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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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WE GET WHAT WE DESERVE.

Stray Thoughts.

May 1914 bring you every imaginable happiness! As years go by greater and greater serenity and hopefulness should fill the heart, for one of the signs of growth is an increasing sense of well-being in one's own kingdom of being.



Many lives to-day are full of the elements of happiness, but the knack of recognising and appropriating it has not been acquired. It is as if a man standing midway between two communities, one bickering, fault-finding, mean, and poverty-stricken, the other opulent, happy, radiant and brotherly, should voluntarily throw in his lot with the former. He would then become like the others, and dub the world a wretched place. Had he chosen the other group his opinion would have been totally different. Yet the power of choice rested entirely with him. He had but to recognise happiness and voluntarily choose it.



Alter your outlook and you begin to alter your environment. The people or things you do not like will have less in common with you. Instead of agreeing with them and settling down with the idea that it is your lot and therefore useless to kick against, as the bulk do, ignore them and make your own standard. Note the article in another column. "We get what we deserve," by a well-known New Thought writer.

"Experimental Eugenics" is the best thing in the December number of "Health Culture." It is a clever satire on the latest of the sciences, by Paul West, and deals with the babyhood of Sanitas Perfection Briggs, regenerator of the human race," from whom shall spring a race of strength, wisdom and beauty." He is not allowed to mix with his fellows for fear he should contact germs, and he lives not in an odour of sanctity but of disinfectants, "protected" from any and every possible ill. The trend of this medical fad is aptly satirised in a cartoon published the other day in the "Pall Mall Gazette." A doctor informs the nurse that the "subject" he has been experimenting on to see if he is fit to marry may now have a full certificate to marry. "But," says the nurse, "the subject is—dead!" Wisconsin has passed a law requiring a doctor's certificate of good health from the contracting parties, and the medical tests may involve the making of a puncture in the spinal cord and the cutting out of a portion of the brain for microscopical examination. No wonder no marriages are being contracted in Wisconsin! All this super-precaution is banished by the man familiar with the New Thought.

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Readers perplexed over any problem are invited to place it before me and it will be dealt with in the next issue, for the object of this magazine is to help.

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KING DESIRE AND HIS KNIGHTS.

This is a story ostensibly for youngsters, who will be able to extract the principles of New Thought, but it may be perused with equal benefit by grown-ups. The use of suggestion, imagination! "Compensation," "The Real Self," and other themes are illuminative. The book is well printed and cloth bound. Author: F. A. V. Painton; publishers: R. F. Fenno & Co., 18, East 17th St., New York; price 4s. 9d.

The Nautilus for December makes a special feature of "How to Realise Abundance." Three steps are necessary: realising intellectually that a man desires to express the perfect life, and that it is natural and easy for him to do so. The power to create faculties at will. The perception of principles that govern life, with a personal reconciliation with those principles.

"Saving is very evidently the breaking of a law, a thing to be cast from us through fasting and prayer: fasting from the ideas of lack and prayer for an understanding of the law of omnipresent supply."—"The Saving habit, in *Unity*, 913, Tracy Avenue, Kansas City, Mo., 4s. 9d. per year.

"Real good—the good worth while, the good that we are seeking—is not found in outward things, but in the intelligent conduct of life."—*Christian*, 1657, Clarkson Street, Denver, Colo., 4s. 6d. per year.

"Any man who surrenders his hopes never deserves them. Opportunity has no use for cowards. Once in the life of almost every human she withdraws what she gave, not because she is a wanton jade, but a wise and intelligent old dame."—*The Spiritual Journal*, 1140, Columbus Avenue, Boston. 4s. 6d. per year.

"Man is God thinking! When we realise this we shall have the key to life."—*Now*, Glenwood, Cal., 4s. 6d. per year.

The New Thought Companion is the new name for *Popular Therapeutics*, published at Plymouth, Ill., semi-monthly 5s. od. per year. Prof. Weltmer still writing for it, and he leads off with a thoughtful article on "Recognition."

Those interested in the correspondence between the Bible and life cannot do better than obtain the *Truth-Seeker*, a quarterly, 2s. 3d. free, Viking House, William Street, Perth, W. Australia.



The Book of Power.

LESSON II.

"An important reason why one should attain to a poised and peaceful state is that in such a state he attracts, according to the always-acting law that "Like attracts like," poised, powerful and effective Force and forces from the seen and unseen worlds. The moral tramp, the "rolling stone" character, is further weakened and disintegrated, made still more ineffective, by the swarming thoughts of others like unto himself. Just as surely is the established heart more firmly established, the balanced mind more finely balanced, the poised, peaceful and powerful soul more certainly poised, peaceful and powerful, because of the reinforcement of those thoughts and influences, in both worlds, to which they are akin.

Another important truth, which is also a very encouraging one, is that he who works with righteous tools, high, pure, unselfish thoughts, steady and worthy purpose, unremitting zeal, in ordered directions, handles, and secures the result of, much finer and more effective instruments than the moral tramp. The day labourer performs with blunt and clumsy pick or shovel his commonplace task which is without special significance, while the trained electrician or chemist, working with instruments of utmost fineness, or fluids and gases of non-understandable potency and potentialities, shows forth results which may go far towards revolutionizing a nation or changing the beliefs of a world. So vague, splintered, foggy or evil thoughts, and the spasmodic actions of a life that goes against or athwart the God-currents, work with coarse, blunt tools in a dense, murky, medium. The result is chaos or negation. The life which is moving in the natural, which is the God-ordained, way comes in contact with, and commands the use of, those high Intellects and Spirit-informed and vitalized forces, of both worlds, which, working with infinitely fine tools in a medium of unexplainable potency and responsiveness, bring forth mightily.

What, in concrete form, is the real definition of peace? Peace is the soul's acclimation to a perfect trust in God; in the Great Force, called by any name one chooses, which is always able, willing and ready to meet, and minister to, its demands; a trust proved reliable by him who has met and is meeting the practical requirements of righteousness, and is thus a magnet which commands all things. The soul's acclimation is the soul's destiny."

That Power should be a matter dependent upon outlook, or the attitude that one takes of the world and oneself does not rise in the mind spontaneously. Few people fail to see that the only thing which divides them from those who stand high above them mentally and morally—possibly spiritually—is to be found in a few printed pages. Yet such is the fact. It is not so much the borrowing from outside as knowing how to operate the mechanism which is part of yourself. It is admitted on all hands that we live in a round of illusions, and one of them is the idea that we are not as capable or competent as other people are. We either believe that those we envy, or, at any rate, admit as possessing qualities and faculties as above or beyond us, have been born so, much superior, or with a gift for the characteristics they exhibit, or that they have been very persevering, and thus stand ahead of us.

No more important teaching to the human race has ever been enunciated than that man contains within himself the potentialities of a god. It is all a question of means. One must make the relationship between one's real being and that which passes for it, and to achieve this the outlook on things must alter. We must adopt a different standpoint.

Everyone invariably associates himself with the contents of his mind, that is, with his thoughts. The "I" with which we identify our very self is usually only this bundle of thought habits. This is decidedly not the true individual, although a cursory examination might lead one to suppose it was. Because it is associated with almost every action we are accustomed to regard it as the ego. It is this phase of consciousness in operation which gives rise to so much misconception everywhere. When the last lesson has been learnt and the mind has been quietened, and it comes easier to take stock of one's mental children one will see the necessity of taking them in hand. Each set of impressions makes a thought along one channel; each set of thoughts makes a habit; the habits constitute the character.

That there are underlying currents of mind will not be gainsaid, and they express themselves when we break away from some habit which has grown up with us for years. The impetus which comes to us at rare moments is an inrush of the deeper reaches of consciousness, a part of the universal life current which peoples space, and is constantly seeking admission to our thought life. Whilst it may be perfectly true to say of a certain man that he is mean, avaricious, bad tempered, unambitious, it need not always be true; it rests with him alone to alter his habitual nature. As a matter of fact every trait undergoes continual change, though this is not suspected. It is always changing, unceasingly. The reason a trait does not disappear entirely even after years is because we have not taken the trouble to eradicate or modify it. It persists to a great extent independently of us—by an automatism, much in the same way that a scar remains years after a wound heals up, after every atom in the body has been renewed. It is the automatic action of the consciousness of the cells concerned, which have not been instructed otherwise. It may seem at first sight that this is an unwise provision of Nature, but it is not. Were we to be conscious of every function that went on in our body we should never be at rest, and life would become a misery. Suppose it were left for us to watch the heart and see that it beat regularly, that our lungs inhaled and exhaled, there would be little time left for anything else. When we wish to walk we have to exercise volition to move the legs, but when we continue the motion, as in the case of a long walk, the action becomes almost automatic, to such an extent, in fact, that we can read, talk and do many things at the same time. Conscious and volitional actions thus sink into automatic or mechanical ones, best exemplified, probably, in piano playing and the operation of many machines where extreme manual dexterity is necessary, and where the mind scarcely seems to be employed. In fact, the intervention of the active mind seems to be a hindrance, as in the case of people who do not know or forget how to spell certain words, and who repeatedly fall into the same blunder after telling themselves that they will be careful and avoid it. Another well known example is in typewriting, where when the fingers are left to themselves

they will rarely make mistakes, but when the mind is directed to the operation letters will be transposed in a strange fashion. Thus a high speed is attained in memorised sentences, which have been practised incessantly, so that the fingers fall on the keys mechanically.

This so-called unconscious action is also due to the fact that brains are not confined to the head, but are in every part of the body, and grey matter identical in nature with that of the brain has been found in the fingers of blind people, whose sense of touch is often quite extraordinary.

Whilst we labour under the delusion that the mind is ourselves it is difficult to permanently outgrow a weakness or vice, because we come to feel that it is part of our very nature, and therefore is incapable of being extirpated. Yet it is imperative that we learn the truth, if we are to profit by the knowledge. We must know the relationship of the true mind to the universe, or between subject and object. The ordinary life leads us to live by the senses, not one of which is reliable. It is a living on the surface, an experiencing of the unreal. Nearly every thinker is unanimous in declaring that everything about us is Maya, or illusion; the same thing is stated in text-books of philosophy when it is said that it is doubtful whether we can know anything. It might be more correct to say, however that what we actually do see, hear, taste, touch, or cognise is only part of what exists, and that we might extend our knowledge in any of the directions mentioned to an enormous extent. In this attitude we are perfectly safe and show the true scientific spirit.

This breaking away from the personality has been one of the problems for the last ten thousand years or more, all five senses contact the world—all that the visible universe can show us enters at one or more of these avenues. That there is an interior life is asserted by so many seers, mystics, and those who have cultivated the finer side of consciousness that it would be very unphilosophical to doubt it. It is never wise to deny the existence or possibility of a thing because it has not come within our own ken, yet this is what is done daily by thousands of unthinking people. Those credited with thinking do this to things which are new or strange, and thus we find averagely intelligent people who will go so far as to admit that they may possess a "soul," or a principle belonging to the higher nature, but deny that it is possible to know anything of it. If experience is against them, but they prefer their own view. It is permissible if they suspend their judgment, if they keep an open mind, but generally they say that they have made up their mind definitely about it. This type of person rarely gets in touch with his higher principles, except by accident. Then that wide class who admit the possibility but deeming it improbable never place themselves in such a position that they can be made receptive to the truth. So the bulk of people go through life hoping that much of what has been said or taught concerning man's higher vehicles might be true, but fearing it is mere speculation on the part of erotic temperaments, or a few geniuses unbalanced along one particular line whilst quite rational on all others.

Those cases of multiple personalities which have set scientists thinking are very helpful. When a man lives in a morning with the mind of A, in the afternoon in the character of C, at night as

C, next day as D, still later as E, and these five personalities are distinctly marked each time they recur, so that the observer knows at once which entity or character is in possession of the body, we begin to admit that the mind is more complex than we had deemed it to be. The problem offers another thought: Something analogous to watertight compartments must exist in the domain of mind, so that certain characteristics can be shut off at will, and others allowed to manifest, and this is even remarked in the case of ordinary men and women, who whilst normally good tempered, will give way to fits of ungovernable fury, during which they will say and do things of which they are heartily ashamed afterwards.

We often say a man is "beside himself," showing that it is recognised that a human being will do actions which are so unlike what he has done before, or which are so irrational that we cannot suppose any man in his senses would do them.

To free the mind from the domination of the sense-life the steps which the reader was directed to take in Lesson I will help. A further aid is to try and regard the senses as attributes of the real you, not the you itself. You yourself have created a mass of thoughts and emotions that masquerade as the real you, and it is far easier to yield to this conception. For the sake of peace, too, the real mind acquiesces with the illusion it has pressed on itself. The traveller who is snow-bound finds it easier to fall asleep in the raging blizzard rather than push on, and he loses his life as a consequence. So the normal man finds it much less trouble to go with the crowd than make a stand. When he has a few moments alone in an evening, after the day's duties he prefers to turn to his newspaper, book, or game, because it is so restful, rather than give ten minutes to an excursion into the inner recesses of his own mind.

No one admits that it is easy to dissociate the personality from the individuality, but it has to be done sooner or later by every human being whether he will or not, so why begin now? The stilling of the mind having been practised it will be easier to take up a thought and drink in its meaning than before. Take five or ten minutes a day and quietly think over the following verses taken from that mine of wisdom and Power, The Bhagavad Gita: (1) "He who on every side is without attachments, whatever hap of fair or foul, who neither likes nor dislikes, of such a one the understanding is well poised." (2) "When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense, then is his understanding well-poised." (3) "The objects of sense, but not the taste for them, turn away from an abstemious dweller in the body; and even taste turneth away from him after the Supreme is seen." Let the idea be that one is aiming at getting at the real behind all the shams that surround one. One verse may be taken one day, the next the day after, and after the third has been dwelt on return to the first. A couple of weeks or more of this form of meditation, trying to extract the reality from the apparently real will clear the mind wonderfully and prepare one for the next lesson.

To be continued.

A Look at Heredity.

"All through your words it seems to me you overlook inheritance, heredity. It seems to me that you underestimate culture. Now understand me—I am certain education is common where culture is wanting. This is my understanding of culture: Its possessor has not wrested it by force and does not possess it by a monastic seclusion nor rigid self-control, nor going into the 'silence,' or breathing like a filthy, crazy Yoga. Culture! why it's the soul of knowledge—the essence of right living." W.T.

No evolutionist can overlook heredity, nor underestimate it. He believes that every generation comes in on the shoulders of its predecessors, and he fully appreciates the value of good predecessors. The world's pride of ancestry is not so foolish as it might appear. The more intelligence and culture my forbears had the greater my possibilities. There are no breaks in the law of growth or evolution or heredity, though the casual observer often fancies there are.

Every human being comes into the world as an "acme of things accomplished" by his ancestors, and he is an "encloser of things to be" *accomplished by himself and his progenitors.*

But who are my ancestors? Let me tell you that Ralph Waldo Emerson and Jesus of Nazareth are more directly my ancestors than many of those whom the world calls my great-grandfathers. There is a spiritual and mental relationship to which we all owe far more of our goodness and greatness than can be traced to those of blood tie. In rare instances only do these spiritual and mental relationships exist within the line of blood relationship.

The world does well to be proud of its ancestry; but it does better when it appreciates its spiritual ancestry. Think you that the poor little waif owes a larger inheritance to the woman who bore it and deserted it, than to the foster parents who nurtured it in love and wisdom?

Our blood relations are not the only relations from whom we inherit; *neither when we are born do we cease to inherit.* There is One Father of us all, and the oft-repeated statement that we are all brothers and sisters is no fanciful one. The "fatherhood of God and brotherhood of man" is FACT; and the man who thinks he is limited by the ignorance of his blood relations is himself an ignoramus. If his blood relations are not to his liking, let him draw a new inheritance from the world's greatest and best. They, too, are his ancestors.

And mark this: Not only does the son inherit from his fathers of blood or spirit tie, *but many a father inherits from the son* that which the son has gained from other sources than those of blood relationship. Inheritance by blood tie is not a stream the outlet of which can rise no higher than its source. It is a sort of hydraulic ram through which life may be coaxed to almost any height of culture and refinement.

The writer of the above letter intimates that culture is the soul of knowledge—the essence of right living" inherited from our ancestors. *Where did they get it? I will tell you where; they got it by persistence in the same sort of practices which this man decries—* by "wresting, by force," the knowledge, wealth, and dominion of others; by generations of "monastic seclusion," much of it enforced by others whose turn it was to "wrest by force"; by generations of "rigid self-control"; by hours and days and years

A LOOK AT HEREDITY.

of *prayer*, which is simply a phase of "going into the silence"; and, yes, and even by "breathing like a filthy, crazy Yogi"—though much of the breathing was forced by strenuous endeavours to get away from the raging hordes whose wealth or daughters they were stealing. The spirit of Evolution which is running this universe is very cunning in devices for inducing self-culture.

Full breathing, going into the silence, affirmations, etc., are not new methods of self-culture. They are as old and their practice as universal as life itself. But heretofore their practice has been in the main compulsory. Humanity had to be persecuted, starved, hunted into breathing, exercising, praying—had to be forced to develop body, soul and wits by using them.

The present generation inherits the wisdom gained through their efforts. Not the least of its inheritance lies in its wits developed to the point of seeing that for self-development ten minutes of voluntary deep breathing is preferable to an all-day chase to save one's neck; that a half hour of intelligent silence is worth more than the three and four hour "wrestlings with the Lord" such as our great-grandfather, John Wesley—and many of his inheritors—practised regularly.

Herein lies the great difference between our ancestors and us: They were by conditions compelled to self-culture; whilst we, their inheritors, are making intelligent use of it.

Through evolution we are learning to conserve energy. Our ancestors spent all their time—perforce—in half-unconscious physical exercise and breathings; we spend a few minutes a day in *intelligent* exercise and breathing, and conserve our forces for mental and spiritual uses.

And without them we should be minus the intelligence to do this. Humanity is a solidarity—on the square; and without the work of his ancestors none shall be made perfect.

But it is *by* the work of his ancestors that man stands on to-day's pinnacle. What they learned to do by laboured effort and effort and mainly under compulsion, we do by instinct.

And it is by man's work to-day on this pinnacle that his great-grandchildren shall be brought forth on yet higher pinnacles, with yet higher instinctive knowledge.

Take the most cultured person you know; trace his ancestry and tell me where his culture began. You cannot do it. Go clear back to William the Conquerer if you will; thus far you may call his ancestors cultured, but even so their culture, all the way back, is a descending scale of boorishness in comparison with what we 20th century folk call culture. And we must hark back of William for the beginning of his culture. William the Conquerer was the illegitimate son of *Robert the Devil*. Did culture begin with Robert? And the mother of William was a miller's daughter. Is she the mother of all culture? Robert the Devil was the third earl of Normandy; which means that his grandfather was an ordinary every day scrub who probably murdered somebody particularly obnoxious to the king and was rewarded with an earldom. Did he bequeath "the soul of knowledge, the essence of the right living," to William the Conquerer and his exclusive progeny? If so, *where did he get it?* His own grandfather and his ancestors of the poor miller's daughter roamed the same woods, fought the same battles, hunted the same beasts and men, and gnawed the same bones. Where did the ancestors of Robert the Devil pick up the "soul of knowledge?"

And what were the miller's ancestors doing whilst Robert's grandfathers cornered the "essence of right living?" For I warrant you that William's miller's daughter-mother was less of a stranger to the "soul of knowledge, the essence of right living" than was that devil of a Robert.

Yes, there are many people who are educated but not cultured. *But their progeny will brag of their culture.* For what is in one generation mere education, or "monastic seclusion," or "rigid self-control," or "going into the silence," or "breathing like a filthy crazy Yoga," is by time and unconscious cerebration transmuted into pure "culture." And if any of us lack culture you may depend upon it our ancestors, by blood and spirit, are numbered among those who failed to "wrest by force" the very things this writer, "W.T.," decries as uncultured.

All life is education; and time transmutes education into culture, "the soul of knowledge, the essence of right living."

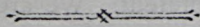
Not a human effort but is necessary to the development of the soul of knowledge. Not a Yoga breath, not an hour of silence, not a moment of rigid self-control, not a day of hard labour, not a sound or movement or cry of joy or sorrow or rage or despair, not one but has *helped to free the soul of knowledge.* Not one could have been dispensed with without leaving culture less cultured than it is.

The difference between education and culture is the difference between the daily drill at the piano and the finished musical expression of a Paderewski. Education comes first and without it there can be no culture. Education is the work of TO-DAY; whilst culture is the soul of well used yesterdays. Why exalt the well used yesterdays to the disparagement of to-days opportunities?

Inheritance is wealth left us by sanguine and spiritual relations gone before. It is capital left us, to be increased by just such "wresting by force" as "W.T." contemns. Who is the more valuable to the human race: he who parades his inheritance as he received it or he who adds to it his own efforts at self-culture?

Don't be a Chinaman and kow-tow eternally to heredity. Be an individual and improve heredity. If your inheritance was poor make it better; if it was good MAKE IT BETTER. The world's culture is only just beginning; get busy helping it along. That is the important thing. *Do it Now.—Nautius.*

We Get What We Deserve.



It is a senseless thing this fighting and worrying and fretting against Destiny: this fear, doubting, apprehension.

Are not our desires and aspirations, our thoughts and feelings, part of the INFINITE PLAN—are not Mind and Matter, the Spiritual and Corporeal, all ONE.

WE GET WHAT WE DESERVE.

We can look back, and see that we have had experiences of pain and pleasure—and we know we have grown and developed. Events have transpired which were unexpected; things have come our way from the most unlikely sources; and on the whole we have not done so bad, have we.

Surely, the great Future will open out with more benedictions and educational conditions for us. Of course, we shall have some more friction, yet: it is well that we should: if we can only keep calm, we shall realize the goodness of all negative as well as positive experiences.

But in the Future, we can experience more easily: we can even suffer with gladness knowing the value of it all. And, moreover, the right Mental Attitude will make us gravitate to more harmony and pleasure and profit.

For Success and not Failure is the end of existence. This wonderful Universe is not here for the fun of the thing: a glorious PURPOSE is over all.

When one considers what wretched and miserable actions this ungrown Man of to-day is guilty of, is it any wonder that Nature gives him such hard knocks. How else could his slumbering Divine Forces be aroused. He requires nothing short of a bomb of spiritual dynamite.

Do not think that an unknown Power exists, whose object is to do you injury, or to withhold the Joys that you so much long for.

And yet some act as though there was such a tantalizing and malignant Influence.

Do not be afraid. There is nothing to fear: there is everything to be joyful over.

Have patience: be kind and loving: express your deepest convictions. You will find all sorts of visible and invisible influences only wait for your faithful act of expression, your personal practical Recognition.

Have patience with yourself—also with others. Your Success depends on Patience. Do not idly wait: be active: though mere Waiting is the right course at times.

You will be compensated—rewarded: you can lose nothing. Take a wider view of what constitutes Success. Remember there can be no actual Failure—since everything leads SOMEWHERE.

Do you not want to be on the Move? But you would never move, if you were always satisfied.

People are looking for paltry Satisfaction: they lack Energy and Ambition: hence their Mediocrity.

In the face of every man, I can see lurking a GENIUS of some sort. It is there, in every creature: no one need be afraid of being done out of something by another.

Only a few, however, have so far even attempted to give birth to their native Genius. The majority have been humble and meek—consequently mean and poor in general. They have been afraid to think, breath, move, act.

But it is getting different. We are just commencing to LIVE, as a Race.

A million Geniuses are coming to the front.

YOU BE ONE OF THE MILLION!

My readers are all Great Men and Women: never mind what the popular standard of Magnitude may be.

Still further Expand! Aim higher! Be Unique: a King in the infinite universe of your Individuality.—*Fred Burry.*

A solution of the miracle, man, is a solution of every problem in the universe. To take up the thread of his intellectual ability just where he has apparently dropped it (at the point in growth where he has pronounced himself utterly helpless, and has provided a personal God to piece out his deficiencies and save himself if possible, or surrender him to the devil if impossible) and to project this thread through new phases of oncoming life, as prophesied by the desires he finds within himself—desires that do undeniably unite him to a wonderful future—is the work in hand now.

It is a work that calls into use greater faculties than have ever been called into use before. It is a work that unfolds the intellect as the rose unfolds, leaf by leaf, until the mental position as the rose is ahead of the little green forerunner of itself we call the bud. Man cuts his own head off by his belief in the power of death. Is death a powerful thing? No. It is simply the absence of power. The weakest man in the world possesses some power, but death possesses none. The weakest man in the world can most effectually conquer death by simply knowing the true situation: knowing death's weakness and his own strength. There are persons in the world now who do know this, and who have most certainly conquered all those advance guards of death called disease, weakness, loss of vital force, etc., in consequence of which they are in the way of attaining the power that renders old age null and void, and that is putting them in the direct road of endless and unbroken progression.

There are people who are restoring blind eyes through the power of intelligent thought: They are turning grey hair back to its original colour by the same power. What does this mean? *Simply that the fountain of life is open to all who have the unearthening that enables them to appropriate its immortalizing elixir.* It is out of this fountain that the vitality is drawn to perform such acts of restoration as I have spoken of.

The immortalizing elixir is nothing but the fountain of original thought lodged in each man's brains: a fountain that must be opened by his obedience to a higher ideal than he acknowledges to-day.

The God of man's present worship is lower than the man. Man must look within himself to find a higher aspiration for him outside himself is so much labour lost. For the whole trouble with him to-day is just this: he is trying to shape his externals first instead of first shaping his mentality. He does not understand his own nature. He does not know that his brain is a seed germ of endless growth, and that as soon as it begins to grow, externals begin right away to conform to its changed condition. And so, living on the outside of himself in total ignorance of the power within him, he is nothing but a noisy cymbal in perpetual clash with other cymbals like himself.

Do not imagine that Mental Science ignores the external world as Christian Science does. Far from it. It only says that the power that is to mould the external into heavens of undreamed use and beauty must have its start in the interior of the man's thought life; and its only complaint is that men are neglecting this thought life, which is the root of all true growth, and are trying to patch up a crazy and inharmonious external world without it; just as if one should cut off a tree from its roots and expect the part cut off to grow.

Mental Science stands for the beginning of a new era. It is opening the door out of the reign of matter into that of mind. There is nothing more absurd than the idea that everything can stand against it. The coming trial—if it ever comes—will prove itself a farce. The effort of the lower to strike down the higher has always proved a failure, and always will.

The race is on the upward trend; this fact manifests itself at this time in the individual and in comparatively isolated truths. We of the New Thought are on the road towards higher ideals; we have passed through the barbaric and feudal ages, through "renaissance" to higher conditions until the golden age in our minds' development looms upon the horizon in unmistakable splendour. Each day we approach it more closely. There is no mistaking the fact, a realm of undaunted freedom and heavenly happiness is even now within our grasp. In all the world—nay, all the universe—we have nothing to fear.

The events of the day are but trifling incidents in comparison with the greater life toward which the aspirations of the immortal ego is headed; we are foolish to dignify these incidents with the name of "important events," we are exaggerating their value and significance by so doing. We exercise ourselves needlessly about the passing sensations of the hour, which are of no greater consequence in the grand total of our lives than the nursery games of children, the recollections of which are erased in the process of further growth. Nothing on the present low status of race development can possibly arrive at the importance of real tragedy. Our so-called sufferings are evanescent as tracings on the seashore over which the waves constantly play.

This is the larger view of life which—if one comes into it—all his sufferings fade away. He who finds help in himself has nothing to fear; he is his own salvation from all the ills of life. He is emancipated; no longer subject to the self-imposed bonds of ignorance, but free in a knowledge of the power vested in his own living ever expanding human mind.

A steadfast purpose is the eternal guarantee of success; it is success fore-ordained. He who is capable of projecting it is not impatient because of his difficulty; he has learned by experience that difficulties are the highest possible stimulants to effort. He does not wish to be left alone in the still water, where the green scum gathers; the prospect of inaction smothers the very soul of him; it blasts his purpose and leaves him a stranded wreck.

A difficulty that we fail to meet—with the courage that conquers—will cast us into a mental prison loaded with mental chains. It is to him that overcometh that every promise is given. All our sufferings come from battling with our ignorance; all our healing comes from acquisition of the knowledge that corrects our ignorance. Under the influence of the emotions we beat ourselves sore in trying to escape the results of our mistakes. There is no escape from them except in learning the lessons they teach. The way of escape is through the calm, high outlet of the intellect; by the use of the reasoning powers.

To think, and to keep thinking, is the road to salvation today. We are emerging from the past wherein we committed our bodily interests to the medical men and our soul interests to the preachers. Yet even now the influence of the dark age through which we are passing still holds its hectoring hand over us and threatens us with destruction. Do we fear it? Not at all. It is

a decomposing shadow penetrated through and through by the glancing rays of the rapidly rising sun of a *Truth* that will soon dissolve it. I am not only unafraid of its power to crush us, but am glad that it is making the attempt, since its attempt has uncovered its weakness and shown us our own strength in comparison.

If we are just we are under the protection of the universal law—which is Justice. This fact lifts every event into the realm of absolute peace; it shows us we have nothing to fear. Cannot we have confidence in the knowledge that All is Good; that the trend of every event is toward a clear understanding of truth that alone overcomes obstacles?

Who are the Godless? And What is Heresy?

The crime most punished in all the past has been that of *thinking*; it has been punished with every imaginable torture; and though the death penalty is no longer affixed to it, yet it is still regarded as a crime and punished to the utmost extent of existing law.

Every great truth—no matter by whom introduced—has a tendency to unsettle the world's fixed habit of thought. Jesus knew this. He said, "I came not to bring peace but a sword." He taught the mighty and saving doctrine of brotherly love, and was sacrificed for it.

I believe it was Carlyle who said, "God help the world when a thinker is turned loose upon it." The sentence would have been clearer if he had invoked God's help not for the world but for the thinker. It is the thinker who suffers always; but I have yet to learn of an instance in which the world was not in every way the gainer.

I doubt whether even at that time the truth had greater power to arouse the anger of men than it has to-day. The Jews as a distinct people had clung to the dogmas handed down by their forefathers without the introduction of a new idea in hundreds of years, until—so far as the evolution of higher race powers was concerned—their brains might as well have been gourd seed; they were atrophied, fossilized, and they themselves as a people were utterly useless on the face of the earth except by their power to perpetuate the race until nature in her bounty should beget a brain that could think. Thinkers have always been saviours, and in this sense Jesus was one. His words fell like hot shot upon the dulled brains of his forefathers and awoke them from the sleep of centuries. But what was the result of their awakening? Did they accept the truths of the great teacher? No, they were not capable of doing so. Their brains had been too long pressed in one mould and were not responsive to the touch of a new thought or to the comprehensions of an idea not handed down from Abraham. But they were aroused; the solidified condition of their mentality was broken up; the seething spume of ages of ignorance overflowed in vile retort to teachings too noble for their comprehension; the brute pain of a brutal age triumphed. They murdered the divinest creature the earth had produced, and glorified in the fact that they did it.

If there was no other way by which to prove the theory of evolution the history of the progress of *thought* would do it. The race has advanced from lower to higher planes of intelligence by the sudden springing into existence from time to time of a brain capable of giving the world truths of so vital and forceful a

character as to break uphold, long established modes of thought; and never in a single instance have these old modes been broken in upon but the moles and bats lurking in their darkness have fought against being disturbed.

No man is responsible for the character of his brain; if this is true, then no man should be blamed for the character of his beliefs. With an infinite diversity of human brains there must naturally be an infinite diversity of beliefs. Nevertheless there are thousands who think near enough like to be arranged in divisions classes. Thus we have different classes of Christian believers; and we have immense hordes of those who follow other leaders than Christ—the Mohammedans, the Confucians, the worshippers of Buddha, Krishna and other Indian leaders.

These different classes one would naturally suppose were held together by some uninvestigated tradition that proves the *absence of thought and not its presence*. In other words, it is hereditary ignorance, impacted and condensed, absolutely unbroken by a ray of original thought that holds the most of the world's organisations together. The very moment the electrifying vitality of New Thought begins to honeycomb these dense masses they disintegrate.

But woe to those who do the first thinking; they need expect no rest, no peace, no justice. It is their lot to be misrepresented and abused. At this time there is no hanging for thinking, but there are thousands of people—the majority indeed—who actually believe they are serving God by persecuting the thinker. Look for a moment at Christian Science: if abusive words were bullets and dealt out the death they feel, there would not be a follower of Mary Baker Eddy in the world to-day. And all because she has dared to *make practical* the teachings of the founder of the Christian religion, a thing which the other sects seem to have forgotten. Christ not only preached salvation but he practised it upon the suffering bodies of men, toward whom his large sympathy flowed in one unbroken stream. It was Jesus himself who said, "Faith without works is dead," and he healed the sick and raised the dead. Not only did he possess the gift of healing without drugs, but his words to his disciples proved that the power to do this was not confined to him alone. "Go into all the world," he said to his followers, "heal the sick, restore the blind, cast out devils, raise the dead; not only the works that I do shall ye do, *but greater*." And there the words stand unchanged in millions of Bibles to-day, and these Bibles are owned by millions of people who have never read them, or if they have read them, have merely glanced them over as meaningless.

The one criticism against Christian Science and Mental Science equally is that they are absolutely godless in their teachings; this is so far from being true that the exact opposite of it is true. Christian Science says that all is God, that there is nothing but God, that God is a spirit prevailing all things and speaking through every form of life.

Mental Science makes its appeal to the reasoning powers of man and is not based upon the Bible or religious teachings. It is not a religion but a philosophy. It recognises the one unchanging Principle of Life that men call God, and its all-pervading essence and power. It knows that without this power or Life Principle there would be no living thing in the

universe, and no universe.

Authority rests on reason, and the gospel of to-day is Evolution. Evolution means growth; the development of one condition out of another and a previous condition. It accounts for what is called Creation on the slowly ripening process that we see manifested in all things. This power which we see in growing things that pushes them on to greater ripeness all the time is the universal spirit of Being or Life, and in recognising the mighty and ever-present potency of this indestructible spirit we are recognising the power that Christians have personified, and that they call God.

We claim that to personify this universal spirit of life is to limit it. It is not possible to form a conception of a *man* who could do all the work of furnishing the Life Principle for every blade of grass and every living thing in this mighty universe. It is easier to conceive that this Life Principle itself which fills all space absolutely full *is* the power men call God. Do we not know that no man hath seen God; are we not assured that God is a spirit? That in God we live and move and have our being? And how do we account for the saying that the hairs of our head are numbered and that no sparrow falls to the ground unnoticed, than by the fact that the Soul of Being, the Life Principle, God is ubiquitous, omniscient, omnipresent? And now I ask you to use your *reason* in answering this question: Can anything possessing these qualities be contracted into the space of a person; no matter how mighty that person is; can it be possible to limit its vastness by the thought of personality? Put your imagination to work and try to think of a place where the spirit of life is not. It is now known that the vast reaches of interstellar space are not the huge voids they were once believed to be; they are filled with whirling life atoms, each atom holding within itself the power of endless unfoldment. And now science has announced the fact that there is no dead atom in the universe; that the grains of sand, the atoms of iron rust, the most impenetrable material one can imagine is alive and responds to the contact of all other matter. The ubiquitous spirit of life is "God," and as it is all in all, it therefore follows that we who are called infidels and godless, are of all people the truest believers in this One Infallible Power.

So strong is our faith in it that we trust it to manifest *through us* in the cure of disease and the healing of every form of trouble. We absolutely know that it is good and only good, and that *we can speak it into positive manifestation by our faith in it.*

Through the exercise of our reason we have established the *constant presence* of "God," or Good, and in affirming this presence we heal. We deny the existence of evil. We cannot rationally do otherwise; for if the spirit of Life, "God" the everlasting Good, pervades all space and fills it absolutely full of its beneficent power, then there is no room for evil. You cannot fill a vessel full of one thing and then fill it full of another thing at the same time.

What, then, is evil? Surely the appearance of evil exists broadcast. There actually seems to be more evil than good. To which I reply that what we call evil is man's ignorance of the Eternal Plan. In the first place, the world is not a creation, but a growth. There was a time when it was an immense ball of fire mist. Ages passed during which it underwent the process of

THE LAW OF MENTAL SUPREMACY.

cooling and condensing. In the course of ages as conditions ripened, vegetable life appeared; then animal life, and later, man. When man first appeared his intelligence and his form were of the crudest possible character. He was only one remove from the animals. But time was his friend; thousands of years passed over his head with their invigorating and refining influences until we see him as he appears before us to-day.

And now the great stumbling block of the age is the supposition that he has achieved his growth and has nothing more to learn. He builds institutions and creeds and subscribes his faith to them and refuses to accept the new ideas that are everywhere pressing for expression. In this way he limits himself in a manner that is absolutely fatal to him. It is fatal to him because in the process of development, which is Nature's law of growth, no soul is permitted to stand still. Intelligence constantly beckons us forward to some new expression of our hitherto untried ability. To refuse to obey this beckoning spirit of intelligence is death, because the Law tolerates nothing that will not move on. It says virtually, "Move on or get off my earth."

And I tell you now that the reason why the people are getting off the earth almost as fast as they are born into the world is because they will not move on. The only way in which a man can move on is mentally; he moves on by gaining new knowledge, and this is a mental process. Knowledge is something man seems to draw out of himself in the shape of new thoughts and ideas. Do you suppose that Edison is Edison by simply pinning his faith to the ideas of a dead past just as the creeds are doing to-day? Had he done so, and had all men done so, we would be back in the days of the tallow candles for illuminating and ox teams for travelling. Edison and Fulton and every person who ever moved forward out of the worn ruts of antiquity have been heretics. They have refused their fealty to the old and have strained forward with all their minds toward the new. And they are still doing it; what is more, the hope of the race is in their continuing to do it.

You hate the word heresy. So did I until I knew that it meant advancement. As soon as I learned that the race did not know it all, I became a heretic. I broke away from its immature truths to search for more perfect truths as yet disclosed to man. And no matter to what height of truth I may attain I shall never see the day when I will tie myself to it under the supposition that I know it all.

FROM THE TRANSITORY TO THE REAL.

This is an era of transition. The disintegration of the social and mental orders is in progress, and reorganization will be the inevitable consequence.

Experience, by constant friction, wears down the system of human endeavour, as atmospheric changes dissolve the rocks. The Law of Attraction is perpetually expressing new ideas and standards which cause old cohesions to fall apart under the more positive new magnetism. Systems which concentrated the wisdom of one age of human progress, disintegrate and crumble away in the evolution of a philosophy which inculcates the solidarity of human interests, and the great natural truth that society is an organism,

Every step the race travels upward and onward is an historical product; and the Utopia of yesterday becomes the expedient of to-day. The true nature of things is revealed in "all its good." History and the impetus and momentum of change are the true *rationale* of race destiny, which in its glory surpasses the dream of the most daring poet. The ideal is indissolubly bound up with the very nature of man. The ideal is the inevitable necessity for the social organism. The ideal is the natural. It is the supreme obligation in art, cultural and philosophy. All true endeavours, all noble living, reaches expression only through the creative power of the ideal.

The law of the ideal and the law of human action are one: and in recognizing them as a common force we arrive at life's real responsibility through highest possible experience.

There is a hell. It is rebellion to the Law. It is irrational living and doing. The true nature of things is "All is Good," and man must conform to this, must live by it absolutely or he creates his own hell. Ripeness is superior fitness, and vindicates the supreme right of the ideal to guide and control man. Transition is now upon us and in us. This is an age of fertile mentality and fruitful thought, and of somewhat chaotic depreciation of theory. But the lack of unity and organization is caused by the vigorous warfare for the new era, the revolutionary vicissitudes through which the race must pass in order to reach its next resting place.

Each era is a plateau whereon the evolutionary drama is fitly staged. The struggle which periodically promotes man to a higher plane, nearer to the serene summits of wisdom and happiness, is the inevitable evolving process of the race's full-orbed destiny. Revolution of society accompanies evolution of mind. Social science is applied metaphysics. Mind is supreme, and thought is the highest and subtlest of forces. The heat force of thought in disintegrating and consuming rejected theories and systems sends forth a steady and strong beacon flame. This flame of fate at the apex of mind illumines the firmament of truth, and is reflected in the deep abysses of man's spirit.

Thus does deep echo to height and the subtle respond to the ideal. Thence man carries his new discoveries to the various strata of human activities, and insinuating his probe down into the very base of social conditions he hears a cry of "beware!" and other menaces from rebels to reason. But the true prevails, and the new logical foundation is laid, and authority yields to *Reason*. Then there is another dawn. Some great reform goes into the eternal records. Slaves are emancipated, tyrants are deposed, property is confiscated, right asserts authority over might, and the great army of mankind scales another height in its historic war of freedom.

Such is a synopsis of evolutionary transition from barbarism to feudalism, to slavery, to present loyalty to money-bag, and a money monarch in which a man counts less than a mule.

Each experience, each established order is rudimentary to a higher. Evolution is the merciless order of nature, sparing nothing from mote to man. Metaphysics includes all evolution, and at that thrilling expectant point where physical science halts and hesitates, the two lock hands and travel as one into the glorious country of the occult. Theology has not contributed anything to the science of Being. The mission of theology is not

to develop, but to hold in constraint by an authority which calls itself God, but which in strict candour is that antiquated hulk—the divine right of kings, priests and monopolies. Christianity of the church is the king of monopoly and competition, the originator of inherent rights in special favoritism, and of all the fallacies which underlie society to-day. Nothing dies harder than dogma, despotism and dumb-beastism.

But transition is here. It envelopes us and pervades every avenue of progress. As in time of war the air is vibrant with tremendous disturbances, so in the universal mind to-day there is a magnetic reverberation of conflicting thought. The long dormant principle of individual responsibility to the race is awakened to acute consciousness. This is evolving from the chrysalis of idea, the winged and potent ideal. Enough of the history of the race has escaped destruction and dissolution to found the system of chronological progressive growth.

Of all that has come and gone in the picturesque ages, the essence is each man's inheritance. All the greatness and glory of heroes, sages and prophets is every man's, whether he wills it or not. Man is an accumulation of all the past, its beauty and its shame, and the influence of this comprehensive conception is an incubus until man fully recognises he is a constantly, trustworthy exponent of wisdom and a true prophet, because in the sub-ego is the pith of all wisdom.

Strong, sure, serene, the ideal grows, blossoms and fruits, to grow, blossom and fruit again and again forever more thus immortalizing the noble faith in the Pagan hymn to Zeus. "Thus dost thou harmonise into one, all good and evil things that there should be one everlasting reason for them all."

The everlasting reason for them all is concentrated under that sign manual "All is Good." The universe bears the royal signature and seal, stamping its validity and soundness supported in the Law. "All is Good" is the contract and conveyance of rights and power to the individual and the race. Lawrence Grouland tells us: "The critical faculty is so dominant in Germans that if they be convinced that something is wrong, unjust or even illogical, they need no further stimulus for wishing to overthrow it. With Anglo-Saxons such an argument, when standing alone, has absolutely no effect."

Thanks to emigration, there is a potent strain of this virile and loyal German blood in American arteries! And it is stimulating this great people to calm and determined reorganisation. The wrong, the unjust, the illogical are fierce facts which turn upon and rend man. Brought face to face with the scorn and vengeance of events, the irony of the illogical, man sees that all being and doing vibrate according to the unimpeachable principles of the Law. *The power behind evolution is the mightiest and the surest thing in existence. It is the most dependable thing in the Cosmos. It attends every instant upon man's willingness to co-operate with it, ready to respond richly to his most timid demands. It puts its shoulders to the wheel of progress alongside of the weakest and most debased of mortals.*

All science is subordinate and contributory to Mental Science. Special economy rests upon physical truth. The spiritual authority in man is the supreme judge. The law includes man's "good morning" to his fellow, and the lullaby to the child.

To be continued.



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