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Conducted by A. Osborne Eaves.

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STRAY THOUGHTS.

I wish every reader a Happy New Year. It is one of the few "old" things which will always be in vogue, because it always refers to the New. Let us all trust that 1916 will see the finish of the Great War. I know that this terrible thing has caused much doubt in the minds of some people as to the truth of the principle of a New Thought; people always advance that "Progress is eternal." It is the culmination of man's mistakes. The talk of war for so many years, breeding distrust, greed, narrowness, was bound to result in transferring to the physical or material plane that which had been conceived on the mental plane. So, if when all is over there is talk of preparing for another we shall get it surely enough.

There must be a change in human nature, and it may surprise some readers to be told that human nature *does* change, like everything else in manifestation, only somehow we seem to expect that *this* does. One has only to cast the mind back to the time of the savage to see how much human nature has altered. We should all be ashamed to do things that our barbarian forefathers did. So, some day, we shall assuredly rise above war, when war has taught us all that it can teach. If anything was wanted to purify the crass materialism which was raising its hideous head, war has done it; it is years since there was such a wave of spirituality seen amongst all classes. People have been made to think, and it has been brought home to many that there is something beyond that which is seen and heard and couched.

Glancing at the current magazines the "Nautilus" reminds us that man is a maker of machines. He makes himself, and should therefore understand that which he has made. "The *things* that which are seen are temporary, changing, finite; the things that are *not* seen, nor heard, nor felt, nor tasted, are eternal, indestructible. The real you is looking at me *through* your eyes, and listening through your ears and understanding, through your intellects; and eyes, ears, and intellects are the *machines* you have made for the purpose of hearing, seeing, and knowing the thoughts of the infinite—thoughts of your own infinite self.

Mrs. Towne, the editress, reminds us that some of the ministers who had taken up New Thought have gone back to the church so those places will get a leavening. She further reminds us that it is not the ministers who are leavening the churches so much as the thousands of those practising it, who are teaching it in the Sunday Schools all over the land. "Where church thought is philosophical, academic, intellectual, cold, cut and dried, New Thought is a LIVING FAITH that *moves us to activity in accordance with the divine nature which we believe we are.*"

As to what a yogi is expected to attain too the following extract from what is considered the most mystic of all mystic books—the Dnyaneshvari—followed by the very ancient school of Alandi, should be read with interest by readers. Krishna is describing it to his friend Arjuna. The changes following the invokingly vital currents resident in the spinal cord and the "reservoir of moon-fluid of immortality" (contained in the brain). He says: "Afterwards, such is the splendour of the limbs, that one is perplexed whether it is a self-existing shaft of Cashmere porphyry, or shoots that have sprouted up from jewel seed.

Or a body moulded from tints caught from the glow of evening, or a pillar from the interior light.

A vase filled with liquid saffron, or a statute cast, of divine, thaumaturgic perfection molten down. To me beholding it appears quietism itself, personified with limbs.

As a painting of divine bliss, a sculptured form of the sovereign happiness; a grove of trees of joy, erectly standing.

Or is it the disk of the moon, that, fed by the damps of autumn, has put forth luminous beams? or is it the embodied presence of Light, that is sitting on seat?

Such becomes the body, what time the serpentine (or annular) POWER drinks the moon (fluid of immortality descending from the brain), then, O friend, Death dreads the shape of the body.

Then disappears old age, the knots of youth are cut to pieces, and the lost state of childhood reappears.

His age remains the same as before; but in other respects he exhibits the strength of childhood; the greatness of his fortitude is beyond comparison.



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All these things will enable more and more complex ideas to be entertained, and as the inter-relation between one fact and another becomes more apparent the work of recollecting any of them will be far more easy and natural. The acquisition of knowledge will no longer be regarded as something to be avoided or irksome, but a new interest will be imparted, and the fulness of life with its many marvels will be a perennial source of delight.

The world of thought has its main roads like the earth, and one may find one's way about easily enough, provided these main roads have been well established; in the mind, for example, a man who is interested in some hobby will remember masses of facts and figures that would demand sustained powers of memory in anyone not interested along those lines. In other words, it is easy to remember anything in which you are thoroughly interested. At the same time, a man who can recall so many facts connected with his pet hobby may have a really poor memory for other things, simply because he has not trained his mind.

Exercises.—To cultivate the imagination try the following test: Take a large sheet of paper, divide it into twelve squares, numbering each. Place on each square some small article, a knife on square 1, a pencil on square 2, an apple on square 3, and so on. When every square has had something placed on it, look steadily at the whole for a moment, then close the eyes and endeavour to visualize the lot. There may be some gaps at first, or the articles may be attributed to the wrong squares, but a little practice will soon render the experiment easy.

Next, arrange a draught board with a number of "men" on it, and try and visualize it.

Taking a cube or a square box try to imagine that you can see through it and that the angles at the other side are visible. Note the position of the top and bottom, and as an additional exercise imagine the box resting on one corner, and the exact position of the various angles both those seen and those not seen.

Note whether new ideas or words present points of contrast or similarity; of contiguity or dissociation; succession or co-existence. Compare all ideas to be presented to the mind with those already familiar, and use the imagination to make a connection where one does not seem to exist naturally.

One of the exercises given some years ago by Madame Blavatsky for the purpose of gaining concentration was that known as "thinking up" a subject, i.e., thinking of every possible aspect regarding an object or subject. Thus, suppose one chose an apple. There would be the kind, fruit, the family to which it belonged; the points of similarity with other fruits; dissimilarity; colour, tint, size, regularity or otherwise in shape; thickness of skin, contrasts in flavour with other apples or other fruits; the parts it consisted of, skin, pulp, pips, core, stem, juices; favourable and unfavourable conditions of growth, value as a food and medicine, the type of scenery in which it was found, the country, the people who gathered or used it; the flower it bore and the scent emanating from it; the action of the sun and rain, wind and frost on it, &c., &c. These are a few of the thoughts which would arise in connection with one thing. Contrasts, similarity, contiguity, division, affinity, succession, and the other mnemonic laws or principles would here all be brought out. The mind would feel out further and further into the object under consideration, and nearly every factor in connec-

tion with the subject would be "thought up." It is certain that the imagination would be stimulated, the mind controlled, the ability to concentrate improved, and the memory strengthened thereby.

The mind is a busy workshop; it has few slackers, and these are not trade-union-bound. They are all wishful to work for the good of the whole; all they ask is to be set their work. When not taken in hand they waste time in aimless thinking, and accomplish very little. Note how the memory is ever going out, and attaching itself to things. You may be on a holiday and after a long exhilarating walk get back in time for dinner and have a new dish which appeals to your tastes. When in after years you encounter the same dish a picture instantly flashes across the mind of the holiday and its associations where first you made its acquaintance. So the adjuncts of a new friendship, the purchase of an article, the moving into a new house, &c., all form associations that remain in the memory for years, out of all proportion to the triviality of the event. This faculty of the memory should strike the reader as being very significant, because when the mind is taken in hand we can consciously direct it to make the associations we want, and thus help us in our work. All of us at times have to remember things to be done some time ahead. As we said above there are people who keep the thing to be done in their minds up to the time that it is executed. This means a great waste of mental force, and keeps the mind on one point without any object in view, save the one dealt with, and that several hours, or sometimes days ahead. In these days we have all heard of the American "ticklers," which are only the use of a card index system, putting engagements ahead on a card dated ahead. It is all right making notes instead of filling the mind with a number of little things, but for some things it is best to let the memory work.

Suppose we wish to remember to bring a book from the town when returning home. We make a picture of the book waiting on the desk for us at the office, and dismiss the thought. When we get there the idea of the book recurs to the mind, because we have made a link between it and the office, and the fact of arriving there is sufficient to recall it. This is specially so when we see, as in the cases cited above, that the mind makes associations unconsciously, so that when consciously made, made with a definite purpose in view, and therefore forming a stronger link, the commission will be carried out. We all know that when we fix an hour for getting up in a morning we automatically wake up at the time, unknowingly invoking the subconscious. So, in the same way, we set an alert portion of the mind to act at a specified time, when certain suggestive surroundings shall act. There is room for considerable ingenuity in this connection. For example, suppose I wish to remember to buy a ticket for the opera for a friend, I know I shall not have occasion to pass the theatre, which would jog my memory, but I make a mental image of my friend waiting for me at the office, and asking me for the ticket. Dwelling on the picture for a moment, and saying to myself: "Now, you must remember as soon as you reach the office to send for a ticket," I dismiss the whole subject and rely on the automatism of the mind.

We should never under any circumstances neglect the carrying out of these subconscious jogs, or if we do our memory

will be as unmanageable and "poor" as the average man's. We must faithfully carry out the suggestion at the time arranged, letting nothing come first, unless it is imperative, and then a new image should be formed and the task be carried out as soon as are at liberty.

Where a series of things has to be remembered the "room" method may be employed, but this must be prepared for before hand. Another way where twenty or more things have to be taken in rotation, is to form a number of connecting key-words which will not only permit the ideas to come in their specially selected order, but will connect one word with another.

LESSON X.

We may at this juncture consider the question of food in relation to brain growth. About 1888-92 when vegetarianism was to the fore, propaganda being carried on vigorously, the value of fish as a brain food was boldly challenged by the non-flesh eaters. "Look," they said, "at the fishermen, they eat plenty of fish, yet they are not brilliant thinkers." This could not be gainsaid, and phosphorus as a brain grower fell from grace. Many other theories in dietetics have gone by the board since, and people have come to the conclusion that they should eat just what they like. "Eat what you love and love what you eat" was a popular adage in New Thought literature, and there was a reason for it, because for too long people had said that this or that food did not agree with them. Certain definite feelings or symptoms invariably followed the use of the dreaded article of diet. And so we find one half of the foods in general use tabooed. The odd thing that struck the average individual was that whilst coffee gave A headache or backache, or interfered with digestion, no such effects followed in the case of B. This peculiarity is explained by "idiosyncrasy," or "constitution," but this is not wholly so. It is quite true that the use of certain foods will produce certain effects on some people, but the fact that the same foods taken by other people of the same age, constitution, &c., without disagreeable results supervening show that the food is not the actual cause of the discomfort experienced.

Readers of the New Knowledge do not need to be told that all foods produce the effects which are expected of them. Thus cheese, eggs, white bread, coffee, tea, are generally said to be constipating, despite the fact that with some each of the above has the opposite effect. A cup of strong coffee will often act as an aperient, just as some drugs taken in varying doses exercise exactly opposite effects.

There can be no doubt that the question of dietetics is an important one and deserves attention, but it is a notorious fact that the dicta of the "science" are more contradictory than those of medicine. What may have been true a century ago regarding some article of diet can no longer be relied upon, for to-day the diet is dependent upon the teeth, and artificial teeth being universal foods of the past cannot be thoroughly masticated, whilst the rush of the twentieth century has destroyed leisurely eating amongst most classes.

What "authority" shall we follow if we wish to eat rationally? Shall it be Professor Chittenden, and reduce our food to less than one-half? Shall we eschew bread, because according to the late Dr. Emmet Densmore it was the "staff of death," as

were all starchy foods? Shall we abstain from animal food on the score that it is unnatural and inadequate to maintain health? Or, shall we become monodietists? or emulate Horace Fletcher, and make no selection of foods, but ingest the most unheard of lop-sided dietaries and hope to make up for their shortcomings by merely masticating well? Perhaps we may follow the injunction of the "eat some air" enthusiasts, or vary the bill of fare by eating sand like another school, or go in for three weeks' fasts every now and then. Dr. Bellows was the sworn enemy of butter, white flour and sugar—the cardinal foods of the bulk of our countrymen. Yeast is said to be at the bottom of nearly every disease, according to some food reformers, and therefore bread must be unleavened; milk for adults is denounced unequivocally by some on the ground that it is a food for the young only. Raw food is held to be the only natural diet, and startling results are claimed by its devotees. When one has waded through hundreds of pages in the furtherance of a particular view and a few more hundreds in favour of the tabooed article of diet one feels utterly hopeless regarding any decision.

One is convinced that our present methods of eating are utterly illogical and unscientific, and in many respects positively harmful, yet when we decide to make a change we are confronted with the irreconcilable and contradictory theories of the different schools. What is wanting is a chair of dietetics in our Universities, or Medical Schools, and the subject raised from its unsatisfactory position. Apart from idiosyncracies the effect of every food should be known just as that of every drug in the pharmacopœia is. Age, occupation, temperament, the climate inhabited, would all affect the problem, and exhaustive experiments carried out on sedentary, middle-aged and old people as well as young and vigorous persons (results have been vitiated in the past by experimenting on the robust who lived on their reserve vitality) should be tabulated carefully. Without doubt some startling results would be seen by such analyses.

Even now, at any rate, we can judge broadly of the effect of foods on nations. Compare the diet of the Hindus, destitute as it is in certain essentials to all-round development, and the emaciated frames often produced, to that of the German, stodgy and heavy. We get a slow-moving brain, of lethargic movements, a contrast with the lively, spirited Frenchman, whose diet is light and varied. The features, too, of the latter are not so heavy. The brightness, voluble and mercurial temperament of the French could not be produced with heavy, sodden, flavourless dishes. Note the difference in the physique and mentality of the Dutch, the Boers, and in the Scotch of the past, and of the Laplanders and Eskimos. Geography and climate account for much, but not all, and it will be found that there is a distinct connection between food and character.

The recognition of the values of certain forms of diet is seen in a story current in early Victorian days. The late Queen was desirous of altering the dietary of the Army, and thought she would judge of the effects of different foods by interrogating some of her subjects. She had one undersized individual sent to her and on enquiring what he lived on he piped out faintly "Veal, your Majesty." "O," remarked the Queen, dismissing the weakling, "that won't do

for my soldiers."

The next man ushered into the royal presence when asked what he ate replied brightly: "Mutton, mam, mutton." "That's better," remarked the Queen, still dissatisfied, however.

The third, a big, burly fellow, when interrogated, responded in abrupt fashion, not at all disconcerted at finding himself before a ruler, "Beef, and be hanged to you all!"

The Queen, it is said, thereupon decided that henceforward her Army should be fed on beef.

There must always be some difference between muscle and brain food, therefore one would select whichever type of food he needed, but it would be here that debatable ground would be entered upon. The early demise of every food reformer thus far demonstrates conclusively that the hypotheses held have not been sound, and that food science is still in a fluidic state.

Once we leave man out of count and apply our theories to the animals we find they work capitally. A farmer will tell you how to fatten a pig, but a medical man or a diet specialist who could invariably make a thin man fat would rapidly become a millionaire. Ducks fed on butter with the idea that they would put on flesh remained at the same weight, whilst the butter exuded through their skins.

Let it be freely admitted that temperament, sex, climate, age, occupation and physical condition, determine the dietary that should be adopted. Dietitians have affirmed that after certain foods they felt their brains firm, adding that they could think more lucidly and do much more mental work. The writer can add his testimony to this, though now he can secure the same results independently of foods.

This question of food might not have been raised only now-a-days when everyone has read something of "food reform," and hostesses of country houses actually provide non-flesh menus, as do big hotels, as well as uric-acid free dietaries. There is a great deal of experimenting with foods and numberless fads. The ill effects of these are not apparent in the case of youthful and healthy devotees for some years, but time has shown how the dire effects of these experiments have left their mark.

A healthy man, or an unperturbed appetite may usually be trusted to follow his instincts, but a valetudinarian is not safe when he imitates his neighbour. Quantity as well as quality may generally be left also to one. The feeling of satisfaction is a good guide to follow; an underfed animal never works as well as one who gets sufficient food, and the ascetic has no reserve to fall back on in case of illness. On the other hand, a surplus of food is quite as injurious. I suppose it is common knowledge now that after the body has attained its full growth, say, twenty-five, the amount of food should be lessened and one should eat to live, not live to eat. Food is only required then to make up for the wear and tear on the tissues.

With a light-weight man less food would be necessary than in the case of a big, heavy person. Then the character of the food would be determined by the time of year and the nature of work done. Thus, for muscular work a larger share of bread and starchy foods would be eaten; whereas a brain worker would lessen these.

The number of calories per day is another of those disputed points which may be left to the professors to settle. In every

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estimate certain factors have been lost sight of which vitiate and discount their theories seriously.

We know of what elements the body is composed ; further, we know that when certain elements are depleted through the act of living that these must be supplied. Beyond this all is mere conjecture.

As has been remarked there is scarcely a single exponent of the various schools who has been able to demonstrate the truth of the theories held, although this could not always be taken as a proof. One fights shy, then, of the dietetic crank, whether layman or professional. Common-sense has perforce to be our guide, coupled with observation, and not the result of cognitions on elaborate chemical and physiological hypotheses.

More than one observer has noted that the inmates of charitable institutions have never been noted for either personal beauty or brains. Starchy foods form the predominating constituent in their diet. Plain fare and plain faces usually go together till a certain point in evolution has been reached. Then the mind takes the helm, and the man rises above the merely animal plane. His instinct can then guide him in these matters. When such a stage has been reached there can be no doubt that the ideal diet for brawn, beauty and brains is that I laid down years ago in one of my lessons—frutitarian. Apart from humanitarian principles—and animals have their rights no less than man—we can obtain principles relating to the psychic or higher nature which animal food does not yield. A glimmering of this dawned on one of the foremost experimenters in the realm of dietetics, one who claimed to be able to produce the symptoms of almost any disease, even turning the hair from grey to its natural colour at will. This writer was the strongest opponent to vegetarianism that we have come across, and despite the disobeying of laws of health (including working twenty hours at a stretch) outside the domains of food, did the work for years of two or three people. Being a born fighter it was only natural that an abnormal age could never be reached, unless with a perfect system, for antagonism and disruption are synonymous. When man is up against the law of evolution he is powerless. Nature being physical and metaphysical the laws of both must be obeyed, and there is no higher or more powerful law in the universe than Love.

Now the secret of the system taught by this teacher of food science lay in combinations. It needs no pointing out that two utterly harmless substances—chemical elements or foods, it does not matter which—are incapable of doing any injury so long as they are kept apart, but once bring them together and—catastrophe ! One conjures up the old monk who accidentally mixed sulphur, saltpetre and charcoal, and the surprise when an explosion took place. Chemistry, as we know, is full of those cases of likes and dislikes among the chemical elements, and foods exhibit the same affinities or repulsions when brought together. The writer referred to above used to delight in drawing attention to the foods prescribed by the faculty in cases of illness and showed how the disease was rendered worse by the combinations selected. When the bulletins respecting exalted personages in critical illnesses stated the food given and at what intervals the theories held by the writer seemed justified by results. All the so-called strengthening foods failed to give

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strength, but apparently helped to extinguish the spark of life.

Assuming the reader is young and possessed of a really strong digestion he will find that a minimum of starchy food, such as bread, rice, sago, etc., will enable him to use nuts to a greater extent. Skins should be avoided, as in some nuts poisonous principles reside in them, prussic acid being obtained from almonds. Prunes and the best muscatels (not cheap raisins), eggs, and dairy produce are amongst the best brain foods. Where, however, the digestive powers are weak beef and mutton, fish and poultry may be substituted, their value being in the order given here. Wholemeal bread, so widely pushed, is more indigestible than white bread, and if used there is not the need of meat, but even the amount of wholemeal may be lessened by those who can digest it if they eat plenty of nuts, fruits and vegetables. There is no harm in a fairly healthy person experimenting a week or so at a time with certain foods and noting the effect. Tea, coffee, cocoa, tobacco and drugs do not contribute to brain growth: on the contrary, these things militate against the best work. Whether two or three meals should be eaten is a matter the reader must decide for himself. The "no-breakfast" system suits some people admirably, and in any case a heavy, stodgy meal first thing in a morning is better avoided. The old idea of "laying a good foundation" for the day will not bear examination. Food is taken to make good wasted tissue, and after eight hours in bed where there is no wastage and food has been supplied to make good the day's demands on the system, there is no need to encumber the stomach with useless fuel. Sleep, it should be remembered, is nature's great restorer, not food. A man can go six weeks without a particle of food, if except water, work as usual into the bargain, has been proved, but he could scarcely miss six weeks' sleep and maintain sanity. Too many people suffer from food clogging, and while it is bad for the body it is infinitely worse for the brain.

Taste will naturally enter into one's dietary, and with a view of finding which food or class of foods suits one best the reader should adopt one brain food at a time with the other articles. Everyone knows, for instance, that after a heavy meal one does not feel particularly brilliant, but sluggish. Where the blood is wanted it goes, therefore after a full repast it goes to the aid of the stomach, depleting the brain for the time being. This well-known fact should convince one that food affects mind and body, if one could only determine to lessen the quality of one article or class of comestible and increase that of another differences would soon be noted in regard to brain power.

Every nation is well known to emit a certain odour, and very unpleasant are those of some nations. Foreigners tell us that the effluvium emanating from ourselves is like roast beef, and even the man in the street scents the toper almost afar off. By eliminating gross foods one can develop the senses to a fine point, making them very sensitive. Some years ago in making some dietetic experiments I found I could distinguish persons by their scent, as a dog does.

One might make one's first meal of two or three slices of bread and butter with ground nuts spread on them, a little fresh or stewed fruit, a cup of hot milk or weak tea; for a second a couple of ounces of stewed beans or peas, or macaroni and cheese, a liberal helping of greens, and six or seven prunes.

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If one is accustomed to meat or fish it should be eaten with tomato and a dash of lemon juice, which will help to eliminate the uric acid. Very little potato should be used by those who wish to grow brains.

Tea or supper may consist of nuts with a very little bread or porridge, and fruit.

In these days of essences and tabloids it is necessary to warn people against concentrated foods. It is imagined that one may carry one's dinner in his vest pocket. It should be remembered that we have lengthy intestines, and unless we fill them trouble will result.

The main thing to remember is that there should be a bigger percentage of brainy foods used, a lessening of starchy foods, unless one also does muscular work. In that case a little more bread is permissible, but it should be noted that the usual one-sided or monotonous dietary which usually prevails amongst the workers and middle classes should be modified, or, rather, revised very widely, if we are to obtain the best results from our food, or if we are going to eat for more than the mere sake of eating.

There are plenty of non-flesh cookery books to be had, and experiments made will soon convince whether these will yield the best brain results. Pastry, fatty foods, greasy, rich and spiced made dishes will be let alone by those who wish to cater for brain growth, without becoming ascetics or subsisting on spartan fare. The point to note is that as soon as unpleasant symptoms develop the experiment should be stopped and the old diet reverted to, further experiments being more carefully made and as one food is eliminated from the daily menu another of equal or similar value takes its place. If this is done no harm can result. I knew a youth who gave up meat and lived on bananas almost alone, and then cocoa-nuts, which consist largely of indigestible fibre. Of course, he suffered, though he was convinced he had discovered the ideal diet.

Alcohol is naturally worse than any food as far as the brain is concerned. As a matter of fact it destroys healthy brain growth. It contains a peculiar magnetism which is inimical fatal, one might say—to brain development. One has only to note the effect of it when used for the first time to be convinced of this.

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The wise man always throws himself on the side of his assailants. It is more his interest than theirs to find his weak points. The wound cicatrizes and falls off him like a dead skin, and when they would triumph, lo, he has passed on invulnerable. *Emerson.*

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The right kind of man will start a grove of fig trees in a desert. Failure is not a disease of locality—it's a personal habit. Anybody can get a steady living out of steady effort. The same clock that ticks out twenty-four hours for one man can't cheat his neighbour. *Kaufman.*

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We know that men with strong faces and women with beautiful faces forge to the front. We all desire to do so. What is more it is not only our privilege to do so, but to be just and true to ourselves we must do so. *Larsen.*

Procreation :

A SECONDARY FUNCTION OF SEX.

By Hy. Harrison Brown.

Urge and urge and urge,
Always the procreant urge of the world,
Out of the dimness opposite equals advance,
Always substance and increase, always sex.

Walt Whitman.

The greatest formative Principle in the world to-day is Biology, and Biology means evolution. — Dr. Shaler Mathews. (Needed). "A more rational social life, to deal with that phase of natural impulses denied legitimate expression." — Dr. Abraham Flexner.

I learn that sex motives or impulses underlie all the tragedies of life. — F. Wittles (German), in "Tradgische Nature."

The sacredness of procreation is much more generally recognised by savage than by civilized peoples and also a certain symbolic significance is attached to the human, as related to natural fruitfulness generally. — Havelock Ellis.

Of all human instincts that of reproduction is the only one which remains in the primitive condition and has received no education. We procreate to-day as did men in the stone age. The most important act in the life of man, the sublimest of all acts, since it is that of his reproduction, man accomplishes to-day with as much carelessness as in the case of the cave-man. — Pinard (Academy of Paris. 1908).

It is only a question of time . . . when men and women will devote the same religious earnestness to the psychic and psychical perfecting of this sexual task, as Christians have devoted to the salvation of their own souls. — Ellen Key.

The sexual instincts end where ends the influence of sex. In a perfect human being the male and female elements are nearly equally strong with a slight preponderance of male, which represents the productive powers of nature, while the female elements represent the formative principle. — Frans Hartman.

Life is like a current passing from germ to germ, through the medium of a developed organism. It is as if the organism itself were only an excrescence, a bud caused to sprout, by the former germ endeavouring to continue itself in a germ. The essential thing is the continuous progress indefinitely, an indivisible progress on which each visible organism rides during the short interval of time given to live. — Bergson, in "Creative Evolution."

In the usual discussion of the sex problem emphasis is laid upon the procreative function, to the entire neglect of the fact that man is not an animal but a psychical Being; and that his highest expression of sex is in the function of "Friendship." Very little attention is paid to that important function of "Body-building."

I am now seventy-five. I began studying the question of sex while a soldier in 1862, my attention being called to it by my experiences with men in camp and the sick in hospitals. Early, without understanding the law, I perceived that sex in man was not to be studied like sex in animals. It was a question, I then decided, of temperament, of thought and of education. After a long study through books, and a much more extended one through the experiences of men and women who have given me

their confidence, I am sure that only through Psychology—the study of man as a Psychic Being emerging from the matrix of the animal, and in his present conduct combining portions both of human and animal, in varying degrees - only in such study can the much discussed questions of sex be settled. They cannot be settled on the plane of the religious, or the ethical, or that of physical science.

Biology which deals with the physical, Psychology which deals with Mind, will sometimes unite in a natural biological and a spiritual, which is psychological—union in the thought of man, then sex will have its rightful place.

Under this thought I dare take part in a discussion, where now so many theories are being exploited.

I have read all that I could reach along medical, ethical, economic, and sociological lines. The boiled down conclusions are in this series of essays.

And, first, I wish to protest against most of that which is written upon the subject of sex for the young. It is better to know nothing than to know so much that is not so. My teacher when I was eighteen years old said, "The books to be avoided are the good books. You are in no danger from the bad; but the good book kept you from the "BEST." I would have the BEST possible upon this subject. The best will have in them nothing that depends upon the psychology of fear, will have no "barking against the bad," but will have much that holds the ideal of health and normal pure life.

It is not from hospitals, prisons, police courts and brothels; it is not from defective children; it is not from perversions, and prejudices; that we are to learn. It is from healthful, happy, intelligent, vigorous and industrious people that we are to draw our ideals. And their sex-experience they keep to themselves. These belong to the race. Sometime public opinion will allow them to tell them.

All books of whatever kind that deal with sex and are ten years old are based upon false theories. They lack the facts and the knowledge which modern science has given us this question.

We need a text book of sex written by a biologist, a psychologist, and a metaphysician, who are Masters.

People who are too full of sympathy for the suffering and of condemnation of evil are not safe guides. They would do good, but their methods are not scientific. Sympathy, desire and theory, prejudice, fear and precaution are not safe guides for any one.

In dealing with the questions of sex almost the entire attention is paid to the fact of procreation. In dealing with the social evil the procreative function absorbs entirely the thought. I wish to turn the thought as far away from the "procreative urge" as possible by showing that its place in the economy of the individual life is not so important as it has heretofore been thought.

Knowing well the power of Suggestion I am sure that as long as in the public mind this function is so emphasized and so jealously guarded and held so secret; so long as it is spoken of with shame and fear, there will never be a pure and natural expression of the sex passion. Till it is purified in the thought of the cultured, it will hold in the mind of the undeveloped a too prominent place in thought and life.

First of all it is to be understood that body-building and procreation are functions which man possesses in common with the entire vegetable and animal life. As long as we think of Sex in the line of these two expressions, we shall confine our thought of man in the plane of the animal. It is of these planes that I will attempt in these Tracts to lift the sex-discussion.

Man is NOT animal. There is in him a plus which lifts him entirely off the animal plane, and this fact gives warrant to the early idea that he was a "special creation." He must be studied, understood and directed, as a psychic individual. Emerson saw this when he wrote in his essay on "Fate":—

"Jesus said, when looked on her, he hath committed adultery. But he is an adulterer before he has yet looked on the woman, by the superfluity of animal and the defects of thought in his constitution. In certain men digestion and sex absorb the vital force and the stronger these are, the individual is so much weaker. The more of these drones perish the better for the hive."

Tennyson saw the same in the lines:

"God let the house of a brute to the soul of a man,
And the Lord said, "Not yet; but make it as clean as you can,
And then I will let you a better!"

If any body came from a brute, though somewhat finer than
their own,

I am heir, and this my Kingdom. Shall the royal voice be
mute?

No! but if the rebel subject seek to drag me from the throne,
Hold the sceptre, Human Soul, and rule thy province of the
brute."

As an animal he has the same sex functions as have all animal individualities. But as Man he has that which no other expression of the One Life (The Divine Life) has, i.e., need of friendship and the necessity of spiritual unfoldment. Since the important function of sex to the individual is to build and maintain its body, it follows that Procreation which man shares with the animal is not necessary to his full physiological development. He is a perfect animal without exercising this function.

Each individual as a human being has responsibilities to the race for which Nature urges procreation. Emerson perceived the danger of this necessity and says in "Culture," "The preservation of the species was a point of such necessity that nature has secured it at all hazards by immensely overloading the passion, at the risk of perpetual drive and disorder."

But before this demand of Nature and the race Man has duties to himself, and is also responsible to himself for the largest development of his possibilities as a human, as a psychic being.

The Law as laid down by Jesus covers these two obligations.
"Love the Lord" and "Love thy neighbour."

The Me and the Non-me embrace the whole of Existence.

What are my duties to myself? What are my duties to my neighbour, he being a part of the Non-Me?

It is evident that my first duty is that I have a body which admits of the expression the possibilities which I am, a body which is a fit dwelling for the Universal Spirit which is incarnated in me.

PROCREATION.

I am responsible that I develop a perfect body and keep that body in health. I am to use all the necessary Sex forces to maintain the body which I have made through them. For the needed intelligence to do this I am to look to the psychologist and the medical fraternity. This Sex-force is that of the body-building cells; the somatic cell; and not the germplasm.

Then I am to see that I fill my place in the world's work, and that I pay my debt to civilization and to the race for opportunities I enjoy.

As an animal I am filled at certain periods with an urge that says—"Procreate." It comes at times with overpowering mastery, for while Nature is never chary of the individual, she is very careful of the type. Millions of individuals may perish if only one survives. This fact is patent all along the line from protoplasm to Man.

Tennyson says:—

"Are God and Nature then at strife,
That Nature lends such evil dreams?
So careful of the type she seems,
So careless of a single life,
That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear,
I falter where I firmly trod,
And falling with the weight of cares
Upon the great world's altar stairs
That slope through darkness up to God.

And John B. Tabb's little poem "Compensation," carries this consciousness of the prodigality of Nature into the realm of Friendship, thus:—

"How many an acorn falls to die,
For one that makes a tree!
How many a heart must pass me by,
For one that cleaves to me!
How many a suppliant wave of sound
Must still unheeded roll,
For one low utterance that found
An echo in my soul."

As in the maple a million seeds matured to one that finds lodgment and sprouts, and of the thousand that sprout few will grow to saplings and of the hundreds of saplings only one will become a tree; and as the production of all these millions of seeds is the purpose of the tree, the parent tree gains nothing from the trees that live, and loses nothing of its growth as an individual tree in the production of the seeds, so in like manner it is with man.

Thirty millions, or more, he expends of seeds for each one that finds place to germinate. And of the children conceived few grow to manhood. And yet, like the tree, the individual being, in this is only fulfilling the purpose of Nature and loses nothing. He is but the agent of the one original cell in its demand for larger expression.

For in the discussion of Procreation it is to be remembered that all physical individualities of whatever form of life are but parts by division of one original cell.

To be Continued.

Let the feeling of unassailable peace fill the whole being. Soon a tranquility not easily put into words will possess the personality. Enthusiasm kindled at this moment will express itself outwardly for long after. It will set millions of cells in vibration with a new life, new sensations. It will be as though a man of fifty had thrown off his years and was once more a boy, with the ardent aspirations, and care-free mind of one; the bright morning face of the boy has often stood for a simile of happiness, and that this may be the companion of one throughout one's whole life is quite logical, if we would not persist in the stupid habit of becoming old in thought. In such a state it is possible to look at any question from an utterly different standpoint, and one's feelings assume a new aspect towards one's work.

Decidedly, love your work, as I have said again and again; take a real delight in it; make it an art if it is not artistic; look within it, not at the surface, however monotonous it may be. Refuse to think of the "daily grind," as so many are pleased to term their means of existence. Elevate your employment; ennoble it, and in the degree that you really get above it and master it, doing it in such a manner that no one else could do the same thing better, you have risen above it. You have earned the right to higher or more congenial occupation.

After working comes watching; watching for opportunities, for ways in which you can improve on your best, in lessening unnecessary labour; watching for signs of the Law of Attraction that will bring things to you as you make yourself worthy of them. Work, like money, wants you as much as you want it. Each has need of the other. It is by watching that we make discoveries, and some of these are really extraordinary. As a result of watching, contemplation, meditation naturally follow. Watt and the kettle arise in the mind's eye, and we appreciate the stupendous results which succeeded the apparently aimless watching. There are more possibilities to-day than there were in Watt's time; they need only the observant eye, ear, or mind.

As you work watch for the results. See where the weak spots show up, note where improvement is possible, whether it be on building a character, a business, a human body, a mind, or a machine. It has a universal application. There are workers who take no interest in what they do. Their thoughts are on something else, they are only concerned in getting through their task, and it is performed mechanically or thoughtlessly, listlessly.

Every piece of work undertaken should be regarded as the opening of a door to a vast and beautiful chamber, to greater opportunities. Science may be summed up in two words—observation and application, and the same methods apply to the New Knowledge in all its ramifications. By watching we unveil, unfold, and evolve, and every possibility contains another within it, as the shell contains the kernel.

And following comes the last of the trio—waiting. Twenty, thirty and forty years of failure have been passed by many who expect a transformation in almost as many hours or days. The tragedy of those who work and watch yet fail to wait is ever-present. The man who carries out the first two makes of himself a veritable magnet, drawing to himself his own—whatever he has attracted to himself, but immediately he doubts that he will

secure the result of his work he reverses the currents; he repels and keeps success away from him. There are people whom one instinctively avoids, and without being able to give a satisfactory reason and nearly always the cause is the repellent vibrations which emanate from them which impinge on our mental atmosphere.

The reason why people grow impatient about results is that they do not rely on the law. They have done their part; they have sown the seed and they must perforce reap the result, yet doubt springs up constantly as to whether they will do so. They say there is a risk in everything, that there are so many circumstances at work that there is no certainty about the outcome. Here again let the doubter read and read again the booklets to which reference has been made, supplemented by what is here said. One freely admits that the difficulties of convincing people of something which all experience has apparently contradicted are very great. That is why the value of reiterated pondering over the assertions made by the New Knowledge is so essential.

Our aim is to carry those assertions a step further, to make the reader feel that not only are our contentions reasonable, sane, but to induce him to *put into practice* the theories there laid down. We wish him to *grow* to the stage we are laying before him, to stop theorising about the teachings, but follow them day by day and see the results come forth in their own lines. The writer has witnessed the commencement of a branch in his own town of Christian Science, and seen elderly townspeople who have worn glasses for years laying them aside; witnessed middle-aged people throw off a score of years, invalids return to health, sad-visaged individuals acquire a buoyancy of spirits very infectious, and other changes quite as startling, and this in spite of numerous fallacies (in the writer's opinion) and inconsistencies. These instances are only cited because they offer first-hand proof, because they are tangible and appeal to logic and commonsense. Cases of the writer's own pupils might be cited in addition, but having known people for years, through having lived in the same place, these cases naturally give greater satisfaction. That is one advantage of residing in a small place: one can study causes and effects, given the necessary time. If the future were not the outcome of the past there would be something radically wrong with things. This is not admitted everywhere, but "caprice," "fate" and "luck" are believed in as the dominative factors.

It is here that the reader should make a firm stand. He should make up his mind once and for all to get rid of those notions. Clear the mind of everything which is not constructive, because the object of all the forces of the mind is to build; it is not the mental forces which destroy, but the fact that the life-currents ever seek to ensoul the new and better, the more perfect, and the old and outworn is forsaken, avoided. If readers would bear this in mind they would not find it difficult to wait. Work - Watch - Wait is a magic motto, and he who holds it understandingly is little less than a magician in his own world.

LESSON IV.

Immediately the working of a law is thoroughly understood one becomes master of it, and it is in the understanding of the

THE DEMAND IMPERATIVE.

laws of the mind that one may demand and receive. Some of those laws have already been set out in the brochures referred to, and as one law after another becomes our own we gradually consolidate our inner forces and bring about whatever results we wish.

Before one may demand, however, one must have evolved his inner forces and co-ordinated them.

First, take stock of yourself. Have a heart-to-heart talk with yourself. Note unflinchingly your weak points; observe your predominant faculties and tastes. Put yourself outside, as a spectator, an unbiassed judge of all you are, your limitations, your aspirations.

Now, go back to the time you read the first New Knowledge book. Try and analyse what were the thoughts and feelings it aroused in you. Did you smile incredulously at the enticing vista held out? Did you regard it as far-fetched, based on insufficient or unproved data, or unscientific? Or did it strike you that here was the very thing for which you had been looking for years, an ideal you had supposed existed only as a beautiful picture, a romance of fairyland? Possibly you had watched the birds or animals living their happy, free existence, without care, possessing everything necessary for their fullest happiness. Then when you have turned to man—immeasurably higher in the scale of existence—the efflorescence of manifestation, the quintessence of being, you have beheld how he has been reined in, having to fight for a living from which the beasts of the field would shrink and despire. You have felt that somehow the life of man was never intended to present such a picture. A great teacher had emphasized the needlessness of toiling by directing attention to the lilies, which express beauty without effort. The lesson is as necessary to-day as it was then.

Did you *attempt* to carry into practice the principles enunciated? If you did, with what results? One point was the necessity of having an ideal, or, at any rate, a goal; another was the use of those powers of the self which would enable the goal to be reached. To be more than you express at the present moment, to increase your powers and faculties a hundred per cent. more than you do to-day—these are the desiderata aimed at.

To be able to demand effectively, to “ask and receive,” which is the same thing, this stock-taking is necessary, and to render the demand operative one must find out what are the predominating traits and inclinations. The more they centre in the purely physical, the less effective will be the demand. This is not because purely physical wants or desires are wrong, far from it; but because they occupy the lowest plane, and one can never use the forces of a lower plane to control those of a higher. If a man has a weakness for something, it may be a particular kind of food, tobacco, stimulants, a cup of tea, or anything relating to sensation, it should be mastered. A man must be absolute master over the elements in his own world.

Every ounce of energy is required for building the finer forces of the system, so that energy given to inferior forces could be just as easily used for constructive purposes. A physical desire can divert the consciousness into channels where it will be in touch with similar desires and forces; therefore it is strengthened, and whatever impressions enter the mind produce new

THE DEMAND IMPERATIVE,

tendencies along the same lines. It is a fact that physical sensations are limited, that they occupy a definite area which can never be deviated from, that however frequently they may be entertained they never give rise to new sensations; in other words, such sensations move in one plane only, an endless circle, so that a man entertaining them for fifty years would be at the end of that period just where he was at the beginning. No man can live solely on one plane, it is true; activity on others is imperative, because man has in his composition the elements of other planes, or rates of vibrations is a truer phrase, and he must express himself along such lines, but the predominating vibrations tell.

Growth along the line of sensations, or the lower physical side, being limited should convince everyone of the folly of indulgences of every kind. Only the pigs, (and often being "civilised"), permits this indulgence. Purely physical vibrations have the power of sinking lower, under certain circumstances, without the corresponding compensation of rising higher, so the work of the reader is to gather together the lower forces and transmute them, i.e., to change their vibrations. This could be done by the will, but at a great waste of force. One should take the leading tendencies and faculties along mental lines and bringing to bear a strong wish to increase their effectiveness decline to allow the mind to dwell upon the physical side.

Your self-examination, if carefully made, will have revealed those qualities which you know to be desirable, if any are deficient or absent you will note the fact. Making a list of them, together with those that are strongly marked. Put fearlessness, faith in oneself, and optimism first; follow with love, aspiration, ambition, idealism.

Fearlessness should always come first because fear is universal. To cultivate it remember there is nothing to fear, that whatever fear a thing seems to possess is the power you give it. In developing this faculty note what was said regarding the inevitable, and as the new standpoint becomes justified confidence in its further truth will be born. At first it may not be possible to avoid everything that is undesirable. "Accidents," for instance, may happen for some time till you learn how to be immune from them; in other cases disaster may occur, but they will be robbed of their terror by the way in which they are met. You will adjust yourself so that the shock will not touch, or, at any rate, affect you. If you have noticed the cricketer catching a ball, however swift its course, you will have seen him grasp it with confidence and ease, without any of the stinging which unusually results which one unused to catching a ball experiences. The cricketer may even advance towards the swiftly-moving object. Many a disaster has been turned into success by the way it has been handled. One should remember, too, that no more profoundly scientific statement was made than "All things move together for good." All life is trying inarticulately to teach us this fundamental law, but we won't believe it any more than they do the equally true statement: "Pain is a friend."

But we do not put these considerations forward to reconcile us to things we cannot avoid, otherwise we might accept all the ills of life in that spirit and never make an effort to avert them.



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