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# THE New Thought Journal.

A quarterly devoted to Practical Idealism, and  
Self-Development through Self-Knowledge

*Conducted by A. Osborne Eaves.*

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## *Stray Thoughts.*

Of all the traits which have been exhibited during this war one has stood out which must have impressed itself upon any thinking person. There is no record in history of so much solicitude being shown for those defending their country as shown to-day. This is a practical example of what true brotherhood is, and brotherhood is to be the keynote of the New Age, which commenced on August 1st, 1914. Those who have taken up the study of New Thought will be glad that they have been the forefront, for these ideas will spread rapidly after the struggle, and the new order begins to shape itself.

Very few papers reported the New Thought Convention in London in the summer, but "The Christian Commonwealth" in June did so at length, and no doubt if 1½d. were sent to the publishers for a copy one would be sent.

### MAGAZINES.

Copies have been received of The Master Mind, Ether, Health Culture, Nautilus, Life Culture, Power, Unity, Spiritual Journal, O. E. Library Critic, The Christian, Science of Life and Health, Now, The Aletheian, and others, but want of room precludes notices this month.

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# Brains : How to Grow Them.

## LESSON I.—PRELIMINARY CONSIDERATIONS.

If we were living in the Fifteenth Century instead of the Twentieth there might be some justification for asking whether it was worth while seeking to cultivate brains, for such brains as Nature and education (as ordinarily understood) provided were sufficient to enable a man to get through life tolerably well. Life to-day is vastly more complex than it used to be, and though here and there one hears the remark that what was good enough for one's father is good enough for oneself, the man who utters the statement rarely stands high in the opinions of his fellows.

The Eighteenth and preceding centuries were lived on the physical plane ; brute force was the weapon employed. To-day it has been carried a stage higher, and everywhere it is brains that tell. "Men will break your heart," said one great employer. Ideas were plentiful, "but where are your men?" Another prince of commerce lamented the dearth of really competent men ; he would rather pay £5,000 a year to one man than five sums of £1,000 each to five men.

But brains are not only essential for those who would wield the sceptre of success in the world of business ; they appeal to every human being, whatever he be or whatever his aim. Not ambition alone need be the excuse for a clearer understanding of life, or any of the countless problems which constitute it. The supreme end of existence being the happiness of the individual—at any rate, in the opinion of the writer—this can only be attained by the fullest development of every power, faculty and talent in the mind of man. That man has not reached the zenith of intellectual and moral development is admitted on every hand, though some think he will not transcend his physical structure.

If evidence were needed of the certainty that man has not exhausted all his possibilities it would be forthcoming in the advances made in science during the last few years, and the dissatisfaction with the state of things as they are in the world generally. The "divine discontent," "cosmic urge," "evolution," is quickening the life-pulse. Undefined it may be, but it is there, and men and women in every stratum of society from the humblest to the highest are stepping out from the ranks of the mass, and throwing aside the impedimenta of tradition and authority, they turn their faces boldly to the unknown, having within them a faith in the future, they find it hard to express, and the sense of a new power which they cannot define.

Much more is attempted to-day than ever before. Herculean tasks worthy of a race of giants are undertaken, and more and more are on the side of Napoleon, who obliterated the word "impossible" from the vocabulary. Man is not as easily daunted as he was in the early days of his life upon this planet when he was terrified by the thunder and lightning, and feared what he did not understand. True, he still fears, for the same reason—the future, old age, disease, poverty, death, fate. These hold their sword of Damocles above his head, and unnerve him in the tasks he undertakes, save moments when he is able to throw off the incubus.

More brains are necessary to accomplish more, though those we have can be infinitely improved. For one thing, many of the

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brain cells are dormant. The physical brain takes no part in thinking at all ; it is merely the instrument or vehicle of the thinker, the man, to express himself through. Defective brains prevent the perfect functioning of thought, as do brain areas lying fallow, like land that has gone out of cultivation, because untouched. Experimental psychology has furnished us with some curious and pregnant examples of possibilities in the cases of ignorant persons speaking foreign tongues when under hypnosis, languages of which they have not the slightest knowledge in their normal state, sometimes discoursing in a learned manner subjects outside their ken ordinarily. The phenomenon of multiple personality, and the subliminal and supraliminal consciousness, too, reveal strange abysses, unsuspected by all except the student of the new psychology.

Heredity is often charged with the shortcomings of brain power in individuals, and rightly so in many cases, but, as we hope to show later, this limitation can be remedied. We are all born with brains of certain quality or calibre, which we modify day by day. Our natural tastes lead us to take interest in certain things and subjects, and as a result the brain develops in certain parts. Brain power is not dependent upon size altogether, for men of great intellect have not invariably had large brains ; the brain convolutions count, and layer after layer may be added when the right method has been applied. Science has proclaimed many things which would not have been deemed possible twenty years ago with regard to the brain and its growth and function. That brains should extend to the uttermost ramifications of the body may sound startling to some, but nevertheless it is true.

Professor Elmer Gates is only one of many psychologists who declare that the brain undergoes perpetual changes in cell structure and is never finished : also that even in old age it is not too late to improve it. To use his own words, after practising certain gymnastics, the reader "at the end of a month will find the change in himself surprising. The alteration will be apparent in his actions and thoughts. It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been developed, while others, productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self."

Health is an essential factor in the problem. Too often it has been assumed that, because in a state of ill-health the mind had become clearer, that disease was favourable to mental virility. Nothing could be farther from the truth. Disease being disharmony there can be no growth of brain power so long as one part of man is at variance with the other. A man who clogs his system by what he is pleased to call "good living," may befog his mind till it becomes muddled. An illness—say, a fever, which burns up the filth in his body, followed by an imperative fast or a great diminution of food, will permit the mental functions to have freer play, and perspicacity results. The idea of denying the body in various ways in order that the mind may not have its attention diverted is very old indeed, and is the basis of asceticism. "Purifying the flesh" was always a popular method of gaining increased clear-sightedness, but all such means create abnormal conditions, and brain growth can only proceed where every function of one's being is fulfilling the part assigned to it by Nature.



There is no need to either starve or over-feed the body. It should be treated in a rational manner. Temperance must here be the key-note as in all else in life, and only by moderation can the object in view be attained. As to what régime conduces most to the growth of brains will be deferred for the present.

## LESSON II.—OBSTACLES TO BRAIN GROWTH.

One obstacle to the growing of brains are one's preconceived ideas. Being born with brains one's cast of thinking takes on some particular type. There are those who, through lack of education reach the threshold of maturity painfully aware of their shortcomings. If they begin then to manifest a determination to improve themselves they are pulled up by the inertness of their vehicle of thought. One's mind, like one's body, is a creature of habit. It has been accustomed to travelling in a certain way for years, or working along well-known grooves. Mental habits are formed just as easily as physical ones, and when the brain is turned to a new subject it finds itself in an unknown land. Study is found to be irksome. The memory refuses to recall the information wanted at the moment. We there and then decide that we have bad memories, and when added to this there is a difficulty in understanding clearly what is read we charge a further indictment against the mind, by saying we are not cut out for study. An aversion at once springs up in regard to mental exercises, and whenever we approach a question demanding the undivided attention of the mind we not only undermine the fitness of the brain to deal with it, but we render any likelihood of success nugatory by bringing along the aversion just referred to. We now have two enemies to conquer where before we had only one.

Such people will tell you that they are not cut out for study and for using their brains except for the very lightest use. They are not aware that they themselves have closed the door to brain development. They have unconsciously invoked the enmity of PREJUDICE, and no more powerful adversary could be conceived. The fact that these forces are unconsciously set up against us makes it the more difficult to repel the attack. Mental forces are naturally more subtle and more complex than merely physical ones, and the laws of the mind are numerous. To the beginner it may seem that we are brought right into the domain of metaphysics and faced with problems of consciousness that will take us out of our depth, but by taking one difficulty at a time and disposing of it the experience we gain aids us in dissipating the ones which follow.

What is it that makes one person find one subject easy and attractive whilst to another the same thing will be difficult and repellent? It is the delight of nearly all would-be reformers to proclaim the equality of all men, but Nature knows no equality, and it is patent to the least observant that no two men are alike mentally in every respect. Each human being on entering the universe brings with him as a legacy the accumulated thought of his ancestors—race-thought many writers term it—and this heritage sets defined limits to his mind. Thus, although no two people will think exactly alike on every subject all will stop at the same point; few will step beyond the prescribed radius.

This explains why original thinkers are so rare, and that they are rare will not be doubted. Original thinking continues to be

the exception and not the rule, and this will be so for some time to come, though evidence is not wanting to show that there is an awakening beginning. To think along new lines means to stir up dormant cells, to revivify them, to bring about changes in the texture of the substance of the brain and even create new particles, as we hope to show later. Just as it is much easier to follow the beaten track up the mountain side trodden by countless feet for years past rather than make a new path for oneself, so the path of least resistance is followed.

One sees that difficulties of this kind are purely self-created, and so their solution becomes possible. The first thing we must do is to divest ourselves of our prejudices, and as we are frequently the last to be conscious of their existence we must watch our tastes, likes and dislikes; find out those things which cause unharmonious feelings to arise in us. Whatever trait a person may be weak in is generally the one which he expects to be accentuated in others, and its absence makes him bitter against the individual. If one's attitude towards others is analysed, and one's feelings towards whatever is presented to the mind during the day it will not be long before one's predilections will be apparent. It is almost certain that much disharmony will be discovered, and this must be lessened if brains are to be grown. If a stick were rapidly worked about in a bucket of water with the thermometer at 30 degrees it would take a long time to freeze, if it ever did. So with the mind. Where there is constant friction or a want of harmony, where feelings of envy, of dissatisfaction with things or people, or with one's circumstances or work, impediments are placed in the way of cell growth.

Ambition need not be taken for dissatisfaction, and so far from being a hindrance ambition is a necessity, for no man will seek to grow brains as an end in itself, but only as a means to an end—the raising of the intelligence, the ability to accomplish more, to be more. Dissatisfaction induces an attitude inimical to healthy brain growth.

A tendency to depression, or melancholy, is an obstacle which stands in the way, as does a want of belief in oneself, this characteristic being very common, and springing from the race-thought referred to, but often by environment and current teaching or tradition. When a commonplace individual is put amongst commonplace people his mental powers are not quickened: he either marks time like the soldier or stagnates, usually the latter. Intelligence can only rise by contact with larger minds, either personally, by reading, or by thinking. So long as there is no desire to better oneself brains do not grow. By a universal law of Nature they begin to deteriorate through want of use. Generous as is Nature she only showers her blessings on those who appreciate them.

When one finds everyone in one's environment of the same mould almost, whose thoughts run in well-defined paths, the idea occurs that one is much the same as one's neighbours—just a common garden, average man. Thus a man handicaps himself, and his thoughts do not wander beyond the boundaries he has himself unconsciously made. Those who have an insight into character perceive that a man is more than he appears on the surface, and these men can stimulate and bring out the half-developed traits and faculties. Failing those who can discern

in this way men pass their lives with less than a quarter of their natural talents developed, their neighbours never suspecting that the genius lies within, and themselves ignorant of the rich gems lying in the depths of their minds. If, by an unaccustomed stimulus a man displays some evidence of unseen ability his fellows throw cold water on it—a prophet never counts in his own country.

One might, in fact, place the want of self-reliance as a prominent cause for so little brain growth generally, for initiative is reduced to zero, and without this stimulus no marked improvement takes place in mental advancement. Yet this cause is, in reality, an effect. As a general rule nothing is produced for which there is no use. While Nature would produce supermen or geniuses if there was the demand she would not waste time and labour on a work which was quite unnecessary. The muscles of the arm do not become abnormal unless a man exercises in a certain way persistently and steadily with an end in view. He knows that such a course will give the results he seeks. A demand is made upon the laws of his being, and as a result he obtains splendid muscular development. So long as a man makes no demand for increased brain-power so long will he possess the average amount.

Closely related to this obstacle is that of mental laziness. Many men know that they could improve their mental outfit but it means that effort would have to be made, and this there is an aversion to. It is not everyone who has the studious temperament. Everywhere people are seeking something for nothing. "If I could only find a five pound note!" "If I could only win that thousand pound, in the football competition!" These are fervent expressions frequently heard amongst average people, many of them young. So, too, there is the employee wishing he had his foreman's or manager's salary, but the idea of qualifying himself to *earn* it never crosses the threshold of his consciousness. With the English worker the one theme which fills the mind is football, and racing not far behind. There is what amounts to a superstition amongst those not accustomed to using the brain, especially when twenty has been passed, that the mind does not work easily after that age, and that it is likely to endanger the health seriously. The larger part which amusement plays in the life of to-day does not tend to promote mental growth, nor does the type of reading provided. Diffuseness, the characteristic of twentieth century journalism, inevitably brings a scattering of thought and this is incompatible with brain-growth.

The man who would enlarge his brain power, then, especially if he be a manual worker rather than one whose duties involve the use of the mind, must cut himself off from the habits of the day, including the diffusion of interests just referred to. Let a strong and deep stream, that rushes with tremendous force through its narrowest part with torrential power, sweeping all from its path, be diverted over a wide expanse of level land and the pent-up force is instantly annihilated. So with the human mind. When all thinking is done for one, when the mind is switched off several times by three-line paragraphs, when one's reading is limited to newspapers, magazines, and occasionally novels, the mechanism of the mind is thrown out of gear, and concentration becomes almost impossible, unless it be the details of one's business, if one has one.

Another obstacle to brain growth is excess in any direction, such as is over eating, too much or too little sleep, an excess or deficiency of work or exercise, injurious mental states, some of which have been referred to, and indulgences or irregularities that interfere with the normal and harmonious functioning of the body and mind.

Alcohol is especially inimical to brain development. Any substance taken into the body which affects the brain, as does an intoxicant, or drug, or narcotic, is at once a proof of its noxiousness. This does not demand much demonstration, but people often think small amounts of injurious substances do not count. Food even affects the brain, but the consideration of this will be deferred for the moment.

### LESSON III.—BRAINS: AN EFFECT, NOT A CAUSE.

For a long time there has been a belief, even amongst men of science, that brains were the moving power, that which accomplished everything that mattered. Thought was a secretion, it was said, just as the liver secreted bile. It was only natural that such a materialistic and mechanical view could not long survive, and it did not require much disproving. The brain was found to be merely the organ for the expression of the mind, and although it was quite true that a damaged brain obscured the mental powers, it was only as the mind became more refined did it become more powerful. The desire for expression with the mental followed the same law that obtains in the physical—function always precedes organism. In other words, the desire of an animal to walk will always precede the provision of feet. Hence the provision of a keen, well-balanced brain must be the result of certain steps previously taken. It is quite true that the effectiveness of the brain may be augmented or retarded by food alone, as has been hinted, but not to the extent that has been supposed. Years ago, for instance, one heard the virtues of fish descanted upon as brain producers, but, as fishermen (as a class) were not particularly brilliant mentally, the hypothesis had to be abandoned. The value of drugs to increase one's braininess was founded on no better assumption, as one can find out by actual experiment.

If man consisted solely of body and mind the problem would present few difficulties, but applied psychology has demonstrated beyond cavil that there are other factors in man's make-up, and that mind is itself only the instrument of something which uses the mind. When I use the phrase "my mind" I refer to something possessed by me, the individual. Some philosophers have asserted that man possessed two minds, one he used when awake, and the other drawn upon in sleep. The Hindus speak of life as consisting of three states—waking, sleeping, and one which is neither—a condition utterly foreign to the average man, yet undoubtedly an actual fact; and even a dual mind would not account for all the phenomena of consciousness. Occasionally, once in a lifetime with some, never in the case of others—a flash illumines the consciousness for a brief moment, and the man knows that the "I" is the force which uses the mind, which guides, directs, informs and controls the life.

By holding the conception that one is no more than body and mind one limits that desire of expression which is in man



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more strongly marked than in any other creature in the universe. That irrepressible welling up, insistent and imperious, which remains still unsatisfied after realisation, is an augury of the almost fathomless character of man's nature. Our geniuses, in their diverse manifestation of faculties and powers, give us the best proof of the illimitable possibilities of consciousness which can reach out in a thousand directions, if we so wish.

Thought must have a medium through which it can express itself, just as lightning requires a conductor. The brain furnishes such an instrument, and so long as the amount of thought passing through it is small and the ideas simple, a small quantity is sufficient. Although apparently prodigal in so many directions Nature does not like waste, and she produces nothing for which there is not a use, though it may puzzle us sometimes to divine the use that some things are put to.

There is what might be termed unconscious thought - something of the reverie or brown study may serve as an example of one species of it. There is an inner consciousness, like an under current which goes in quite a different direction to that which appears to the eye, though not interfering with it to all appearances. There are, in fact, layers of consciousness in the human being, and whilst the innermost ones do not require a physical brain to express them at the moment, there is the desire for ultimate expression. Those thoughts which lie on the surface claim the first attention of the brain; the more remote ones cannot express themselves through the matter of the brain because they are keyed at a different pitch, and the cell structure of the brain would not act as a perfect medium in transmitting deeper phases of consciousness to the normal mind.

When you reflect that you respond only to what is outside yourself usually, those impressions which the eyes, the ears, the senses of touch, taste and smell, bring to you, you can appreciate the fact that all impacts are from the without, not the within, and as the within comprises the great world of ideas as well as ideals, real brain growth cannot take place till this inner side of the mind is cultivated.

Where there is a demand there is always a supply, and thus we see that brains can only come in response to the wish for them. So long as the ordinary thinking is sufficient, so long as there is no reaching out for the higher, the more efficient the greater, there will be little growth of brain. Brain standing for mind there must be a cultivation of the mind before we can increase in cells.

And so we see that brains must be an effect, not a cause, and that the popular idea that if a man is not born with a big or well developed brain he is not likely to achieve much, or that his brain will not grow is without any foundation in actual fact. For one thing, it is continually found in the case of men who use their brains much in their work that they take larger sizes in hats.

If brains preceded thought we should rarely find men becoming more brilliant as they advanced in years, yet this is exactly what we do find, and some of the best intellectual and scientific work has been done in the later years of a man's existence. It is generally only after reflection that men begin to look in the right direction for increasing knowledge, and

meditation on the source of mind-stuff brings them in touch with those deeper layers of consciousness to which reference has been made. The presence of these inner realms of consciousness has been a matter of common knowledge to scholars, mystics and seers, but outside this mere handful of men accretion of facts has been considered the usual and only method by which knowledge could be obtained. That this is totally incorrect we hope to show in the succeeding lessons.

So, too, it is hoped to show that education as ordinarily understood does not particularly favour brain growth. Often it has the directly opposite effect. A distaste to study is frequently evinced by those who have attained adulthood, and it seems to them that this is not their line of development—if they have thought as far as that—or that they are now too old to commence to learn anything. We hope to convince them to the contrary, and that the more one learns the more one will be able to learn, along the lines of the New Knowledge, of course. As has just been said, ordinary education often stops up the channels of communication.

Let the reader who would develop his brain take for the time being the idea that man never ceases to grow, in contradistinction to the usual one that man, like everything else in existence, goes through the successive stages of unfolding, maturity and decay. It is a fact that everything in Nature goes through a process of immaturity, maturity, decadence. Why should man be an exception to this? So we have limits set up, giving specific time-limits, marking epochs in the existence, called by some a "span"—another limitation! And what is predicted by one set of individuals is believed in time by nearly all others. The mention of a time-limit of human life has led to a fixed belief in "three score years and ten," and had it been altered to two score no doubt humanity by now would have obeyed the insidious suggestion unconsciously.

The reason that man should not be subject to the same laws in the same way as all other creatures is that he exhibits in his being factors not found in any form of life below him in the scale of evolution, and that he has the potentiality of transcending so-called laws, or of indefinitely prolonging so-called spans or periods illogically predicated of his existence.

Here and there mind has showed its indifference to the law or rule, where with advancing years the brilliancy and depth of the mental powers have increased, as the man recognised that he was not bound by so artificial a barrier. Man's history from the state of the savage down to the philosopher and scientist has been the extension of his power over Nature, the overcoming of what were once looked on as insuperable obstacles. One by one these barriers fall away with the advance of science, and with the latest addition—applied metaphysics—other limitations recede.

The conception of an age being reached when it is impossible to further develop the brain, or that time-worn one that because a man has not given evidence of intelligence he is not likely on reaching manhood to demonstrate its possession must not deter the reader if he belong to either class. Let him note once more the healing of this section—brains are an effect, not a cause.

*To be continued,*

LESSON VIII.

From the foregoing lessons the student should now see that in reality every man is in his own centre ; he has been designed by Nature to be all-sufficing, otherwise he would not be so self-contained. Knowing that we are never given any power except it be for use, or expression, we now see that there are many powers and faculties of the mind which we never use, or, if we do, only in a haphazard, unscientific manner, and not to a tithe the extent we might do. To take an example, there is Imagination. What does the average man do with it? Does he regard it as one of the very greatest powers with which a human being could be invested? Not he! The artist, poet, writer, inventor, and a few others appreciate it, but even then not as fully as they might, if they but knew its province, its functions, its possibilities. Only the practical psychologist and also the occultist look at it much in the same way as the electrician regards electricity—the more he learns of it the less he finds he knows concerning it, albeit it has given very practical results and opened up many interesting fields for investigation.

What is true of imagination is true of other departments of the mind. And the conception of man being his own centre carries a wealth of meaning with it. Let us look closer into the idea. A man being his own centre he is necessarily concerned with all that affects that centre, which is, as it were, his magnetic field. All that transpires in that centre affects him, therefore unless he clearly perceives that he is MASTER of his own domains he becomes the sport of fate—he suffers losses, hindrances, ill-health, anxiety, disappointments. He does not see that he is his own creator, that he is responsible for all that takes place, and that whatever he creates that he must live in until it is outworn. How many times a day do many people rail at fate for what they have created themselves! One can never reiterate it too often or too emphatically that we are responsible for all that occurs to us, because it is only when we really believe this that we shall begin to take the helm, to realise that every man is a king—king of his own world.

Really, it is not difficult to believe. It will readily be conceded that man is an individual, and what can an individual be but one who differs from another, who stands alone, though a member of the human family. The idea that he is a puppet, an automaton, has long since passed away, and it is no use being an individual unless one can control oneself and the factors which come into one's life. His life will differ from that of others ; he has to live it, and therefore it is his privilege to create it, to shape it, to make it what he wants it to be. More and more he finds that when he leans on others he does not really strengthen himself, but exactly the reverse ; he becomes less capable ; initiative becomes more irksome, and he depends on others where he ought to be depending on his own resources. Of course, he may be helped by others, but ultimate dependence must devolve on himself.

Once the idea of man being the ruler of his own kingdom—his own world—takes possession of one, it is inevitable that one will set about ruling it. Here it is that the conception of power becomes so useful. When you know that from now onwards everything that can happen to you is the result of your own thought or action ; when you know that whatever steps you take

are bound to bear fruit ; that no one can garner the seed sown by you ; that increase in personality, in individuality, in the most valuable assets of a man must result, the idea quickens the pulse, inspires one, makes one instinctively feel that life is indeed worth living, and that one feels impelled to begin the rôle of rulership. You have now got rid of the "if."

You cease to take into account the attitude of others, or depend on them. As conviction of the underlying dominant "I" gains a foothold in the consciousness self-dependence becomes firmly rooted in the mind, and we realise that our success depends on ourself and we are using the word "success" in its widest signification, not merely the building up of a business or some commercial enterprise.

When we really believe that we are rulers of our own kingdom we act in that belief, with the result that our actions become deeper. It is as though a spring had been touched which permitted an uprush of consciousness. When dependent on others you tend to become a reflection of them to some extent, and therefore you would not look within yourself as you should. The incentive would be missing.

Have you ever thought of the real reason which dominates so many parents and young people themselves in seeking to enter the Civil Service? It is based on fear. They realise that if, by any chance, entrance can be secured the successful candidate is safe for life—no one can remove him unless he commit some flagrant breach of regulations. He is removed from the competition of daily life. Whilst others are struggling to win their daily bread his mind is serene, for his is certain whatever happens. He dare not face competition, for fear he should fail. And thus a weak, unambitious human machine is manufactured. True, a man may rise in the Civil Service, but not to the same extent he might out of it.

The man who deliberately leaves the rut and chooses the career he will follow, filled with this knowledge of being absolute ruler of his own kingdom, can never fail. He may make deviations, alterations, but nothing can defeat him.

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#### LESSON IX.

Thus we have the first lesson taught in ruling our own world. We have seen that we have made that world, we have seen what it is—the daily life, the thoughts, hopes, fears, aspirations, actions, and the myriad activities which have their origin in the mind: It will naturally follow that having resolved to stand alone, feeling that quiet strength which derives confidence because of its recognition of this wonderful law that man is his own cause and effect, he will begin to act purposeively.

If our actions are analysed it will frequently be found that there is a want of direction, that there is some action just ahead to which we apply our powers. But this is the ordinary commonplace method of acting. For example, an ordinary traveller is told to make a call upon a prospective customer, a man occupying a high position in the world of commerce, a brilliant organiser, a man accustomed to handling men, to carrying through vast schemes. Doing a large business, the traveller's employers have long yearned to secure a share of the big man's patronage, but, somehow or other, they have not been successful hitherto, though they have had some smart men.

The quality of their goods has been quite equal to their competitors': the price has been slightly under theirs. The ordinary traveller makes his call, is lucky to get an interview with the brainy director, but, like his predecessors, he comes away without an order. Is there anything wrong with the proposition? No, it is the man. He has been trained like his fellows, brings to bear the same ideas, the same personal atmosphere, the same type of psychology. These facts are so palpable in the business world to-day that a number of books on "Business Psychology" and "The Psychology of Salesmanship" have been brought out.

The traveller cited had had the conception of securing an order, but he had failed to take into account that he was using only 15 per cent. of himself of the full hundred. A man knowing less about the goods might have secured the order with the knowledge that practical metaphysics places within one's reach. You must employ the totality of your powers—not those that you may possess ten years hence, but those you have to-day, which are only partially employed. The reason you do not employ them is that you do not know you have them, or knowing this you have not become master of your own world.

When you put forth more of yourself your mental environment expands, and you gain a confidence quite unlike the confidence of ignorance; not the confidence of blind belief but that of knowledge. But employing yourself wholly is not reserved for one phase of life, but for every aspect, through and through. As you do this the true objective will appear—the expansion of individuality which is synonymous with real progress. Do not think that this expansion is the making of a saint or a seer, but the putting into one's hands of new keys of power, which enable one to derive a fuller satisfaction from life, a keener enjoyment of its privileges, and an accentuation of the ordinary senses. There seems at length an answer to the puzzle which has wearied so many—the purpose of life. When you realise that you have a purpose, an objective, it is not long before you see whether you have grasped the substance or the shadow. If, say, you believe that it is wealth it is not necessary to go far along that road to discover that it leads to a morass; in other words, you have taken the means as the supreme end.

Your own world or kingdom may be created along several lines, each bringing a result equal to the amount of force expended, but in the majority of cases the force is like one wheel which sets another in motion, but nothing else is moved. Now, the real end should be something like a wheel which does not cease with the moving of a single wheel, but more like a modern piece of complex mechanism, which, moving one wheel, sets a hundred others in operation. That is to say, the thinking of a thought should not end with the action of thinking, but should be linked on to some faculty in the mind which, having been given an impetus, passes that impetus on to a further power of the mind. This, in turn, affects other portions of the mental mechanism, until we come to understand something of the richness of existence. It may be complex, but it is none the less clear and defined; confusion is not engendered because of complexity, any more than a complicated piece of machinery accomplishing scores of independent ends at the same moment of time, all co-ordinated, so that one grand central purpose is achieved, as, say, the linotype, calculating machines, or some of

the electric marvels familiar to most of us nowadays. A still more luminous illustration is that of the human body, where the bone, tissue, nerves, hair, skin, nails, the various organs, the brain, the spinal cord, the processes of respiration, digestion, the circulation of the blood, and the other activities of the human body are all subordinated to one end—life.

Knowing there are dozens of forces—some writers have said millions—all lying latent, because man is the only product of Nature possessing the germ of unconditioned evolution, which differentiates him from all lower forms of life, we see at once that we are not putting forth our whole force, so that our kingdom is a narrow and often unpleasant one. Man, let us suppose, is minus imagination in any form. He only lives half a life; he barely exists, in fact, and we know beforehand where to find him. It will not be the arms of prosperity, in robust health, with a happy disposition. He will not be among the world's leaders. Not in art, science, philosophy, sociology; he will be a very commonplace individual, if not an actual degenerate. In any case he will not be of much use to the State or himself.

This may appear an extreme case, but it will serve to show what is meant by not working with all our mentality fully developed.

There has arisen during the period of civilisation a view that is well-nigh accepted by everyone, that is, that each man is cut out for something, that he has a particular part, a leaning to some special subjects, and provided he develops this trait, faculty, "gift," or whatever you choose to call it, he will become clever, possibly even a genius. Since the advent of the New Knowledge it has been admitted that nearly every man could be a genius. This is a stupendous admission, judged from the old standards, which were always proclaiming from the housetops that this or that calling or art was "born, not made," the logical inference being that if a man were not endowed naturally with some talent no amount of effort would make him clever along that particular line. Again, we had the well-known saying that a man "must have it in him" to succeed in a certain calling or study.

The New Knowledge denies this point-blank. It further asserts that a man may become a genius along several lines, and luckily for applied metaphysics the assertion is borne out by numerous instances. There are plenty of our great men remarkably clever in a number of directions, in subjects having no connection with each other. Sometimes the extra subjects, or those which are not employed professionally, are referred to as hobbies or recreations, or the man may be dubbed as an "amateur," though probably a great authority on his particular hobby than the professor who occupies a high position in the scientific, scholastic, or philosophical world. The newspapers are constantly giving us accounts of what must be termed "all-round geniuses."

We thus get a glimpse of man's possibilities, and here art once more comes to Nature's aid. By knowing how to evolve the many powers possessed by all, and the knowledge of the laws of the mental world, we rule our kingdoms, and putting the maximum life, soul into everything we do, we increase our effectiveness—in other words, we gradually come into that power we have sought.

# The Supreme Ideal of a True Marriage.

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It is becoming more and more of a question as to what should be the real purpose of marriage; and as we know that a true marriage is possible only when the highest ideal of marriage is entertained, we appreciate the importance of knowing what this highest, or supreme ideal, may happen to be.

When the average man thinks of marriage, he usually thinks of what he may gain through marriage. The same is true of a woman. Their chief thought is of personal gain; and the ruling idea is, in too many instances, "What does marriage give to me?" And the thought we entertain of marriage usually becomes the thought we entertain of the men and women we expect to marry. Accordingly, the man asks himself "What can *she* give to me?" And the woman asks herself, "What can *he* give to me?"

This attitude may, at first thought, seem justifiable and all right in every way; but when we analyse it carefully, we find that it is responsible for a larger number of mistakes in marriage than all other causes combined.

We know that a happy and successful marriage is not possible without genuine love; and we also know that general love depends primarily upon natural attraction between the sexes—that is, like attracting like. But no individual can attract his own—his real counterpart, unless he gives expression, continually, to his best attributes and qualities. The law of attraction cannot work so long as we pretend to be what we are not, or fail to be what we actually are in reality and truth.

However, no individual can be his true self, or express his best attributes and qualities, unless he is trying *to give his best*; but no individual can give his best so long as he is thinking continually of what he hopes or expects to receive.

To illustrate this principle in the mating of the sexes, we will suppose that you take a liking to a certain young woman. At first, you simply feel that you are falling in love, and therefore give very little thought to her character and personal qualities; in brief, you do not analyse her nature; you do not reason about her at all: you simply feel that you are drawn to her through a power you do not try, at the time, to understand.

This attraction may be mutual, or it may not; and it may be a natural attraction, or it may be due to suggestions or temporary fascination. Be that as it may, you are falling in love, and do not, at first, give rational thought to the consequences.

Later, however, you begin to look upon her in a more or less critical attitude; that is, you feel you ought to become "acquainted" with her real self before you offer a proposal; and, therefore, try to find out what there is in the girl. In other words, you begin to ask yourself, "What can *she* give to me?" And she, if she be interested, may be asking the same question about you.

Now note what happens. You are beginning to think more and more of what you expect to receive from her; and accordingly you will think less and less of what you may be able to give to her. Possibly she is assuming the same selfish attitude; and the result is that neither of you will act naturally, nor reveal your best self.

You begin to hide your best self in a cloud of selfish thought ; and she admits to herself, sorrowfully, that you are not as nice as she originally thought you were. Possibly she is hiding her best self in the same manner, and you "discover" that there is not a great deal of her after all.

The outcome may be, that two young people, who possibly were made for each other are made to drift apart by the force of selfish thought and the search of personal gain. At any rate, the law of natural attraction was interfered with, and no greater mistake than this can be made in the kingdom of love.

But now we will suppose that you and this particular girl had the wisdom to pursue the opposite course, the true course in the finding of one's real mate. Therefore, you began to study her nature, not with a view of finding what she could give to you, but what you could give to her. You would ask yourself, "Is there anything about me that could give her happiness?" And again, "What is there about me that could add to the richness and beauty of her life?"

These, and similar questions, would constantly come up in your mind, because her one desire was to find how much you could give. This attitude would create in your mind and soul a strong, persistent desire to give your best ; and accordingly, you would reveal, more and more, the best that was in you ; for the psychological law involves is this, that the more you try to give your best, the more perfectly you reveal or express, your best attributes and qualities.

We will suppose that the girl you were in love with was taking the same estimable course, and accordingly, while she was finding you far more attractive than at first, you would be finding far more in the richness of her nature than you imagined. The result would be increased admiration and love on both sides, provided the attraction between you was natural. But if this attraction were not natural—simply a temporary fascination—it would disappear the very day you two were revealed to each other in the true light of unselfish thought and being.

Here we must remember, that if two people are simply artificially attracted to each other all such attraction will disappear when they begin to express what is true in their nature. And when you are in the presence of another person you can express what is true in your nature only when you think of what you might give to that person having no thought whatever of what you might receive. This is the fact of inestimable value because if applied, would clear everything involved in the forces of attraction between the sexes. You express your best only when you desire to give your best ; and it is only when you express your best that you will be naturally attracted to that man or woman whom you can, in truth and love, receive as your own.

A personality filled, more or less, with artificial desire, motives or conditions cannot attract its real counterpart. This is self-evident. And the only way to remove the artificial is to proceed to give expression to your best qualities, by living constantly in the desire to give your best.

Therefore, if men and women, in search of life companions would cease to think of "What can *she* give to me, or what can *he* give to me," and would think instead "What can I give to *him* or to *her*," mistakes in the mating of the sexes would be reduced to a minimum.—*Eternal Progress.*



## Give the Neurasthenic a Chance.

The fact that worry, anger, hate, etc., destroy the faculties is true, but the simple statement of the fact is of little avail. To correct a difficulty one must know the cause. A person worries because the vibratory actuating force of the system is below the normal; or, in electrical terms, the battery has run down and the physical body is subject to the same law as any other storage battery. There must be a certain supply, or amperage, in the battery, that it may give out volume to equal the demand. When the supply in the body is depleted to a certain point, the nerve tone, or the tension, must be raised to a point which is abnormal in order that the same force may be expressed. This higher strain brings into action the positive or active nerves, and if maintained for any length of time is certain to cause acid or inflammatory troubles, or, in some cases, growths.

Speaking of the neurasthenic, the statement in "The Idea" (Battle Creek) that he can no more help worrying by voluntary effort than he can stop the smarting of a burn," is true, for he is lacking in the electric force which is necessary to the re-establishing of the power to go above the negative plane wherein the worry element exists. He is like the man who is down in the quicksand. He is held prisoner with no firm positive ground upon which to get a footing to extricate himself. His only salvation is for someone who is on firm ground to grasp him and pull him out to the more solid earth.

So it is useless to tell the neurasthenic that he is all right, and all he has to do is to master nerves. His nerves have got beyond his control. In such cases the only thing that can be of practical benefit to him is for someone who is carrying a sufficiently positive control of his own nerves to re-adjust the nerve tone of the patient to the normal. When this is accomplished he will need no more wise advice regarding the mastery of his nerves. He will let his nerves take him above fear and worry, and place him where he is master of every situation that presents itself.

God gives to each one of his creatures a supply equal to every demand, or his nature is not of the Divine order.

Never throw the responsibility upon the neurasthenic until such time as he has been brought up to the point where he is equal to the task. All effort to force the matter before this point has been gained is the same as lashing a horse after he has used all the reserve at his command. The former is as cruel and unjust as the latter.

The child should be taught as early in life as is practical that worry is only a waste of good life energy. He should be taught that in worry there may be wasted an amount of energy which, if expended in work, would enable him to do the thing in hand several times over. He cannot expend his energy in worry and still have it to use in work. This is a stubborn fact, and the sooner it is placed before Latin and Greek in the education of the young, the sooner will the public institutions of a certain class be dispensed with, and the public money which is expended in the maintenance of them will be available as a fund for the better private mother care and for the education of the orphan, who is now hampered by the ever present fact that he is a public charge at a public institution.—*The Ether Wave*.

## Why "A Man is as Old as His Mind."

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This stock phrase used by the present day student of psychology is of value only so far as it conveys a truth in a general way. We must go farther than the mere fact before it is of practical value to the world. In the manner in which it is applied, it refers to man's physical expression of life in the human body, but it does not convey any scientific explanation of the underlying reasons which give rise to the statement.

Old age as understood at present is a lack of vital force, which means a low amperage and voltage of the forces of the body, and its evidences are many. The most marked symptoms in cases where there is a surplus of acid are a stiffening of the muscles, a hardening of the arteries, a lack of endurance, and a loss of memory. When alkali is the prevailing element in the system we find the destructive factors, the most marked of which are consumption, catarrh, softening of the brain, dropsy and degeneration of the heart.

Of the first mentioned, or acid diseases, the cause is an over-tension which brings into action the acid nerves, this acid being the cause of all inflammatory diseases. If a man is carried by some sudden shock to perhaps three octaves above his normal key, this impression may be fixed and so remain for years, always adding a certain amount of acid to the system, resulting finally in some form of acid diseases. For the correction of this the usual alkali medicine is administered, causing an abnormal chemical action. The result is the destruction of the main nerve centres, leaving a chronic condition in the form of paralysis, neuritis, indigestion, constipation, stricture of the bowels, or some other form of acid disease.

Of the second mentioned, or alkali diseases, the cause is a low voltage, or a drop of two or more octaves below the normal key, bringing into play the alkali nerves. As the alkali is of the destructive element in nature, the continuation of the low vibration charges the system with this low chemical, resulting in the many forms of destructive diseases. In the attempt to counteract the alkali by administering an acid medicine, the result is often disastrous, for the reason that the raising of the voltage while the nerves are in a low state burns the main centres, resulting in apoplexy, locomotor-ataxia, softening of the brain or insanity.

Nature furnishes the balance for all conditions, and, can we go back to her law, which is God's law, the balance between the two primary chemicals of the body will establish a neutral key in which there can exist no disease germs,

When man learns to maintain a normally balanced mind freeing himself from both excitement and depression, his body will respond with an equally normal balanced condition, and he will find that he is, in truth, as old as his mind.

Admitting this, let him keep his mind young, that it may, in co-operation with his body, give its best services during his stay upon the earth.—*The Ether Wave.*

## THE LAW OF MENTAL SUPREMACY.

Begin with 99x99-9, 801x99-970, 299x99-96, 059, 601, and so on until you get weary and need another acre of blackboard, when you will have begun to get an idea of the "strength" of the "medicine" that cures so many people.

If I were to drop a drop of laudanum in the ocean here on the Florida coast and you were to take a drop of salt water out of the ocean off Cape Cod, you would get as much laudanum in that drop as in a quart of the remedies of "highest potentiality" of the homeopathist school of medicine.

If any do not believe this, let them go on with the multiplication of 99 by 99 until they have reached the thirtieth multiple of that number.

But the homeopaths do cure their patients?

Certainly they do. At least a fair percentage of the patients get well.

This is also true of those attended by allopathic doctors.

It is even true that the "medicines" which each administer often seem to produce the effect in the patient that it is claimed they will do.

This is true of the "highly potential" remedies of the homeopaths.

It is also true of the combinations of the drugs dosed out by the allopaths.

And it used to be just as true as it is now, when those doses were a good deal larger and a great deal filthier than they are now.

And the "irregulars" heal as many as the "regulars."

And a great many people get well who never call a physician of any school.

So that the question still is:

Is the old theory, that imperfections making themselves apparent in the body (as disease) must be removed by remedies applied to the physical body? or,

Is the theory of the Mental Scientists, that the remedy should be applied in the mental, as being the plane of first cause, the correct one?

As leading up to the possible solution of this most important question, it might be well to inquire whether the medicines of the schools do really possess the properties commonly accredited to them, and if so, in what manner are they acquired?

Is it, for example, the "shakings" which the homeopaths give to their remedies that give them their "potentiality"?

Is it the "faith" of the allopath instilled into him in the medical schools, backed by the faith which his patient has in the doctor and his medicines, that enables him to effect cures?

Is it the commonly accepted "belief," the "belief" of the thousands, that a certain drug will produce a given effect, that causes it to do so, giving it an efficacy which it does not otherwise possess?

And if this is the case, as it certainly seems to be, then is not every form of healing mental? Is it not the impression made on the mind by the various medical schools that heals and not the drugs that are administered? A belief that a certain thing has power to heal *will heal*, and this is an instance of one form of mental healing. What is more, there is no healing but mental healing. The mind of the patient is reached and impressed before there is any effect upon the body.

Infants and others who have no special belief in the power of disease, or the power of medicine to heal, by being in the same atmosphere of the world's beliefs on these subjects as their parents or guardians, are included with them in their acceptance of the prevailing opinions.

All healing is mental. The only thing to be decided is whether it is best to reach the patient's mind *indirectly* by the administering of drugs or *directly* by such a showing of the truth as will convince his reason, producing a change in his mind that will show forth in a corresponding change in his body.

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If people knew how rapidly they acquired strength by standing alone they would be less timid about running counter to the opinions of their friends, and they would be very slow about taking other people's advice. But I need not talk; it took fifty years of experience before I threw off the influence of others; indeed I am only beginning—like the toddling baby—to feel my mental feet under me at this time. But like the baby again, now that I have found them, I am getting competent to go alone with almost astonishing rapidity. And it is because I am doing so that I am leaving all fear and anxiety behind me. Oh, the strength in having nothing to lean on.

Conclusion.

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