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Self-Development through Self-Knowledge

Conducted by A. Osborne Eaves.

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CONTENTS:

STRAY THOUGHTS.

REVIEWS AND BOOKS.

THE BOOK OF POWER (By A. Osborne Eaves).

THE LAW OF MENTAL SUPREMACY (by Helen Wilmans).

HOW TO RENEW YOUR EYESIGHT (Leonard Treverill.)

Stray Thoughts.

The International New Thought Convention takes place on June 21st, in London, and these lines are written just before the event. Whilst one could not claim for it to be epoch-making one can truly say that it marks the beginning of a movement that will play a part in our country, as it has done elsewhere. The English mind is somewhat prepared, but being bound by traditions it is more difficult to move, to create an impression on. The ideals of the new movement do not stir and quicken the blood to the same extent that it does with our friends across the Atlantic.

Seeing the date is from Sunday the 21st to the 26th inst. there will be time for many aspects to be considered.

"The Times" has been devoting some attention to psychology lately, and a leader on Suggestion has appeared. One point made was that unhealthy minds were not open to the general stream of suggestion, but accepts only those suggestions which minister to its fixed ideas. The healthy mind accepts all suggestions, but uses its reason on them, rejecting the unwholesome ones. The writer of the article is of opinion that mind training should be "directed, not to the exclusion of certain suggestions and the admission of others, but to the right treatment of all suggestions when once admitted." This is scarcely the advice that would be given to-day by advanced thought exponents. Rather, they would say, receive all upbuilding and positive suggestions until the mind became so much like them that all suggestions below the standard chosen would be meaningless, and therefore could not act as factors in daily life. One is more inclined to agree with the dictum that one should teach a man to desire only what is desirable, and to accomplish this in the most effective way is the reception of only suggestions which build, which are in the line of power and progress.

In another issue quotations from Dr. Boris Sidis are cited. This American writer says: "not sociability, not rationality, but suggestibility is what characterises the average specimen of humanity, for man is a suggestible animal." Dr. Ernest Jones is also quoted: "Of all therapeutic agents suggestion applied consciously or unconsciously is, perhaps, the most widely used." Dr. Bernard Hollander wrote to the same paper in connection with some case of suggestion, and contended that "even the most resolute man can be influenced by suggestions." "The measure of pleasure we can get from life depends more on our suggestibility *than on any other factor*. I have italicised the last five words on account of their importance. Put in other words, we can all suggest happiness to ourselves and be actually happy—a position that has been advanced by every writer on practical idealism. Happiness, as most people know now, does not depend on what one *has* so much as what one *is*. Some writers would take three hundred pages to impart the information thus contained in two lines.

Mme. Lipinska, M.D., a Polish lady who has had a distinguished career as a student of psychotherapy, has been lecturing in London this last month on suggestion, and she holds that the function of suggestion in education is to intensify the natural capacity of the normal child by capturing its attention. In her experience suggestion has proved useful in the treatment of children addicted to pilfering, untruthfulness and other faults. One can only be thankful that the value of this and other aspects of mental education is being recognised.

Some interest has been aroused by the lessons on the renewal of the eyesight, and in a series of letters which have appeared in "The Times," caused through the statement of a F.R.C.S., that aged people could not read without spectacles, or very rarely, the very reverse has been found to be the case. The case of the F.R.C.S. is typical of scientific dogmatism. Health seems to be so rare that it is not recognised when it is present, so that people are prepared to deny that being healthy is natural because it is rare.

Books and Reviews.

"It is a great mistake to assume that the conditions that now exist in mind and body must persist, or become less favourable. The way to attain the desired conditions is to clearly formulate them in the mind, visualize them as vividly as possible, and convey them as working suggestions to the subconscious mind. Then seek every opportunity to exercise and nourish the growing powers."—Harry Gaze, in "Life Culture" for June, 6d., Los Angeles, Cal.

"It is only through false conceptions, through untrue thinking, judging from appearances, and forming untrue conclusions, that humanity is afflicted by a thousand ills. The way out of any or all of them is sure and certain. It is by taking the Higher Thought—up out of these sense conditions into the sunlight of Truth."—Chas. E. Prather, Ph. D., editor, "Power," 4s. 8d. year, Power Publishing Co., 3929, W., 38th Av., Denver, Col.

"Vitality," the typewritten monthly, issued by the Vita Publishing Co., 2057, East 69th St., Cleveland, O., U.S.A., is beautifully produced. Commenting on the various rays that science is now busy with the editor says that spirit too gives off

THE BOOK OF POWER.

It is only fitting that a man's life-work should be congenial. If there were a hundred avenues a century ago by which a man might earn his livelihood, to-day there are ten hundred. Man's wants being increased to an amazing extent where one industry has dropped out a score have taken their place. There is thus little room for excuse that a man does not think there is any employment that he likes or feels himself capable of becoming a success at. A man cannot be a success at work he cannot throw his whole heart into, and we know there are simply thousands who loathe their work. They make it an excuse for the exhibition of all sorts of weaknesses. They make their duties worse by the indifference they manifest towards them, making them less agreeable, and their fellow workers sharing the same spirit contribute to increase the disagreeable features.

One point concerns us with regard to disagreeable duties. Whilst it is perfectly true that we naturally gravitate to those things we really like, and they to us, it is equally true that we attract those things we fear, because we make a link with them. We do not want them, and it might be thought that this would repel them, but fear is almost as compelling a force as love is, inasmuch as whatever we fear we bring into the field of consciousness, and a connection is formed with it. The right attitude, then, to adopt towards work we do not like, as already stated, is to seek out the hidden side of it, see its most pleasing aspects, and desire strongly work that will be more in harmony with your feelings, without allowing the feeling of disgust or hatred to enter the consciousness at all. Having faith in the law we shall not be much worried by what we are doing for the present. As past growth has brought us where we are, we are free to grow again, and this time we shall see to it that a fairer plant is raised.

LESSON V.

How few people realise how rich a universe they live in! This old earth is considered by many to be worn out. On every hand one hears the opinion expressed that everything has developed in a certain country or part of the world. Perhaps the soil beneath their feet has been exhausted of coal or other minerals, and the surface tilled till it won't bring forth anything? but each age shows new uses for old things, and new things for old uses. There is a perpetual interchange. Everyone knows the romances of by-products, where what was once thrown on the scrap heap as being useless has become more valuable than the material from what it has been extracted. This universe is simply overflowing with good things, waiting for man to claim them. Radium has always been in existence, or the conditions governing its being, unless we go millions of years back. On every hand has there been super-abundance, but a man has never known it. The opening lines in Rousseau's "Le Contrat Sociale" run: "Man is born free, yet everywhere he is in chains." What a stupendous statement, yet how true! This thought struck home to the men who took part in the French Revolution, though they understood very imperfectly the significance of it. Truly, man is born free, but he does not know it, and therefore the conception of Power is necessary until he has awoken to his own divinity.

Does it not seem quite natural, reader, that the mind which

could conceive so marvellous a world as the one we live in could have no object in stinting any part of it, that expression must be the keynote of every atom in it, and that want or deprivation in any way leads always to repression, to a dwarfing? It is not that there are always gold mines under our feet, but they are even nearer than that—they are part of ourselves. We are mines of precious stones, of inexhaustible riches. The earth, as we see, is always yielding wealth; as man is a microcosm he himself is a perpetual source of wealth to himself. Unlike Mother Earth when once a particular spot has been mined it has no longer much use; like radium he gives out without getting less, without diminishing. Like the flame a million fires could be lighted from it without in the slightest being lessened thereby. He is, in very truth, a symbol in himself of wealth and power which cannot be depleted, a spring which can never run dry.

Only one condition is binding on his possessing this untold wealth: he must mine it himself. He cannot delegate it to another, because he is not expressing himself. The bulk of men are quite content to use the results of others, perhaps giving a hand here and a push there, and so long as they do this they must remain dependants.

Very few men have supposed that every desire could be fulfilled. Fully persuaded that man was not born free, that he had to fight perpetually for existence, for his "rights," as it is usually put, he put forth a spirit of strife, and filled the world with bitterness, as so many see it to-day. Luckily for mankind, this spirit is not the real; it is a negative aspect of the truth. If man likes to repress himself he is at liberty to do so—in a limited way. Man can not, if he wanted, put himself back to the time when he was below the animal. A few have succeeded in making idiots of themselves though a series of lives perversely lived, but they are limited by the law, and the mighty sweep of evolution bears them on. For although it is quite true that man is free, he must obey the cyclic law, but it is a law which moves ever towards perfection. He is absolutely free as regards his upward evolution, but to tread the downward path many hindrances are put in his way.

Compulsion is not placed on others so much as it is accepted by people. Freedom not being recognised it is taken for granted that they must submit to whatever is imposed on them. So to-day, when the endeavours to become free are more marked in many sections of society it is sought outside; what is wanted is not freedom from others so much as freedom from one's self, freedom from the ideas and habits that have held the self down for so long. So long as the idea prevails that there is in any department of Nature anything wanting there must be felt this want of freedom. The two ideas are really connected, though it may not seem so at first. Abundance of everything could not be enjoyed without absolute freedom. The abundance we have, but we have not learned of the existence of freedom, so we are not in a position to enjoy the bountiful fare.

This is not an intellectual question altogether, and if it were restricted to the head alone it would lack that life which is so essential to the fullest understanding of freedom. Metaphysics repulses some people because it seems cold, and therefore it should always be associated with the emotions, or feelings, which

supply the love element.

When Power is sought by intellect alone it is always more or less hard, lacking warmth and life, which is essentially of the nature of love, another name for the Law of Attraction. By the infusing of love into the nature that failure to understand life becomes almost negligible, and we begin to glimpse this abundance referred to above. A little thought will convince one that this statement is based on truth. As man steps out from his limitations, as he claims his freedom by acting as though he were free, the evidence will be forthcoming. Power comes with the recognition of Power. If a man recognises his inability to achieve anything he immediately prevents himself carrying out anything. He has placed a barrier in his own path, and he is bound to recognise it. For this reason man cannot use a law till he has a recognition of it. He must know himself as superior to the law—often a law of his own making, and nothing more. Once he understands or recognises a law he transcends it, because man is greater than any law. Laws are made for man, not man for the laws. They are the protections which he raises in his infant condition, till he is sufficiently grown to discard them. Often, however, he fails to note that he has outgrown them, and retains them, to his own detriment and undoing.

If, in reality, this world should be simply full of good things how can he prove it, because till he does the statement is not of much use to him?

By rounding out his own character until he recognises it. Political economy, sociology, and all the other ologies and sciences will not help him much in this work, because they all look at manifestation from utterly different standpoints, none of which expresses the aspect of reality we are now dealing with. We have worked up ourselves into a state in which poverty is a reality with many people, and other ugly creations blight the earth. These aspects are deemed to be facts, eternal verities, all the sciences backing up the illusion. Yet a little reflection should show us that fullness, richness, ever increasing, should be the law of life, the demonstration of a master mind embroidering with profusion manifestation in every department of life. There is a constant creation going on—it has never ceased since the world began, and it never can, because the universe is a something which is ever becoming, ever expressing in material the inherent mental cause. This integral cause is not sensed by the majority of men, who deem effects to be causes. It is a man's privilege to avail himself of this perpetual process of expression; the world does not. It makes its own standards, never seeks the immanent, but turns its gaze on the visible, and tries to improve or modify things.

This "pottering" policy has borne fruit as we see all round us to-day. Everything is at sixes and sevens on all planes of thought. Naturally when one reasons on what one sees one's thinking is fallacious, and one's mental life becomes oblique.

The recognition of a world which is filled with good things in which lack of nothing is found at once forces us to the conclusion that our outlook or understanding of the universe must be one-sided or myopic. To set about the remedy for this is to alter our attitude. Because we see luxury in one quarter we are not justified in asserting that it means in another poverty; there is no connection between the two, though it may well be that

affluence has not always been honestly gained. There is plenty for all in a world so plentifully endowed by Nature, but because one section of the community will not claim it blame should not be attached to that section which has done so.

Knowing that we are in one of the best worlds, where Nature has provided lavishly for all we are inevitably led to feel that the fault lies with ourselves in not claiming more. And here we come in contact with a metaphysical law: we relate ourselves with whatever we think about deeply. We have never appreciated what we had; the trait of gratitude is one of the rarest. It is, after all, only a species of or an aspect of love. It is a recognition of the gift, of the cause behind it, and it immediately relates us to the cause. It means that the mind dwells on the source of abundance—it must do if the thought of gratitude enters it—and it brings one into a realm where realities exist. Where the mind broods over the bounty of Nature it is brought into touch with the principle of plenty in every aspect. The word poverty ceases to have any meaning, because there has been an inward recognition of the inexhaustible treasure-house which lies behind all things. Such an attitude tends to draw plenty, merit, and things worth while to itself. The more capacity we create for anything the larger measure of it do we receive. This is inevitable, because the creation of a capacity is the making of a demand. It is like the making of a whirlpool which draws the surrounding water to it with greater force, or a vortex in the air. As one writer puts it: "The more grateful we are for the good things that come to us now the more good things we shall receive in the future."

It is making of oneself a magnet, but a magnet which only draws to it that which is magnetised. That is to say, all which has no attractive power inherent in it does not affect it. Thus what we call "evil" does not come to it; it is concerned only with the "good" that it has set up a relationship with, and as its capacity increases for more good so good comes in ever increasing quantity to it. There is a certain attitude of mind begotten by this spirit of gratefulness; it is kindly; it is not on the look-out for defects, weaknesses; the seamy side of things; the dark side of life. It is an admission of the existence of goodness, for no one could be grateful for an evil, save those diseased minds which are happily becoming a smaller minority year by year.

One unconsciously comes to not only look for the best in everything in life, but to expect it. We often hear it said of someone: "What a lucky beggar!" Often, if such lives be looked into it will be found that they are grateful for the good things which come their way, though they may not know the law.

Seeing that the mind becomes that of which it thinks one easily understands why so many people have such a bad time. The opposite side of gratitude is dissatisfaction, and not only are body and mind poisoned by this virus, but circumstances as well. One constantly meets people who say they have worked hard all their lives, but are not much better off. No one gives them anything; plenty of people serve them badly, though they do not know why. If people could only realise that their interior forces were always in operation, moulding, fashioning, imitating, creating, without any reference to either good or evil they would certainly exercise more caution in how they thought and also what they thought.

THE LAW OF MENTAL SUPREMACY.

I believe that a man reasons himself into a belief that meat eating is wrong, and bolsters himself up on this belief so that he can run successfully upon it for a time, but not for always. He will, after a while, feel a loss of power either in muscle, or brain, or both; his system demands the chemical product I have just alluded to as the life sustaining element, and he cannot be what he ought to be without it.

I think it probable that a way will be discovered by chemists for producing this product from the atmosphere and the earth that will give us a new food with all the life sustaining power that meat possesses and much more. This will be a condensed food when it is invented, and condensed food would be a great improvement upon the bulky food we now use.

Meat is a much more condensed food than vegetables, and is, for this reason, better adapted to the human organism than the vegetable food. Meat is nothing more than vegetables in a condensed form; a form that yields more of the great chemical life sustainer than anything we have at present. But the tendency of human development is to demand a food that is still more condensed than meat; and, as before stated, this is going to be produced in the laboratory of some gifted chemical explorer.

The highest intelligencies of the age are to-day making their demand on nature for this higher food, and nature—through man's efforts—is going to provide it. All things needed to the utmost fulfilment of man's wishes exist in nature, and his intelligent demand will bring them to him.

In the meantime there is no objection to the experiments of the vegetarian. These experiments are operating on the negative end of the problem, and will in time suggest the positive end of it. Moreover, they serve to awaken interest in the food supply, and this is the first step toward practical investigation and experimentation. All roads lead to Rome, even though they begin by leading away from it. The object sought is the attracting magnet, and all search is true to it, even though it finds it by the most circuitous method.

But the dogmatism of the average non-meat eater makes me smile. He thinks he knows it all, when, in fact, he is only in the first letters of the alphabet concerning it. He thinks he makes a strong point against the other side when he talks about "eating corpse." He does not seem to know that eating corpse has been the principal avocation of the whole race—himself included—since time began; he is ignorant of the fact that not only man but all lower creatures and higher creatures—if there are any—live by eating corpse. It is the real and only method by which existence is projected and kept running. Nobody and no creature can eat anything but corpse. The vegetables themselves eat corpse when they subdue the nutriment of the clod to feed their higher lives. We not only eat corpse but we breathe it; everything below and about us becomes corpse on our demand.

The transparent juice of the plane is blood—quite as palpably as the red juice of the beef. We kill the plant and we kill the beef, and there is as much to be said on the cruelty of not killing as there is on the cruelty of killing. There is, or was, on the outskirts of Paris a desert plain where drivers and hucksters used to turn out their old, disabled horses to die of want. During a period of great necessity horse flesh was put on

the market and found ready sale. After that there was no more slow starvation for the poor old horses; they were cared for, fattened up in a short time and sold to the market men. And how much less suffering there was in the quick stroke that brought death than in the weeks and months of cruel longing for food and in the lingering death that followed their expulsion from home. It seems—when one looks over the whole field embraced by this thought—that the meat-eating habit is a blessing rather than a curse to the animals as it insures good care and a quick death for them. All men take care of their animals when it is to their interest to do so. A few men do it anyhow, but the great majority do not, and many who would be glad to cannot because of their poverty.

For my part, I am always hoping for the coming knowledge that will bring better times to us and to our animal friends also. No one has more sympathy for animals than I have. I yield to no one in my desire that no cruelty shall be done to them.

To sum up the subject of diet. The race is always in a transitional state from lower to higher, and each step upward demands a finer grade of food. Many of the thinkers feel this and they are agitating the subject as to what that food will be. I think that the most of them have taken the back track to find it; but they will find it in spite of being on the back track unless they hold to the certainty of their mistaken position until they fossilize in it. Why can they not hold their opinions tentatively, and keep their minds open to the reception of new light on the subject? The attitude would place them in the proper relation to what they are seeking and eventually it would come to them.

Mental Science is being tried by a gang of fanatics. Do you know what a fanatic is? It is a person who thinks that God would do what he is doing if he knew the facts in the case.

Fanaticism has got to be dethroned, and it is going to be dethroned. The situation reminds me of an Irish saying I once read, "If ye put a beggar on horseback ye'll walk yerself." Well, the beggar is on horseback, and though Mental Science did not put him there, since he has been there from the start, yet Mental Science has the power to take him down, and this is going to be done.

And friends, this is just what I propose to do—oust the beggar; it is what I am doing, and what can easily be done if we will all unite in the effort. The whole thing can be controlled if we begin the effort at the right end.

The right end is the mental end. Everything begins in the mental and passes from the mental to the physical. The mental alone will not do. While it comes first and is the soul of every purpose, yet it must find expression in the physical. Get in the right attitude mentally, and this attitude will then suggest the doing.

My readers are confused on this point. They seem to think that the mental attitude is sufficient without any action whatever. They are full of the doctrine of non-resistance; but there is an expression of the mental that is absolutely essential, and this expression need not be malicious, revengeful, nor even antagonistic. It need only be the speaking of the simple truth. Take our case, now. There are plenty of people here who are just and noble and would gladly weigh both sides of this affair and yet

who have heard only one side and who, in consequence, accept that side and believe all sorts of lies about us.

They meet us and have dealings with us, and are impressed favourably. But they are mystified by what they have heard. Their minds are coloured by the lies circulated by our enemies. These enemies are fanatics who think they are serving God by persecuting us. They are people whose narrow brains are ages behind the time; they cannot possibly comprehend our ideas, and it is these ideas that they are fighting. They will never be anything else than what they are in the present life; they have not gained a new idea since they were twenty years old, and their present organizations will not yield them one. They have fossilized in the old beliefs and are, therefore, immovable. I do not believe in fighting them, but I do believe in stating the truth, let the consequences be what they may. Therefore, if you hear from me in a slightly different tone from this time on, do not be surprised.

But about the trial. After putting us to all the trouble and expense they could, the Judge postponed our case until the 15th of next December. You ought to have seen the fanatical energy with which the enemy fought this postponement. They were determined to make us go to trial without our witnesses. And really, I did not care. I am convinced that when, if ever, the trial comes off, that I must make up my mind to teach a Mental Science class right there and then, if it takes me a month to do it. Fancy the situation, will you? I was in court the other day and took the measure of a few persons who were present. The jury were men who, from their own standpoint, I am sure would wish to be just. But justice from the standpoint of men who are unacquainted with the higher truths which we believe in, would not be justice. Their beliefs run in the line of patronizing the old medical remedies, going to church on Sundays and praying fervently and often. I felt the kindest of feelings for them as I looked in their faces, but they seemed as children to me, who were not sufficiently advanced to pass judgment upon ideas that were farther up in the intellectual world than they had yet reached. Their faces were honest; so honest that I doubt whether the most case-hardened criminal would have dared offer a bribe to one of them. In an ordinary trial I would trust them fully. But in a trial where ideas were at stake, ideas that contravened their own deeply settled and inherited convictions, what could be expected from them? What was justice on their plane of thought would be injustice on a higher plane.

So it need not be taken quite as a joke when I said that I would have to teach a class in Mental Science during the trial. I'll wager my Sunday hat that I could convert every one of them, except, perhaps, the prosecuting attorney.

The prosecuting attorney is supposed to have more brains; quite a doubtful proposition in my opinion. His appearance is peculiar; though bordering on old age, he presents an extremely lively, sparkling, and frothy appearance. He steps around in a kind of a high, blind manner, like a horse whose check reins are too tight. He made a short speech. In listening to him I was impelled to an act of kindness towards him, though what he was saying was evidently against my interests. However, I only inferred this, as his mouth was so full of tobacco that he had to step back a pace in order to eject a large amount of

THE LAW OF MENTAL SUPREMACY.

saliva every few minutes, so I really only heard a few detached words two or three times. The act of kindness I referred to, was my desire to pull the bottom of his trousers down over the heels of his shoes. It aroused my motherly feelings to see the great big antiquated kid at the mercy of inanimate fiendish circumstance.

Has any one ever thought of the total depravity of inanimate things? For instance, on entering a room full of company with your mouth drawn to its smallest compass and your head slightly on one side, your whole appearance speaking your satisfaction with yourself, and all the time the fine-tooth comb perched on top of your head, where you had placed it to hold for a moment your loveliest curl, and then forgot to take it out? Such a thing revenges one for all the sins she ever committed.

Since it is finally settled that our trial will be deferred six months, Charley has gone back to the mine. I had a telegram from him this morning. It said that he was behind a wreck that had detained him twelve hours, but he found all the mining machinery on the ground, and so I expect he will get it in shape as soon as possible and go to work.

The law of growth is the one omnipotent power. It is the law inherent in atoms, the attractive power which is the foundation principle of all growth; it is the principle of cohesion; it draws atoms together in organisation: all the organisms in the universe, from the lowest to the highest, have been formed by it. To recognise this fact and to confirm to it, is to become one with it; as diseaseless and deathless as it is.

The one effort of nature is to evolve a man—a race of men—with sufficient intellect to overcome every hindrance that impedes their progress; not only disease, but old age and death. In the process of development the mental part of man overtops the physical part of him and assumes the mastery. Man, when he rises to this mental place, is creative, and can speak for what he wants, and nature will respond to his request.

One cannot go up to this high place of intelligence and carry the foolish and deadening beliefs of the present time with him. He must drop everything; he must stand away from his present beliefs and launch boldly into the undemonstrated ideal and follow where it leads. It is the ideal that is the heaven within, that Jesus spoke of.

Man's prospective development into something a thousand times superior to what he is now, is the fundamental theme of Mental Science. The iteration and reiteration of this idea through numberless articles may have given the impression that diverse and unrelated subjects were being treated, but really there has never been but one subject—*man's power through the farther unfoldment of his intellectual faculties to conquer all things; not only disease and poverty, but old age and death.* My method in handling this mighty subject has been that of the musical composer who constantly improvises upon his theme; playing it first in one key then in another; carrying the air now in the treble notes and now in the bass; often disguised and for the time lost sight of, but always emerging in perfection of time and tune, and always true to itself.

To be continued

LESSON III.

Standing erect nod a number of times in succession, letting the chin touch the neck. Then nod a dozen times to the right, and the same number to the left. Then let the head fall back as far as it will go twelve times.

Next loll, as limply as possible, the head first to the right, then to the left, resting it on the shoulder, the muscles relaxed as much as possible. Then try and turn the head round to the right without moving the body or feet as far as it will go. Repeat this ten times. Craning the neck up, as though trying to see something whilst in a theatre or a crowd will effect the same purpose.

Coming to special eye exercises, without any apparatus, close them tightly several times in succession, opening as widely as may be.

Standing with head well up, eyes front, look at the opposite wall, level with the eyes. Turn them from this position as high as they will go without moving the head. Repeat ten times.

Eyes front. Look obliquely up at a corner of the room, as far to the extreme left as possible without moving the head. Repeat ten times. Bring eyes back to front and look obliquely to the extra right. Repeat as before.

Eyes front. Try to look as much behind, to the right without turning the head in the slightest, with the sight directed level, that is, about the level of the neck. Then direct the eyes to the left. Repeat ten times in each case.

With chin well in, eyes front, look out at as much of ceiling above the eyes as possible, then quickly down. Repeat as before. Looking out of the tail of the eye to the left, sweep the glance to the right. Repeat ten times.

Starting up at the left hand corner of the room, near the ceiling, carry the glance to the extreme right, to the floor. Then looking up at the right corner of the ceiling sweep the glance along to the extreme in a downward direction, to the floor at the left side. Repeat each exercise ten times, as directed before.

Now roll the eyes ten times to the right, then ten times to the left. Now roll them round completely.

Close the eyes for a second between each exercise, and do not strain the eyesight in any of the exercises.

Once again, do not give the eyes work to do in dimly lighted rooms, unless there is no help for it, and always go to the lightest part of a room to look at anything small or not clear. The most powerful microscope the optician could manufacture would not enable the keenest-sighted man to see anything in the dark, and in the same way a powerful glass would not help much in semi-darkness.

As has been said, want of use is responsible for much weak sight everywhere, not overstrain or overwork. We do not rely upon the eyes, because it is so easy to use glasses, which, of course, make a thing bigger. We should not expect a watchmaker to repair or put together a watch without the glass, because he is doing minute work that requires special aid, so in the same way many people look on reading as requiring similar aid. This is a fallacy, however, because, there is not that degree of fineness about the smallest type cast that renders magnification necessary, except in the case of impaired eyesight.

HOW TO RENEW THE EYESIGHT.

The above exercises should be taken in a morning or at night, daily, and the eight or ten minutes thus spent will be well worth while.

All physical habits which are injurious to the sight, especially tobacco, should be discontinued until, at any rate, the sight has been fully restored, when you will know how to counteract their effects, but all the same there should be no excess in any direction, only it is asking too much of many men to require them to abandon their pipe or cigarette.

We now approach the question of the renewal of eyesight from the psychological point of view.

First, get rid of the idea that your eyes are imperfect. Because you may have had to wear glasses for some time that is no reason you always should. In the cases of many children glasses are prescribed, and a year or two later they are cast aside, the eyes having regained their normal condition, and the defect having been remedied. In the case of adults it is well known that many elderly people have been able to cast these eye-crutches aside and read the smallest print in extreme old age. Often weakness of physique, or bad health, has had a prejudicial effect on the eyes, and if there has been a great amount of eye work trouble has resulted.

With seeing so many people about one with glasses the first thing that occurs to one whose sight does not seem as good as it was is to get glasses instead of getting more light for his work. Employers are greatly to blame in this respect, and our crowded cities with their smoke-laden atmosphere, obscuring the light, is another factor that is culpable.

Remembering that your eyes are not old, that no one's eyes can be more than a year old, however old the person possessing them, we may dismiss the idea of their being on the down grade on account of the many years' service they have done.

It is this insidious Suggestion which is at the bottom of all this, the pernicious principle of imitation. By seeing everyone whose sight for the moment is not good rush off and get glasses it is the first thing that occurs to a man to do when his sight gives way temporarily - for it is temporarily in most cases, if he only knew it, and adopted the above exercises, for he would find that he would have no more trouble.

Then so many people wear glasses for appearance. In the case of men it makes them look "professional," and one will note them in illustrated advertisements, novels and stories of doctors, judges, barristers, schoolmasters, and men occupying a high position in the world of diplomacy, commerce, science, or art wearing them. The use of the monocle leads to this spectacle-wearing delusion, and the aristocrat is able to denote his station.

LESSON IV.

Now all these glass-wearing habits are enough to hang them round the neck of disease-ridden humanity, and to suggest instantly that when the eye-strain occurs it is the signal for taking to glasses. The case is analogous, in fact, to the drug taking habit. A man over-eats and feels discomfort which usually supervenes unless he possess a stomach like an ostrich. Instead of taking the common sense plan of abstaining from food for a day or two he takes a pill or a draught. Suppose he makes a practice of over-eating (and thousands do) he takes a "digestive

HOW TO RENEW THE EYESIGHT.

tablet" after dinner, but is this not aggravating the evil? The only method in such a case is to cease to abuse the long-suffering organ. So in the case of defective sight. When the eyes are naturally tired give them rest, not seek to stimulate them further. They are most willing servants, and work harder than any other member of the body, many men using them from early morn till late at night, and though using them closely at their work they introduce them in their recreation—in the form of reading or close application, at night, so that it is only during the hours of sleep that they really have time to recuperate. No, it is not glasses that are wanted so much as reasonable use, exercise, and above all, frequent spells of rest. This may be tested by anyone who uses his eyes much going for his summer holidays, and noting how much better his sight is when he returns to his daily work.

We were dealing with the question of suggestion, and how its universality precluded our using our own common sense, but led us to do as our neighbours did. It is difficult to cut yourself off from the habits of those around you, but you will have to do so or be as they are.

Do not accept the suggestion that you want glasses. You know that the force which is at the back of all, the perpetual life-emanation flows to all human beings, and that the marks of age or wearing out are not produced by Nature at all, but by man's thought.

We have scientific proof that thought can affect the body, and what we have to do in the case of defective eyesight is to counteract the subtle suggestion we have given to ourselves that our eyes are getting weaker, or growing older, and therefore want some support. In place of this idea we must retire to a room, sit at ease, quieten the mind, get rid of all worrying thought, breathe deeply and rhythmically for a few moments, and induce a feeling of restfulness and comfort. This having been achieved, close the eyes and picture a current of vitality flowing from the centre of the head to the eyes. It will be easier to treat one eye at a time for many students, so see a continuous current, like that from an electric battery, surrounding and bathing the eye with it, stimulating and bringing new life to it.

Many people find they can concentrate better if they use spoken words, aloud, in the form of affirmations; it keeps their thoughts from wandering, and this is very necessary. If words are used say: "My eyes are becoming stronger day by day. I do not need glasses. They are healthy, and I can do my work perfectly with them." Repeat this or similar sentences as many times as you like, but with full belief in the actual truth of what you are saying. If you cannot think so don't use the words, but content yourself with imaging the flowing of a perpetual current of life to the eyes.

Having sat ten minutes thus withdraw the thought, and imagine the eyes gradually becoming the stronger for the life thus furnished to them by your thought—and, please remember, you are giving them life, whether you believe it or not.

In the scale of forces the most subtle are always the most powerful, and forces are measured by the velocity of their vibrations. Thought vibrations are far higher than those of electricity or absent light, and we have known invalids healed by thought, where crude drugs with their low rate of vibrations

were useless to influence the patient.

Belief in a thing before one has become convinced in one's own mind is one of the hardest things to experience, and so long as a doubt lurks at the back of the mind that this method is a species of self-delusion there will be little result. That is one reason why the physical means detailed in the previous lessons were given. They will decidedly help, and you will probably pin your faith much more in them, because in a material age, when the finer forces of Nature are so little either believed in or understood as they are comparatively new, there will be difficulty in adopting the right mental attitude.

The good that will arise from the physical exercises will begin to waken faith in you that perhaps after all there *is* a likelihood that your sight will become as strong as ever it was. The beginner in these matters feels so helpless, so that I make no excuse for appending the following example, culled from a magazine issued whilst I was writing these lessons, in which the editor had asked his reader for some experiences in New Thought, so as to stimulate the doubting Thomases who, like the poor, are for ever with us.

"This is my experience. August 2, 1913, I was forty-eight years of age. For twenty-four years I wore glasses all the time. I went into the subconscious every night for a month and treated my eyes. My method was as follows: I sat in a room alone; for ten minutes I turned my thoughts into my solar plexus with the thought of poise. I stilled the conscious mind by listening to my heart-beats. I became so quiet that I lost consciousness of my body, but I did not lose control of my conscious mind. I then repeated this statement to the subconscious: 'The consciousness in my eyes is realising perfect sight.' I kept this up, and it never occurred to me to take my glasses off. One day I was reading an article when the voice said to me: 'Why don't you take your glasses off?' Almost unconsciously I removed them. This was three months ago, and I have not worn them since. I looked for and found fine print and was able to read it. I thanked spirit, and will always hold that thankfulness. My method can be applied by anyone who will persevere." There was no need to centre the thought on the solar plexus, which we do not advocate, as it calls into existence the sympathetic system, which has long since been unneeded by man. The thought can be centred on the eyes. The above case is by no means unique, but want of space prevents our citing other cases of a similar kind. Go to work, and the germ of faith the stronger feeling of the eyes will induce, will hearten you to proceed with the metaphysical method here unfolded, which will certainly bear fruit in accordance with the practice of the student.

Once the eye has been restored to its pristine strength the subtle magnetism of the human organism may be transmitted through it. By thinking with the eye, as well as with the brain, you can convey your wishes and thoughts to those sensitive or in sympathy with you. Cultivate the habit of looking people full in the face when speaking—not a vulgar stare, and try and make the eye what it was intended to be—an adornment to the features, and a persuasive pleader of man's wants and desires. The more one develops metaphysically the more the eye may be made the medium of magnetism.

How to Grow Beautiful.

Raise your head, throw off your sadness,
Never let your rosebuds chill;
Cultivate each germ of gladness,
Beauty then your life will fill.

There is evidently a way for every individual to live so as to become beautiful. It will be found, on examination, that you carry the work of your life in your face, and are either good-looking or the reverse as your thoughts and acts have been good or evil. I know you will often hear it remarked that beauty is only skin deep, but believe me when I tell you that this old proverb is not true. Beauty reaches far deeper than the mere outward surface. It must come from within, being a product of the interior life, that incomprehensible agent known as the vital power or force, and therefore is as deep as the very soul itself.

Every kind of work in which we engage, every movement of your body, every thought that emanates from your mind, all leave their impressions on your hands and face, and go to form your character. In fact, what you are each moment is determined by the sum total of these impressions. If good thoughts and impressions prevail your face will look good and beautiful, if bad thoughts and impressions prevail your face will look mean and ugly. In other words, as your thoughts and acts so will be your hands and face, and so will be your life and character. If you will but take the trouble to examine into the matter carefully for yourself you will readily discover that people who look mean and ugly have mean and ugly thoughts. In the language of Bulwer-Lytton, "Some men are uglier than they have any business to be." Their thoughts are ugly, they act ugly and as a result they look ugly.

On the other hand, you will find that those who look pure and beautiful have pure and beautiful thoughts and consequently live pure and beautiful lives. Just notice the features and expression of those who have been benefactors of the race—a blessing to mankind. They are literally clothed with beauty, while a halo of glory enshrouds the forms of this grand and glorious company. Their burning thoughts have melted that which is low, gross and grovelling out of their natures, insomuch that their faces are illuminated and beautified by the indwelling and radiated light of the high and holy aspiration, by an honest, benevolent and holy life. And even now they look like men and women of a superior order of beings, standing as they do enwrapt and emblazoned in a glory that shall never fade away.

What is needed to become beautiful is a perfect and harmonious growth and development of all the faculties of both body and mind. The most attractive face and figure is the one that is the most fully rounded, the most completely developed on every side. If any of the faculties remain uncultivated, or if any organ or sign of a curve is deficient in size, it cannot help but injure the harmony and symmetry of the entire face. Consequently the most beautiful are those having the most perfect and fullest manifestations of life. These are the ones whose notions and desires have been prompted by the loftiest aims and the noblest good, and who have step by step risen above the gross and grovelling things of time to that which is high and noble, beautiful and eternal.

It is undoubtedly by the positive force of thought that the

expression of virtue or vice is imprinted on the lineaments of the face and the features improved or injured. You will find the more you develop your selfish nature the more cramped and narrow-minded you will become, and your face will correspondingly become mean and unattractive. Selfishness at best will finally defeat itself, but nobility of soul will give expansion to the intellectual and moral faculties, an expansion which really means soul culture and outward growth. Edmund Spenser very truly and forcibly expresses this idea in the words:

“From out the soul the body form doth take,
The soul is form and doth the body make.”

If you are selfish and seek to draw everything to yourself you must in consequence contract your mind as well as lessen your own pleasures. On the other hand, the more you cultivate the moral, the social and the intellectual faculties the more will your soul expand and your face accordingly will become more intelligent and beautiful. In fact, beauty of mind, beauty of face and beauty of character go together, and are inseparably connected. The body is the image of the mind, as much as man is the image of God.

Rest assured, in whatever condition you are, or vocation in which you are engaged, you will always find that

It is an art worth cultivating
Growing beautiful with age.

W. K. Burr, Ph. D.

How Long Should We Live?

By Annie E. Parker.

Life is so sweet, life so rich, life is so full of God's gracious blessings that we are all loath to give it up. We lay hold on life so tenaciously, and have such a strong desire to live. It has been so through all the ages past. And as the days in the years go by the desire grows stronger, and many are seeking some means by which they may prolong life indefinitely. This is as it should be. Our Creator, God the giver of all life, never set a limit on our days—our lives. We set our own limit. It is true that in the Bible we read that the days of man are three score and ten years, though by reason of strength he may live four score years. But God did not say it. David said it because the people had lived such degenerate lives, had departed from the ways of God, that they had shortened their days to that number. In the same Psalm David said, “Teach us to number our days, that we may apply our hearts unto wisdom.” So man has numbered his days without being taught of God, and numbered them very few. Now, I say, why number them at all? Thirty to forty years ago people talked a great deal about the prime of life. The prime was set at from thirty to forty for women, and from forty to fifty for men. I say, why set a prime at all? Why not let each succeeding year be better than before? If we live up to this we will not need to set a prime, or limit to our days. Some one has said: “If we do this we will have to know more of our bodies and the laws controlling them than we do now.” That may be true. But I can tell you in a few minutes enough about them to let you into the secret of living always, or at least a much longer time than you would without this knowledge, that is, provided

HOW LONG SHOULD WE LIVE ?

you put it into practice. Listen closely, now. We all know that our bodies are built of bone, muscle, sinew, veins, nerves, lymphatics and skin on the outer portion. Inwardly we take it for granted that we have lungs, heart, liver, spleen, stomach, intestines, etc., also brain and marrow in the cavities of cranium and bones. We all know this. We also know that all parts are permeated with that power or force called LIFE.

We know that this power which we call LIFE FORCE keeps the heart beating, the lungs inhaling and exhaling, the movement of the digestive tract ; by it the blood is kept circulating to and fro, outward, inward, constantly, and, in fact, all the processes of the body are kept up by this life force, and all unconsciously to ourselves. All animals, fowls and fishes are like us in this respect. But they, not being endowed with mental capacity as we are, are not capable of extending their lives beyond a certain limit that we know of. But we being given this mind or spirit with great capabilities can consciously control this life force. This means force naturally inherent in us is generated within us, the elements used to generate it are ever present and accessible by us at all times. Considering this with the fact that the elimination of waste material, and rebuilding with new material is kept up from day to day, week after week, year after year, what is there about man to die? Instead of dying, why not grow stronger and better as we grow old? Why not let age be a synonym for strength and goodness? Physiology teaches us that this power which we call life force can be assisted wonderfully by the conscious mind, that part of our mind that thinks, reasons, make comparisons, etc. That part of us that is capable of receiving education. And when we educate this conscious mind to assist the unconscious mind to assist and control this life force in its permeation of the whole body, the results are wonderful. It is this way that I expect to prolong my life indefinitely, by or through the education of the conscious mind to assist unconscious mind in its wonderful life work. Psychologists teach us also that by thought activity the brain and nerve cells are kept in motion as well as new ones generated or multiplied. The vibrations that keep them in motion extend throughout the whole body. That when a man ceases activities he dies. Nature teaches us that in order to keep our muscles from becoming stiff and lifeless we must keep up activities. But let us remember that excessive activities are as death-dealing as non-activities. This is true of both mental and physical activities. Moderation is one of the laws of life.

Now how long should we live? Just as long as we desire, as long as we will. Then why do people die? Because we lived under the aged suggestion of death. We have been educated to believe that we must die. In our very ancient history, the Bible, we are taught that God gave Adam and Eve the first suggestion of death. We are taught in the same book that death reigned from Adam to Moses. Then Moses gave strong suggestions of life when he gave the people the laws of life and death, and urged them to choose righteousness and life rather than evil and death. Then came Jesus Christ and bought life and immortality to light through the Gospel. He gave many suggestions of life, everlasting life, to the people. But they too, like we, were living under the suggestion of death and refused to take the suggestion of life. I believe that Jesus Christ came to this earth to reveal

HOW LONG SHOULD WE LIVE ?

everlasting life to us, and although his purpose has been utterly defeated so far it will yet be accomplished. After being influenced by the baneful suggestions of death for so many hundreds of years, and so many hundreds of leaders of men, is it any wonder that we produce, retain and fondle our physical ills? Is it any wonder that we limit, suppress and smother out the fires of life. Yet when we find ourselves released from the bondage of the suggestions of death, and grasping eagerly all the suggestions of life, how easy it is to keep the life force permeating and penetrating every crevice and corner of our temple and freeing us from all diseases. How easy it is to keep ourselves alive and well.

Everyone upon receiving the first suggestion of life need not expect immediately to find himself entirely free from the bondage of the old ideas and suggestions of death and disease. He may expect a fight, not only with old ideas deeply imbedded in the brain plasm, but with the criticisms of friends who would have him stay in bondage with themselves. But if people really have the desire to live they will be victorious in the elimination of one ailment and another, and with HOPE run the race of the race of final redemption. When we receive and appropriate the suggestions of life we see more and more to live for. We think of so many lives lost that we would save if we could. We behold the fields white for the harvest but the labourers are few.

In my travels, when in conversation with acquaintances and strangers, I use every opportunity to give some suggestion of life. Often I find people who have emerged into some place of thought in regard to unlimited life, but they are afraid to voice their sentiments on account of ridicule. Others have just emerged, and not having received any real, definite comprehensions are hungering and thirsting in silence after more life-giving suggestions, the Wonderful Words of Life. So the fields are ripe for the harvest.—The New Thought Companion.

We should not always be in the same class or learning over and over again the same lessons. We should see that we advance; that we rise, step by step, using each experience as a means to ever larger ends. Every goal should be looked upon as a starting-point for new endeavours.

We who have entered into a realm of new thought ought not to follow in the track of the past. We are here to make new tracks, to build new roads, to create a new world around us.

There are always opportunities for all men; no matter in what station of life they may be. It is folly for some to say that they are the exceptions to the rule. Every soul is equally precious in the divine cosmos.

This is a world of limitless opportunities. It matters not what failures may have been yours in the past, there are still larger and wider fields of effort always open for you. The past experiences, no matter what kind, have all been so many lessons. There are no such things as actual mistakes; our failures as well as our successes all possess an intrinsic and positive value.



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"Success and how to Win it" is the title of an article by the editor of "Reason" (Austin Publishing Co., Los Angeles, 6d. copy). Like an engineer a man should know the capacity of his engine when making a long journey, man know all about himself; have perfect health and be in harmony with nature; the life principle must be carefully preserved, not abused; man must remember he is Divine; cultivate your thought forces.

Lucy A. Rose Mallory, editress of "The World's Advance Thought" (Portland, Ore. 6d.) emphasises that as the material senses only register materials, so the spiritual ones only cognise spiritual things, and thought both are real the senses of the spirit touch the greater reality.

The June "Nautilus" is a special marriage and divorce number, in which these two subjects are treated from many standpoints, in the form of a symposium. (Elizabeth Towne, Holyoke, Mass., 9d. copy).

Occultism and theosophy accupy much of the space of our contemporary, "La Estrella de Occidents," and an interesting article on the subconscious appears. (6s. per annum, Buenos Aires)—"Financial Fellowship" in "Christian (Denver, Colo.,) eulogises woman, who is the cleaner of man. She has cleaned the outside of him; now she is going to deal with the inside of him. The woman has a right to help if she wants in acquiring money, and she can make the living if she likes, though her true sphere is home.

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