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*Conducted by A. Osborne Eaves.*

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## *Stray Thoughts.*

The European War was inevitable. To students of New Thought this must have been apparent. For years it has been an obsession of a large section of the Germans. "Thoughts are things," and one nation after another became inoculated with the mental effluent, until the most pacific portions of Europe came under the spell. Whatever is mentally held to must materialise itself in actuality; action is the complement of thought. It would have been well-nigh impossible to postpone the struggle. There is no need to make strenuous efforts in discovering "causes" of the conflict; no excuses will avail now.

Hatred has been one of the foremost factors in the ebullition, and being one of the negative forces it necessarily reacts upon itself. Moral atmospheres are recognised to-day, and so will mental ones be before long. The masses of evil thought generated by the "new cult, of which the high priests are treachery, brutality and force" (Mr. F. E. Smith, M.P.) will recoil with awful results on themselves, as readers will see who watch the results of the war. Ambition without aspiration is another disintegrating force, shattering remorsefully the instruments whence it emanates, and insatiable ambition has been very marked of late years in Fatherland.

Whilst so many are helping by offering themselves for the front or by money those who can do neither can give substantial help to our cause by their thought. Everyone knows how a

general commander's appeal to his soldiers has put new heart into them, and with a spurt they have turned defeat into victory. No less potent is trained thought. If each unit in the army firmly believes within himself that he cannot be overcome he will fight the better; as it is we know that we have gone into this affair with a clean conscience, and this fact alone, this conviction that we have a just cause, have right on our side is, as it were, a mighty stimulant. Such a conviction makes the mind more responsive to outside thoughts, enables focussed thought to strengthen, uplift, give added courage. Thoughts of love, support, poise, power, will all tell.

"The Ether Wave," a pocket-sized magazine makes debut with July. It is a dollar a year, published by A. McCallum, 120, South Av., Syracuse, N.Y., 6d. copy, and an explanation of water being stilled by oil is given; also the story of a user of opiu, who having stolen something was detected by a newspaper man, a user also under its influence, a synchronism having led to the tracking of the criminal. There is plenty of scope for such a magazine if it is not side-tracked.

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## Reviews.

If one could get a clear idea of what the fourth dimension was we should understand more of the heart of things. For one thing it will "remove the conception of the fixedness of matter. If you believe there is a form in you that is filled with a diseased, disagreeable form such as a tumour that you would gladly have dissolve and pass away, then loosen up your mentality, unhook your consciousness of attachment, of the fixedness of materiality." Everyone has the sense of the fourth dimension, claims the writer of the article in "The Master Mind" for August, which is thoughtful and searching (802 South Union Avenue, Los Angeles, 6d. copy).

Metaphysics is older than Christianity or religion, says Dr. R. C. Hannon, in his journal, "Science of Life and Health" (Jamaica Plain, Boston, U.S.A., 6d.), so that whilst we are sensing new aspects of it much of it will be familiar to most people, though possibly not under that name. Though Adam was not the first man the adamic theory, it brought about the first death, and it will continue to bring death to all who believe in it.

I wish every one could read "How do we Eat?" by Dr. A. E. Gibson, in the August number of "Health Culture" (9d. Passaic, N.J., U.S.A.) "As every artiste of diet, especially fruits and vegetables, stands for principles, with definite reactions on the mind, so in the proper knowledge of the virtues inherent in food selection, a combination of diet may be effected, capable of health, strength, and beauty, which man in his ignorance or wickedness caused to be broken."

In "Universal Union," a "quarterly review to promote union in all branches of thought and action," an article on "Words of the World's Wise Men" on Love, contains many precious sayings. The reviews appear in English, Russian, and Esperanto, and should fill an important place in the world's work later, as it becomes better known and reforms spread (rs., post free, G. Bell & Sons, Ltd., York House, Portugal Street, Kingsway, London, W).

LESSON VI.

It is equally true, as anyone can find who will test it carefully, that whatever we expect we receive. Mind, I do not say "want" or "hope"; both are quite different from what we expect. A man hopes to get his salary raised substantially, but he does not expect it, and he therefore rarely gets it. Now no mind expects which is not grateful, and this attitude of mind should be assiduously cultivated. There need be no make-believe about it. It is not difficult to honestly be thankful for whatever we receive, and though at the moment we may not be receiving as much as we should like we have only to attune ourselves with things and we shall receive all we can use. If there is any truth in the saying: "Whatever is, is right," or a variant of it: "All is for the best," then what has come into your life since you entered the world has been for your benefit. Its attitude to you would depend on the attitude you took towards it. As every obstacle is an opportunity, so people and circumstances in their turn give us opportunities if we know how to utilise them.

Extending to everything which may come within our sphere a feeling of gratitude robs whatever disappointments may occur in our lives of much of their poignancy, if not all of it. We simply refuse to be disturbed by whatever happens, so that worries glance off and leave no impressions either on our features or on our characters.

More than this, you will find you are beginning to live the real life—something which few do, for the art of living though so simple that a child is never bothered to express it, offers innumerable bugbears to a host of people. You are opening the flood-gates of your being, and you will be filled with the reality.

One source of Power is derived from a certain quality with which we invest our thought, the quality of positiveness. Positive and negative are two terms which are constantly found in New Thought writings, and too much cannot be said about the former. If a great deal is written about its antithesis it is because it is so well known amongst most of us, and has to be referred to to teach us how to transcend it. But we will not consider negativity for the moment.

We must not confuse forcefulness with positiveness, though with many they are synonymous. Those of us who are by nature energetic, who have too much of the rajasic quality, which is almost as bad as the tamasic, are inclined to rush things through, and make them go, at a tremendous expenditure of force. We see it exemplified in the case of the business man who comes home tired after "a hard day's work," "done up." He should be almost as fresh at the end of the day as he was at the beginning, but he has not known the secret of poise, so has exhausted his nerve energy. There is an idea that by being forceful one can accomplish not only more work but do it more thoroughly. If we conserve our thought we shall be able to more thoroughly grasp whatever problems come up for solution in the day's work, but the work will be done without feeling fatigue.

We can do with every ounce of force and energy, and we can utilise it to advantage in a manner that will surprise those who will give it a fair trial.

To do this and to act with positiveness is to examine every act, analyze the factors concerned and carry it out without hesitation. Even energetic persons often halt before carrying

out a plan, wondering if it will succeed, or if the course they have decided to take is the best under the circumstances. More frequently still people fail to carry out an action because they fear they may fail. This is a species of negative thinking already referred to. If there is the determination to see the thing through after having sized it up, act, even if you do make a mistake; carry it out. Mistakes are worth making if they lead to prompt action. It is inaction that is so deadly, and half the brilliant plans and schemes hatched in the brain of man never come to fruition through it. Every time you give positive qualities to your thought you quicken the brain cells, and add actual growth to the faculty of initiative. With initiative and growth we widen the field of our consciousness and also as a result the field of action. Our view of things is broadened, and factors in the problem which before were not in evidence now make themselves visible and can be reckoned.

What we seek by the practice of positiveness is growth of ability—Power—and this can only be promoted by giving to every thought we think a positive direction or aspect, desiring the mind to move forward to the goal in view, for the accomplishment of whatever we have set ourselves. This positive mental action brought to bear on every question, introduced in all our thinking is bound to affect our future. For one thing it means you are quickening the whole of your mental faculties; instead of using, as, perhaps, you have been doing up to now, ten per cent. of yourself, you are putting out double or even more than that into whatever is engaging your attention.

The ambitious man achieves his ends through this positiveness of mental action, but usually it is plus vital force, therefore he pays dearly for his successes. It is true that little can be accomplished without ambition, but too great a price may be paid sometimes, and generally the faculties are depleted instead of being revived and the mentality injured by its use.

The ambitious man who couples this quiet determined, positive, mental action with his usual impetuous attitude will not only succeed but will widen his scope in a remarkable degree.

Those who lack ambition will find this method an incentive to action, and it is nearly always found that when the powers of the mind have been awakened and used positively in the way suggested, remarkable results will be obtained.

One effect of this after a time will be the feeling of Power welling up within, a feeling that one is strong enough to carry through anything that may come before the mind at the moment. These periods will increase as time goes on, provided that opportunity is given, as indicated in some of the previous lessons, to nurture this force-gathering system, which must be cultivated like any other faculty. Once more, let the emotions enter into those feelings: do not become hard and seek only so-called practical results, useful and commendable though they undoubtedly are. To do so would be to become a machine to vivify only one side of nature, and we are seeking to develop every side of it. The participation of the emotions in the direction of positive mental action creates that zest and fire which can bring almost anything to pass.

Let us suppose you are interested along some particular line—artistic, scientific, commercial, or what not—if you wish to advance in that direction it can best be done by use of the attitude

referred to. You have hitherto felt that you had some talents in that line, but have never seemed to be able to give a practical turn to your talent. What was lacking, without doubt, has been the continuous positive action of the mind on the problem, which lessens as you probe it more deeply. The force of a great ambition, concentrated calmly and determinedly on the matter in hand, will enable it to be carried out, despite seemingly insuperable obstacles. The reason that this is so is because thought turned on any talent quickens it, and all the forces of the mind turn into the channel in which the thought is directed, thereby intensifying it and increasing it in volume.

In this way it is possible to advance continuously, and unless we can do so our life is worth little. Continuous advance brings us to the superior side of life, out of the commonplace and ordinary. Anyone can do the inferior things of life, stay with the crowd, and such a life seems natural until one has found that he is capable of much more, and that it is just as easy to live the superior life as the other. Only by ensouling the thought and all the forces of your mind with the positiveness referred to, however, can the fullest use be made of one's resources.

#### LESSON VII.

It will be as well, perhaps, if we deal at greater length with some of the points raised in the last lesson. It may not be clear to the reader why no mind can expect which is not grateful.

To legitimately expect means a pre-existing state or condition of mind: some form of thinking which has led the man to act in a certain way, to put forth certain energies and therefore to look for a corresponding result from those energies. The whole heart and soul must have been thrown into those energies; there must have been at the back of them a desire for something, and the more effectively and thorough the action the stronger would be the expectancy of the desire becoming fulfilled. Expectancy has something in it more than hope, because it presupposes the putting into operation of a cause, and a looking forward to the natural effect. It is like a nurseryman planting his seeds under glass where he knows that he is not so dependent upon climatic conditions as his fellow-nurseryman who has no glass. Having every factor in his favour he very naturally *expects* that the flowers or plants will be prolific and good. Take any other activity in human life, where *all* the factors, or nearly all, are known, we are justified in logically deducting certain results. As like causes produce like results we can almost foretell how an experiment will turn out, and whenever we are at fault in our predictions it is because of an unknown factor entering into the field.

When a man not only puts his head but his heart into his work, that is, allows his feelings to enter into it, as recommended in the last lesson, then arising out of that state of mind there is birth given to what we know as expectancy, and this is, as it were, a kind of magnet, whereby we draw to us that which is desired or expected. Desire and expectancy, in fact, almost become merged in one, and once that union takes place then is our wish consummated.

Now where we get feeling entering into mental activity, where there is a combination of head and heart, there nearly always arises that spirit of gratefulness which is so character-

istic of great souls. It is quite natural; it is a form of appreciation, and all forms of appreciation mean a widening of the sympathies, a broadening out of the nature, a greater measure of vibratory unison amongst the life cells of the man, and with it comes a new factor—aspiration.

Aspiration is the one indispensable element in true Power. There have been Napoleons with world-encompassing desires, who have reach dizzy heights of fame, but they have lacked this one essential element—*aspiration*—and their success has turned to ashes. There can be no ideal without aspiration, and without an ideal Power is not likely to be created to any great extent. There must be the longing for a goal; there must be a goal towards which one may aspire; there must be a gratitude for all that has come into the life, for all the opportunities that have been afforded, for all the mistakes even, for by those mistakes have we discovered the weaknesses and flaws in our armour. We remember in the fable of the wind and the sun engaging to make the traveller cast off his cloak, how force only made the man wrap the garment more closely to him, but how the warm rays of the great orb caused him to open wide his arms and let the cloak fall off his shoulders, typifying that aspiration is mightier than ambition.

Aspiration is not a faculty that can be simulated, and a man may pass many years before it touches him with its divine fire; the twentieth century does not make for it, in fact. In some of the earlier centuries it was more conspicuous, but other qualities were lacking; to-day these other qualities have been in danger of quenching that spark which should kindle at the approach of aspiration.

Gratefulness is only a natural feeling, yet it seems to find no place in the composition of many men, and as a result we have a one sided character. It is more easy to assume this characteristic than aspiration, but there is not much room to assume it; it only means a careful looking into the facts of existence to see that it is the only logical attitude that we can take towards life. What is New Thought but scientific optimism, and what is optimism but seeing in all manifestation, the highest, the best, the happy side of every incident.

One writer who has demonstrated in life this gratefulness, and reaped the rich reward which must inevitably follow such an attitude—Christian D. Larson—voices his feeling in the following words:

“Whether we believe that life was made for happiness or that happiness was made for life, matters not. The fact remains that he alone can live the most and enjoy the best who takes for his motto—just be glad. Whatever comes, or whatever may fail to come, this one thing he will always remember—just be glad. Though every mind in the world may give darkness, his will continues to give light; and though all may be lost so there seems nothing more to give, he will not forget to give happiness.

“The one great thing to do under every circumstance and in the midst of every event is this: just be glad. Wherever you may be, add sunshine. Whatever your position may be, be also a human sunbeam. What a difference when the sunbeam comes in; then why should the sunbeam remain without?

*To be continued.*

## *Absent or Home Treatment.*

I believe there is no longer a question as to the fact of telepathic communication between persons separated by miles of space – that is, in a way not yet under control of fixed purpose. The incidents which have been observed in this line of experiment have been, for the most part, rather apparent accidents than the result of wilful effort.

But the possibility has been proven if we know that thought messages have been only once or twice sent and received intelligently between two persons far apart. In fact, if two persons in the same room may communicate in the silence by means of wireless thought waves, then telepathy is proven as a possibility; for six feet of space are as much as six thousand miles when measured by the strides of a moving thought influence.

As yet, however, we send and receive intelligible messages only as accident or under rare and unusual conditions of reciprocal relations. It is like wireless telegraphy: the receiving machine must be set to receive, or it does not record the signals from the sending instrument intelligibly.

We all send out thought waves every hour which impinge upon many sensitive plates far and near; but they are not translated into form to be understood in all but very exceptional cases. Do you hear voices in the chambers of your soul? Do you recognize impressions upon the tablets when you did not expect or invite them? They are thought waves from some other, possibly intending to impress you, unquestionably thinking about you.

May we not make this matter a study, so that we can send and receive intelligible messages without regard to distance? I believe we may, and that we ought to do so. The possibility of such communication has been proved beyond a doubt, by facts that cannot be disputed or gainsaid. It has been done once, it may be done again, the possibility and the principle have been established.

But my purpose now is to treat especially of the application of the principles of telepathy to healing at a distance, together with other accompanying means and methods. That this method of treatment has been proven effectual there can now be no question. Many very marked and unmistakable instances may be cited from the experience of every practitioner. I now refer to genuine workers only. Now there are many frauds and pretenders in the field. Every one who sees a chance to make a little money by treating or pretending to treat sick people, at once begins to claim to have the power and announces himself to the public as a great healer. He or she usually starts a paper or magazine for the purpose of advertising the business, and begins with all assurance to talk about “we” and “the editor” and “going to press,” etc. It is most disgusting, but is one of the ills to be tolerated now. Frauds only prove the genuine. There can be no imitation unless there be a genuine article to imitate.

There have been those who advertise the healing business, get “patients” and their money and give nothing in return.

There have been "healers" who made no effort to give any adequate value in treatment for money received. They have, as a rule, more applicants than they could attend to if they were to make an effort to treat them all. This is fraudulent and such people should be prohibited from working the people, just as some of them have been.

The genuine worker, along these lines, will not list more than fifty names of persons to be treated at once. He cannot do justice to more. He could not give personal attention to a greater number. Of course, if one has assistants in the work and so advertises he may take many more. But one who announces that he or she does it all, and gets several hundred people to apply, even thousands, as some have done, to be treated at once, or all "patients" at the same time, is a fraud and should be checked in his or her iniquitous course.

The genuine worker in this field, as a rule, does not seek the work; it seeks him. People have asked me, "How may I get patients? I want to do healing." I say, "Develop the capacity and the patients will be drawn. Need always seeks the place of supply and that which is capable of filling the need draws the object of its activity. Heal somebody and then your reputation will spread. Let your good works speak for themselves."

I had no intention whatever of taking up the business of treating people when I took lessons in Christian Science. I was practising law and often said that I did not intend to have anything to do with that phase of the science. But a poor blind woman was sent to my office one day, one who had been blind for 19 years. I hesitated to try to heal her. But something in me said, "Do it." So I gave her treatment, one treatment every day for a week, and she was completely healed. Her eyesight was entirely restored. And it was permanent, for I saw her over six years afterwards, with good eyesight.

As she left my office rejoicing that day, I felt very strongly within my soul, "Oh, I wish she would forget me, even my very name, so she would tell no one about it." Jesus used to feel that way, and often said, "See that thou tell no one."

But she told it, and sick and unfortunate people began to flock to me from everywhere, so that later I was compelled to give up my other business.

And I hold that the only advertisement a healer wants, is for those who have been healed to tell others about it. The genuine healer will not need to use any tricks to get business. He draws all the business he can attend to by developing capacity to do the work.

Then how does the genuine healer give absent or home treatment?

First, to persons who apply for treatment themselves may and intelligently co-operate:—

The treatment consists of three parts or modes of procedure.

1. Telepathic communication, or the sending and receiving of the thought waves. In order that this may be effectual, the one giving the treatment should instruct the recipient as to co-operation and non-resistant receptivity. A time should be set each day for the treatment to be given and received. At that time both should be alert to what is to be done, the one earnestly and consecratedly inciting the thought waves and the other



intelligently, according to instructions, receiving and responding to them. Thus are the vital centres awakened and aroused to action that the body may be put under complete control of the mind--not the healer's mind, but that of the person owning the body, and having a right to control it.

2. Suggestion by letter and instructions for auto-suggestion. Physicians understand the value of suggestions better now than formerly. They suggest what the drug given is going to do for the patient and suggest good results to be expected "this evening" or "in the morning." They arrange for pleasant surroundings and good nursing, more on account of the suggestion of recovery than anything else.

So the one giving absent treatment will suggest results and teach the patient how to repeat thoughts for himself, auto-suggestions of life and strength. He will do all in his power to prevent opposite suggestions. He will charge the patient to never say, "I am sick," or "Poor me," or "There is no hope," or any other despairing words. These are suggestions which prevent healing. Every thought should be directed to the centres of life for the inciting of healing action from within, every thought and word of both healer and patient.

3. Prayer, or invocation of the omnipresent Power of life and health.

This both the one giving and the one receiving the treatment does. The healer will instruct the patient how to open up his or her consciousness to the omnipresence of healing power and invoke its action in the person.

It is the will of Infinite love that all should be healed. Then why are any sick? Because they are not ready to receive the healing. The intelligent healer teaches the patient how to get ready to receive. He helps him or her to open up and invite the action of divine love in the places of need.

This is the true prayer. It is not begging. Begging is an insult to divine goodness. The true prayer invokes and receives, the invocation being like opening the lungs to take in the circumambient air ever ready to come in with its healing influence at every aperture opened for it.

When treatments are given to infants, or irresponsible persons, or persons without their knowledge, the only change to be made in above directions is that the instructions for co-operation are given to attendants or the persons engaging the treatments, instead of the patient.

And in either case the practitioner should gauge his instructions to suit the case and the persons receiving them. This requires both native intelligence and consecrated devotion on the part of the healer. Good judgment as to the capacity of the person receiving the instructions is necessary, no less than intuitional perception as to the nature and extent of the need.

The belief and expectancy of the patient are most important factors in healing, if the patient knows about the treatments at all. And, in cases where he does not, it is better that those who are interested in the case be taught or led to believe. If the patient would not believe in the treatments, it is better that he should not know about them at all. Thus he is at least passive.

If the patient fully believes in and trusts the healer and the treatments and expects to get well, it is going to be so, if the healer is a good one and does his part well.

As to the relative value of absent and present treatment, I will say that, with intelligent co-operation, distance makes no difference. If the patient believes more in present treatment, it may be better so to him. If the one giving the treatment is impressible and too sympathetic, he would do better to not see the signs of sickness in the patient; his treatments would be stronger given absently.

Now, I will say to those who give absent treatments, your patient is trusting you. He cannot know whether you treat him or not. You would be a most unworthy pretender to deceive him. I can hardly imagine a meaner thing than wanton neglect of duty in such a case. It is a betrayal of trust; not only this, but a trust that often involves life or death in its outcome. A darling child may be sick. A telegram is sent you. The parents expect you to respond at once with all the power and earnestness you are capable of. Will you neglect it? Will you give a short treatment and then wait until to-morrow to give another? It may then be too late.

I have often, on such occasions, given hourly treatments, day and night, until I feel a response that all is well. Don't stop, even for an hour, until you do feel this satisfying return. It is most important to the child and the parents. Let it be also to you.

One night I awoke at 2 a.m. with a strong impression that a patient of mine in Boston must have special treatment. I treated her for two hours before I could feel the answer of all's well. The next morning I wrote her mother, "You will write me this morning that the fever left Blanche last night." And she did, although it lacked yet three days before the program time for it to go as the doctors make rules for typhoid.

I don't go to my absent patient in imagination nor have him to come to me. I just obliterate the thought of space. We are together; in spirit there is no space.

Some have said that present treatment is better on account of the personal magnetism active there that could not prevail in absent treatment. I admit the personal magnetism but deny its value in healing. A prominent, much advertised "vitopathic" healer of this city said to me not long ago, "I have treated fifty people this forenoon and given them my own vitality." Yes, and it all evaporated within an hour afterward. This is the testimony of all who have tried it. Only the power that awakens the vital centres in the patient, puts the true healer at work, is of lasting value.—*A. P. Barton.*

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## *A Time of Preparation.*

It is not the easiest thing to have patience. It is so fascinating to see results, so satisfactory to get to a goal; and it requires a decided effort to overcome the habit of hurry with all its associations of the slipshod and mediocre.

The race has been lazy, especially since the advent of civilization—its indolence being particularly marked in the realm of Mental Energy.

*To be continued.*

## THE LAW OF MENTAL SUPREMACY.

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Mental Science scouts the mysticism of the Orient; it is plain reason; the commonest of common sense, and founded on experience. It teaches no isms; establishes no creeds; its only effort is to awaken thought in the reader, that out of thought new characters may be built, lives recast in new moulds, and the individual and the world be built anew upon a purely intelligent foundation.

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The laws of the conservation of energy, evolution, etc., which express the unity of nature, are at present dead laws and statements, being merely intellectual; but when man comes to *feel*, as a distinct sensation, his continuity with external objects and his absolute inward unity with all grades of creatures, man, animals, plants, etc.—Nature One, namely Self—then those laws, or facts, will have their right and everlasting place in his cosmos, the outer or intellectual form will drop off, but the facts themselves—the feelings—will be found to be eternal.—Edward Carpenter, in “Modern Science.”

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If such things (thought transference and movements of physical bodies without physical contact) are, they are of more importance to philosophy than the whole body of physical knowledge we now have, and of vast importance to humanity.—A. E. Dolbear, in “Matter, Ether, and Motion.”

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I really think that home-making is the most delicious occupation in life; and it is surely the most natural one, since it dates back to the beginning. See with what pleasure the birds build their nests. I recall the fact that among the old-fashioned country people of Illinois, among whom I was born and reared, that long before a girl was out of her teens she was saving scraps of bright coloured calico and piecing quilts in preparation of a marriage scarcely shaped as yet in her imagination.

And these quilts were her own property, never to be used by the family; her possessions were sacred. Again, in those early days of spinning and weaving, a girl could claim, as her undisputed prerogative, a certain amount of the wool in sheep shearing time, and of flax also, which she spun and wove, and out of which she fashioned garments. Her little flock of geese was her own, and the feathers were carefully saved until there was enough for the coveted feather bed and pillows. All of this was nest-making; home-building; and I say that it is the natural inclination of every person whose ideas have not been perverted by antagonistic and frequently ruinous influences.

Frequently now, when I see how the times re-changed, I feel a little regret to think how many girls have apparently been robbed of a great interest in life, because the necessity for such effort as I have spoken of has ceased. But all is good; all is growth to higher conditions and to the birth of higher hopes. But I feel right down in the very marrow of my bones that there is no such delicious occupation as home-making. It is the most splendid outlet to all the faculties of anything I can conceive of. It circumferences the whole catalogue of artistic conceptions, and is the most comprehensive developer of character that life presents.

If for no other reason I am glad that I am a woman, this one privilege of expressing the best there is in me would be sufficient.

## THE LAW OF MENTAL SUPREMACY.

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It almost makes me sorry for the men who have to serve in a less artistic capacity by doing the outside work which must be done.

I am aware that the large majority of women make work of their household duties, and spend their time in an unending effort to shirk them. In doing this they make the greatest mistake of their lives. They have no idea of the effect on their development that on entering into household duty would become if they should put their whole souls to the work.

It would no longer be work if they gave it their interest ; it would be play : a play that would liberate their faculties to a finer expression of the beautiful than anything else has the power to do. Home making is the most varied of all occupations, and every act connected with it points to beauty in one of its many expressions. What is more, each expression of beauty creates new suggestions of beauty, and so on indefinitely.

It is as unjust to deny my mind its freedom and aspirations as it is to hamper or hinder yours. We are all mind, and all one mind, the one and universal. To injure or be unjust to a part is an injury or injustice to the whole.

Injustice to self, as in self-abnegation, is injustice to all men as co-partners with you in the indivisible oneness of God, progress and the grand ultimate.

Justice knows no distinction between you and me. It knows no palliative. Injustice, as the opposite of justice, is an error of the intellect, and in every case the consequence of ignorance. Tell a man he is wicked and a sinner, and you make him an enemy to the good. Tell him he is seriously in error, and is thereby damaging himself and his welfare, and you challenge his intellectual acumen.

To be unjust to another, even in a slight degree, is to be wholly unjust to self. Viewed from this standpoint, it pricks the mind conscience and places the man in the wrong obviously. He cannot honestly acquit himself. We direct our research from the comfortable perch of our mental attitude, and are disposed to accept as truth whatever confirms our preconceived theories. But we are moved out of our equanimity, and feel a shaking of our perch, when we find erroneous and fallacious that which we have held as impossible of refutation. We fight hard against conversion. We are converted only by conviction. It is enlightenment, and more enlightenment, and still more enlightenment, that we need.

Only in the searchlight of unfolding, enlarging mind can we behold absolute truth.

We never know,  
Because we are forever knowing.  
We never cease,  
Because we are forever growing.

To be unjust to yourself or another is to do outrage to the Eternal Good we desire to grow in. Our first duty, therefore, is duty to self. Not regardless of self can we be our brother's keeper. You must first *be* that which you would help your brother to be.

The old ideas as to selfishness versus self-sacrifice must change. On the high and unimpeachable plane of justice there is no such thing as selfishness or self-sacrifice. The error of logic which creates the one necessitates the other.

The ego, the divine, passionate mind ever projecting "God, ward," is our first and paramount care. We cannot usurp another's prerogative; and to let weeds grow in our own garden that we may help another to cultivate his garden, is presumptuous. Through justice to self is learned justice to all; and until the lesson is learned, to assume another's specific duty is like ignorance dictating—as it often does—what it knows nothing about. "First take the beam out of thine own eye."

Our highest self-hood, therefore, is the first step in illimitable progress. To become self-contained is a noble achievement. It is to find absolution from error, care and failure. Be self-poised and you will be untrammelled, unafraid and strong in the warfare against ignorance. Strong in self-hood we are a bulwark to our brother.

Will and courage cannot grow in the sterile soil of self-abnegation. Self-sacrifice is the imprisonment of the ego, the ruling power in us. But do not mistake; there is a stratagem, always legitimate, of a sweet and wise forbearance which is not self-sacrifice, but a noble silence, out of which noble thoughts arise. Honest introspection directs, at times, that conservatism begotten of enlightenment. It is not wise to trust opinion until you can make opinion fact.

In the stillness of the night, in the gladness of the day, we reach up to the guarded gate to freedom, whose portals are ever open wide to the intelligent will. The man who stands alone is a veritable god. Self-poise is godship. Weariness can never come to him whose mind is his habitation, his kingdom and his king. The growing into and with the potency of mental kingship holds one severely to the attaining of the supreme ego. *Be, or be growing in*, all that intelligence and desire can compass, and there is no selfishness. If by denying self you weaken self, what becomes of the ego? Self-denial is law-denial. It is that disease of infidelity which has spread sorrow and ignorance, poverty and anarchism. Believe first in self and selfdom, or you cannot believe in anything. Be just first to self, or there is no justice in you.

The law in you demands *all of yourself* as its *fulfillment*; and there can be no harmony in the anthems of UNIVERSE if your own notes do not accord. The universal inter-dependence is founded on self-dependence. To claim our own we must be legitimate sons and daughters of the Light that is in us. There is no inheritance or estate for the false claimant. A man's environment is himself. All else is subservient to his self-conquest and falls away before the majesty of his victorious self-hood. The greatest good of the individual to the race is himself as a unit. And a unit he cannot be until he is self-poised. It is the mathematics of human perversity—under the tyranny of dogma—that not one man in a thousand is grateful to that degree which would hold him to a fair return to another for what that other has sacrificed for him or done for him. The incapacity, so spread and so generally admitted for gratitude, holds a deep meaning. It shows a tremendous error in the system of reciprocities. Mutual action and reaction can be equitable and healthy only between persons on correlated planes, or the plane of mutuality. It has been written, "The Supreme Being possesses a felicity that is immeasurably remote from any relation of mutuality with that of his creatures." Think for a

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moment of this heresy! Do you not see this lie running like poison through all history? Is it any wonder there is no real mutuality between men? Is it any wonder there are wars and murders and corruptness?

The Supreme Being, a pompous personality, so all in all to himself that he is superior to reciprocal relation with the children of his love, the children of his creation, his own images! No wonder there is ingratitude and injustice and selfishness, and the false ideas of self-sacrifice and propitiation. All errors grow out of a false postulate.

"Every man for himself and the devil take the hindermost," is the burlesque of the "immeasurably remote." God and his neglected and riotous children. Where can a noble self-hood find its example? Where has it found it? In Christ. He is the model. There is nothing, was nothing, remote in him. Turn the light of his teachings in upon the law within you, and read and study yourself so as to grow into Christ's likeness; so as to become, as was he, so strong and powerful and beneficent that his daily acts seemed miracles.

A man said to me lately, "Your fine spun Mental Science teaches supremest selfishness."

It was difficult to reply, for the man having set his will against Mental Science, and in entire ignorance of its philosophy, had a foregone conclusion that it was a crack-brained "ism." However, I said, "If growing upward and into the highest and best is selfishness, then to be a brute is a noble self-sacrifice. Take your choice. The first is Mental Science; the latter is the logical conclusion of a denial of the Law upon which Mental Science rests."

Can it not be understood that the unremitting desire and striving to be good and strong and helpful includes necessarily all duty to all creation? Investigation in fairness, with habit and prejudice held in subjection, is difficult to many minds. And not until they find it useless to kick against the pricks of a powerful fact will they relax the tension of their mad perversity. Then will their eyes be opened to their own selfishness.

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Matter is manifestation of *spiritual energy* or will.

Material force is a *gross effect of spiritual activity*, that is, of Will in action.

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"So far as I have encountered them," said a citizen of the world," a characteristic of great men is that they have time. They are not in a hurry; their work does not boss them, but they boss their work. They do not act as if every minute you stayed was valuable time lost to them; they do not fret and fidget. What time they do devote to you appears to be time they can spare and take things easy in and be comfortable. The work seems to be accidental, and it seems as though they could turn to it when the time came and get through it with ease; and they always seem, besides, to have strength in reserve. It is a characteristic of the great man that he has time."

### THE OLDEST MAN IN THE WORLD.

Undoubtedly the oldest man in the world, and probably the oldest human being, is Manuel del Valle, of Menlo Park, Cal. He has reached the age of 157 years.

*To be continued.*

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He has legal proof of his age. In many cases of persons living beyond the hundred mark who have attracted the attention of the public, there has been grave doubt as to the year of their birth. Belief in their age is based upon their own stories or on hearsay.

Manuel del Valle's proof is documentary. He has in his possession the certificate of his birth, signed by the jefe politico or chief Magistrate of Zacatecas, Mexico. The certificate, which shows that Del Valle was born on November 24th, 1725, is supplemented by the records of the Mexican customs service, in which he served for many years.

Were it not for these indisputable proofs it would scarce be believable that a human being could have reached the age of 157.

At the time Del Valle was born George Washington was only thirteen years old. This living man was ten years old when the French and Indian war began.

He was a grown man of 20 when the battle of Bunker Hill was fought.

He was already an old man when Napoleon was defeated at Waterloo, being then sixty-five years old.

Del Valle was 101 years old at the beginning of the Mexican war.

He retired from active business 19 years before that, having then reached the age of 88.

He was twenty years a customs official at Ensenada, Lower California. From 1814 to 1845 he acted as supernumary in the Franciscan missions at San Quentin, Lower California, the first mission building to be established on the Pacific coast.

In 1845, when he was just 100 years old, Del Valle came with relatives to what is now San Francisco in a vessel that sailed around Cape Horn. He has lived in Menlo Park since then and has occupied the same room; his great grandnephew, Jos del Valle, looks after the truck farm that supports the family.

Manuel del Valle looks his great age. He is a little dried-up, frail man, scarcely five feet tall and weighing not more than ninety pounds. He is still able to walk without assistance and takes a daily stroll about his house. He has not been more than two blocks away from it in thirty years. He can see but little, but he hears fairly well.

He speaks English brokenly, but understands it well. He never was much interested in the big events of the world. He says he has never used liquor nor tobacco. Furthermore, he declares that he never has wet his feet nor been out in a frost, apparently holding these things to be equally abominable. He never eats solid food, his only nourishment being bean broth, all day long he sits in the sunshine in front of his abode.

He has his own rules for the attainment of great age, and they are simple ones. They are: Pray regularly to God. Attend mass when you are able. Sit in the sun.

There is no question about the man's age. He has lived two long lives; at least his life has covered the space allotted to two long lives. Twice seventy-eight years. It is no use at all sifting the ideas of these old fossils trying to find out the rules by which they attained longevity. One will tell you he never used whiskey or tobacco, another that he has used both always. One has refrained from meat diet; another has used meat more

than anything else. One has taken a great deal of exercise ; another has not done so. One has refrained from coffee ; another has used it to excess.

I believe there are instances where those strong things like whiskey and tobacco have actually preserved the body just as salt preserves meat, and as alcohol preserves the insects and small animals dropped in it for this purpose.

Where a man's intellect is active his body cannot be preserved by these things because *his beliefs* of their power to injure prevents. But suppose he has very little more intelligence than a cabbage or an insect, then his body presents no opposition to the preserving influence of alcohol ; his flesh yields obedience to it ; becomes negative to it instead of offering it the opposing influence of a belief in its harmfulness.

One of the hardest drinkers I have ever known has recently died at the age of ninety-nine. And he was neither a cabbage nor an insect. His father kept a distillery in the mountains of Tennessee and he drank whiskey from his earliest recollection. He was sixty years of age when I first knew him, and he drank incessantly. He talked with me about it freely. He was never drunk apparently, and yet I suppose he was always so. He was fine looking and a gentleman. He showed none of the ordinary effects of the hard drinker. He had a theory. He believed that the alcohol killed the diseased germs of his body without injuring the finer, more vital germs. He was a physician, and an advocate of the germ theory long before medical men had proclaimed it.

Whether his theory was true or not, it is my opinion that his belief in it acted as a preventative to the poisonous influence generally ascribed to alcohol. If this is true, then the poisonous effects of alcohol are attributable the world's accepted belief on the subject. Here was a man who was *positive* to this belief and escaped the effect that manifests in those who are negative to it.

Here now are three instances ; one of men who do not think at all—the cabbage man or insect—whose body is *preserved* by alcohol. Another of men who believe that alcohol is a slow poison, and who show forth their belief in their bodies ; and the third, of the man who used his intellect to convince himself that it has no poisonous effect. Arguing from these cases it would seem that the long-lived persons we read about do not even know in the slightest degree the secret of their longevity.

I knew a man and woman husband and wife—who astonished me by saying that they were both past seventy. They looked to be not over forty and forty-five. I afterward became well acquainted with them and found out that mentally they had undergone no change since youth. Not a new idea had invaded them ; they were human vegetables of the perennial variety ; they had not grown old because they had never happened to think about growing old. They had never worried because they had never had anything to worry about. Their placidity was tiresome ; it bore some resemblance to the high reposefulness of the face that has conquered and come into the cloudless place of mind control until you investigated it and found it but the reflection of that splendid condition.

Of course these people would not always remain as they were. Nature has more demands to make of a human soul than simply to live and vegetate ; the longest lived vegetable must die



at last.

There is or was, on record the case of a girl who went insane on her wedding day. Her intended husband failed to come. Her delusion took form of an ever present expectation that he would soon arrive. At the age of sixty—so the story goes—she had not changed in her appearance one particle in forty years. If this is true, and it was vouched for in the London "Lancet," a world saving theory could be founded on it. Indeed this world saving theory has been founded without it. It is simply a confirmation of the teachings of Mental Science.

Undoubtedly we are coming to this. Every light throws new light upon man's power to conquer death and old age. I frequently wish I could have a whole year—unoccupied by anything else—in which to give my entire thought to this mighty subject. It may be that I shall ask the readers of "Freedom" to grant me this privilege. Then, I feel that I could again take up journalism better equipped for giving out the truths that all the world is seeking. Every moment I can get apart from my work is directed to this subject. The conquest of death is the problem that faces us now; the race has evolved to that point in intelligence where it is ready for it. The solution of every other problem is in it; the unfoldment of the coming system of absolute equity is waiting for it. Day by day the mistakes of our age are crying louder and more pitifully. But I cannot make up my mind to resign the publication of "Freedom"; at least I am not able to do so yet. And all the time it becomes more difficult, because our number of readers is greater than ever before, and the subscription list is growing faster.

I want time to systematize the ideas I have already put in print, and to get out a set of lessons that begin at the very beginning, and lead by gradual steps through all the intricacies of the mighty problem of the ages. I have been learning more of it. It has been growing in my brain and in my body, and I feel sure that I have reached a point where I can make it perfectly intelligible to every student of life's infinite resources.

#### THE GREAT STONE FACE.

Hawthorne tells a story of the pictured image of a human face formed by the grouping of rocks on the precipitous side of a mountain. It was immense in its outlines and majestic beyond description in the beauty and nobility of its expression. It was known far and wide as "The Stone Face." It was the pride of the dwellers in the valley below, among whom a strange prophecy had risen, based upon its presence and appearance.

It was believed by them that in the course of time a man would appear among them who would prove a benefactor to the world, and when he came he would be immediately recognised by his resemblance to the stone image on the mountain side.

Dwelling in the valley was a child by the name of Ernest, in whom the prophecy had created more than ordinary interest. In the development of the sketch Hawthorne portrays the child as he grows toward manhood, and from manhood to middle life, and then to the full maturity of fourscore and ten.

There seemed to be nothing remarkable about the boy except an innocent sincerity and a gentle painstaking industry. He manifested no special ambition beyond doing his work thoroughly and meeting the events of his life with a frank honesty and a

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calm reliance on his own innate strength—of which, however, he seemed quite unconscious, though it was great.

He never got over the impression made on his mind by his mother's talk of the stone face, and the prophecy concerning it. The cottage where he lived was facing the image so that it was always in sight, and it constantly impressed him with the calm majesty of its looks. If an idea of dishonour, or disloyalty to the best his mother taught him could have entered his mind, one look at the face would have banished it. The stone face—so unchanging in its nobility—represented to him even without his knowing it—the eternalness of virtue, the deathlessness of good.

Ernest watched and waited for the coming of the great man who would bear an unmistakable resemblance to the stone face, and at last it was reported that he would come. Previous to his arrival his workman had built him a palace of marble, far more beautiful than any of the people ever dreamed of. On the day of his entrance into the valley the people assembled from the country to see and greet him. He came in splendid state with the most beautiful carriage and horses ever seen in that part of the world. He leaned—a small, weazened face, yellow as parchment—from the carriage window, and the people said, "See how much he resembles the stone face." But Ernest was disappointed, for he could see no resemblance.

This old man, whose name was Gathergold, took up his residence there, and the years as they passed, undeceived the people about his resemblance to the wonderful face, so they again projected their anticipations into the future.

Then they heard of a great general who was coming, and they went through a similar experience with him as Mr. Gathergold. On his first appearance, attended by his officers and dressed in all the trappings of military life, they declared without hesitation that he was the living image of the stone face. No one except Ernest had a doubt of it. Time, however, brought a change in their belief and once more they looked forward to the coming of the really great man. In a few years there came a statesman whose fame was world-wide, and again they proclaimed the completeness of the resemblance; again, too, after the lapse of other years, they knew their mistake.

In the meantime, Ernest, plain, unpretending, gentle and just, had grown into the affections of the neighbours, from whom an intangible feeling of deep-seated trust in him had spread throughout the state until the learned men of the colleges and the great of all professions were attracted to him; amongst these was a poet whom the world honored for the depth of his nature and the crown of his genius. The coming of this poet and the deep friendship that grew up between the poet and himself seemed to be the crowning happiness of his always happy life.

From the first day of his childhood when the stone face had made its impression, he had seemed, in a manner, to commune with it. The silent nobility of its expression had answered all his questions and given directions to his aspirations, "O, majestic friend," he murmured, after he had come to know the beauty of the poet's character, is not this man worthy to resemble thee?"

He was so filled with love and admiration for his friend that at last he told him that he it was who fulfilled the prophecy.

A celebrated editor wrote: "In modern conditions, except for manual labourers, a man's power of resistance lies not in his muscles, but in his nerves." A certain stock of nerve force must be assumed to be indispensable for a man to keep his body and mind whole and sound, under normal working conditions, and this may be called the normal quantity of nerve force. If life implies activity, and activity implies an expenditure of this force, in however small quantities, in multifarious directions, surely the question of the generation and expenditure of this force should be a subject of close study by those who would live well or live long. The conditions which go to produce, conserve, or augment this force, and which govern or regulate its expenditure also become all-important matters for thought and investigation. Nerve weakness has been called "undoubtedly the malady of the century." Yet in practice, very little attention is paid to this subject by those to whom it must be most dear, the educated men of India. If we reflect for a moment what heavy sacrifices we have been making for want of a correct and accurate knowledge of the laws which govern the nervous system, and want of care and thought in the simplest matters, what terrible losses we have sustained in the rank and file of our educated men, the brightest intellects of the age, the very flower of our society and country, in their prime of life—men who, had they lived longer, would have conferred inestimable and lasting benefits on our country, nay, done honour to any country—it will start every hair of ours on end. It is an awful fact, and a singularly mysterious problem yet unsolved, that many of the brightest intellects (some thirty or forty could be named in Travancore) have succumbed to one disease or another before they were quite 45 years of age. Since we have not viewed the loss collectively, but only individually, we forget to think about it; but if a list of them with information of the ages at which they died is read, you will no doubt be amazed and will see that we could not afford to be so unconcerned as, apparently, we have been. For the problem would then assume a highly menacing aspect and would demand urgent solution." - "Nerve Force" in *The Kalpaka*.

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