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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.*

Seeing that this periodical has now been established some time, and that some of its readers have been practising its teachings for a few years I believe that their experience would be encouraging to fellow-readers. Their words would carry weight and cheer up those who may not have gained all they hoped. The experiences of no two people are exactly the same, and so one may supply just what another wants.

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We are endeavouring to change our consciousness, and to set the mind to work upon the mind seems like a contradiction of terms, yet it is only like one hand clasping the other, or pressing upon it, or what not. What puzzles some readers is knowing what part of the mind they are to use and on what part of it is it to be used. We know that man has not two minds, though for purposes of classifying the different activities of the mind some writers have persistently divided it into two parts, the objective and subjective, and gone even so far as to say there were two minds.



The difficulty is largely one of one's own making, when the facts are seen in their true light. We are all interested in the "knowing how," and all do not attain the end in view by the same means. I should be glad, therefore, to receive the experiences of *every* reader, and after publishing the most helpful the chief points from the remainder can be summarised. What is wanted are the steps by which some end was reached. The results which have followed the adoption of New Thought principles will be read with interest by all, and fortify the narrator in his work—the overcoming of the race-thought habit that hampers so many. No names or addresses will be published unless the writers wish.

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The quickening process goes apace, and when the war is over reconstruction will be evident in many directions where we are only beginning to see the possibility of change. It is everywhere admitted that there is a new era at hand, and things can never be the same as they were before the war. Movements which were struggling in the birth throes are now on their way to become organised, and standing out first and foremost is a spirit of hopefulness for the future which accords well with the position always advanced by the New Thought. Advantages and opportunities will come thick and fast for all who are awake to profit by them. Half the world is to be remade and hand and brain workers will be wanted in nearly every field. Whilst it is true that the young and vigorous are the first to suffer by war and the older and more sluggish and less energetic are left the latter prevent too radical and unmatured schemes from being adopted; a brake or drag has its place at times, as in the case of a runaway engine, motor-car, or cycle.

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## *What the Magazines are Saying.*

Desire is the individual's motive power. What are you doing with it? Desire starts straight from the centre, flowing through whatever channels it finds. Habits of activity provide the channels through which divine desire-energy flows. In one person the energy finds easy expression through fingers trained to play the piano. The very same desire-energy finds in another person large faculties for constructiveness; so it impels him to mathematics or building—Elizabeth Towne, in "Nautilus."

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Cease wondering why you came—

Stop looking for faults and flaws;

Rise up to-day in your pride and say,

"I am part of the First Great Cause!

However full the world,

There is room for an earnest man.

It had need of me, or I would not be—

I am here to strengthen the plan."

—Ella Wheeler Wilcox.





#### LESSON IV. BUILDING A BETTER BRAIN.

What we shall aim at at first will be the building of a better brain, a brain which will respond to every demand made by us, a brain which will be clear whatever be the nature of the problem under consideration. It will be evident to everyone that there are certain times when it is more easy to think about particular subjects than at others. We speak of feeling tired and not in a condition to apply ourselves to mental work of a very close nature. Or although we may not feel tired we say that we are not in the humour for it. Great authors and poets, for instance, find there are days and weeks together when there seems to be a difficulty in getting the mind to work freely, spontaneously. With the journalists he cannot afford to wait for moods, or for the "divine afflatus"; his paper must have copy, whether he is in the mood to write it or not; the press is inexorable, so he turns out what is termed by all the staff "stuff," although not used in a derogatory manner. No wonder that the "leaders" of the day are so inferior as compared with those of the past, when men spent time in real thinking about what they write. In an age of rush and hustle there is no opportunity for reflection or meditation, so banality is the rule and not the exception.

If the brain were in a normal condition, and the body also, there should be little impediment to using the mental faculties without waiting for favourable moods. And this brings us to a point of some importance; and far too many excuses are made on the score of moods, and that is one reason why a man is not able to throw off the race-thought he has brought with him into the world. Heredity affirms that a man has the ingredients of over a thousand persons in his make up, so it is no wonder if he is more or less automatic, and not inclined to exhibit originality in any marked form. Thus he is subject to moods, and these moods affect not only the calibre of his work but also the amount of output and the psychological moment when he can produce it.

Closely allied to moods is the question of environment upon a man. Supposing there has been little mental training a man plunged in some business full of detail and conducted at a rapid speed, usually finds his brain become like his business, and he loses his grip upon it, and is swayed, carried away by the details, or irritated by the pertinacity of various members of the staff or people with whom he is brought into touch, or by things going wrong. Possibly his home life is not what it might be, a grumbling, fractious wife, children not exactly models as regards manners or temperament, and other things which tend to upset his equilibrium. Then among his acquaintances he may number some who act like a red rag does to a bull; most of us are acquainted with these people, who will set a whole household by the ears in no time. These unfortunate people seem quite unaware of the baneful influence they carry about with them; they seem like a light that sets fire to whatever it approaches.

So in this way what must under some circumstances be a normal mind becomes "touchy," and the influences from outside join forces with those from within, the two tend to alter the character very much.

To promote brain growth there must be an absence of friction. If a man be so situated that he is bothered and worried by others he must begin to take himself in hand and determine that he



will not permit himself to be affected in this way. He must reduce so far as he can all unnecessary details, carry out as much as possible things which he may have been in the habit of delegating to others, or to give instructions to others to have these things done for him.

System is lauded to the skies, but it frequently becomes a life torture when carried to excess, destroying initiative, and increasing complexity where there is no need. For instance, in many businesses not a single written thing leaves the office unless a copy of it has previously been taken, whereas it is probable that not 70 per cent. of the correspondence or things copied will ever be required again, so with filing and other systems to save time; in reality they make work, and increase the mass of details without giving any corresponding equivalent. Of course, a well trained mind would not be disturbed, however much detail there might be in his life or whatever his environment might be; this is the goal we should have in view in the present volume, because brain growth is, as has been said, almost impossible where there is a want of tranquility in the mind.

A simplification of the life must be aimed at in every direction; it is an age when men attempt more than they used to do. When a man is a director in twenty companies, does a lot of motoring, busies himself in stocks and shares, runs a business and is actively interested in one or two others, such an individual is scarcely expected to be a favourable subject for brain growth. He may not lack brains—his multifarious duties will substantiate his possession of them—but he bars the way for the richer and deeper development of mental power. One remembers the lament of more than one brilliant mind which, in its declining years, could not get up an interest outside the ordinary rut of the mind, because it had neglected all but those subjects on which it had been focussed. One need not become absorbed in one particular subject on the one hand, nor seek to come interested in a hundred; what is to be desired is the elimination of the trivialities which make up the minds of so many people, and also those attitudes of mind which ape the butterfly in the habit of skipping from one thing to another.

A better brain would respond to every healthy stimulus; it would work along harmonious lines, those lines, that is, that which promote a man's highest welfare. If a man wishes to develop his brain it will be, one takes it, to raise him in every respect, to make him more valuable to himself and his fellow-men. There are not many men who have not some ambition, some goal they secretly cherish the idea of reaching some day, some plan they wish to realise, that will further their happiness. It may not be a very high ideal, but there is a strong desire to achieve it.

And what keeps them from the realisation of it? The want of knowledge which would enable them to do so. A child in a lower form at school looks over a problem in an advanced textbook of mathematics and finds he cannot solve it. The solution is there, right enough, but it requires matured knowledge to grapple with it. So, too, with any problem in a man's daily life; the solution is there; all he wants is the knowing how to deal with it. Such a thing as an insoluble problem is almost unknown. It is an axiom that whatever the



mind can ask it can answer. If the reader has ever played at the game of "subject and object," or "clumps," in which no answer may be returned to the interrogations save an affirmative or negative, he knows that however recondite be the poser that has to be answered it will be guessed eventually. The Socratic method, in fact, is splendid practice in mind-training, and the ability to ask questions shows that some thought must have been expended on the subject questioned about.

The quantity of brain is not so important as the quality. The brains of a hundred thousand individuals would not be equal to those of a single individual, provided he were a genius. This is a fact emphasised throughout history by the presence of great men, whatever be the line they represented, and shown by nearly every great reform or movement emanating from one brain. So few, in short, have been the thinkers of the race that millions have been content to let others do their thinking for them. Even to-day there are large masses of people in the same position. The newspaper thinks for them; the leading article explains the news of the day; in every department of life almost the thinking is done for one, so that we have a mechanical, an automatic age, the use of the mind proper being reduced to the lowest point, though a thousand things may engage its attention. A finer brain must be built then, if we would rise above the average.

And how is this to be attained? In the first place by clearing the mental factory of some of its rubbish; there is no room for the effete, or out of date. The thinking must be fresh, vigorous, of a different type. What is the prevailing type of mind of to-day? Judge by the difference in the attendance at a football match or racecourse and that at a lecture on some popular subject. Compare the number who flock to the twice-nightly music-hall or picture palaces, and the number witnessing a play whose dialogue and motive are above the average; note the great predominance of works of fiction taken out of our public libraries as compared with books dealing with biography, travel, education, science, sociology. We have here some indication of the mind of the nation, and though it is quite true that we are beginning to wake up to the need for brain or mind development yet sport, amusement, and the dislike of discipline and duty are the dominant note of the age. What would have been thought fifty years ago of school children coming out "on strike." Decadence is noted by the emasculated effeminate, sentimental velvet-glove, want of backbone spirit. Love of luxury, "soft" jobs, weakness on the part of governments afraid of wounding susceptibilities, wanting to side with all parties, like the amiable duke in Chesterton's "Magic," the paucity of brains is but too obvious.

The reader who wishes to cultivate brains, then, will have to cut himself adrift from the age he lives in.

The debris of the mind which clings to things as they are must be routed out; the mind which is muddled by not being able to present a clear picture to itself of whatever questions may come up for judgment or consideration must turn over the proverbial leaf. One need not necessarily become an iconoclast, or degenerate into a disagreeable boor, but a new standard of values may be taken. There will be a need for revision in one's viewpoint, a new outlook on men and things must be



taken. One insensibly thinks of oneself as like most other people, differing only in political or religious views and having different tastes, but the changes in the mental world will have to be more radical; the changes sought to be implanted in the mind will be more fundamental; it will not be differences in degree, but in kind.

One will start afresh, and the idea hinted at further back that a man need not be limited by any so-called obstacles, and that he can be what he will be, so the man who determines he will build a bigger brain and a better brain has the power to do it.

## LESSON V. BRIDGES AND BRAINS.

There is a close analogy between building a bridge and a brain; the former is a connection between two things; so is the latter, the body and the mind. In the case of the bridge the builder does not gather together a few odds and ends and put them together, but he is careful to select only material which is sound in every way, so that it shall stand the strain put on it. He has many things to take into account—the weather, the kind of traffic that will cross the bridge, the danger from storms, floods, wind, and vibrations. He allows for all these risks, but only by seeing that the foundations are perfect and the materials the best that can be obtained. He knows only too well that if the foundations are not solid the most perfect structure devised will be of little use when any stress comes along. In the same way he knows that although the foundations may be as firm as steel they will not prevent the destruction of the bridge unless the materials have been first carefully selected and then scientifically built up by competent workmen. A bridge is exposed to dangers to which a house is not liable, therefore the most consummate skill is demanded. It is not begrudged, however, and as a result we have a structure which weathers the storm and defies the assault of time for many years.

Are brains built on the same principle? Decidedly not. They are not constructed on scientific lines, we seldom trouble about the material we intend to use, and still less about the way we shall use it, whilst foundations do not interest us in the slightest.

There is not the drawing of the plans, the preparation of the specifications to prescribe just what shall be done and the materials to be employed. It is a case largely of trusting to luck, leaving to chance, of muddling through in the hope that all will come right in the end.

Certainly some sort of attempt is made by what we call "education," but the principle is wrong from the very start, as admitted by the new methods which are constantly being tried. The Montessori method may be cited as a thorough revolution in our principles of education, but the method is of little use to the adult, and it is to adults that these lessons are addressed.

In the case of the mental builder there is no lack of materials; on every hand they may be found. Man has been unconsciously building mind since he left the baby stage, so that he is not altogether a novice at the work, but through being on unconscious operation for the greater part of the time, or a want of knowledge as to the various factors entering the problem he has built badly—botched and scamped the work, in fact,

*To be continued.*



# *Philosophy of Epictetus.*

Compared with the "New Thought" of the Present Day.

*Written for New Thought Journal Magazine*

*by Dr. Geo. W. Carey.*

It is claimed by most people that the principles underlying Christian, Mental and Divine Science, as well as the specific teachings of their founders are new, and therefore come under the general term "New Thought." But should dissenters from this assumption need corroboration of Solomon's much quoted declaration, "There is no new thing under the sun," let them study Epictetus, a philosopher of the first century—for many years a slave.

The following excerpts from words uttered and written by this natural philosopher will prove interesting reading for New Thought people. Epictetus was not a product of school or college; he wore no university brand or title. Epictetus obtained the glittering gems of truth, flashing wit and scorching satire that mark him as the chief philosopher of his age, not from books or creeds, but by attuning himself to Nature's harmonies and opening every door of individual concept that shuts the soul away from consciousness of universal oneness—the Absolute. Thus did he find the key to Knowledge—to Wisdom.

The most widely quoted Mental and Christian Scientists of the day teach that we are not so much affected by our environments as we are by our attitude toward them, but this idea cannot in any sense be considered new, for Epictetus said: "It is not things, but the opinions about things that trouble mankind. Thus death is not terrible. If it were so, it would have so appeared to Socrates, but the opinion we have about death, that is terrible, that is where the terror lies."

Again: "It is not he who strikes, or he who reviles that doeth any man any injury, but the opinion about these things, that they are injurious. When, then, some one may provoke thee to wrath, know that it is thine own conception which hath provoked thee," and this, "For none other shall hurt you, if you choose it not, but you shall be hurt when you conceive yourself to be so." Surely Mrs. Eddy cannot claim to be the discoverer of that gem. Science and Health does not contain a more definite statement of Christian Science doctrine than the above sentence, and the following is equally good:

"Has someone lost his wife or child? Look to it then, be not carried away by appearances. It is not the thing itself that afflicts man, since there are others whom it does not afflict, but the opinion he has about it."

The following hints that even our sordid, selfish, scheming, grafting, commercialism is not new: "We follow our business as in a great Fair. Cattle and horses are brought to be sold, and the greater part of the men and women come, some to buy, some to sell, and few are they who come for the spectacle of the Fair." At a certain time one said to Epictetus, "I wish to do good to men." The philosopher answered, "What good? What wilt thou do? Hast thou done good to thyself? Do not chatter to them, but show them in thyself what manner of men philosophy can make."



For those who never come to the point, but must first "beat the devil round the bush," he has this sharp thrust: "Never, when I wish to take a piece of bread, do I lay hold of a broom, but I always go to the bread as a mark." "Which of you desiring to go to the bath ever went into a mill?"

Spiritualists will find the tenets of their belief hinted at as follows: "What is death? A bugbear. Turn it around, examine it, see, it does not bite. Now or later that which is body must be parted from that which is spirit, as formerly it was parted. Why, then, hast thou indignation? If it be not now it will be later." And this: "For what end think you are ears of corn produced. Is it not that they may become dry and parched? For it is not to exist for themselves that they come into the world. So understand that for men it is a curse not to die, just as for corn not to ripen and be reaped." Study the philosophy in the following paragraph:

"Has another man's child died, or his wife, who is there that will not say, 'It is the lot of humanity?' But when his own may die, then straightaway it is, 'Alas! wretched that I am.' But we should bethink ourselves what we felt on hearing of others in the same plight."

One asked of Epictetus, "What if a robber come and find me alone and slay me?" The philosopher answered, "Fool! not thee, but thy body. Thou art Soul bearing up a corpse." Once more let Epictetus give testimony for our spiritualists. "God has placed at every man's side a guardian, who is charged to watch over him; a genius that cannot sleep nor be deceived; so when ye have shut the door and made darkness in the house, remember never to say ye are alone, but God is there and your guardian is there, and what need have these of light to mark what ye are doing?"

The agnostic and fatalist—those who believe *man* is a creature or attribute of law—an operation that proceeds according to some great Necessity or Emergency, will be pleased with the following concise statement: "In setting forth on a voyage what is it possible for me to do? This, to choose the captain, crew, the day, the opportunity. Then a tempest has burst upon us, but what doth it concern me? I have left nothing undone that was mine to do? The problem is now for another to solve, to-wit; the captain. But now the ship is sinking, and what have I to do? I do only what I am able—drown without terror and screaming and accusing God, but knowing that that which has come into being must also perish. Like the hour, I must arrive, and, like the hour, pass away. What then can it matter to me how I pass from mortal view, whether by drowning or by fever? For pass I must by some such thing."

Epictetus clearly comprehended the real value of things. His mind weighed the so-called intrinsic value of houses, land, chattels. He fully realised that all all forms of matter are materializations of rates of motion of an etheric substance everywhere present and that real ownership of anything is impossible, and the appearance of ownership but an illusion of the senses. Note the following: "Each thing that allures the mind or offers an advantage or is loved by you, remember and speak of it as it is, from the smallest thing upward. If you love an earthen jar,



then think, I love an earthen jar, for so you shall not be troubled when it breaks. And when you kiss your child or wife, think, I kiss a mortal; and so shall you not be troubled when they die."

Can we imagine anything finer for a shibboleth for the co-operative commonwealth than this: "Never in any case have I lost anything, but I have returned it. Is thy child dead? It is returned. Is thy wife dead? She is returned. Art thou deprived of thy estate? Is not this also returned? As long as the Giver grants thee possessions, steward them like another's property, as travellers do an inn."

If the time shall ever come when the following injunction of this age shall be heeded, then indeed will earth be glorified: "That which thou wouldst not suffer thyself, seek not to lay upon others. Thou wouldst not be a slave, look to it that others be not a slave to thee, for if thou endure to have slaves, it seems that thou thyself art first of all a slave, for freedom hath no communion with slavery."

Those who cognize law—who really know what Science of Being means, do not think that thoughts cause sickness or lengthen or shorten our stay in the body. I will close with the following: "A ruler said to Epictetus, 'Woe is me, for the Greeks are in peril. They will be slain by the Trojans and die.'" Epictetus answered - "And if the Trojans slay them not, wilt they not still die?" "Yea, but not altogether." "What, then, doth that matter, for if it is evil to die, it is evil alike to die altogether or die one by one."

"Seek not to have things as you choose them, but rather choose them to happen as they do. How seldom is it that a beggar is seen who is not an old man, and even of exceeding age? But freezing by night, and lying on the ground and eating scant, poor food they come near to being unable to die."

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There is a visible and invisible workshop. The visible workshop is man's bodily environment, the bank where he places his money, the larder which stores his food, the house of his material wealth, all these constitute the visible accumulations, material maintenance, and the tangible support of man. In these he places his worldly treasures. Man's imagination is his invisible workshop. This, the imagination, is the centre of all mental force. Visible and tangible forms grow into existence through the centring of invisible elements at this centre poise of the mind. In fact, the whole universe is the result of Divine imagery. — *Nancy Mackay Gordon.*

What you fear, you attract. Eliminating fear does not mean a total lack of caution, but it does mean freedom from that which would hamper and withhold you from success.—*Atkinson.*

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Remember that you, yourself, are actual cause of everything that is or that transpires in your own life; and that the power and efficiency of that cause can be increased perpetually.—*Larson.*



# How to Increase Working Capacity.

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When life does not seem worth while and when you feel that you would just as soon pass out of existence, remember, your nerves need toning up. That is about all. When your nervous system is in good condition and you are thoroughly full of vital energy, life will be a pleasure, everything will look rosy, and no circumstance, however adverse, will disturb you to any extent. You will not only want to live, and live a good long time, but you will want the opportunity to meet the most difficult things in life so that you can prove the worth and superiority of your own power.

To keep the nervous system in a good, strong, wholesome condition, make it a practice to be absolutely quiet in mind and body for ten or fifteen minutes twice a day. Relax perfectly all through your system and just let yourself go into complete serenity and rest. Make no effort to be quiet; just feel quiet; and aim to be calm and still on the inside. Through this method nature will be given the opportunity to restore perfect poise and equilibrium among all the elements of your being, and every condition that might tend toward weakness, nervousness or disease will be nipped in the bud. When the system is perfectly at rest, physically and mentally, the recuperative power of nature is complete, and it is simply wonderful what nature can do under such circumstances.

During sleep the system should be at perfect rest, but as a rule it is not, because we go to sleep too often in a state of mental turmoil. Therefore, we wake up tired, and the nerves are just as much on edge in the morning as they were the night before. When we train ourselves to be perfectly still, however, we can place the entire system in complete serenity before we go to sleep, and sleep will be refreshing in the fullest sense of that term. And the value of this becomes evident when we learn that no person will ever have a nervous breakdown who sleeps in perfect calmness and stillness every night.

When nature is permitted to completely recuperate and calm the system during a brief period of stillness twice a day, the working capacity, both of mind and body, will be greatly increased. The average person employs only about one-half of his full capacity because so many of his energies are running helter-skelter, and are not in working condition. This simple method of being silent twice a day may, therefore, mean a fortune to men of ambition and enterprise, and it will mean better health and greater efficiency to everybody who applies it. If you take fairly good care of yourself, you will never get sick so long as your system is full of vital energy. It is when the system is run down that you catch cold, that you fail to digest your meals, and that the various organs of your body become diseased through inability to perform their functions. But if you will only be quiet, physically and mentally, several times a day, nature will recuperate your system and you will always have enough energy to work well, live well, and enjoy every moment of existence.—*Eternal Progress*.



## THE BOOK OF POWER.

### LESSON X.

This way of regarding things and how to do them is very different from the ordinary way, which "pushes" or "hustles" over important things, but pushing and hustling play a very insignificant part in the realms of Power, for all Power is generated in the Silence, and the effects we see are the actions, the outcome. Thus we find that hermetic axiom so frequently enjoined on the neophyte, "Be still and know," is based on exact science.

Power comes from the correlating of inner forces, the co-operation of the internal and external side of every thought, action, faculty or attribute of man. Merely to entertain the possibility of every man becoming a genius, as mentioned in this lesson, is to put one's foot on the path of great things—the path of Power.

*Exercises.* A few exercises on this and the preceding lesson will be useful here to the student. Decide at the commencement of the day's work that each thought and action shall go towards the structure of a larger consciousness, that your life that day shall be lived from the highest, under whatever circumstances may be present; that your actions shall not be ends in themselves but only means. In this manner you will link up as suggested above, the inner side with the outer—a connection which you did not make before because you did not see that there was a connection.

One practical result will soon show itself. You will exercise more efficiency in whatever you do, and greater efficiency is what the world incessantly demands. High positions are open for the efficient man; they are the most difficult to fill.

Clearer thought will begin to be noticeable, a keener interest taken in the act of thinking, and less difficulty in keeping the mind on whatever you desire to fix it. If you have found concentration wearisome up to now you can approach it without the slightest misgiving.

To aid in this process of ruling your kingdom let it be remembered that you are working with the law of evolution. When Carlyle spoke of the great evolution of people as "mostly fools" it showed he failed to discover discernment in them. To work with evolution is to more than double one's capabilities and energies. Thinking makes thought, as money makes money, because it calls into activity more and more of the quiescent currents of the life. Thought is literally a vortex, and its whirling motion begets further motion and further matter. You really make a demand upon Nature by the process outlined above.

The history of mankind is one of a desire for Power, persistently expressed in all ages, in every country, by every class. This desire has been expressed differently according to the temperament of the nation or individual. In a period when prowess has been the dominant ideal of the age it has been a desire for conquest; where the esthetic sense has been largely developed, as in ancient Greece, it has been for beauty, for expression in outward form. To-day every section of the community hungers more strongly for this expression of Power, etc.; again, the direction it will take will depend on the type of individual. The dominant note, probably, has been the desire



for financial Power, because as yet no higher has been understood, and until it is we may expect to see the pursuit of this ideal, however unworthy it may be. For one thing, wealth has been associated with Power because it has brought its possessor whatever he might crave in the shape of visible things. He would argue that possessing a mind it would be easy to cultivate any virtue, acquire any science or art, or branch of learning. With these and wealth he would be in a position above his fellows; he would have an advantage not possessed by them. Here, then, is the grand mistake committed by those who seek wealth for purposes of being above others. Wherever this is the ideal the accomplishment must ever be dead sea fruit, because it is not based on the Law, the Law which decrees that progress is eternal, that not individuals but the whole human race must move forward.

As a writer says: "When the sane man desires money, he really desires the many things that money will purchase. Money is the symbol of nearly everything that is necessary for man's well-being and happiness. With it he opens the door to all sorts of opportunities, and without it he can accomplish practically nothing. Money is the tool with which man may carve many beautiful things, and without the aid of which he is helpless. Money is but the concentrated essence of things desired, created and established by society in its present stage of development. There have been times in which there was no money—there may be times coming in which the race will have passed beyond the need of money as the symbol of exchange and possession—but, be this as it may, the fact remains that now, right here in the beginning of the Twentieth Century, there is nothing that is so necessary for man's well-being and content as this much-abused money. Remember this, first, last and all the time, that when I say: 'man needs money,' I mean that he needs *the many things that money will purchase for him*. And for one to decry the desire for money is for him to decry the desire for nearly all the good and desirable things of life. As a recent writer has said: 'Unless a man acquires money, then shall he not eat; nor be clothed; nor have shelter; nor books; nor music; nor anything else that makes life worth living for one who thinks and feels.'"

There is no equality in Nature, only difference, so it must not be thought that all men are at the same level, or that all can take the same step at the same moment, but this does not mean that one person may exploit another, that one's necessities should be made the lever to raise oneself by. Man insensibly feels the awakening within him of needs he never felt before, though he does not as clearly perceive the steps he should take to gratify those needs. He sees that we are "drifting more rapidly than ever before toward the manifestation of desire and expectation, founded upon the promise that there is an abundant supply." Desire will continue to grow, and it is but natural that man should wish to be above whatever savours of limitations. With the growth of desire there must come the wish to express oneself in many directions, though this need not mean the extravagance so common at the present day.

What are the underlying principles in regard to financial success? There are certainly two sets of laws; the lower and the higher; the former being the ordinary, outward, natural



ways and means, the other, the employment of man's mentality, the dynamic force of mind, and other forces. In the one case the man may be stripped of all he has, in the other, nothing can deprive him of abundance, because his knowledge and actions are based on the law.

There are three fundamental principles which should ever be remembered :—

(1) Progress is eternal ; (2) supply is always greater than demand ; (3) demand must be made before supply can manifest.

From the first principle it follows that man's strongest and most persistent desires must be realised, even though it be against his best interests for the time being ; man must be privileged to make his own mistakes, for he cannot learn altogether from the mistakes of others. It is his desires which have caused the surface of the earth to be transformed from virgin barren soil into rich pasturage, flowers, fruit ; to rescue from sloth a large portion of its peoples, to create arts, science, learning, and the million evidences on every hand, though in the process he has made many errors. But he has made the experiment, and added to the riches of his character. In the East where the doctrine of karma has full play the people seek to avoid making mistakes by doing nothing. We have only to follow in our mind this theory of inaction and imagine what would happen to the world in a few weeks' time !

Desire for that which will beautify the life, enrich it, minister to every legitimate want without ostentation, wanton luxury, is one of the surest ways to abolish the poverty many countries labour under, in spite of the contention that the more luxury there exists the more poverty there is ; there is the inference that the poverty is the result of the luxury, but this will not bear searching investigation, though in some cases a man may become rich by paying his workpeople less than he ought to. The mistake is made by continuing to work for an employer who is exploiting his employees, for there is always a way out to the man who is determined to take it. That is not the subject of this lesson, however, others of my books having been devoted to this very point.

Desire is inseparable from existence, and though one's desires should ever seek to be purified, the law of eternal progress will not be exemplified or fulfilled by seeking to crush it out. It is an evidence that there is something in the nature which demands expression, and, further, it asserts also that whatever there is a desire for the means for satisfying it exist. Science even admits this, and Sir Oliver Lodge has voiced it in no uncertain tones. Nature does not mock her children, and just as the plant and animal can rely upon her providing for their wants so can man. Nature provides all forms of life with the means of expressing their desires, and man is included. This is a law which I commend to every reader, whatever be the character of his wants. If man fails to attain his desire it is his own fault, not Nature's.

With respect to the second law mentioned—supply is always greater than demand—this must be obvious if the first law is a fact. It would serve no useful purpose in evolution to place a desire within the mind of man which could not be gratified, and to be gratified it is clear that means of satisfaction must be available **HERE AND NOW**. The wealth stored in Mother Earth,



apart from that in man's brain is untold; the past is the best evidence of this. Then we bring in inventions, manufacture, innumerable industries, and the countless activities of the human brain, and we see that the supply is more than equal to the demand.

It is always the demand which creates the supply; however plentiful a commodity might be if the public did not demand or want it it would be a drug in the market; it would be given away, and later it would be a source of expense to the owners, who would have to pay to have it removed or dealt with. In Nature when a vacuum is made the air rushes in as soon as the opportunity occurs; so when there is a want it is supplied as soon as the want is properly formulated, or demanded.

#### LESSON XI.

How to demand has been the problem of millions of human beings, and will continue to be until the laws underlying financial success are recognised, though here and there men working along lower paths achieve their ends. It is one of the sad spectacles of our twentieth century civilization to see human beings who have lived to thirty or forty years, had a good education, yet utterly incapable of earning their own livings. Luckily, with the practical tendencies of the age this state of things is becoming less frequent. The dignity of labour, for one thing, is becoming more manifest, and the so-called proper pride against working for one's livelihood is not so marked as it used to be once. Man, the highest handiwork of Nature, to be more helpless than the meanest creature ever created is ludicrous, yet so it is.

There are still people who suppose that one has only to ask and receive. This is so opposed to all justice that it is unthinkable; before you can demand you must be prepared to give an equivalent; in other words, you must create the cause to reap the effect. Nothing always comes of nothing. To get one must give. Everyone may give, because each one possesses something, and that something is wanted by the world. Give it to the world in such a shape that it can make use of it, and it will repay you many times over. Explore the within, and without doubt you will find there that which will bring whatever you desire.

If you have carefully followed the ideas expressed in the previous pages you will have seen that each man is what he thinks; a man who thinks he does not count; that he is a nobody; that he cannot do much in the world—he simply cannot. He himself has put up a barrier and he has no desire to remove it. If he himself does not think he is worth anything it is certain that other people will not, and he will have to give evidence that he is not what he seems. Lesson VI showed how we got what we expected, and what we expect is the outcome of what we think. Let us, then, see to it that we cultivate that mental attitude which is of a constructive type. There is nothing to be gained by lamenting that we have not been blessed with those qualities which we see in successful persons. Because we may not have them now it does not follow that we cannot have them. Any faculty, talent, ability is ours if we really determine to acquire it. People sometimes get enthusiastic over some accomplishment and decide that they



will do the same, but their enthusiasm wears off a little later and thus they never materialise their wish.

Thus in life qualities which could be acquired, and which would tell in the gaining of any goal, are not built into the character because of the belief that it is not possible, seeing one has not been fashioned in that way. How we may acquire tastes, how tendencies may be formed, &c., have been the theme of my other manuals, and I need not go over the ground again, but it is necessary to emphasise once more that because one does not at the moment possess a certain faculty that he need relinquish the hope of growing it. This is never too late. There has been prejudicial talk about faculties being formed early in life; as a matter of fact, we are altering in mind every day, exactly in the same way that the cells of the physical body are changing minute by minute. The mind repeats what the body does. Fortunately orthodox science is now altering its attitude, and coming into line with applied metaphysics, which has all along asserted the possibility of altogether changing the character, apart from the question of age. Brain is only an instrument used by something behind it, and the plasticity of this something is very great.

It is not affected by age, and is practically the spirit of youth incarnate. All that is worth having, in fact, is ageless, always fresh and spontaneous, undimmed by the passing of years. To experience the truth of these statements rests with every reader, but it is only by following the instructions that this can be done, and the evidence will be positively forthcoming when faithfully practised. Sooner or later one must turn to the within to materialise one's ideals, and therefore true wealth has its source here.

The majority of people seeking emancipation from monetary limitations fail to accomplish it fully because they seek it in external sources, and from what has been said it will follow that the real source of financial well-being, as every other good thing is from the great within. The true centre of Power, in whatever form it may externalise, is here, and the wealthy man often expresses his Power along that line alone, happiness or health being wanting. Pursuing the orthodox channels wealth comes and goes, having no fixed basis, dependent on circumstances instead of principles.

It is a spurious form, and is subject to the great law of change. People fail to understand that by turning to the outer they invest it with a sense of mastery which it does not possess. They believe that Power is inherent in it, and thus lose sight of one of the most profound laws in the domain of the New Psychology. It is this: Change governs every visible form, therefore we should seize a thing when it comes, but be prepared to let go later, because we are unable to take up the new whilst we hold fast to the old, and the new is ever becoming, or coming forth from the invisible into manifestation. When Thomas A. Edison witnessed the destruction by fire of the entire main plant of his Company at West Orange, New Jersey, he was not dismayed, though the loss was approximately a million pounds, but remarked as he watched the conflagration, that he would begin reconstructing the plant the next day. Many men would have been overwhelmed with so gigantic a loss, but he knew that the power to produce wealth lay in himself, not in things. Let go! Learn to let go rather than hold tightly to things; consider



## THE BOOK OF POWER.

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them as means, not ends. So long as a man thinks that wealth lies outside himself, in materials, so long is he subject to the vicissitudes of fortune.

Now returning to our three fundamental principles it will be seen that one is a corollary of the other, complementary, if you like. One is useless without the other, and having got thus far how must the demand be made? There is a consensus of those who have proved the truth of the Law that to *hope* to free oneself of money worries nearly invariably implies a future time, and seeing that there is no future, philosophically speaking, only an ever-present NOW, we are pulling with one hand and pushing away with the other when we look for a thing in the future. A feeling of the future oftentimes begets a secret fear that after all we may be disappointed, and such a conception crossing the portals of the mind neutralises whatever headway we may have made otherwise.

It has often been remarked that we may deceive others but never ourselves, and we cannot logically expect to reap where we have never sown. In other words, we must be prepared to pay the price for success. Having paid it we cannot be balked of it, for cause must be followed by effect. We must create, and as to what we shall create rests with our training, our abilities, our tastes. Never mind opportunities; we shall make those ourselves when we are ready. To know what to do, when to do it, and how to do it is the magic triad, and seeing that judgment, resourcefulness, originality, will all have been awakened to a greater extent when the teachings here given have been put into operation, much of the problem will have been solved.

It must not be thought from what has been said regarding hope that it has no part to play. Its true sphere is to be blended with expectation, and this, it should be noted, cannot be realised unless preparation is made for the thing expected. "Preparation is necessary so that when our desires and expectations are realised there may be a place ready for the manifestation. We know of a man, for instance, who at the beginning of his business season said: 'I will put forth all the esoteric and exoteric knowledge I possess that I may win success.' He did so. The response was immediate and overwhelming. It was immediate because he had used his most potent assets, his psychological power and his mental reserve. It was overwhelming because he was not prepared for the answer to his call. And, notwithstanding his demonstration, he proved that in his heart of hearts he had made no provision for the enlargement of his business. He did not confidently and without doubt expect to accomplish his desire. The result was that a large portion of the profits failed to realise, simply for the lack of facilities to take care of the abundance."

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LESSON XII

Thus the sense of Power must be growth, and not a passing enthusiasm. With that growth a man enters every undertaking with the fullest confidence as to the outcome—failure never enters his mind. He has considered his plan from every possible standpoint, and knows it rests only with himself to bring it to fruition.

With growth comes expanded desire, and this, one of the most valuable assets man possesses, though he is not aware of it, may be used in the problem of finance. Nearly every aspect of this great force has been worked in "Your Greatest Power" and as it expands on the mental plane so it will descend to the physical and express itself in enlarged environment.

But it is necessary to have a clear idea of all that a successful financial position stands for. If you imagine that the mere possession of money will confer happiness or success you have only to think of the wealthy men who have scarcely a friend in the world, who lead a lonely life so far as real comradeship and love are concerned. Suicide is often a way out, but it is a confession of utter failure to understand and appreciate life.

Character comes first in everything, and when that is established it is not difficult to build the structure of material sufficiency. True wealth resides in the heart of truth, therefore the life must express truth. Further, you will only expect what you really need. No two persons need exactly the same thing: with some a simple existence lived quietly is all that is required to make heaven on earth; others require beautiful surroundings, and it is only right they should have these; others, however, *think*, or suppose they require great wealth without knowing to what purpose to put it to. These are the ones who are likely to be disappointed, for even the most ardent multi-millionaire did not, when he began his career, believe that only several millions would be imperative to his happiness. He began by being ambitious, by wanting more than he had, to occupy a more responsible position, to control more men or bigger concerns—in a word, these financial magnates followed the Law, albeit unconsciously—they *just grew*, like everything else in Nature. The unfolding of a bit of them gave them added power to accomplish a bigger task, to see that *they could use more*, and the law of growth is the law of use. A man accustomed for thirty or forty years to earn thirty shillings a week could not suddenly imagine himself earning thirty pounds a week. Such a thought might flash across his mind, thinking how pleasant such a prospect would be, but he would never really entertain it as a possibility or probability, because the gulf to be spanned would be so vast. Yet we might legitimately have an ambition to double this income, and with the desire he might see the way, and once that was done and he had the determination to work to that end his goal would surely be reached, for no one can hold a man back from realising his dream, once he is really in earnest about it.

So we have many would-be wealthy people much where they were because they have not *grown* to that point where they could really *use* more money, for a sporadic burst of extravagance does not constitute a real need of the soul of man in the same way as a long-continued strong desire does.



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Again, before you can control circumstances or people you must control yourself. That must be obvious, and hence the necessity of character as already contended. We all know what a mob is, and it is immaterial whether it is an English or a Hottentot one, for all mobs are alike. They are simply people who have not yet learned self-control, and therefore they are capable of atrocities that animals could scarcely conceive. There must be a stable centre in anyone who could control wealth, and this is what is meant by that commonly met with, but very cryptic phrase—"My own shall come to me." Mobs are not usually composed of well-to-do men and women, but the lowest and poorest in soul culture, therefore destitute in all else.

If you intend to master the psychology of finance you will see that you have to make a magnet of yourself, that things must come your way, that circumstances must bend to your will, but it is only because you have become positive to them, or they negative to you. The superior must ever be above the inferior, and man is master of all, and just in proportion as he recognises his mastery over all.

Do you not see that now one reason why you have not all you might desire is because you feel powerless to affect circumstances? And if fate is too strong for you why is it? Because you have not outgrown fate, or the circumstances that fill your fate to-day. Mastery of self means absolute refusal to whine about any conditions that enter the life; you simply do not recognise drawbacks; every obstacle is an opportunity for mounting higher, and you use it as a stepping-stone, that is all. When in your innermost soul you have perfect confidence in yourself as master of the senses, your feelings, when every force is subservient to the highest that you recognise within yourself then you can dictate to so-called fate.

Long before you reach this position, however, you can create for yourself fairer surroundings, by the putting forth of your best efforts, the cultivation of a vivid imagination, into which nothing ever enters that is untoward, but, on the contrary, you fill the thought-atmosphere about you with the realisation of every desire, then that picture must externalise itself sometime.

Belief in self is sometimes rendered difficult through the race-thought one has to outgrow, and to counteract this a few affirmations help very much. The following have been found useful by students, and they should be repeated several times when there are a few moments to spare—these moments enter into the lives of the busiest, who could not give a set time for the practice, which is best, when possible :

"Who are the cowards who bow down to environment—Who think they are made of what they eat and must conform to the bed in which they lie? I am not wax—I am energy!

Like the whirlwind and waterspout I twist my environment into my form, whether it will or not.

What is it that transmutes light into auroras and rainbows, and soft flakes of snow into stars, and adamant into crystals, and makes solar systems of nebulae? Whatever it is, I am its cousin germane.

I, too, have my ideals to work out, and the universe is given me for raw material.

*To be continued.*



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