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*Conducted by A. Osborne Eaves.*

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## STRAY THOUGHTS.

If readers in the U K who do not receive their Journal during the first week each quarter would be good enough to send us a post card to that effect the matter will be looked in to at once. Since the war, and this summer in particular a number of complaints have been received on account of the non-receipt of magazines which we know were posted, and the addresses of which were correct. Book post is always liable to delay or non-delivery, but the percentage is far higher than it should be.

Things are moving rapidly now, and the long-looked for New age is being heralded in this stupendous struggle. The changes which will be brought about are only in an embryonic state, but sufficient indications are apparent of the new order of things. In regard to the woman movement one notes a vast alteration. The book "The Shumalite" depicts woman in the days of Solomon, and the idea of her being one with chattels is not got rid of even in the sixties, where the American farmer uses the whip to her as he does to the unhappy niggers under him, backing up his position by the biblical injunctions as to a man being master in his own house, and supporting slavery by the same book. The man depicted in the story is of the religious type, i.e., he reads his bible daily, finding it a mentor for all his actions. Now contrast this attitude of the woman being subject to the man with educated people of to-day. True we hear of miners and labourers selling their wives for a few shillings, placing a halter round their necks, as in the days of old, and here and there men deny woman's right to equality with respect to political questions. She has taken the wrong way to win recognition often, but let us hope that a wider outlook will have led her to modify her means to an end, and to note that after all the greatest power in the world is Love, not force, as the Germans will find to their cost.

The Great Teacher will come to his own in due season, whether it be the millennium or not a great step formed in the evolution of the world will take place.



I don't suppose many readers have heard of Dr. Freud or his discoveries? The "Nautilus" in a recent number brought the doctor and his work into prominence. All disease according to him is *suppressed desire*. This begets a "mental cancer." As Mrs. Towne points out: "All diseases have their rise in tension. Just think a thought of hate, I see how it makes you clench your hands. It makes you clench also your muscles and your nerves, all the way through. It sets up a tension within you that persists as long as the thought is held. As soon as you displace the hate thought with a love thought the tension is released. Watch your own sensations as you think certain thoughts, and you will know that this is true."

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"Now, a 'mental cancer' is the result, not of a single hate thought entertained for a moment and then displaced by a love thought—it is the result of repeated hate thoughts, making a chronic state of tension somewhere in the body. This tension shakes off the blood supply which brings new life and carries off effete matter. In other words, through tension the body is starved of its power to throw off effete matter. The tissues of a tensed spot become over-charged with 'fatigue poison,' making them exactly the right sort of culture bed for any kind of disease germs. So, *tension is at the bottom of all disease*. I make this statement without fear of controversion. *And the cause of tension is a thought of fear, or of hate, or of hurry, worry, flurry, scurry.*

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To restate it, a thought of hate makes tension in the body. This tension affects most positively the weakest spot in the body. A thought of love sent *in the same direction* will release the tension. But every thought of hate sent in the same direction increase the tension. This works automatically. The difference in kind of diseases produced by hate thoughts is the difference in temperament. The hate thoughts of a person of the secretive, unexpressive spare 'bilious temperament' set up a tension in some internal organ. The hate thoughts of a sanguine, outspoken person set up a surface tension that may result in, say, eczema, or some other skin disease. The tension made by hate thought becomes chronic in the most susceptible spot in the body. The tissue becomes more or less broken down, affording a culture bed for all sorts of disease germs.

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In most cases it takes years of hate-thinking and its consequent chronic tension to show forth in a mental cancer. But the more passionate the hate the greater the tension and the less time it takes to grow the cancer.

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It seems that Dr. Freud analyzes your dreams and finds the cause of physical shortcomings in them. He finds where suppressed desires which have lain dormant for years begin to express themselves unpleasantly, and having found the cause he shows it you, and "you both laugh at it and your 'mental cancer,' and relegate them to the limbo of shadows—while you *draw a long breath* and LET GO. Immediately you feel better, and shortly you are well. The doctor heals by substituting a New Thought of wholeness for an old thought of cancer. He uses in the process three suggestions, two of them based on previous convictions of the patient, convictions common to all intelligent persons of this day and age. First, there must be a cause: secondly, the cause must be suppressed desire. His third suggestion is that he can remove the cause of your cancer by the simple act of exposing to you a suppressed desire you did not know you had."



The creation of the impression requires special consideration. First, there must be a strong interest taken in what is to be remembered. It is no use expecting to know what a person has been saying to you if your thoughts are far away. That is why so many mistakes are made in the world to-day. A customer gives explicit instructions as to what he wants, and finds when he receives the article or work that his orders have not been carried out. This happens usually in those cases where the instructions are out of the common. The person taking the order expects that the usual thing is wanted, and does not prepare the mind to receive what is said. If a man could avoid making mistakes he could attain to almost any position in the working world. Eliminate the making of mistakes and you have more than doubled your value to humanity, besides deriving more satisfaction in your own mind. The keener the interest taken the deeper will be the impression; having a real interest means that one *observes* more thoroughly; there is not a point which escapes the eye, ear, or whatever sense may be employed. To the untrained eye the face of one sheep appears like that of another, yet the shepherd would recognise well-marked differences. Tests have proved that they knew every sheep in their flock as distinct from the animals composing other flocks.

We say: "As like as two peas," yet there are no two peas exactly alike. Both may be green, round, the same size, and present other similarities to the eye, but when examined critically by the eye alone there will be differences detected: the colour will not be *exactly* the same; one side of one pea will have a lighter or darker shade; there may be a slight marking on one; the shape will differ at one point. One may be about to sprout, and the shape thereby altered. Then two of a size may differ in weight, texture, thickness of skin, sweetness, flavour, chemical constituents, &c., so that an apparently simple thing develops into a problem not solved so easily.

To observe thoroughly is almost a fine art, yet it must be acquired by all who wish to possess a good memory; it is not only that it enables us to take in more of the object or matter, but our own understanding is enlarged thereby, and that brings us to another point—we must thoroughly understand whatever we wish to remember. Clearness is essential in the presentation of a subject, and if the mind fails to apprehend whatever is placed before it, only confused pictures are formed in the brain. Those who have played that game where a sentence starting at one end of a circle of a score or so of people is whispered in turn from one to the other, know that very rarely does the sentence reach the last person exactly as it left the first. So, too, when a story passes from mouth to mouth a point is reached where scarcely a single fact of the original narrative remains undistorted.

Witnesses of the same fact rarely agree in every particular, as is well known, and this all arises from faulty observations and the chaotic state of the minds of the majority of people. How much more difficult, therefore, must it be to carry away a clear and precise picture in the mind of a machine one has been examining. Yet had the mind been trained to observe simple subjects properly there would not be much difficulty in retaining the image of a machine, and how it accomplished its end.

We may at this juncture introduce that peculiar faculty of the mind, which is the basis of so many memory systems, the fact



that a single idea refuses to be held by the mind. Every impression, whatever its nature, must coalesce with another; the unfamiliar must form a link with the familiar. This knowledge should be of service to us, because we shall cast about for familiar or suitable links to which to attach it. Here the value of a virile imagination will be apparent. The more readily and aptly we can associate an unknown fact with a known one, especially if there be a relationship between the two, the more easy will recollection become, and the problem of the poor memory will be solved.

Then instead of all keeping the mind fixed constantly on the thing to be remembered, as so many do, for fear they should forget what they have learned, the subject must be dropped out of the consciousness.

The Law of Association may be aided considerably by the habit described above of looking at a thing from every possible standpoint. By so doing we obtain more knowledge of the thing to be learnt, and each point becomes a clue or link for recollective purposes.

These links are not readily formed by a mind which is not methodical, and unmethodical people always have unmethodical minds. If there is no co-ordination in the fact acquired they are seldom of much use to us. Order must be followed in ordinary things, if the mind is to get into the habit of being orderly. We all know that to gain knowledge we must always begin with a fact we know and then proceed to add one we do not know to it, as by that means the unfamiliar become familiar, and the pursuit of knowledge is the making constant acquaintance with the unknown, or new. It is the new that escapes us, because it has not as yet become part of ourselves. We rarely forget something which is part of ourselves, if our mind is functioning in a normal fashion.

The banishing of worry, the getting the mind into an orderly mood, the keener observation, and the concentration upon whatever has to be remembered will soon bring about a marked improvement in the worst memory.

This keen, critical examination for differences will reveal many at present unsuspected aspects or features of the facts or objects under examination. The differences in the two peas will be much accentuated as one practises the habit of analysis recommended, and the natural relations between one thing and another will, for the same reason be very much more obvious. Thus will our understanding of things as they really are, as opposed to things as they appear to be, be rendered more comprehensive, and the apprehensive powers of the mind deepened—a state of things necessary to him who would grow brains. Most knowledge groups itself about three main lines, What, How, Why, and if the student will make it a rule to ask himself these questions he will often be able to recall some information he wanted.

I have said in one of my lessons that it is impossible to ask a question which the human mind cannot answer, and one excellent way of improving the memory is to ask oneself questions, and the searching which this process entails will lead to the development of the intuition and deeper aspects of the mind.

*(To be continued).*



## BRAINS: HOW TO GROW THEM.

Then if 25 compartments were placed on the right wall, the same number on the left, and the same on the front and back, we had 100 vacant spaces or pigeon-holes in which to store as many facts as we need. When one series of facts in a certain order is to be reproduced this method has its advantages, but there is the inclination, once more, to spend an inordinate amount of labour to achieve what the making of a few notes would save.

### LESSON IX.

Suppose the reader—the occasion may not often arise—entering a room for the first time wishes to take a mental inventory of it—not to have recourse to a note-book. He will look at the wall in front of him, note the articles, and connect the order in which they are found with little compartments, commencing with the left hand corner at the top, called one, and proceed to associate an article with each compartment. Taking the wall behind him and then the right and left hand walls he will imagine each divided into like spaces. Having previously learnt by heart a table of a hundred words he will associate each space on the walls with one of these key-words. Thus he will take the wall in front of him as representing 1 to 25; the one behind him 26 to 50; the right-hand wall 51 to 75, and the left-hand wall 76 to 100. Any little book on mnemonics will give him such a table, and seeing that all systems are arbitrary it does not much matter which he chooses. Some profess to form their numbers by sounds heard in words, as, for instance, a “heavenly sun” might stand for 71, and so on.

Or, if the student wished to show how prodigious his memory was, he might write a string of figures down and handing them to a friend read them off without a slip. He would accomplish this by taking a piece of poetry or prose and simply give the digital equivalent.

For the professional entertainer these “feats” would be an asset, but for the ordinary man they would be a nuisance. Most systems, in short, teach you to remember one fact by learning two or three, under the name of “associative links,” most of them as far-fetched as possible. This has been shown by the examples given, and these could be multiplied indefinitely. They have seized upon a law of memory—the association of ideas, in virtue of which no solitary idea can remain in the mind alone, and by their fantastic treatment of this law they positively injure the memory, for the very artificiality of it is so contrary to nature.

There exist in the mind centres of consciousness, which can retain and present when required any facts that may be necessary, and by using these the latent powers of the mind are evolved and strengthened. By these alone should memory be improved. Mnemonics link up their artifices with well-known principles and then claim success as due to their instructions.

Let us try to simplify the operation of recollection and retention without the jargon of the mnemonist. First, how should we proceed when wishing to acquire any fact or information? We must bring it to a mind that is one-pointed; that is to say, there must not be a whirlwind of ideas in the mind at the moment. You will often hear people carrying on a conversation whilst they are reading a paper or book. Their attention must necessarily be divided in such an operation, hence the impression



on the mind must be very imperfect. The whole of the attention of the mind must be focussed on the knowledge we would make our own. Here we see the value of concentration, so strongly emphasised in mind-culture. As to how to concentrate this is very fully dealt with in *Concentration: The Master Key*, and we need not here re-trace the steps by means of which one can successfully surmount the difficulties. On the depth or intensity of the original idea will depend our recollection of the matter wanted later. For this purpose, therefore, not only should the mind be fixed on it to the exclusion of every other idea, but it should thoroughly apprehend it. There is a difference between learning a set formula, like a parrot might, and understanding it. Where the form in which the knowledge is cast is not material the idea should be grasped. Having been read over slowly it should be taken into the mind, there to undergo a process of assimilation.

People are constantly complaining of a poor memory, when all the time they have never given their memories a chance. The usual way when desiring to learn anything is to work from the text-book and endeavour to retain as much of what has been read as possible. Then the mind is switched off to the usual groove, working mechanically, and the subject which it was wished to make one's own is never thought of again till the book is taken up, or the information is needed. There has been very little impression made in presenting the knowledge to the mind in the first instance, and none to recall it. Old people will often remember the most trivial incidents of their early days with startling minuteness, whilst important events in their lives which have transpired only a few years before are recalled very indistinctly. The fact is that in youth impressions are fewer in number, and the interest taken in things is far stronger, so that deep indentations in the convolutions of the brain are made. With a multiplicity of interests, all claiming equal attention and not presented as they should be the impression is not marked, and with the want of recollection, the facts are only recalled with difficulty and then only imperfectly.

True, there are people who hardly ever let a subject drop out of mind, and who yet have no clear-cut memory of what they wish to remember. The reason for this is that several other laws of memory are not observed.

Too frequently the bad memory is merely the result of an ill-regulated mind, being neither due to heredity nor arising from want of brains. Worry is a fertile cause, because the mind which worries never provides those conditions which are indispensable for perfect remembrance.

Bearing the above in mind the student will see that we may proceed to group the essentials into very few principles, ignoring the innumerable diversions and extraneous material with which the mnemonist delights to cumber his subject.

First and foremost, drop worry utterly. There is really nothing to worry about, if you only knew it; students of the New Education do not need to go far along the path to know this. With the absence of worry we have every ounce of mental force at our disposal for constructive processes. It will not be long ere we have created an orderly mind, and once we succeeded in doing this we may take up the points we have already dwelt on.



# The Demand Imperative.

## LESSON I.

Probably every man or woman who has really begun to live has, at some moment in his or her life, had a longing for something to complete his conception of life. This does not apply to the chronic grumbler, who could never, under any circumstances, understand the feeling, but to many twentieth century men and women, whose pulses the cosmic urge has quickened and who have received the call of the ideal. Many commonplace people have heard the summons faintly from time to time in their lives sometimes through the glamour of the beautiful in Nature, at other times through the drab web of misery, when the heart felt there was nought worth living for. At other times there has entered the consciousness an intense longing for a wider and fuller life, for a life freed from the banalities which bring down existence to so low a level. The cry for "practical" in every department of life has deflected the vision from realities to fix the gaze upon man's mistakes and regard them as the legitimate outcome of all his hopes and aspirations.

It is singular how psychologised the masses of people are in that they regard the imperfect conditions which they see on every hand in every station of life as normal and inevitable. The questioning which springs to the mind occasionally among these masses is annoying, but it is soon banished as being morbid, or, at best, as unphilosophical or pessimistic. Then one relapses into that indifference which is characteristic of the vast bulk of people. "What can't be cured must be endured." sums up the position arrived at by them, and this silences for a long time whatever dissatisfaction may arise.

This process of accepting the inevitable is repeated again and again, and with most people becomes a permanent condition of mind.

One had hoped that the dissemination of the New Knowledge begun as far back as 1866 would have percolated through to almost every class in every part of the world where the English language is spoken, but after half a century one finds that even the fringe of the public has not been touched. The spread of *ideas* is extremely slow. Race-thought seems to have so filled the consciousness of Western peoples that only a mind here and there can emerge from the almost universal morass.

Nor is this belief in the inevitable confined to those who have not heard the clarion cry of the New Life. Even among the ranks of those who have been privileged—for it is a privilege, whether it be so recognised or not—to have it brought to their notice there are some who have failed to grasp the message, to be quickened by its vibrant life.

These pages aim at interesting those who know nothing of the subject, and pointing out to them a sure way whereby they may enlarge their enjoyment to life, whilst to those who are already familiar with the New Knowledge as set forth in Talisman manuals it is hoped that their study will be enhanced a hundredfold, and that much that seemed impossible will be placed within their grasp. I find from experience that some readers only progress when constantly stimulated by new aspects of principles already familiar. Some little addition seems to have been essential in other cases to enable a principle to be applied, and for all such readers and students the *New Thought Journal* has been designed. The wants of every mind differ from



those of every other, and only by presenting numerous viewpoints can everyone be helped. An axiom which at one time seems almost meaningless is found to be pregnant with inspiration at another, so much depending upon the attitude and state of the mind.

It is safe to say that every human being kicks against things as they are in one aspect or another at some period of his life, and this is as it should be: it shows that the individual is not exactly a stone or piece of wood. It is not confined to any one class; all share it, but naturally do not expose it to the world. In some minds it creates such a cataclysm that the individual is shattered. We have a striking example of this in Nietzsche. We had here a giant intellect, a genius, a mind rich in ideas, high thoughts, ideals; but he could not tolerate the disharmony apparent in manifestation. He searched in vain for that keying-in that every lover of the perfect ever seeks in Nature. Wherever he looked everything was out of joint. His trained mind permitted him to penetrate below the surface, and he perceived the dissonances in every direction. After mature judgment he saw only one way out—the tearing up of everything by the roots, the beginning of everything on a new basis. What was the result of his lucubrations? Like the usual iconoclast he possessed the power of destruction, and like them he lacked the constructive side. Like a high explosive he was a centre of destruction alone, and, as we have said, he became shattered. It could not be otherwise whilst his vision was ever directed to the imperfect. His case is an object lesson for us. Here we have a master-mind, one of the supermen he loved to idolize, as the apex of civilization, the acme of strength, ruthless power. He, like the most backward amongst us, saw that men and affairs were by no means all they might be. He enjoyed a consciousness far above that of twentieth century humanity. He was as one on the mountain top, commanding views undreamt of by those who lived in the valley beneath, with their shut-in limited range of vision. Yet from his higher coign of vantage he reaped really less satisfaction than those below him.

There must, then, be a dissatisfaction expressed by the most advanced no less than the least developed, and in the case of the former the results re-act with terrible force, unless the key to the problem be possessed, a key which will be placed in the hands of all who care to accept it. For, plainly, no reader can escape experiencing the condition of consciousness referred to at the commencement of these pages. He can show a stoicism towards it, as so many do, but he does not thereby free himself from it; like his shadow it pursues him everywhere. Certainly the more alert, the more advanced, the mind the more persistent is it. So long as any untoward circumstance enters the life we may know it is present—that is the proof. Possessing it, but not understanding the true import is all too common, and when it dawns on a man what the real cause of his dissatisfaction is he has advanced far along the road of future freedom and a larger measure of life.

Nietzsche saw more deeply into life than his contemporaries, but it was one aspect only, and he did not penetrate far enough to learn the secret of being. True indeed is it that we only see that which we have trained ourselves to see. That is why the pessimist justifies his views so logically. He seeks the worst in



all and he has no difficulty in finding it. Apart from the philosophical and scientific pessimist, the ordinary common garden variety with which we rub shoulders in daily life finds the pin pricks of existence very real, decidedly unpleasant and often painful. The German philosopher had risen high, but he was none the less in the same position as other humbler individuals—he lacked freedom; he had not learnt how to invoke the Demand Imperative.

## LESSON II.

Let the student mark well that the "inevitable" only exists on certain planes, or areas, and that whilst those areas are occupied one is subject to their laws. It is a necessity, because it fulfils the needs of so many at a certain stage. In the babyhood stage of a race or an individual it is protective, keeping mistakes away which would injure and maim, physically, mentally and morally. We should not expect a pony to draw as heavy a load as a horse, or a child to perform the arduous work of a man. Yet the child and the man are the same being, only at different stages of growth, and what applies to one stage does not to another. Not only, in fact, is a thing inapplicable, it is a positive hindrance, just as though a mother refused to allow her baby to walk till it reached the age of twenty. The absurdity of such a decision needs no emphasising, yet there are tens of thousands who are living in such an artificial and stunted manner. Yet only by some dire catastrophe do some awaken to the real state of affairs.

The large class which has had its eyes opened to its possibilities and, at the same time, to the presence of all the limitations under which it has toiled and suffered has increased.

To make the Demand Imperative effective there must be recognition that the "inevitable" is very much more circumscribed than has been supposed, and really can only be operative where the individual permits it to act. The delusion surrounding the inevitable will probably continue to be widespread for the next few centuries, at least among civilised races, but evolution is proceeding at a very rapid pace as compared with the ages behind us. A few people who have been noted for the narrowness of their outlook on life have suddenly taken a leap forward by contending we have now entered the age when man will once again revert to one sex—a very practical solution of the woman question. This is a step in advance which should satisfy the most ardent reformer, everything paling before such a marvellous metamorphosis. However, we do not suppose many of our readers will be keenly interested in such a super-mundane condition, comparable with the angels. After we have passed beyond poverty, disease, age, unhappiness of every kind, expanded our consciousness beyond the highest conception of the most exalted form of deity ever held, taken our part in the formations of universes grander than any of which we can picture we can look forward to higher ideals and stages.

We alluded to "practical" people a few pages back. Individuals rather "fancy" themselves when included in this category; there is an implication of superiority over "visionary" folk, over poets, prophets, artists, day-dreamers. When we lower our gaze from abstractions to the practical affairs of everyday life we see the outcome of the "practical" mind—thousands of drab dwellings huddled together in various parts of the earth, called



"cities," where masses of human beings, as drab in appearance and mind, herd together in unspeakable conditions, far inferior to those of the animals which have not come under the withering hand of the "practical" man. Need we name any particular spot on the globe where we see this picture? Any "civilised" country where there are big towns would answer the description—foul excrescences on a beautiful smiling earth. Let the "practical" behold their handiwork wherever they have set their foot. Their fell work has only been undone to a slight extent by the musician, artist, sculptor, poet, author, but the results of the "hard-headed" type are difficult to banish from our midst.

I had, as I thought, sufficiently emphasised the essential freedom of the individual, and, not only that, but the means whereby this end could be realised. The ground to be covered was, confessedly, vast; every aspect of the problem needed elaborating, for on the slightest effort being made one ran against walls which prevented progress for the present. The receipt from time to time of expressions from readers, "Your writings have made a new man of me," showed that some were helped, but it was difficult to foresee all the obstacles which were encountered. People differing so in make-up and outlook made it possible to overlook some points which would give a key to emancipation. Then the way might be clearly shown, but there was lacking that fillip without which many a man cannot advance. To the class, therefore, who still need conviction, I would say go through the books or lessons you have, and make their contents your own. It is certain that you will see new light, because growth is always taking place with the mind desiring it, and with that growth the teachings will take on new aspects, will make appeals that are personal, and bring new ideas and ideals. The Hindus, with that grasp of man's constitution possessed by no other nation, show life to be marked by three forces (gunas) or characteristics, sattva, rajas and tamas. The last-named which stands for apathy (or dislike of action), is extremely common, and whilst in the trinity it has its use in counteracting excess of action and thus attaining that golden means in which sattva, or wisdom, is supreme, its predominance is responsible for many a failure.

The reader who is in earnest must not be content to simply peruse the instructions, but must proceed to carry them out. For instance, certain definite methods have been given for concentration, for stilling the mind, for expanding the consciousness, growing new brain cells, accentuating the powers of the memory, creating ambition, killing out fear, visualizing, developing new faculties—if a tithe of what has been taught were attempted, the student would possess to-day a mental instrument capable of performing what one would attribute as the sole possession of the genius. To illustrate to what extent the human brain can be trained, take the case of the Indian Ashtavadhara. Col. Olcott, the co-founder of the Theosophical Society, had the following in the January (1886) issue of *The Theosophist* :

Among the acquirements now exhibited by Brahman pandits is that of Ashtavadhanam, literally, the art of fixing the mind upon eight things at once. We elders all recollect the sensation caused throughout western counties by the feats of Paul Morphy, the Louisianian youth, who played eight games of chess blindfolded with an equal number of the best chess-



players of the world. It was regarded as something so phenomenal as to provoke great discussion upon the possible resources of the human brain. Whatever amount of general intelligence Morphy may have had, I believe his whole mind was seriously weakened by excessive indulgence in this exhaustive cerebral overstraining. The same result is found to happen among the Brahmans who practise Ashtavadhanam, as I am told by two of their number who have kindly shown me their powers.

On one occasion.

The Acharya simultaneously kept in mind and did the following eleven things :

1. Played a game of chess, without seeing the board.
2. Carried on a conversation upon various subjects.
3. Completed a Sanskrit sloka from the first line given him.
4. Multiplied five figures by a multiplier of four figures.
5. Added a sum of three columns, each of eight rows of figures.
6. Committed to memory a Sanskrit sloka of sixteen words—the words being given to him out of their order, and at the option of the tester.
7. Completed a "magic square" in which the separate sums in the several squares added up to a total named, whether tried horizontally or vertically.
8. Without seeing the chess-board, directed the movements of a knight so that it should make the circuit of the board within the outline of a horse traced on it, and enter no other squares than those.
9. Completed a second "magic square" with a different number from that in the above-named.
10. Kept count of the strokes of a bell rung by a gentleman present.
11. Committed to memory two sentences of Spanish, given on the system as No. 6, and correctly repeated the same.

The Acharya has, it seems, acquired the power of creating in his mind for each of the several things he does, a separate mnemonic point, or thought-centre, and round this forces the ideas relating to it to cluster and group themselves.

There are men who can do fifty things at once, and, while we lived at Bombay, an exhibition was made at the house of a Hindu gentleman of rank by a pandit who was credited with the power to keep no less than one hundred things in mind simultaneously. But those who know assure me that only twenty-four actually different things can be thought of by a person, all beyond that being cheating—i.e., the exhibitor merely repeating verses, etc., that he already knew, not composing new ones or taking in from dictation sentences or verses until then unfamiliar—Read the sage counsel of old Thomas Fuller, himself renowned in his day for uncommon powers of memory : "Overburden not thy memory to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full load. Marshal thy notions into a handsome method. One will carry twice more weight trussed and packed up in bundles, than when it lies hanging about his shoulders."

Another writer relates the meeting with an Indian gentleman who could do twenty things at once. Sentences would be taken from five languages. Words of sentences taken out of order from five languages, composing verses to complete given lines, calculating dates, &c., and repeating afterwards the whole of these dissociated facts in the order in which they were given, were done without a single slip. These show that the mind is far more complex than has been supposed, also that the average mind is very far behind in the ability to express its powers. Let the reader experiment with himself, and he will soon admit that mind-training is only in its infancy in this country.

Whilst, as said above, *tamas* has its uses, most of us might well ignore its existence or function, and make up our minds to *do* something. It is only by *doing* a thing that we develop the power to do it, and the next thing above it in point of difficulty. We should constantly seek to utilize what we have learnt by incorporating it into our daily life.

Readers sometimes complain because New Thought can be expressed in a few pages. They cannot understand that a philosophy that has achieved so much can be expressed with so much brevity. I took the trouble to extract the pith from a booklet of some twenty odd pages, and found that had one-half



of it been assimilated the sixth sense would have been opened and the reader have been little short of a magician. There are only seven colours in all the world, yet the masterpieces of the world have been obtained from them. There are only seven fundamental notes in music yet by higher or lower octaves and accidentals the most delightful music has resulted.

What is wanted are clear-cut definitions in the mind of the student, the laws which relate to mind growth and expansion of consciousness and their practical application in the daily life. Having familiarised himself with the various principles set forth in the books he has he can proceed to fit what follows into them, and there will be no excuse if he does not make rapid progress.

To the other class, who approaches New Thought for the first time, what can we say? Well, these readers should take on probation the claims made for it, reserving judgment rather than condemning without examination, perusing attentively "First Steps in New Thought," "Every Man a Creator," "The Art of Getting What You Want," and any other elementary textbook. We may then expect the idea of the inevitable being something that cannot be avoided as fully exploded, leaving us free to consider the subject dealt with in the next lesson.

### LESSON III.

If the paralysing idea that man is not his own master, an absolutely free agent, has been dispelled, or if, at least, the believer in that almost universal dogma has admitted to himself that possibly man is freer from "fate" or "chance" than is commonly supposed, then real headway has been made. Most people have an "if" or a "but" at hand ready for use, evidence of their own impotence or superstition. Well, they may still keep them, but they need not be too ready to use them; let them wait for the occasion to arise. The practice of crossing bridges before they are come to is far too common. People go about with the troubles of next week hung round their neck. I know people who when asked how they are say: "O, not so bad to-day, but I don't know how I shall be to-morrow." Of course, these are the ones who have got into the ill-health habit. It is the same in business. When a man had had a busy week he almost apologises, adding: "I don't suppose we shall do so well next week." He seems to regard his good fortune as something unexpected, almost unnatural, certainly not to continue for long. Others seem ashamed to admit they are doing well, not from humility or modesty, but because they scarcely think they can deserve it.

Freedom can certainly be reached by dint of careful reading and pondering over the attitude taken. Regarding the contentions as purely hypothetical, however, some advance will have been made, because an idea held even tentatively tends to become more or less fixed the longer it is held. Further, if the idea is based on reality the forces in the mind, which are for the greater part constructive, supplement the new idea, and bring actual light and force. Thus, such a reinforced idea later takes its place among the stable contents of the mind. It will continue to increase in forcefulness and strength until it receives a setback by counter-thought currents.

Have you noticed how never-failing are the spirits and brightness of the average child, provided it be fairly healthy?



It is only as it grows up, assumes responsibilities and allows itself to be affected by things and people that it loses that natural optimism. The child-state is perfect in its belief in well-being, and if it could continue to be uninfluenced by circumstances throughout its life it could accomplish any ideal it could clearly visualize.

In school life the importance of repetition is strongly urged in order to engrave upon the mind the lessons taught, so when we wish to make the Demand Imperative we must repeat it time after time. The mere saying of a thing has little effect unless the meaning behind what is said is understood. There must be the repetition of the thought several times a day, in almost exactly the same form, so that the end in view shall not be deviated from a hair's breadth. Fruition may take a week, a month, a year or ten years, according to its nature, but so long as the clear-cut demand, accompanied by a picture in the mind of what is aimed at is faithfully adhered to its materialisation can only be a matter of time.

When a man has been hemmed in for years by circumstances, where he has experienced a succession of failures, or has merely marked time for ten or twenty years, as many thousands of cases exemplify, the necessity for repetition of the same constructive thought and positive affirmation should require no emphasising.

That New Thought should "work" for some and yet not for others does not signify that there is an absence of law, or that the metaphysic is at fault, but rather that the cause rests with the individual. I have never known of a single failure where the various factors involved have been applied with understanding and with real faith in oneself. Failure to realise a goal can nearly always be traced to its source. Men who have been handicapped severely in life cannot dismiss in a short time all the malign influences, or slough off like the snake the old mind which contains within it all the causes which work themselves out as obstacles and failure. These are the cases which call for persistence until a new mind has been grown. This is a process which anyone can accomplish, and therefore there is no excuse for anyone being the slave of environment. In mind growth there is a certain sequence of processes which should be followed in order to secure satisfactory results, and whilst it is true that to a man in earnest whatever course was adopted the goal would be reached, so by handling the matter scientifically the end will be gained with less labour.

Little has been done to systematise the study, except in courses of lessons, because nearly everyone approaching the New Knowledge has had one special end in view. Many seek health; some, freedom from depression: others aim at the bettering of their position, or furthering their ambition, whilst others seek the deepening of the consciousness all round. The distaste for mental exertion is so universal that only that particular phase is sought which deals specifically with the particular subject the enquirer is interested in.

When one reflects upon what a man might attain by a thorough study of Practical Idealism one is not inclined to cavil at the demands made upon one's time and work. It should be placed higher than anything else because it means the entire changing of one's nature, the forwarding of one's evolution by a century or two, and as each one engages in the work the world is



advanced thereby. If a hundredth part of the enthusiasm were put into mental growth that is given to sport and amusement a man would become a veritable giant—master of all composing his world, instead of slave, slave to age, weakness, decadence, disease, poverty, unhappiness. Surely to be master over those and much more is worth more than the sacrifice of a little time and study. The man who thinks New Thought is rather an interesting fad or hobby will not get far on the road to the knowledge or mastery of his inner forces. Only a heart that is on fire, that is filled with an intense yearning to be more, to awaken the Great Within, the slumbering giant, to live the wider and fuller life, can hope to achieve much. It must be like the clarion call of patriotism, arousing the deepest feeling of which we are capable. The cold intellectualist will advance a certain distance by the mind alone, but he will reach what the occultist calls the "ring-pass-not," an impenetrable barrier.

For commonly is it supposed that the acquisition of the higher nature evolves from the mind alone, but to have full force there must be deep feeling whenever any mental state is entered. The emotions have their part to play in the reconstruction of the individual, and nothing short of the entire reconstruction of mind and body is aimed at. Too many writers no less than readers assume that the transformation of the individuality begins and ends with the use of the will, yet the will is only one of a million energies in the human being, albeit that its function is not the same as that of the other factors of the mind. This was the cause of the downfall of Nietzsche, who corroded and burnt up the forces of the mentality by their subjugation to the will. It will have been noted that I did not place the will in the forefront of "The Master Consciousness," or Self-Centre Series. Our concern is not with the will at this stage, but rather the cultivation of the emotions, so that they may respond to all constructive energies set going in the transformation of ourselves.

It is impossible to kindle whole-hearted enthusiasm without the aid of the feelings, which must, of course, be under a certain amount of control; they are intended to supplement, not to take the place of the faculties and energies of the mind, to key in with them, so to say.

Get enthusiastic about the work you are beginning; let your feelings enter deeply and intensely into every mental state you experience. For example, suppose you desire to increase the amount of vitality you possess. If you happen to belong to that "born tired" class, those who despite eight or ten hours spent in bed declare on rising that they feel tired, you will find this exercise simply wonderful. This affliction is very widespread, and with many who do not complain of getting up tired, the feeling of having no stamina by midday is a common one. This class will also materially benefit. Most writers give an affirmation to increase vigour or whatever else may be desired, and let this suffice, but any reader may experiment for himself trying both methods.

To proceed: Quieten the mind, dismissing all conflicting mental states, all depressing or negative feelings being banished. Unless an absolutely quiescent condition has been attained it is better to postpone the experiment until it has. Affirm convincingly, shutting out every extraneous thought for the moment;



# *Why Women are Mysterious to Men.*

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In every age, and especially in this age, the nature of women has seemed to be more or less of a puzzle to men. To understand her and know her, as she really is, this has seemed to be practically impossible; and in general she has continued to be the great question mark in the study of mankind.

The effect of this mysteriousness, that has always surrounded her life and her soul has been anything but desirable; in fact, it has led to every form of misunderstanding between the sexes, and has been largely responsible for most forms of marital unhappiness, as well as the direct cause of the feeling that marriage is a lottery.

A lottery is possible only when the factor of uncertainty is the leading factor, and so long as woman continues to be the puzzle that she is, the factor of uncertainty will surely be the leading factor in marriage; and in consequence, both happiness and virtue will be placed upon the gambling table of human life.

That such a condition is right, no one admits for a moment; every member of the race, woman most of all, deploras the fact that she is instrumental in giving so much mystery to the marriage state, as well as life in general, because mystery means ignorance, and ignorance means sin, suffering and wrong. But she claims she cannot help it; she invariably declares that man is to blame. She would gladly throw off the mask and be herself, but she dares not do so, she fears mere man would take advantage of her frankness and lead her down, down, down, who can say where. That is what woman believes: and so long as she entertains this belief she will hide herself in a cloud of mystery, thus deceiving and misleading mankind in every form and manner.

The reason why woman seems mysterious to man is simply this, that she thinks it necessary, to her safety, to hide her natural feelings. She knows that man is constantly in her pursuit doing everything imaginable almost, to gain her possession. And so strong is his desire for her, even where she hides her feelings completely, that she has to be on her guard every moment. Then what would he not do, she imagines, if she should give vent to her feelings and reveal her love in all its intensity and power. She gravely fears that if this were done, man would lose complete control of himself, and no woman's virtue be respected in the world any more.

In entertaining this conclusion, however, she does not recognize the fact that the mysterious always engenders abnormal, dangerous and uncontrolled fascination in the soul of man; while the truth, fully revealed, always awakens the highest respect, the most lasting attraction and the most intense admiration.

Ignorance and mystery are always twin sisters; they are never separated for a moment; and where ignorance is found, there we can never find real virtue, real attraction, nor real love. Woman, therefore has gained nothing of real worth, and lost almost everything, by persisting all through the centuries, in surrounding her nature with mystery.



In trying to hide her feelings, she has attempted the impossible. Feelings can not be hid. If they are denied natural expression, they will force themselves into abnormal expression ; and therefore when we try to hide our feelings we soon become a bundle of mixed feelings, most of them unnatural, abnormal, misleading, deceiving, and even monstrous at times. We become in consequence, more mysterious than ever before, and we not only go wrong in nearly everything we attempt, but we also mislead everybody with whom we come in contact.

It is never necessary to deceive in order to protect. If woman thinks she must deceive man in order to protect herself, and protect him from his animal nature, she is very much mistaken. It is the contrary that is the truth. The more we deceive, the less protection we have, and the more we do to cause others to stumble. Woman, therefore, in continuing this practice of life-long deception, has wronged the race in a most terrific manner ; but she is not to blame for thinking it necessary to pursue such a course ; it is the spiritual and moral teachers of the world that are to blame, for most of them have mislead humankind, not only on this subject, but on nearly every other subject. And yet we can hardly blame them either ; they did not have any higher light, and could see only the small side of human nature.

We must change our attitude completely on this subject ; we must realize that mystery invariably leads to wrong ; that deception invariably causes others to stumble ; and that the feelings of human nature, if denied orderly expression will produce abnormal expression.

We should above all things, be ourselves, and not an artificial or spurious product. We should never suppress our feelings, but should so control them that we may, at all times, express the best, the wholesome, and the most powerful that we have within us. To be strong, natural, clean, virile, attractive, and inspiring personalities, this should ever be our purpose ; but to that end, we must give expression to our finer feelings in all their force and beauty, and never hide them for a moment.

In changing her tactics, from that of wilful deception to that of natural expression, woman will have to move gradually, as the world is too well accustomed to the old way ; but she will make few mistakes in this respect if she will ever bear in mind the great fact that it is the real truth that we all want.

No one need be afraid to express the real truth in this age, for the spirit for this age wants nothing less. In the past, it might have been necessary, though that is doubtful : it is impossible to believe that it is ever necessary to hide the truth, for the fact is that no mind can see any more truth, just as the human eye, when normal, can see only as much sunlight as it can receive with perfect comfort and appreciation. However, regardless of what might have been necessary in the past, it is not necessary to veil the truth in the present.

In this age we want to know. We are for ever done with the foolish practice of groping in the darkness, and guessing at facts that have never been seen or explained. We want to know the real facts on all subjects, and the soul of woman is no exception. She must reveal her higher nature as it really is, and express her finer feelings in all their intensity and beauty. She will not cause us to lose control of ourselves by so doing ; nor will she cause man to love her less ; on the contrary, she will inspire the



noble and the true in us all to a far greater degree than ever before, and she will awaken in man a higher love, and a stronger love than any man has ever known.

We may be fascinated by the mysterious, but it is the truth alone that we love. We may be attracted for a moment, through curiosity, to that which is veiled by symbols or deception, but it is when we see the real truth beyond the symbol, that we are drawn irresistibly and forever. A veiled mystery attracts but for a moment; then it disappoints; but the truth itself holds fast from beginning to end. It never disappoints, it presents, every day, a new revelation, more interesting and more fair, than all that have gone before.

Be true to the best that is in you, and you will never disappoint. Express your highest and finest feelings with all their richness and power, and your soul, mind and personality will become more and more attractive every day of your life, until you become, not only an object of the highest admiration and love, but also of actual, sincere worship.

There is nothing in the world that can be more beautiful and more inspiring than the soul of a woman. If it were revealed it would surely lift the human race to a much higher level than we have ever reached before. That fair and radiant soul, therefore, must no longer be hidden back of a cloud of confused and suppressed feelings. Woman is too lofty a creature to hide the best that is in her behind a life of mystery and forced deception. Let her throw off the mask of the ignorant past, and be her true self. Let the world know how she really feels in her soul; it will be a revelation that will touch the truest and best in the human heart; and instead of intensifying our animal nature it will intensify our finer nature, thereby awakening more and more of those qualities within us that can lift the soul to mastery and emancipation.

There is much, indeed, to be gained through woman freeing herself from the old habit of being a mystery; but among all such gains, none will be greater than the gain to marriage. There will be few mistakes in marriage when the true nature of woman can be known as it really is; then those who belong to each other can come together, and man will love woman far more than he ever could before, because woman as she is, is infinitely more attractive than a mere bundle of mixed and confused feelings. Woman wants more love. She may have it. Here is the secret. Be no longer a cloud of mystery; be instead a revelation of truth. Be what you are, because what you are is beautiful beyond the power of any tongue to express.—*Exchange.*

## *Educating the Sub-Conscious*

From questions coming to me personally and by letter I am convinced that no question is more distinguishing the old passivity than that of which I shall treat in this article, and I take it up because of this newly awakened interest. Therefore I start with the statement:—

Through use of the Law of Suggestion the Individual can extend the control of the Conscious Will over his whole body, so that every organ and every function will be as subject to him, as WILL, as are now hands and feet.

The operator in Suggestion can do only that which Nature is doing all the time. But he can consciously direct the Law that otherwise will act subconsciously in the direction of the desire of the Absolute one for expression. This control is identical with that which Burbank and the breeders of blooded stock exercise. They learn how Nature does and then by apply-



ing the Law become a factor in the evolution of plant and animal. So man must study Man, himself and other men, and learn how the Law of Suggestion works, as the breeders have learned how Heredity, Natural Selection and Adaptation work, and then bend that Law to his will, and thus become a conscious factor in his own evolution. He is now, by choosing, ignorant of consequences and of Principle, an unconscious factor, and by his choice determines the operation of Law. Realizing that my Humanity consists in the power of choice; that only as I exercise conscious choice am I MAN; that only through Conscious choice can I become Master of Fate, it behoves me to understand Mental Law and apply it to my SELF. The body is builded through the sympathetic nerve. This sympathetic system is one with all animal life and is the source of the animal functions in Man. We also know that this system is subject to the cerebro-spinal system, and is directed in some of its activities by that system. Where is the limit which MAN-brain has over that animal-brain? the limit of the thinking-brain over the building—the acting-brain? The control of the body, that comes through this, the latest of all the developments of the Universal Soul, the frontal brain of Man, represents the line of Nature's evolution after she stopped making a change of organism through which to evolve.

Therefore it is a safe corollary to argue that the evolution of man will come through the increased control of the conscious over the sub-conscious activities. That ultimately all the animal functions will be subject to the Conscious Man. This reasoning is substantiated by facts. Mental Science, Christian Science and all New Thought cults, are demonstrating that conscious choice can and does control body. Chosen thought heals just as the thought accepted without choice destroys.

Persons in coma, in trance, in sonambulism, each finds the natural functions continuing as ever. Sleep does not stop digestion, assimilation or elimination. Only when I can induce at will these states, can I study the power of the man over these animal functions. Hindoo fakirs can stop all the functions of life and be buried for weeks and return to objective life again. The subject of the show-hypnotist is laid in store windows with every function of body in suspension. The masses look upon this in awe, wonder or fear. It is but the extension of the power each possesses, of moving finger or foot; an extension that means, at last, complete mastery of disease and death. This possibility is the prophecy of the complete birth of Man from the animal matrix where he has now, like the centaur in the fable, only got out his head. Like the chicken with his head out of the shell, man will ultimately have his whole body out, and that will be the second birth, the birth *from*, as the first was the birth *into* the animal expression. An animal that he might be, MAN.

This truth can be demonstrated by any person who will concentrate upon his finger in the Thought, "I have no sensation in that finger!" Soon he may allow any one to prick or burn it and he will not feel. This is Christian Science healing. "There is no Sensation in matter." Sensation is in one's thought. Concentrate upon the body with the Thought, "I have pain in my knee" and soon it comes. Concentrate with the thought, "my dinner hurts me" and soon you have dyspepsia. Concentrate upon the thought, "I AM ASLEEP," and sleep you will be. Not asleep—but you will sleep. "I am pain. I am health. I am life. I am sleep." All these are Affirmations of Truth.

I say to a person, "Think you are asleep and that your pulse has stopped." If he has good control of himself and *does* concentrate, his pulse will stop. I have had them so stop that doctors could not detect any pulsation. What does this mean? This:—You can control the subconscious action of your body and make it do as you will. You can tell the stomach to ache and it does. You can interfere with any function by thoughts of fear. You can stimulate any function by faith-thoughts.

To educate the Sub-Conscious to do what you desire, is to have health and happiness. How to do this?—By Auto-Suggestions born in the Ideal of what you wish to be. These Auto-Suggestions are Affirmations. And there is no Power belonging to the race equal to this. By right use of Affirmation Man is well, happy and prosperous. By wrong use he is the opposite. He is at present in that evolutionary stage where he is learning that he is Man, and can "crush out the ape and let the tiger die." These die out as Man comes in, and Man comes by affirming I CAN.—*Exchange.*



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