

# 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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## Stray Thoughts.

The English press gave a heading not long ago "The First New Thought Marriage," and pictures were reproduced in the daily illustrated papers, so that the term will, in course of time, be familiar. Ideas are always the slowest of growth. A soap, pill, footballer, or racehorse would be known to a far greater portion of the civilized globe than a philosophy. However, one must not complain, for the spread of ideas if slow is sure, and those who once imbibe the tenets of modern idealism are scarcely likely to return to the old darkness.

Here is a thought the last issue of *The Nautilus* had as a frontispiece motto by Orison Swett Marden: "Only the happiest children can make the happiest and most useful citizens. Play is to the child what sunshine is to the plants."

The child is receiving more attention now, and there should be more happy little ones in the future. One or two new educational systems are being given a trial, and with modification they will certainly render the lot of the average youngster more happy. The most dominant idea in the minds of many children is the repetition of "Don'ts," from morning till night. It is the negative or destructive side, and the same thing was characteristic of many of the old religions of the world at a point in their history. It was left for later ages to commence the "Do," the constructive side of things.

The same issue—it is a home and childhoods special number refers to the Montessori method for training and educating the young people. "The great principle of the plan is will-training through spontaneous obedience to the laws of social welfare. By establishing habits of right doing, and not through an endeavour to inculcate ideas of right and wrong, good and evil, virtue and sin, does the doctress hope to make better men and women out of her raw material of little girls and boys. The less her pupils know about the wrong way to do a thing the better. Her children



learned to read at an earlier age than other children, and also to sit, stand, run, and handle objects more gracefully than their brothers and sisters who were not so trained, though the writer of the article thinks these results are quite secondary.

The writer concludes: "Whatever faults we may find with the details of the method, what may or may not be the practical or efficiency value of such early training, one thing at least is certain, we have here a conscientious attempt to make concrete and practicable a plan for the education of the will of childhood through making obedience a spontaneous and happy thing. We have here a definite suggestion as to how we may go about it and let the little child lead us to the right way of instruction and training for the work of life."

## Books and Magazines.

The Doctrines of Life, by Theodocia Eighnie Carpenter. Under this title some 160 headings are treated, in the form of short essays, of very varied character, touching on all aspects necessary of the religious life, or the life which would be more than it is. The reading is stimulative, suggestive, and therefore the book is worth adding to one's library of advanced thought. (The Christopher Press, 1140, Columbus Avenue, Boston, U.S.A., 402pp, cloth beautifully got up. \$2.00.

The Kingdom of Gold, by Benjamin Fowler Carpenter, (same publishers, 244pp, cloth, \$1.25) is a work to make one pause and think. Cast in the form of a novel the greed for gold, overpowering all other finer feelings of man, is worked out to its logical conclusion. A huge trust seeks to corner all the gold in the world, and thus dominate mankind. The overthrow of the Kingdom of Gold and the establishment of the Kingdom of God occupies the remainder of the book, which is cleverly and thoughtfully written. The allegory will appeal to every earnest student.

"The Subliminal Self" is the leading article on March. "Now," by the editor, H. Harrison Brown, and "Institutional Christianity" is arraigned for its hindrance of good work and being absent in forward movements.

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"How to Grow Beautiful," and "How Long should we Live," are unavoidably left over till next issue.

"La Estrella de Occidente" (The Star of the West), as usual, maintains a high tone. It is also nicely printed. Theosophical and Vedantic matter occupies much of its space, and an interesting Breton folklore story will open up to many some of the many beliefs of this people, many founded on fact without doubt.

"The Stellar Ray" for March has as its editorial "We are all Masters of our To-Morrows." The first essential is to think for ourselves, take our life in our hands and shape it, building a purer astral and etheric body by high thinking, and each effort will bring the soul nearer to infinite power, so that later it will cease to vibrate with the lower. (6d., The Astro Publishing Co., Detroit, Mich.)

"He who has caught life's secret loses the thought of time and space, of passing years and coming days, of weakness and of failure, of suffering, of disease and approaching death; he wakes into the consciousness of eternal life here and now and for ever." The Spiritual Journal for March. (1140, Columbus Avenue, Boston, 6d.



## LESSON III.

Power would be so much more accessible to many were they to free the daily consciousness from the paltry, carking cares they allow to rest beside their normal consciousness. We will take one alone, that of work. With many thousands of people work is always associated with something unpleasant, as a necessary evil. It is regarded as something which enables us to live, but that ought to be abolished if possible. Many people taking their usual holiday will say: "I ought to be doing this all the year round." Work is odious to many, the source of worry and trouble to others, the reason of depression in one type and of detestation in another.

The work of the twentieth century is certainly far, far different from that of the fifth, tenth, or fifteenth. We live in a machine age, the ultimate end of which has been depicted for us by Mr. H. G. Wells, and it is not very rosy reading. A mechanical age robs labour of its sweetness from one standpoint, because however able an artisan or craftsman may be he cannot express himself in it as could his forefather. There is not the scope for initiative because he is specialising, making, possibly part of a machine or article of commerce, his fellow worker making another, and so on. To the tens of thousands who are thus engaged, under surroundings that are anything but hygienic or happy work does not spell, to them, anything but a kind of slavery. Spontaneity and life are wanting in such toil, and this reacts upon their minds, cramping, dwarfing, and robbing the mentality of many.

Power, as I have said, is not a conception that occurs readily in this class (and many others) of workers, but let us examine the problem a little.

In the first place, where a concept is unpalatable it poisons the other parts of the mind; it renders co-operation with the various powers, faculties, and talents difficult. So long as an antagonistic attitude exists in the mind against a part of the life of anyone there can be no sound growth. It is no use trying to accept the stoical attitude and say: "Well, it has to be gone through, and the only way is to make the best of it." This is only stifling the dislike of it, taking up a less antagonistic spirit. This is the attitude of those who have worked clear of many of the failings and weaknesses that beset some still. Such an outlook does not help one. It may soften the bitterness which has hitherto been evinced towards unpleasant employment, but it is a narcotic, stupefying the mind, and not bringing about a reconciliation in the mental realm, and until such a reconciliation, or a totally different outlook, is taken we cannot gain much Power.

Work to-day possessing so much of the mechanical element does not make for the craftsman taking the same interest in it that the worker of the past took in his labour. There is not much to endear him to it, but this is not altogether because the work is mechanical. In fact, one may turn to as many workers in quite different fields of labour who grumble quite as bitterly of *their* work.

Leaving the latter class for the moment, however, and taking the work of the most monotonous character we will not specify, because it is not necessary—we find two things to consider: firstly,



the people doing the work are doing it because they have not troubled to make a change. They have been "brought up" to it, as we say, and never learnt anything else, and believe they are too old now to make a change. They honestly believe this. It is rarely true. The writer has known many men placed in what would be considered degrading positions, doing drudgery, who have determined to be out of it, and they have got out and taken up other work and succeeded exceedingly.

It will generally be found that a man's work corresponds with his position in evolution. As soon as he is thoroughly disgusted with it, he is in a position to quit it. The carrying out of such work is conclusive evidence that man has something to learn; that his work has some useful lessons for him, if he be only sufficiently intelligent and wideawake. So long as there are people who require to be stirred up so long will there be unpleasant work. That is really the reason we have economic slavery.

The second point to consider is the spirit adopted towards one's work. Suppose it be the most "uninteresting drudgery imaginable"—the phrase is a common one, and only cited to show the world's attitude to work, not the author's—it is such only by reason of the value stamped on it by the world or the individual. One knows, for instance, that a man will say he is glad he has not so-and-so's work: "it must be very trying, the hours so long," and more to the same effect. Others compare their own work with that of someone else and wish they could change places. It has long passed as an axiom amongst metaphysicians that one should love one's work and it will love them. In other words, they should exhibit a spirit of desiring to learn from it, to be made stronger in mind, more resourceful. When one works, one puts part of one's spirit into the material one works at, and this is seen in many ways. A boatman will apostrophise his craft, as though it were a living thing, and an artist or literary man will often treat his creations as though they were part of himself.

If we intend to individualise ourselves, to be self-expressing, or to advance, we have simply got to love our work. Life is to be lived by a twofold process—thought and action. There is no getting away from this. Had it been intended that man should be an immovable entity he would have remained a plant, firmly fixed in one place. Movement being necessary to logically bring about growth action was imperative.

What we term work is the outcome of man's desire for expression, and the cities, the pictures, the books, the inventions, and the civilized countries have enabled man to play the rôle of creator.

The mistake man has made is that he will persist in divorcing work from life, from pleasure. Thus we have the phrase: "Work and play," as though one were the antithesis of the other. We associate in our minds getting through the former as quickly as possible in order that we may enjoy the latter.

This attitude is mischievous in the extreme. Action of some kind being inevitable, we must in the first instance see that we get work that is congenial to us, so that we may take pleasure in it and enjoy the doing of it. All work may be dignified and made ennobling, however, so that when we awake to the fact that our work is distasteful we must determine that it shall be so no longer,



LESSON IV.

This does not mean that we are to delude ourselves with the belief that we like a thing when we know we do not, but that we shall look more carefully into it and find out the hidden side of it. Everything has its hidden side, and why we are rarely aware of this is because we have supposed there was no more in a thing than what we saw when we examined it at first. It is said there are over sixty different points of view from which an ordinary cube may be regarded, though at first the average observer would probably only discover half a dozen.

So with work. As we only see what we have been trained to look for it is nearly always the case that we miss many aspects in connection with whatever we observe. We note this when we hear a clever lecturer speak upon some commonplace object or topic, and we remark: "I never thought of that before!" If we go through the wood and see nothing but trees we are scarcely likely to extract all there is in it.

All work has inherently in it undreamt of possibilities, and the sweeping of a room may teach us something as well as make an enjoyable experience.

We must cease to regard work in the sense of labour, or something unpleasant, which we intend to drop at the earliest opportunity.

If after looking at your work from new standpoints you find it continues to be distasteful then you have evidently outgrown it: it has no more to teach you and you can profitably launch into something else. But whatever you take up in the nature of work drop the idea of its being something unpleasant, or a mere means by which you are to obtain a living.

In a word, you should now be in a position to regard it from a totally new point of view. As a writer remarked once: "To those who are constantly looking for new fields of pastime and amusement what is the matter with *work*?" Can you not see how the whole outlook upon life would be changed by this new conception of work? You would put your heart into all you did, and this would mean whatever you took up would be more thoroughly done. It would be a means of self-expression and you would benefit the world more than you had in the past, because everything would be done in the best possible manner. New avenues of thought would be opened up, and often in this way inventions and improvements in things of to-day would be made, the artistic and other faculties being aroused and stimulated.

The whole idea of work as something disagreeable, as a "duty," has linked it up in the mind in such a manner that it has unconsciously caused a hiatus, if nothing worse, a disconnection between the life and the thought.

If power means anything at all it stands for a co-ordination of every part of the mind, a keying in, so that not an ounce of force shall be lost, so that the highest results shall be obtained, but this can only be achieved when there is complete harmony amongst the component parts of the mind.

In the biographies of a few notabilities we learn that their hobby has been work all their lives. Why should it not be yours? If you regard it as having your nose to the grindstone perpetually, as a necessary evil, how is it possible to put soul into it? and how can you expect further development to take place in a mind



## BOOK OF POWER.

where the seeds of rancour, disappointment, indifference are found?

Let work be your recreation, your amusement, as suggested above. Take a live interest in it. See if you cannot extract far more from it than you have ever done before, and it will assuredly yield up its innate qualities, its hidden side. It will have lessons to teach you that will not merely raise the most menial labour to an antistry hitherto undreamt of, but it will be an instrument of self-culture which will help to make those unusual powers awaiting recognition invaluable. It will do this because the whole of the mind will be given to it: the consciousness will be undivided. One will put into work more than one has ever done before with the result that it will begin to appeal to one in a new way, to manifest a new spirit.

We have referred to the mechanical and deadening character of much of the world's work to-day; has the reason for this ever entered your head? The kind of work a nation does is the reflection of its mind. It is purely typical of the temperament of the age. No one compelled the bulk of people to do the work they find themselves doing. If their fathers did it, and expressed a wish the sons should follow it and they did it, merely showed that the sons had not much initiative, or they would soon have got out of it.

So we have ugly factories and workshops, with dwellings to correspond because the sense of beauty is deficient in both in the nation, and with the absence of the love of beauty work sinks down to a low level, and becomes uninteresting. Want of ideals invariably lead to a country's work becoming of the nature of a grind. The pastoral, simple avocations did not contain within them the elements of deadness that the dealing with inert, artificial matter results in. When working with nature, living and pulsating, we do not feel the monotony which a purely mechanical occupation brings about. Men elected to flock into the towns from the country, to jostle each other, to underbid each other for the privilege of labouring there, of building up hideous slums, creating vicious, unhygienic and drab surroundings, and in a generation or two transforming simple-minded, happy peasantry into the city loafer, sharper, wits quickened into animal cunning, but brains lacking in powers of concentration, aspiration, and the higher faculties of the mind.

The more we get away from Nature in our callings, the more artificial or un-natural our work is, the greater will be our distaste to work, which will degenerate into drudgery. We have called into existence callings and duties which are unpleasing, lacking soul, and the penalty must be borne. We grew slowly into these negative conditions, and we must grow slowly out of them. In the meantime, let us learn all the lessons our work can teach us, remembering that when we really desire we can modify and change our work, and that it shall always be a source of joy to us, not sorrow, as it too frequently is to-day.

People little suppose that they attract the kind of work to them that they find themselves performing, yet such is the case, and whenever a man after mature thinking believes he can perform some other kind of work better he will find means which will bring him to the work he wants. The writer has seen this exemplified so many times, that there can be no doubt as to its being the action of the law—the Law of Attraction.

*To be continued.*



## THE LAW OF MENTAL SUPREMACY.

Social science cannot omit from its concern a single upturned spadeful of dirt. This careful responsibility, nowhere capable of shirk or evasion, is proof that the spiritual standard is the guide; and that spiritual truth is the father-philosophy of all knowledge. In Mental Science alone is found the one invulnerable and incommensurable unit--the Ideal.

The fundamentals of the science of Being are the support of the universe; and there is no artifice of man or sophistry of legislation, or money power that can stand against the uncompromising integrity and supremacy of spiritual Law incarnate in every thought and word and act, in injustice as well as justice, in lie as well as truth.

Mental Science unfolds the highest knowledge so far possible to man.

Society and the state must be built upon the fundamental principles of Being, the natural ethics of the eloquent Law. To-day life is a huge and unwieldy commercial enterprise carried on by private enterprise for private purpose, and propelled by greed. There are all sorts of compulsory laws on one hand, and unrestricted power on the other. Justice between men, honesty in business, is the height of folly. The honest man goes to the wall, and the dishonest to palaces and Europe, and high places generally. The philosophy most popular is that which justifies the whole order of things as valid and legitimate, and calls itself a science! Thus do even noble words come to share the prevailing degradation. The logic of events is the Law's code, and society must carry its wrongs before the high court of eternal verities and there sue for justice, repudiating all equivocation and all costs. Experience teaches the race there are scientific principles by which it must live and act, and that co-operation with the Law assures its true welfare. The wise method of the Law makes disaster the constraint and penalty of the Law's infallible authority, and its argument to convince man that there is a logical science whose principles are the guide to its highest interests.

Ideal excellence is anticipation of scientific principle. Human action is the field of operation for the Law. This being true, it is only reasonable that man should be faithful as an organ of the Law, and wholly unite his will with its omnipotence. He is organised specifically to manifest the Law in thousands of ways of real benefit to himself and the race. To demonstrate the Law in its completeness and integrity is as possible in the handling of an axe, as in the writing of a state paper. The cry of hunger is a manifesto more powerful than the parchment of princes, because it is a voice from nature and calls society to account for the discordant note. The Law is consistently beneficent. There is such a thing as perfect justice to every man. The greatest good to the greatest number is a sophistical makeshift. Its euphonious persuasiveness has captivated the superficial logic of a science which accepted expedients for principle. But in the light of new truth it is a clear and a most thrilling fact, that good and happiness and justice belong to every single man, and to one as much as another. The new philosophy makes for the universal good without a single creature forgotten. Yet, by edict of the Law, according to himself shall each man share in the universal and appropriate all-good.

The way to happiness is the science of life, and should be the



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foremost study in life's curriculum.

The sublime beneficence of the law is Perfect Justice. This is the only infallibility, the one unit of the unvarying value. The infinitesimal, even a tear or a pang of yearning, is infinity in its fidelity to its own, a symbol to man of the worth of effort even in minutest and unattractive achievement for good. Nothing is insignificant in the law, and importance or worth is not to be measured by size and sound and authority of might.

Science must acknowledge the supremacy of the ideal before it can swing clear and high. Freedom exists only in the unrestrained ideal. The law teaches this in its imperative enforcing of the highest standards by the tragic fate of all before them.

Conscious evolution will bring man into perfect unity with the cosmos by scientific principle; and the present deep research into the occult is the road to that peace which passeth our present understanding. The character of Society to-day creates its own phases of human nature and their consequences, and so does each period in the growth of the race. Transition on scientific lines is the strongest appeal that can be made to the general intelligence. The need of radical and fundamental social reform calls for this peaceful revolution.

### FROM THE TRANSITORY TO THE REAL. FIFTH PAPER.

The refining and elevating power in introspection cannot be conceived by those who have not trained themselves to its enjoyment and its benefits.

It has been said, "We live, but rarely see ourselves live." The observing ourselves as mental statement, reactionary with the law, is the study which leads to the higher evolution, to unity of the age, and the all-pervading Life Principle.

The development of the whole organic man into a single sense, which by internal impulse calls out to the cosmos, "Thou and I are one, I am the pulse of the great heart," is the highest "knowing possible to man." In this spiritual adventure life shines forth with that glad innocence and spontaneity which adorn it in the confiding happy days of youth. It is transformed by the magical "All is good" into a pure and wholesome joy, without dangers, fears or evil of any kind. And its problem can be read as a simple science, whose clear principles can be applied with the same ease and accuracy as those of any familiar custom in daily use.

Spontaneous joys where nature has its play,  
The soul adopts, and owns their first-born sway.

Philosophy has not included in its realm the whole of mind. It has separated man from all other mentality, trying to rival nature by setting up a cosmos of human power distinct and apart from the universal mind. Evolution in its legitimate advance overturns this fantastic philosophy, and shows Mental Science to be the father of all science and the key of all metaphysics.

The highest vivacity and precision possible to mental operation are in those processes of thought power in man which merge in the omnipotent mind. In this unique union man is truly "born again," and his spiritual eyes "see the kingdom of God," i.e., Good. In this new birth man becomes a "member" of the spiritual cosmos; he lives in it, and it lives in him. Henceforth the great "I am" becomes resident in his soul.

Herein is revealed a new function of mentality, i.e., its power



to appropriate by correspondence and conscious receptivity. This is the richest "find" in metaphysics, this wealth of force and happiness which awaits man's specific acceptance. The home of this opulence is in man's nature; he has but to be hospitable and it will abide with him for ever.

Community of possession and enjoyment between man and the universe imparts matchless grace and dignity to life, including all its lowly uses. This imparting is the intimate contribution of a wise friendship, that daily living may be secure in its legitimate high and eternal quality. This ensures that orderliness which accompanies Law.

Life is robbed by trifles. When man learns to concentrate himself by regular habit, and not lavish his energy and love where there is only loss, he will strike the balance of life and arrive at his highest happiness.

All is loss that is not gain. All is death that is not growth. How many are alive, and what does it profit them? The race is overburdened with silly and stupid obsequies, petty thieves of energy and thought, crowding out man's promptings to life's true consecration.

All this rubbish of inconsequent things with the cheap catch-penny devices of "business" must be condemned as refuse. To live aright is, in truth, a clean, simple, glad activity. Man, through ignorance, has loaded life with complexity of strain and stress with its lowering tone, its cowardice and its crimes and penalties.

Fidelity to elemental truth requires firm repudiation of the infallibility of the revered antiquities of out-lived conditions, which in their day supplied the needs and expressed the spirit of the race.

There is inveterate antiquation inherent in human experiment. Systems become inadequate, impotent, obstructive. Evolution is full of high irony and frank surprises. As Emerson says of heroism, "It is scornful of being scorned."

There is defiant fascination in the forbidden ground of the beyond. The interped soul advances merrily to its borders. But there is a gulf between every sunset and the golden dawn. Across that gulf the morrow beckons us, her bending form at the shore's line. The wisest and happiest living is in the constant calm trust in the supreme good to impart each day its own highest fulfilment. Trust your noble purpose to the over-ruling justice.

Live on the summit of your thought and be patient. The grandeur of the historic drama is in its tremendous teaching. Its facts are only the record of human astuteness or fallacy in experiment, and their sequel is the signal of the Law's proud purpose. Human character is the creation of the time's principal of association. Genius, poet, philosopher escape this influence, being superior to circumstances.

History's true mission in its philosophy. It establishes proofs in practical ethics through varied taste and trials, and thus by slow intellectual classification are evolved the fundamental principles, ever leading to revision and expansion, which are necessary conscious regulations of growth.

All knowledge is at the mercy of time. The highest vision leads constantly to a succession of ideals. Christ's idealism is a spiritual element of the cosmos, and is appropriable. Emerson



said "A new degree of culture would instantly revolutionize the entire system of human pursuit."

That "new culture" demands firm faith in and a strenuous will to execute, the announcements of new truth.

The ideal society is real. It has more reason in it than the government at Washington. Indeed, in the eternal verities, the latter is a transitional episode in the magnitude of "ages and orbs" while the former is "goodness executing and organizing itself." The greatness of the idea is overlooked. The idea, a conception of mind, is a magnetic, winged force. By intellectual recognition it becomes an archetype, a motor, a principle in science. The idea belongs to the cosmos. It is no man's exclusive property. The infinite holds all right and titles to the idea, to truth and inspiration. Mind is impersonal, and all good belongs to the common heart of humanity.

In the high realm of the impersonal, self is not lost. It gains immeasurably in oneness with the universal mind. When man becomes "all there is" in the soul's act of ineffable union with the "All-Good," life glows with beauty of a form and flowing grace, a rapture of tenderness and courage, which are the instant creation of the Infinite Love. The idea spiritualized becomes the ideal. Then the human will persuaded by the higher "knowing"—actualizes its vision-gleam of excellence.

Thus in history transition, both individual and aggregate, ever unfolding a new degree of the absolute from the fugitive potential, and bringing the ideal to its self-verification. Thus do we "work out our own salvation." We have free access to the Infinite power and love, and the sun-lit path thereto is through the inner self. Motive, resource, co-operation, scientifically adjusted to man's natural regeneration or transition, hold out their strong hands in the eternal journey. There is a strenuous and growing demand for change in life's methods. The supreme moment awaits man when the call to a higher plane is arousing his individuality out of the abysses of the common traits and practices of humanity, and almost unconsciously pushing him into the actuality of a lofty and seemingly impossible ideal. This is natural transition by the continuity of Law. The process is educational, and must necessarily be slow and arduous in its work of convincing the masses of their errors.

Principle is the factor that must produce this evolutionary metamorphosis. The demands of justice and right are growing stronger each day, and the regeneration of the individual is imperceptibly working by peaceful and sure methods, a revolution of society. Adequate motive is in the "knowing" that principle is the infallible standard. This appeal to human reason cannot in the nature of things be long withstood. "When the fruit is ripe, it falls." Man must yield his co-operation to that which controls his true welfare. Socrates argued that virtue, since it consists in knowledge, can be taught, and that all error and penalty are the result of ignorance. Many substitute pleasure for happiness, the shadow for the substance. Pleasure is itself good.

The human welfare is not ascetic, "All is good." Knowledge alone ought to govern men, in even minor acts: and if a man knows good from evil, i.e., that "All is good" and that evil is ignorance, he will never willingly become the victim of his own mistakes. Right-living is through right-knowing. In right-



doing, then, must come man's Highest possible pleasure, because it is the way to his true happiness. Right-reason based scientifically in the law of the universe, purifies the judgment and the desires, and prompts man to pursue high moral courses for their own sake, i.e., for his own sake. The tremendous undertaking of preparing for death with the devil always at one's heels, has been very fatiguing. To-day the race rests in "All is good," and the devil—well, "where is he at"? To-day philosophy gleans in her true field—the science of living by Law and Principle. This is the noblest pursuit of mind.

And if, as Herbert Spencer says, "Perfect correspondence would be perfect life," then may man hope for immortality. Quite to the point during the writing of these papers is the inquiry from a friend, "What answer comes from the daily lives of the followers of the new metaphysics? Can you tell from their daily living, general social intercourse and business methods, that they have been well with the truth. I submit that this is a fair test, rather the most important test, to my way of thinking."

It is told of Brutus that when he fell on his sword he quoted from Euripides, "O virtue, I have followed thee through life, and I find thee at last but a shade."

Doubtless this is a slander on Brutus. Certainly it is a libel on virtue. All good or virtue done for its own sake, or for love's sake, puts the law under obligation to the doer thereof. The principle of the Law is compensation. Nature, i.e., human nature, will preponderate very often over principle: but sincerity of purpose and conscious responsibilities are not manifestation. But man can manifest only as much of the "truth" or the law, as he recognizes.

Emerson says "There is no virtue which is final: all are initial." There are degrees in ignorance, and "degrees in idealism." What a man *thinks he is*. I am constrained to those prefatory statements because my friend's question should be answered ex cathedra: and as he is not a student of Mental Science, ignorant of its Laws and Principles, a certain light must be thrown upon my reply. Yes, I am glad to say that "followers" of the new metaphysics, whom I know, bear testimony to their "growing into" the truth. This is all they claim for themselves. They acknowledge advance to be a growth from within, outward, a true evolution requiring the individual's conscious co-operation, his confidence in and reliance upon, the ever-ruling wisdom of justice to bring human effort to fruition in harmony with all-good purposes. "I desire the good only" is the constant song of the heart.

"I trust to be shown the way for the carrying out of all my good purposes." This is the Christian "not my will, but Thine."

Mental Science is a highly spiritual philosophy, acknowledging at every step that "there are degrees in idealism," and that *all of the truth* lies beyond "the termini which bound the common silence on every side." But its teachings are for the honest living, for candid expression, just business methods, the simplicity of naturalness in social intercourse. It brings its pupils close together in a more intimate relation upon a plane of thought above the common traits and ways of humanity. It inculcates a spiritual exercise in the holding of high and strong thought, thus displacing uncharitable, trifling, diffused thought, and sending forth influence for good to all. It gladly welcomes truth from all



## THE LAW OF MENTAL SUPREMACY.

sources. *Mind Science*—what could be more all-embracing? It opposes no cult in search of more light, for its very heart-hope is the universal brotherhood and the ideal society.

Truth itself is ever evolving. A new light is ever being struck. New truth comes to every call for increased guidance. The mortal living in love of the truth cannot escape its subtle glow and influence. Yet this is a life of strenuous but glad activity in bringing himself into harmonious correspondence with the universe. His life is a pilgrimage toward the ideal, a continual effort "to raise himself above himself." His most impetuous hope and thought reach divinity and bring a new influx of power. The educational campaign of the race is well on its march, and there is no power can stop it. The army of the conservatives is large, and they are entrenched in the strongholds of state, church and society. But the *new time* is a fixed fact in the *rationale* of the evolution of the race's destiny.

The progress of man consists in a clear understanding of causes and law as superior to all differences and appearances. Man must "know" himself and his relation to the universe before he can advance one step in spiritual growth.

"The Truth" does not immediately furnish a type of finished humanity. I doubt if it ever can. Everything must be measured by its apparent limitations. Disorder and unripeness are the only limiting powers. Limitation exists only in the ordeal growth. The accurate scrutiny of evolution is both ethical and aesthetical, and in two-fold process man finds life to be scientific art, full of nature's graces with which to adorn life's uses. True victory is mental abandonment to the living on natural principles, wherein the individual is co-active with the Law, and is both constrained and impelled by its omnipotence to his own highest development. Freedom, motive, principle, these are the Law's vice-counsellors.

There is no gleam of glory gone,  
For those who read in Nature's book;  
No lack of triumph in their look  
Who stand in her eternal Dawn.

*The Reasoner*, of San Luis Obispo, Cal., is handling the subject of "Non-Resistance." It says it fails to see how a man can be justified in becoming angry with his brother and retaliating a wrong done.

There is a good deal of talk about this matter just now, but it does seem to me that very few persons have got down to the true principles yet. There is no use in anger. Anger is a confession of weakness and leads to retaliation which in many instances is unjust. Nevertheless *self-protection* is a necessity in this age of almost irrational animalhood. The race is in a transitional period from the plane of the emotions to the plane of reason, and it is not capable of acting in the spirit of justice. When it grows to the point where it is capable of doing this there will be no anger; nothing but a cool judgment of right and wrong, together with the determination to act on the right.

At this time self-defence is a positive necessity; who can help observing the almost constant inclination of many people to trespass on a neighbour's rights? The neighbour has to define his position and defend it, or he would be blotted out of existence. It is not every person who knows where to stop in



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pushing his private interests; he will run over others to the extent that others will permit.

Now this is a hard thing to say, but it is a fact that the inclination to spread oneself over too much ground, thus monopolizing more than absolute right can justify, is one of the characteristics of the race to-day; it is so common it absolutely creates the necessity of self-defence. It is an animal race, even yet, though rapidly advancing beyond this selfish point in development. But just so long as this disposition prevails in the race so long will self-defence or self-protection be a necessity.

This, then, being a necessity of the time, it only remains to decide what form self-defence must take. In the time now rapidly approaching it is going to take a higher form than it has ever yet taken: a form yet to be evolved by the developing power of mind: but that time has not arrived; at least the masses are in ignorance of it. But every one is capable of understanding that self-defence need not be a retaliation of brutality, as it would be if influenced by anger. It can be conducted in the spirit of justice at least, even now.

Some day I mean to write up the inside working of this contest of ours with the—so-called—powers that be.

Our persecutors are really and truly conquered at this very moment, though there is no *appearance* of this fact, and they are still exerting every influence under heaven to ruin us. But the mental forces are the highest, and infinitely the most powerful; and our malicious antagonists are already conquered *mentally*; and the end will demonstrate the fact.

We have held—in the realm of the mental forces—for the triumph of right, and no external power can prevent it. In time to come all men will meet and conquer aggression this way; but, as I said before, the race is in the transitional period from matter to mind, and it is not capable of acting from a plane it has not yet reached. Yet the individuals composing the race must act in their own defence; and the best they can do now is to establish—in justice—a boundary line about themselves beyond which no one should be permitted to trespass. This much is due to the individuality they represent.

For two years, perhaps longer, the one word I have held for above all others is *justice*. To me the word means balancing. It means equipoise. It seems to be the power running through all things and conditions, forcing them into true relations with each other, and I feel that absolute harmony can come from nothing else. The universe of worlds must be held in place by this power or it could not be so exact in its movements as to avoid destruction.

And so with human society. It is lacking in appreciation of justice, and is, therefore, inharmonious. It has not evolved to a conception of this mighty and essential principle. Nevertheless there is a power in it that pushes for expression all the time, and that is pledged to the manifestation of absolute right. And the poet felt this who said, "Ever the truth comes uppermost, and ever is justice done."

I have felt for a long time that I could depend upon this omnipotent propensity of perfect adjustment.

Read the quotation from Masterlinck that I hereby insert:

We have spoken at great length of justice; but is it not the great mystery of man, the one that tends to take the place of



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most of the spiritual mysteries that govern his destiny? It has dethroned more than one god, more than one nameless power.

It is the star evolved from the nebulous mass of our instinct and our incomprehensible life. It is not the solution of the enigma; and when in the fullness of time, it shall become clearer to us, and shall truly reign all over the earth, there will come to us no greater knowledge of what we are, or why we are, whence we come, or whither we go: but we shall at least have obeyed the first word of the enigma, and shall proceed with a freer spirit and a more tranquil heart, to the search for its last secret.

Finally, it comprises all the human virtues; and none but itself can offer the welcoming smile whereby these are enobled and purified, none but itself can afford them the right to penetrate deep into our moral life. For every virtue must be maleficent and steeped in artifice that cannot support the fixed and eager regard of justice. And so do we find it at the heart of every ideal. It is at the centre of our love of truth, at the centre of our love of beauty. It is kindness and pity, it is generosity, heroism, love; for all these are the acts of justice of one who has risen sufficiently high to perceive that justice and injustice are not exclusively confined to what lies before him, to the narrow circle of obligations chance may have imposed, but that they stretch far beyond years, beyond neighbouring destinies, beyond what he regards as his duty, beyond what he loves, beyond what he seeks and encounters, beyond what he approves or respects, beyond his doubts and fears, beyond the wrong-doing and even the crimes of the men, his brothers.

### VEGETARIANISM.

Shall the positive control the negative, or the negative control the positive? An answer to this question will establish the truth on the subject.

What we get out of our food is strength. Which is strongest, beef or a cabbage? Which would one be likely to extract the most blood building power from.

The idea that what we eat controls and moulds us is absurd. A man may eat lobster every day of his life and not produce claws on himself. Why? Because the lobster is negative to the man, and its strength is made to minister to his strength. His eating the lobster does not put him in the lobster's power; it puts the lobster in his power. The man uses the lobster to further his own interests in carrying out his plans. The lobster becomes simply another brick in the building of the man.

So far as I know, it is only a question of which food yields the most vitality; and on our present plane—I speak from experience—beef, mutton, and chicken yield us more vitality than radishes, cabbages and turnips. I tried vegetarianism once for three months and became so weak my legs trembled under me, and my brain refused to act. The first meal of meat afterwards revived me, and three days of meat eating again made me feel like a giant.

Vitality, strength, is all that we get out of our food. There is a principle in meat—perhaps it is oxygen, I am not chemist enough to know—that exists in all things, but it exists in meat, in a greater degree than in vegetables. In fact, man has not enough digestive capacity to feed himself on vegetables. He would need as many stomachs as a cow to do it successfully.

*To be continued.*



# *How to Renew the Eyesight.*

## LESSON I.

It never seems to occur to many people that every organ is capable of being abused, however strong and perfect it may be, and there is scarcely any sense or organ whose powers are not taxed beyond the ordinary powers of endurance, as the "window of the soul," that organ which often trans-figures human countenances. It is a rule, for instance, that one should cease eating before one feels quite satisfied, but how few obey this injunction? So people injure parts of the body strong enough in themselves, so fashioned that they will carry out perfectly the functions which they were intended to fulfil. Sooner or later derangement takes place, they wonder at it, and think the human body very imperfectly conceived.

To no part of the organism does this apply with so much force as the eyes. The most marvellous, the most precious of all our senses is that of sight. More than half our impressions of the outer world enter through this channel, and to be deprived of it is to be cut off from half the world. There is an old saying: "We never miss the water till the well runs dry," and this applies with peculiar aptness in the case of sight.

All signs of failures on the part of an organ to perform its functions naturally is a hint to us that all is not well, and were we to intelligently co-operate with Nature we should find the cause, but we immediately seek to remedy the effects instead of the cause. So instead of at once stopping the cause of a failure on the part of an organ to do its work as heretofore we allow the real cause to remain untouched and prop up the effect. We miss Nature's promptings in this way, and undermine her power to aid us, rendering her signals totally nugatory.

If we put ourselves back in fancy to the time when man was a savage we can easily picture that there would be little work of a fine character for the eye, as compared with the life lived to-day. He had no fine print, no minute mechanism as found in watches, &c. Most of his eye work was concerned with things at a distance, and his powers of vision would be thought marvellous to-day. The more closely these men lived to Nature the more remarkable was the intensification of their senses. The twentieth century man does twenty times the amount of work with his eye that the Indian and our cave ancestors did, with the result that abuse of the eyes has crept in, and through not treating the eyes properly to remove the abuse eyesight has become worse.

The illustration of the fagged out horse toiling up a steep hill with a heavy load is applicable. It is almost spent, and can scarcely put one foot before the other. The driver thinking a spurt or two will get it up applies the whip unmercifully. The poor goaded animal makes a desperate effort to do its master's bidding, and possibly gets nearer the top, or accomplishes the task. But has the whip given it more strength? The stimulus of drug or intoxicant is analogous. The eye undertaking tasks never dreamt of is spurred on to do more and at last breaks down.

Consider some of the causes of this breakdown. We are not cats, and it was never intended that man should be able to see in the dark, but by the aid of light. If we must read microscopic type, sew with fine needles, or perform mechanical work of a close character let us see to it that we carry it out under the best conditions. Our factories, workshops, offices, churches, shops and other buildings are abominably lighted, and the use of artificial light is to be deprecated. Take a drop of water and examine as



closely as you like you will not be able to see any signs of life in it, but take a powerful microscope, and it is found to be teeming with minute creatures. Now one might say that eye was defective because it failed to reveal these animalculæ. They were there all the time, yet we were perfectly ignorant of the fact. We found, however, that by supplying proper magnification we could see what the water really contained.

There is the same temptation with many people when they cannot see distinctly something minute to obtain a reading-glass. Naturally this will make the thing looked at bigger, and plainer, but is it justifiable? What results from an occasional use of a reading-glass is to apply it on any occasion, until it becomes a fixed idea in the mind that the eyes are weak, and need glasses. Everyone must admit that things seen through a microscope are brought out, but that is no reason why one should take to the wearing of these eye-crutches. There may be cases where some deformity of the eye, or some real disease has rendered the eyes temporarily weak. But even in the majority of these cases it would be infinitely better to *rest* the organs for the time being rather than rush off for glasses. What is the general outcome of this habit, for it is nothing more in the bulk of instances? It simply means that after a time the eyes become still weaker, and stronger glasses are recommended and found to be necessary. It is no uncommon thing to see people in mid-life putting two pairs on to make type readable. That these adventitious aids really make the eyes weak has never been considered. Yet the conclusion is inevitable, otherwise why obtain stronger glasses? But, it may be said, does not advancing age render the use of glasses necessary? and hence at a still later period in life stronger glasses will be imperative, because the eyes have become weaker with approaching old age.

Let us examine this question of age. It used to be said that the body was renewed *completely* every seven years. That is to say, that *every atom composing your body* was replaced with absolutely new cells, so that your eyes were never more than seven years old. But science has since found that the body is renewed once every year, thus you have a pair of new optics every twelve months. But what is age? it will be asked. Is it not natural that the man should follow the law of Nature, whereby living organisms pass through stages of infancy, youth, middle age and decay? This is quite truth as applied to all creatures below man in the scale of evolution, but it was for the very reason that other lessons had to be learnt that all forms of life were inadequate to express the increasing life-force which was being sent into the universe. Early man did not show forth much more intelligence than the highest forms of animals, but in the course of ages man advanced with painful slowness, as it seems to us, who do not exist beyond a century ordinarily. For a long, long time man followed mechanically the type of life led by the animal creation, and the more light he obtained the more was he wedded to the idea that he, too, was only a higher type of animal. Darwin clinched the matter for any in doubt, and if man was only a step higher than the monkey he possessed no more than they, only his intelligence was superior.

But man *has* something beyond superior intelligence, and what that something is has been the burden of the books published by the Talisman Publishing Co., and also other firms on



the other side of the water. It is not proposed to go to any great length to show that man is a creator, that he has within himself the power of renewing himself at will, only so far as we are concerned with the renewal of the sight.

### LESSON II.

What is aimed at here is to show that by that universal imitative faculty man has aged because, observing this phenomenon in every department of Nature he has thought it equally applied to himself. Man, in short, has aged to order.

To prove how artificial "age" is one has only to look round at one's neighbours. What a common thing it is to hear the real age of an individual, and to reply; "Well, I shouldn't have thought it!" Some men and women look twenty years younger than they actually are, as exemplified, as a class, amongst actors and actresses. Other people, on the contrary, age rapidly. Any person knows, for example, that worry ages, so does trouble, misfortune, poverty. Age is the outcome of inharmony, and seeing that the new science of life—the New Knowledge—has been before the world so short a time it is scarcely to be expected that man can demonstrate its truth in every case. One remembers the American papers speaking of Mr. Harry Gaze, the author of "How to Live for Ever," appearing to be not more than twenty-five, when possibly he was double or more, and other experimentalists, through food alone, looking younger at 70 than they did at 45, to judge from their photographs. Age is a purely relative matter, and sixty years with one person count as thirty to another. The aging process is a mechanical one, induced by race-thought and habit, and the run of people will continue to age to order: it is only in the case of those who have learnt the secret of youth that a young body will be retained.

To renew the eyesight we shall proceed along two lines physical and metaphysical, as they are complementary, both proceeding side by side.

The delicacy of the structure of the eye should warn us against "eye drops" and the use of drugs and ointments. If one had a malignant disease or a serious injury one would naturally go to an ophthalmic surgeon or eye specialist, unless one were a Christian Scientist or mental healer, but where there were no actual injury, only weakness, inability to see clearly at a distance or small print, the cure would be within the person's own power, and later, as he advanced, even the most serious eye troubles would be amenable to psychotherapy.

A few years ago the London *Daily Mail* had an illustrated article on a method of treating the eye for astigmatism, which consisted in applying a gentle massage with a peculiarly shaped piece of rubber, or material, which one applied round the eyeball gently. Complete cures were said to result from it, and this was because it was based on a well-known law, which has during the last thirty years been used with excellent effect in every health resort and in hospital work—friction, or exercise, which has the effect of causing a flow of blood to the part rubbed. When it is said that "the blood is the life" it means that the blood brings the elements necessary to the building up or proper functioning of an organ. Where the blood does not reach, that part soon withers and becomes useless. You can prove this if you doubt it by tying a piece of thin string very tightly round your finger so as to prevent the flow of blood to it. Numbness will first set



## HOW TO RENEW THE EYESIGHT.

in, and after a time you will be able to cut the finger without feeling much pain. It will also be found to be much weaker than the other fingers because it lacks support or nourishment. Everybody, in fact, nowadays, knows that tight clothing in any part of the body retards circulation, and hence starves the part, and is very injurious.

One cause of weak sight is that the eye is not exercised sufficiently. Its work is all of one kind. Usually it is focussed on things near at hand, the walls of a room, or a school, or some building. Even in the street the sight will not be directed to very distant objects, and in town life there will not be much opportunity for looking into the remote distance, as in the country. Men use their eyes as they do other parts of their body—for their work. Hence if there is no necessity for looking far ahead they do not use their eyesight for that purpose. Sailors are accustomed to scanning the horizon a great deal, and their sight is usually different from that of a business man or townsman. Both types of men have different defects of the eyes as a consequence, if the eye has any weakness at all. If the eyes do only one kind of work they naturally get under-exercised in some direction.

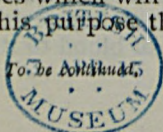
This must be remedied by changing the focus frequently. If a man's work is close he must now and then break off it, and direct his vision to the most distant point he can from the window or door. If night time then he must simply close his eyes for a second or two. This will give them a rest. During the day, too, where the work is of a monotonous character, the eyes may be rested by breaking off the task for the instant and closing them. In walking look at the furthest object always, right ahead. This will be found to make the eyes water, showing how unused they are to this exercise, and it is an evidence of the want of variety in using them.

This habit of using the eyes for one kind of work only, or not introducing enough variety into the eyes' labour is a matter easily remedied, and this in itself will be found to strengthen the eyesight materially. But we are not dependent on this one method, excellent though it be. As has been said massage has proved of great value in nearly every part of the body, but it never seems to have occurred to people that in the case of the eyes much help could be afforded. If more blood can be attracted to the muscles and mechanism of the eye it will give more life, which is exactly what we want.

To massage the eye rub gently with the second finger underneath the eyelid, from the inside outwards, above and below the eye, six or eight times. When stroking underneath the eye gently push the eyeball upwards, without exerting any appreciable pressure on it. As an additional exercise close the eyes, take hold of both lids with first two fingers and thumb and pull the lids slightly to you. Repeat six or eight times.

Put the face into cold water in a bowl, every morning and try and open the eyes whilst in the water. Sponging with cold water has a tonic effect that is wonderfully refreshing to tired eyes.

A limited supply of blood to the head will affect eyesight, and hence the value of exercises which will bring a constant stream of blood to this part. For this purpose the following exercises may be taken.





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