avoid undoing the work of the downward pass. Arriving at the head, open the hands and repeat. The passes should be made slowly or the effect will be much retarded.

*The Short Pass.* This pass differs from the former only in that the pass may be commenced at any part of the body and is not fixed at the crown of the head. Any part of the body may be treated, the leg, spine, head, chest, arm, and without any other part being operated upon. With a limb it is well to commence at the shoulder or elbow, if treating the arm; hip, or knee if treating the leg. Commence above the seat of pain and finish below, or make the hand or foot the finishing part if treating a limb.

*Relief Pass.* This is applied as a relief when fatigue begins to tell on the operator after a series of long passes or when he may think the long passes made sufficient for the time. It commences at the crown of the head and can be carried to any part of the body, chin, breast, shoulders, hips or knees, when the hands should be returned to the head as in the "long pass." It is often used alternately with the "long pass."

*Focussed Magnetism.* This is not a pass, but a pointing of the

fingers to any particular part of the body where the magnetism is discharged by a tremulous or vibratory motion of the fingers. It is generally used for wounds, burns, bruises, &c., or for weakness of any particular organ such as the ears and eyes. The fingers are held an inch from patient's body.

*The Reverse, or Upward Pass.* This is the reverse of the downward pass. The hands are held horizontally with palms upward. Commence at the feet and carry to the head where they must be returned to the feet closed or in the semi-circle mentioned previously. These upward passes are to awaken the subject, and will never produce sleep.

*The Throw Off.* This is a movement which should be made by the operator at the end of every pass and before returning the hands to original position. It is really to throw away any foreign influence that may have accumulated during the pass, and is made by a shaking of the hand as if to relieve it of some sticky substance. It should never be neglected and can be used when giving "forcussed magnetism" by bringing the hand away from the part being treated and making the shaking movement.

The student should practise these passes so that they can be performed for at least half-an-hour without fatigue. They can be made in contact or without contact. The whole mind should be put into the work, and the thought must be concentrated on the desired result. In treating disease imagine you are pouring healthy vitality into the patient's system. See it streaming from your fingers with each pass. Where pain exists imagine your hand as a magnet which the pain must follow, or as a sponge which absorbs the pain or disease, and thus frees the patient of it. Concentration should be cultivated, for little good can be done with a wandering mind. It is a good plan to take a deep breath at the commencement of each pass. Exhale slowly during the pass, and inhale as the hands are brought back to position.

It is seldom necessary to remove the clothing in treating a patient, though treating upon the flesh may be useful in some cases. Where silk material is worn it is sometimes necessary to remove this, but it should never be removed where the patient is extremely sensitive about its removal.

While treating one of the opposite sex have clean thoughts, if you expect good results, and treat a lady patient with the same respect as you would were she your mother or sister.

The qualifications for a Hypnotist are a strong personality, a firm will, a clean mind and body, a steady gaze, and a good store of vitality. All of these can be cultivated.

Before closing this lesson I must say a word or two on breathing. There is an art in breathing, and the breath can be made to play an important part in the curing of disease. There is what is termed the "hot breath" and the "cool breath." To use the hot breath fold a handkerchief firmly so that you can force your breath through it. Lay it on the afflicted part and place your mouth on the handkerchief firmly so that the breath will not escape. Let the mouth be rather wide open. Fill the lungs completely by inhaling through the nose, then exhale slowly and smoothly through the mouth, so that the air passing through the handkerchief becomes hot and is soothing, healing and curative. The cool breath is made with the lips nearly closed, and is really blowing, which should be directed upon the

## CURATIVE HYPNOTISM.

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affected part on to the bare flesh. The mouth should be about six inches from the part treated. The difference between these two breaths will be explained in its proper place. The student should practise deep breathing, and train himself to hold the air in the lungs for at least a minute. This is a splendid exercise each morning on rising and will be of great benefit to the student. Of course the air should be pure and if taken in the bedroom the window should be wide open top and bottom.

### LESSON IV.

I have found the following method successful in most cases. It is a combination of Hypnotism, Mesmerism and Suggestive Therapeutics, and will be found invaluable for the treating of disease, and especially bad habits, such as the liquor habit, excessive smoking, &c.

It is well to mention here that you should never under any circumstances treat contagious diseases, as you are liable to contract such diseases yourself, and also to communicate it to any other patient you may have on your hands. There are also cases where the patient is dangerously ill which you should not accept, not that you could not give relief and possibly cure, but because if the patient should succumb you might be severely criticised. If you think a patient is in a dangerous condition, work with a physician, then you will not be responsible.

In the treatment of a patient it is important that he should be in a comfortable position, whether sitting or reclining, the position of course depends on what the ailment may be. Never see patients when you are at all excited or worried, for they will be apt to take on your condition. Of course you must train yourself to remain cool and have the emotions under control under all circumstances, for next to health comes self-control, a strong will, and the power to concentrate.

A male practitioner should always require a female patient to be accompanied by a friend.

Try to gain the confidence of all patients. Never do anything to belittle the science, nor to give the idea of insincerity.

Be tidy in your habits and careful to have the hands and nails fresh and clean. See that the breath is not offensive: let the mind be clean and pure.

Never lose the temper whatever happens. Respect the confidence of all patients, and do not discuss the ailments of a patient with others.

Little headway can be made without giving some attention to the eyes and voice, these can be cultivated in the same way as the passes, and the following will be found useful exercises.

*The Gaze:* The power of the eyes is in their ability to express or convey your thoughts to the patient. Think your thoughts as well as speak them. Remember the eye must be steady and capable of looking at an object or another person for at least ten minutes without watering or winking. Do not stare, but let it be a steady gaze, expressing command, compassion and penetration. To cultivate this, place a piece of white paper on a mirror and keep the eyes on this as long as possible without winking, but under no circumstances must you strain the eyes. Another good plan is to look everyone in the eyes whom you may come in contact with, for any inability to do this would be prejudicial when treating the patient.

*To be continued.*

## THE CHURCH OF SILENT DEMAND.

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church when service is not being held. If called there on any business or service people are allowed to talk and act as they would in the street or corner grocery. Fairs, concerts, exhibitions, and other public performances are sometimes held in the body of the church.

All this leaves its order of thought in the church. There is not always an effort to bring a Good into the church appropriate to a place where the ruling thought should be that of a serious, earnest demand to draw nigh and be connected in thought with the Supreme Power of Infinite Good, eternal and incomprehensible, which, knowing neither time nor space, rules the eternity of the Universe. We can draw to us more and more of this power, become more and more a part of it, and be one with the spirit of Infinite Good. We need in the church more than in any other place, to feel the majesty, dignity, and sublimity of the Supreme Power as a spirit brooding over that place. Then we should go forth literally bathed, refreshed, and strengthened in spirit, and when out of the sacred portals, laugh and sing, be filled with mirth and cheerfulness, and enjoy all that life gives for enjoyment.

Then those who come to pray, or demand relief from physical or mental suffering, would, if coming in the spirit of good-will to all, receive such relief, and at the same time leave some of their power for the relief of others.

Such a church - indeed a system of such churches, dedicated to silent prayer to the Supreme Power is needed all over the land, because thousands in their homes have little or no privacy where they can withdraw, even for a few moments, in order to connect themselves with a higher current of thought. Their rooms may be liable to intrusion at any time. A place open to intrusive interruption is already spiritually intruded upon. Again, the spirit or thought left in their rooms is not favourable for the quickest answer to the prayer of earnest demand. Too much mind has been in it and may be ever going in it, giving out peevishness, selfishness, envy, and other evil thought, with not a shadow of desire for relief therefrom. Such thought is left in the room and makes it the more difficult for the earnest mind to lift itself above it.

We use the term "above it" in its most literal sense. The lower or more material thought is a real element. It is a real stratum or cloud of denser element or thought which is an obstacle to the entrance and effect of our minds of the higher and more element of thought. The higher can never be prevented ultimately from piercing this denser thought atmosphere, and coming to us to give us strength and lift us up in every way. But the higher power can be retarded and delayed in coming to us. Certain material conditions can help the higher to come and act on us more quickly than if not granted.

Of these the chapel in question would be one. It would be a place which, when properly kept, would retain only the higher power of thought. A room may become saturated with whatever order of thought, mood of mind, or purpose is most in it, and such thought, so left, exerts its power on all who enter that room, especially those who enter with similar mood of mind and purpose. If a chapel, then, is dedicated and used only as a place for the mood of silent aspiration, the element of aspiration would more and more fill such place. Into that you could enter

## THE CHURCH OF SILENT DEMAND.

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and be literally bathed in a purer and stronger thought atmosphere. You would, by coming in with desire to better yourself and others, leave also an element to better others even as the element left by others in like desire will benefit you. If harassed by the worry, disturbance, and bustle of your home, you go to our chapel and demand rest, peace of mind, and renewed strength, which may even turn your trials to pleasures, you will, when in the right mind, leave some of the power which you draw down to benefit others coming after you. If afflicted in body you will, when demanding in that frame of mind, draw also power to heal yourself and likewise have power to heal others. For it is a law of Nature that you cannot be really and permanently benefited yourself without benefiting others. Every "perfect gift" is a gift not sent to you only but to others. A "perfect gift" must come from the Supreme Power, or, in other words, "the Spirit of Infinite Good." Our demand from that power must always be tempered with a willingness on our part to defer to its wisdom. If we will defer to that wisdom, if we, in mind, say in our prayer, "I want some particular thing very much, but if a wisdom greater than mine sees that it is not good for me in the shape that I want it, then I will not demand it": we shall in time receive a perfect good and a good which will come to stay. But if we do not so defer, but say and pray in this spirit: "I want what I demand anyway, I defer to no higher wisdom; I don't care if I want what is an injustice to others or not"; then we shall in time still receive what we desire, if persistent in that desire or prayer. But it will prove an imperfect gift and a one-sided pleasure, with more of the bitter than the sweet—as much a curse as a blessing—a gift with which we must part in time, so great will be the trouble or pain inflicted by it.

In such spirit do people constantly pray for money, and money only. They get money in accordance with the law, but how often at the cost of health, of life, or of all ability to enjoy anything save the mere getting of money. But when we pray for money in accordance with the WHOLE law, we shall get it and every other blessing with it. Then we receive a "perfect gift."

The prompting or impulse of our spirit to make some material acknowledgment or donation for aid received should never be choked off. When you throw your penny, or whatever you feel you can reasonably give, into the poor box, you are, if giving wholly in the spirit of good intent to all, bestowing much more than the material coin. A thought of force of aid goes with that piece of money. This thought needs something material in order to give it more power to work on the material stratum of life. Material gifts do carry with them the thought or mood of the givers, and when you handle or wear such gifts you will draw from them of that thought or mood. A ring or any article of jewellery, if given another in a churlish or grudging spirit, or because it is extorted or indirectly begged, carries with it an evil thought, and connects also the person who wears it with the same current of grudging thought as it flows from the giver. But if the ring or other article is given in the spirit of hearty good-will it brings with it the beneficial thought-current of good-will from the giver. In this manner are material presents in a sense the actual mediums or conveyances of



## THE CHURCH OF SILENT DEMAND.

beneficial or injurious thoughts from giver to receiver.

"It is better to give than to receive" said the Christ of Judea. Because when things are given from the impulse of hearty good-will, the one who gives actually receives, in the thought element of good wishes from the one who receives. a constant flowback of beneficial thought every time the one who takes is reminded of the gift. You give a ring in this spirit. You forget for long periods that ever you gave it. But every time the one who wears that ring looks at it, he or she is reminded of you, and with that reminder you receive a heart throb of loving remembrance. This brings to you from the wearer a constant flow of pulsation of good-will which is for you life and force.

Boxes for offerings or donations in money should be placed in this chapel, so that those who feel an impulse to give in hearty spirit of good-will should have opportunity to do so. But nothing should go into those boxes unless the giver feels a live pleasure in giving. No grudging thought accompanying a piece of money is wanted in that chapel. Such a thought adulterates and weakens the power for good stored in that place.

We ask of every reader an earnest thought or desire for the building of such a chapel. Every such thought is a prayer and a force working to build it. Many such prayers, coming from different minds and focussed on one purpose, will build it. If an impulse to give any sum of money, no matter how small, towards its erection is felt, let it follow the thought. But let it here be thoroughly understood that we rely altogether on the spiritual power coming through the prayers or demands of those in hearty accord with this special purpose. So that your prayer or demand is the right spirit, the material means for building this chapel are sure to follow from the impulses of your and others' spirits.

The guardian of such a chapel will be in entire sympathy with its spirit and purpose. That guardian should be a woman, for the feminine mind and organisation first receives of the Supreme Power in thought and force. The feminine influence, power, and care should predominate in such a place. This guardianship and care of the chapel will be received as a sacred and loving trust. No woman will take it merely for the money which it brings her. Her whole heart will be in this office. It will be a position as sacred and important as that of minister or priest. For to her is committed the responsibility of keeping pure the thought-atmosphere of the chapel, in other words, the ordering and supervision of all its physical requirements so that the entrance of the Supreme Power and its beneficial action on those who come to get relief shall be retarded as little as possible.

The purer, the more devotional, the thought-atmosphere of such a chapel is kept, the freer it is from tippant or sordid thought, the greater the opportunities which will be afforded for the entrance to it of "ministering spirits" of the highest order. You can create a thought-atmosphere which will serve as a literal channel to a room or chapel for powerful and benevolent mind, unseen of the physical eye, to enter. On the contrary, if your thought and the thought of others in any room or place is entirely of a vulgar, ugly, dishonest, or low character, there is created thereby a literal means of communication to you and that place

## THE CHURCH OF SILENT DEMAND.

for the same class of evil mind.

It may be two, five, seven, or more years before such chapel be built. It may be sooner. Like everything else, it must be built spiritually before it is physically. Railroads, ships, houses, all of man's physical accomplishments, are built first in mind ere they appear in wood, stone, or iron. The Chapel of Silent Demand is here built, spiritually, in this book. Its material correspondence in wood and stone will follow more or less quickly according to the degree of faith and live belief of this age and generation in the actual reality of the Supreme Power, and the greater good which would come of a working, living faith in this grand reality.

If the city of New York is the best place for the first Chapel of Silent Demand to be built, it will be in New York. If some other city holds more of the live and working faith in these truths, it will be built in that city.

The building need not be very large nor costly. Elegance, simplicity, and dignity need not involve great expense.

We suggest the following inscription as appropriate to be placed on the front of the chapel:—

“THE CHURCH OF SILENT  
TO  
THE SUPREME POWER”

And the following, placed so as to be clearly read within the chapel:—

“Demand first wisdom so as to know what to ask for.”

“Ask and ye shall receive. Ask imperiously, but ask in a willing mood for what the Supreme Power sees best for you.”

“Love your neighbour as yourself, but demand good first for yourself, that you may be the better fitted to do good to all.”

I have spoken here not as a parson, but only as the enunciator of a principle. It matters little whether I or others are directly concerned in the material erection of a Church of Silent Demand. It is the principle, not the personality, that we seek to establish. But when this principle is materially recognised and put in force through the building of but one such church, and that church is put and kept in the right hands to favour silent prayer and the concentration of the higher thought and divine force, the results in the healing of sick bodies and, above all, the healing of the sick spirits behind those bodies, will be greater than has been seen in this and many preceding ages.



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Pay no attention to criticism of any kind. It is never worth considering. Those who know more than you do, know better than to criticise; they would far rather encourage; and the criticism of those who know less than you do is of no value to you, and cannot be intended for you. So therefore do not feel hurt, but proceed to do better than ever before.

—o—

If you would be free from the petty and the small; if you would be stronger than any temptation, and superior in every form of adversity, and if you would rise above the common level of ordinary human existence, and be, in every sense of the term a genuine credit to the Supreme Creator, the secret is simple. Permit your mind and soul to be inspired by some wonderful and extraordinary ideal. - LARSON.

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