

THE New Thought Journal.

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Self-Development through Self-Knowledge

Conducted by A. Osborne Eaves.

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Stray Thoughts.

If there is one thing which looms out at the present time in the stress and moil it is the need for constructive thought in every aspect of life. All admit now that the New Age has been ushered in, an age we have been proclaiming now for some years. Every man and woman is a valuable asset to his country. New and strange problems are facing us, and upon the enlightened spirit and constructive thinking we bring to bear will depend on the measure of help we shall be able to give to our age.

Never, probably, in the history of the world was there so real a need for optimism, of belief in Right, Truth, Evolution, Progress, Spiritual Advancement. When the outlook seems so black, when the sun seems blotted out, and shadows are inseparable from every aspect of life, faith is needed to realize that at the heart of things sweetness and light are diffusing themselves throughout the universe.

To realise this one must rise above appearances. The heart of things is ever the same boundless joy the centre whence springs the song of life. All may rise to the plane and drink in that song; breathe the vitality-laden vibrations that radiate eternally from it, bathe in that sea of Love which is its chief attribute.

Let every reader make up his mind to be a radiating force for upliftment to his neighbourhood, and even one such mind in a town will lighten the sorrow of many a weary heart. Faith has rarely been tried as during this world-struggle, and those who have looked a little more closely into life are in a position to restore that lost faith to many a life that seems void. If one had gained no other help from New Thought than this privilege of lightening the burdens of our fellows that surely would be ample result.

"One who chooses a calling which will make one less a man, less a woman, which will tend to call out his lowest instead of his higher qualities, which will stimulate greed, a selfish ambition of passion for self-aggrandisement, is a traitor to the great cause of humanity, which is to evolve mankind. He is a traitor to himself, to the trust reposed in him by the creator at his birth." Dr. O. S. Marden in "The Nautilus."

Reviews.

"A Marriage of Souls" by Veni Cooper-Mathieson, is a bulky volume of 702 pages: the author weaves in a wonderful manner some aspects of soul life. Cast in the form of a novel there is nevertheless a purpose running through it and it is aimed to show that man is very closely related to God, and that civilization is a proof of that kinship. He has not completed his evolution however and therefore only expresses this relationship fitfully, but progressing towards divinity must continue. To those who can read between the lines there is unlimited light and helpfulness. It is New Thought from beginning to end, and breathes of hope and happiness to the human race. The reader will be well advised to get it. The Universe Truth Publishing Co. 138, Elizabeth St. Sydney, N.S.W., price 6s. 4d paper wrappers cloth 8s. 4d.

"The Science of Life and Health" is appearing quarterly instead of monthly during present conditions. In a recent number in "Cottage by the Sea" the writer (a woman) says: I am only 87 years young, and yet I enjoy baths (sea bathing) as well as when 30 I feel that I am 33 years old, that is the Christ age. New ideas add youth and beauty to us. Why should anyone ever grow old and feeble? God is never old. God did not make us to play out with old age. The ocean is never old, it never turns gray with age. It refreshes itself when by its perpetual activity."

"Since we have accepted the allness of God, both visible and invisible, and thereby know that there can be no other presence, substance, or power, we are beginning to realise that our bodies are not gross, sensual, impure, and perishable substance, but pure, living spirit-substance made visible. Accepting the Omnipresence without any reserve has so changed our thoughts that we no longer claim sickness, discord and death as our portion, for, knowing that 'like begets like,' we see only Perfection as Cause, and therefore Perfection as Effect or Expression. Whatever we can perceive God, our Source, to be, that we must now individually claim for ourselves; for even the law of Nature shows us that the Cause is embodied in, and itself constitutes the Effect."—The Editor of "Power" for March.

Fate—Vassal of Man,

by A. Osborne Eaves.

To those who have come in contact with New Thought who are conversant with its literature, know that it is claimed that man is fundamentally free on account of his inherent divinity, but that this is not admitted even after forty years of promulgation shows how deeply ingrained is the belief in Fate or Destiny being the ruler of human life. There are few who will dare to question the existence of evolution in the present day, and evolution is but another name for eternal progress, a perpetual unfolding, a growth which has no end, an expansion of consciousness which merges ultimately into the divine, or the highest man can conceive. Looking back at man's slow, labour-ed, even painful rise from the lowest form of life imaginable, we see that the further we go back the more was he the prey or sport of nature, and of all the forces by which he was surrounded. Freedom of limitations only resulted as man evolved, as he gained knowledge, as he passed out of the dense ignorance which enmeshed him. The nature of the problem was not clear; hereditry made it clear that man was fettered in certain directions; whatever plans were made oft came to nought; ideals remained unfulfilled; man always had the power to see more than he could accomplish, and in acknowledging this it has seemed to him that he was the puppet of Fate. This thought alone was sufficient to paralyse effort, and it is recognised in practical metaphysics that whatever is believed in, however absurd it may be has sufficient power to rob man of that initiative which would enable him to transcend the obstacle. "He can who thinks he can" is the burden of twentieth century psychology, and once that belief has taken a firm hold, once it has penetrated the inner consciousness of man, few things seem impossible.

It has passed into a commonplace that things have moved more rapidly during the century, that more was accomplished in the nineteenth century than almost all the preceding centuries. This we should expect, because mental matter—and matter is not confined to what is usually supposed to be physical—is much more highly organised, covers a wider field, and acts with greater celerity. Truth is a much more complex question than one supposes, and it comes as a surprise to think that apparent contradictions are really compatible. We know, for instance, how it is said that we cannot break a law of nature, but we can modify the effect, of one law by the operation of another. Truth is so vast, in fact that it is possible for a hundred sects to legitimately claim the form of religion each propagates as being really true. The mistake that is made is that the particular brand espoused by each is taken to be the whole, the only, instead of a mere fragment. So in regard to this question of Fate. One will acquiesce in much that is put forth by writers on Fate, but in so vast a universe we can afford to step into another realm and observe what is taking place there. Instead of taking experience, valuable as it is, and posting our theories upon it, let us pursue another line, though we shall base it on irrefutable principles. Man becomes what he thinks he is, therefore if he entertains an erroneous idea of what he really is, he represents himself mistakenly. For example, if a man believes he is a worm, he won't act like a lion. If he believes he is a duffer, he remains so just as long as this idea is really believed in, because whatever talent might lurk in his make-up would not have the slightest chance of manifesting itself whilst the predominant

idea held the mind. If it be questioned that man is what he thinks, we have only to look around us. We see that in civilised countries a great difference marks off the inhabitants from those still savages. Man's thought has been constructive, because it has been the slow building up of thought which has surrounded us with what two hundred years ago only would have passed for magic. Note the part that science is playing in the war, note the remarks of Marconi, that in the future wars, if we have not outgrown these destructive tendencies, the explosives on battle-ships or in arsenals, or munition works, or even the cartridges in the soldier's belts, will be exploded from a distance. Dare anyone here doubt such a possibility? Have we got to the end of our material resources? Is the imagination of man bankrupt? Has he exhausted all possibilities? Has any great thinker in our day laid down just how far man can go in any direction? He dare not, for the next century, or even decade, would see the very thing he scoffed at as being impossible.

Mind is of its very nature constructive, and although up to the present Fate has not been mastered by him, it is only because he has not awakened to its possibility. He has regarded things in a hazy fashion, has not clearly defined what it was that he really wanted, though he has been aware at odd moments of exaltation that there was a strange yearning that possessed him momentarily and was gone. The lives of many men have revealed this, as their own words attest. In the East this has been much more common, for there the material aspect of life has not come first as with the West. So long as man was content to think he was the sport of Fate, so long would he be so. I think it is Wordsworth who says:

"Think you, 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking?"

Things rarely come of themselves, or our growth would be slower than it already is. One does not readily forget the words of a great Teacher: "Seek and ye shall find." It has well been said that there is no question the human mind can frame that has not its answer. Destiny has been regarded as one of those insoluble problems because its factors were not easily apprehended. One definition of destiny a writer gives is whatever is possible to us; by fate we should always understand the sum of those extraneous agencies and outward circumstances which appear in our path to be manipulated and eventually mastered by us. Cause and effect must ever operate, and what we experience to-day is the logical outcome of our thought yesterday. If we are the creatures of circumstance it is because our thinking is slipshod, not true to the highest we know or were capable of exercising. Let it be noted that fate operates with the greatest force amongst the most ignorant, and it is only ignorance from which we all suffer. It is so easy to place the blame on Fate in order to hide our own shortcomings. In proportion as we strengthen our characters do we escape the meshes of fate, for at the centre man is essentially free. Man, we are reminded, can become the master of his destiny only because that destiny lies in a realm of law, where knowledge can build up a science of the soul, and place in the hands of man the power of controlling his future—of choosing alike his future character and his future career. Again, "The ignorant man stumbles helplessly along, striking himself against the immutable laws, and seeing his efforts fail,

while the man of knowledge walks steadily forward, foreseeing, causing, preventing, adjusting and bringing about that at which he aims, not because he is lucky, but because he understands. The one is the toy, the slave of nature, whirled along by her forces; the other is her master, using her energies to carry him onwards in the direction chosen by his will. That which is true of the physical realm of law is true also of the moral and mental worlds, equally realms of law. Here also the ignorant is a slave, the sage a monarch." Thoreau remarked: "Man is superior to all law, both in heaven and earth, when he takes his liberty, and this thought finds expression amongst all enlightened thinkers. A little known writer affirms: "When man knows what each mental state will produce, and has gained the power to think as he likes under all sorts of circumstances, then he will have fate, destiny, environment, physical conditions, mental conditions, attainments, achievements, and, in fact, everything in his own hands" Everything being under law in a world where there is no room for chance, and everything making for progress, it is only man's perversity which stands in his way of mastering fate, of making it subject to his will, vassal to his desires. Whatever happens to a man is the result of something he has done or failed to do, as the case may be, and as both action and inaction spring from mental states, all he has to do is to control those states. Once more, as a man thinks, so is he. There is nothing magical about this, but the most natural thing in the world. Constructive thought persistently applied must work out to its logical conclusion, which is to bring into materialisation that which has been formed within the mental realm.

Man is a whole: he has within himself the potentialities of a god, and the more rapidly he advances the more does fate become his vassal. As man grows he expresses ever more and more of the soul, and soul is not subservient to fate. The closer man contacts the physical, the more is he enmeshed by the toils of fate, and that is one reason why want of character is usually associated with the unfortunate. There are people who are perpetually in trouble of one kind or another. Things go wrong without any apparent reason; they are unfortunate in their friendships, being disappointed in those whom they had regarded as friends; being treated badly by others, having no luck in whatever they undertook, the sport of destiny. There is no lack of such instances, and the invoking of karma may explain them, but they do prove that fate is the all-powerful force it is assumed to be on so many sides. Carlyle and Emerson both affirmed man's sovereignty over circumstances, as have other thinkers, who saw into the inwardness of life where the ordinary man sees only mystery, the incomprehensible.

It should never be forgotten that it is only to the extent that we allow circumstances to affect us that we admit fate as having any power over us. The simplest thing going wrong will put some people into a temper or plunge them into a panic, which in the case of others would pass unnoticed. What one would regard as trouble would be looked at as an ordinary event. In a word, the philosophical individual would regard untoward events with composure. So too, with those who, leaving the beaten track, make some endeavour to understand life, and the meaning of the many problems which compose it. Indifference to the evanescent, to things that really do not matter, to the innumerable distractions which make up our modern complex life—to all these things the attitude changes. It is not that the in-

dividual loses interest in life ; rather is it heightened. It is as though one had dwelt all one's life in the valley and never till now felt any desire to ascend the mountains by which he was surrounded. Once he does so, however, he has no wish to return to the valley, for here, on the mountain top, his view is no longer confined. He sees vista after vista ; he beholds beauties he never supposed existed ; the world seems wider, more majestic than he had ever imagined it could be. He is no longer immersed in the trivialities that once absorbed so much of his attention, for the new world in which he finds himself takes him into new realms. When our viewpoint changes, new values are accorded to old standards. By refusing to be unduly moved by success or failure, accepting each as a step towards something beyond, fate does not concern us so intimately. We then begin to make our own path, to fulfil our destiny, and what can that be but to express the highest in us as we provide those conditions which are necessary for the purpose.

Very often it is found that those who complain of being the vassals of fate, instead of its master, lack persistency in their desires. They pursue some end for a time, then see something else which appeals strongly to them, and they follow this till a further attraction confronts them, to be gone after in turn. They see no continuity in life's purpose, no goal, no plan or scheme, with the result that they are carried hither and thither by every wind. They find it more comfortable to be acted upon than to initiate, which means effort.

Some firmly believe in kismet, and argue why should they trouble to do what will be done for them without wasting one's strength. The drifting policy will always have its admirers. There is a peculiar glamour about it which makes it appear that we are doing as we want when all the time we are doing what circumstances compel us to do. We frequently use the time-honoured phrase : "Compelled by circumstances over which I had no control." By persistency, having previously mapped out clearly the end in view, we take no heed of fate ; obstacles are looked upon in a new light, as stepping stones, as opportunities, as exercises, if you like, against which we may pit our mental and moral muscles, resistance always being necessary to evolve added strength. For those who are determined to reach the end in view fate cannot have many terrors, and the fact that we have achieved so much since the days of the flint hammer, that we have again and again accomplished the so called impossible, shows that fate is but one of the factors which will be mastered more and more as its nature, or rather our own nature, is understood, for, after all, our circumstances are only reflections of ourselves. Man and his fate are one, and when he understands the one he gains mastery over the other. It does not require much thought to see that personality and individuality are the two sides of the shield, and that man lives in his personality the greater part of his life rather than his individuality, and it is the former in which fate is operative, not the latter. Once the significance of this principle has been grasped, the impotence of fate is manifest. So long as a man lives in his personality, he is moved from without ; when he lives in his individuality, he lives from within, and the great within rules the without, because it is superior to and above the merely external. A man's personality is made up of his inherited beliefs concerning himself, and these are largely tintured by traditions, which ever belittled man, save in a few notable cases. How rarely has one met such phrases or teachings as : "Said I not ye are gods ?" When the terrible nightmare which has been brought about by the titanic struggle now being waged in Europe has passed away, there will pass with it many of these hereditary beliefs which would relegate man to the level of the worm and the fair earth to a vale of woe. Fate, luck, destiny, kismet, will be banished by many, as their emptiness and non-existence, save on the lowest planes, are recognised. Life to each man is exactly the measure of his recognition of eternal law ; in other words, the value of life is that which each man puts on it.

To him who believes that it is full of glorious possibilities, of unlimited privileges, of ideals which may be realised by all who will obey those immutable principles governing existence the meaning of life is a far different thing than it is to the unaspiring, unimaginative man. Going back to what has been said, we understand that man will live as he thinks, and as he has fashioned himself by his thought. Everyone knows something nowadays of attraction and repulsion, whether it be in chemicals with their affinity or antipathy which will produce explosions or change in a marvellous manner, or in human beings who experience love and hatred. It is only reasonable to suppose that a man will associate with that with which he has some affinity, because there is a certain harmony with him. He inevitably attracts to himself that which harmonises with his thoughts, and his thoughts are not always of the highest. Man always being in a process of unfolding, he grasps for this thing or that, finds it satisfies him for the time being, and then casts it aside for something else. The process naturally entails mistakes, and the consequence of those mistakes is labelled fate, or by Theosophists, karma. These mistakes would only be committed again and again were not the lessons they teach borne in upon us by the disharmony created thereby. But once the effect is passed, man is no longer pursued by fate, as he would term it, but is free to create anew his future. Emerson reminds us that whatever we make our own, that is, create, will follow us like our shadow. And we have here, for those who will carefully ponder over it, why it is that those things we fear so frequently come to pass. New Thought is nothing if not practical, and the lesson to be deducted from what has been said is obvious. Dismiss the idea that fate is a reality ; know, as was pointed out thousands of years ago, that "ye suffer from yourselves ;" that as you reconstruct your thought-life, so will your external life be, when fate shall become your vassal, not your master.

THE DEMAND IMPERATIVE.

We see the practical outcome among the Mahometans, whose "kismet" is a capital excuse for the "inevitable." Whilst accepting a circumstance we would prefer avoiding, there should always be at the back of the mind the thought that it is only a truce. Ignore, as far as possible, every untoward circumstance that enters in life. Pay no attention to any of the weaknesses which you noted you possessed in your survey of your make-up. To recognise them is to admit their existence; to deny their presence is manifestly untrue, but to ignore them is to leave them without means of sustenance, for the lowest passion or most pronounced weakness requires food or fuel. This is one of the cases where the art of forgetting is most valuable. As a rule when the same conditions are presented to the consciousness the same thoughts spring up in the mind accompanied by the same sensations. Thus, a well-cooked appetising meal will suggest hunger, where a moment before none existed, whence arises that saying: "Eating comes with appetite."

The power of affirmations has never been fully appreciated, and although this has been specially dealt with in another booklet it may be said that they should be used for all self-culture work. They are never out of place. In some cases students have a difficulty in keeping their thoughts together, or concentrating on the changes they wish to effect in the mind. There is no function or power of the mind which cannot be immensely helped by them.

Whatever is affirmed of the constructive, or positive force is always true because those forces have actual existence, the inferior or negative aspects of the mentality are synonymous with the shadow, that is to say, they have no existence save in the presence of the real, or positive; they cannot be otherwise. For this reason fear has no real existence, so that the affirmation — "I and fearlessness are one" is absolutely true, true of your highest nature. It may be varied to suit one's need or taste, and so long as the consciousness aims at the highest part of the nature, and one's deepest feelings are put into the affirmations the statements will begin to bring changes into the consciousness, raising the vibrations gradually.

Affirm for faith and the other qualities, adding any others that may be thought desirable. Repeat each several times a day. Expect to see improvement in all the faculties which it is wished to cultivate; look for it, put your whole soul into the work; half measures are of little use.

LESSON VI.

One result of the self-examination will be the discovery of tendencies which up to now have not been manifest. We all suppose we know ourselves, and are conversant with the general contents of the mind, yet when we come to converse with people we find ourselves giving expression to ideas and sentiments that do not seem to belong to us. We are sometimes lifted out of ourselves. Beautiful scenery or music has the same effect on others, as everyone knows. There seem to be chords or centres of the nature touched which would otherwise be unsuspected, and reveal tendencies at variance with our ordinary character. We sometimes speak of a man as wanting "bringing out," and there are people who possess a knack of doing it. The fact is that many a man is simply bubbling over with tendencies and

energies, but he does not quite know how to give expression to them. Most men would blush to own that they had a penchant for writing poetry, yet the faculty is far more common than is supposed.

Self-discovery sometimes comes about quite sporadically, and no one is more surprised than the individual himself. If he is unwise enough to unbosom himself to his acquaintances he is generally ridiculed and laughed out of his new-found gift, so he turns away from it, and he drops back into the familiar grooves.

Now, frequent experiments in self-analysis will reveal more and more unthought of tendencies and faculties, and the more often the process is repeated the less inchoate and rudimentary they become. They gain coherence, definiteness, clear-cut ideas and thoughts which are capable of being built into the character as permanent possessions. Do not be afraid of any startling conception that may result from these practices. It is really your own true nature asserting itself. This would have happened long before if you had only given it a chance. Your mind has been full of the ordinary bread-and-butter ideas that have constituted your mentality, and as you did not suppose you were any different than your neighbour, just an average man, you never attempted to prove yourself or develop the incipient powers you uncovered. We all know of men who have showed no special gifts or faculties until after forty or fifty, yet those talents were present all the time only awaiting recognition. If it be admitted that states of mind may be induced through music, &c., then there is no trouble in understanding that inspiration is a reality. Indeed, he would be a bold man who denied the existence of inspiration, yet inspiration is confined to the genius and brilliant individual; it is inherent in every human being, if only it be cultivated. Where it has not manifested itself its evocation may be brought about by the process just described.

One objection which is frequently made is that one does not possess the faculties that other people have. This is not so. The human mind in everyone is essentially the same. Just as everyone not born a cripple has two legs to enable him to walk, though each person will not take the same direction, or walk to the same extent, so the mind is provided with certain faculties common to all. Therefore when we look at the clever man and say we lack certain powers which he has this is not the case, but simply that he has cultivated one or more whereas we have not troubled to do the same with ours. We should not, however, take it that because we have not in activity the faculties the clever man has that it is necessary for our advancement to awaken them just now. We can far better spend our time in developing to a higher point those powers of the mind which are most in evidence at the present time, because as they are strengthened they enable us the better to vivify and develop others later. Everyone may thus begin where he is at the present moment. Self-depreciation must be overcome at any cost, and as there is a type or temperament it is really difficult for these people to get out of it. Sometimes a half-hearted attempt is made, and then the aspirant desists, saying he hasn't got it in him, but he has not applied the laws properly, and what is needed is to approach the question from another standpoint. Hold to the principle that whatever anyone else has done others can do too; it is getting into the

mind the basic conception that he can who thinks he can ; there is no *if* or *but* about it. Possibly he may have to work hard for it, and when obtained the acquirement not be worth the trouble taken—that is for the aspirant to decide, and this will depend on his judgment, but where the leaning towards any particular line is not strong, it may be taken that if that line were developed to a high level its acquirement would not bring that satisfaction that should accompany all actions.

Our tastes require careful watching to discover if they are founded on imitation—thinging we like a thing because someone we know likes it—or if they really arise from an inherent love of it. Once we can be sure of this then we may with every confidence forge ahead. Note, at the same time that the higher we aim the more lasting is the satisfaction we secure, and disappointment often comes because we aimed at something utterly unworthy of us.

This furnishes an additional reason for the exercises given, because it is the purpose of life to move forward always, only as the life is inspired can effective progress be made. We should all become inspired, inspired with great ideas, with higher ambitions, with the desire for greater achievement. Remember it is only in the higher domains of thought that the Demand Imperative is really operative, as the lower or denser the material we work with the more difficult it is to effect. Where there is a want of ambition there can be no call for the best efforts or the finer forces of the mind, and therefore we accomplish little that really counts. Inspiration must be found, whatever be the means employed, but if the reader has perused only a few books along these lines this cannot be insuperable.

A good healthy enthusiasm in your work is a capital stimulus ; so, too, is interesting yourself in someone, or charitable work. There is any amount of scope to-day as in the past, to lend a helping hand in the various movements aiming at forwarding the happiness of mankind. It may be said, in passing, that the greatest happiness is always derived from the helping of others and whether your help is acknowledged or not the real pleasure is not lessened much thereby. True, we are all human enough to appreciate a word of thanks, but it is not essential to the aid we give our neighbour.

In addition to helping others to a wider view of life, we should cultivate a love of beauty, if we have not done so. Sometimes in the business life men and women are accustomed to think that beauty is akin to luxury—something one may well dispense with, though if it should come their way it would not be despised. As I have endeavoured to show in "The Cult and Path of Beauty" the beautiful is simply indispensable in daily life, and the more we permit the beautiful to influence our lives the truer will be goals we set ourselves, and the more satisfaction will their realisation give us.

The higher the source of inspiration, then, the greater the happiness, the surer the growth of the individuality, and with this growth power to achieve is born.

It is often said that the only difference between man and animals is that the latter has no mind. This has been found to be incorrect, but there is one faculty which is seldom, if ever, found in the animal kingdom. We refer to the faculty of Imagination. One could not name a single power inherent in the

human mind that equals it in importance. The power of thought need not be under-estimated, but it is certainly difficult to over-estimate that of the imaging faculty.

We know that the word connotes in the minds of many fancies, illusions, unrealities, and colour is lent to this view of the power because those who have sought to champion its value have not been particularly happy exponents. It will be admitted by the greatest opponent that for the writer of fiction it is an exceedingly valuable adjunct, but for the ordinary man and the individual who wishes to be exact, to see things as they really are—to get at realities, in fact, it is a most dangerous instrument. What is its use, then, for it must have a use, like all other faculties of the mind. It cannot be claimed that it is a relic of the past, that it is something which has played its part and is no longer of use. Looking back at primeval man we find very little trace of the faculty, and seeing that the animals are destitute of it, the reader has to admit that it marks a stage of life in advance of early man. In fact, when looked into it is seen to be found in most wideawake and evolved minds. The inventor, poet, artist, genius, display a greater amount of it than the plain, practical man. This should furnish a key to a problem that has taxed many thoughtful folk.

Its use is purely creative. There was no scope for the faculty in the childhood of the race, and its presence marks advance on the part of humanity. It is not a force which may act independently of other faculties of the mind, otherwise we get want of balance, and the border line between it and insanity is very narrow, just as it is with genius sometimes. But this is because Imagination is not understood; its laws are unknown, and what to do with it when it makes itself felt in the mind sorely taxes those who would like to turn it to account like the other factors of the mind.

We know how airily statements have been dismissed by saying, "It's merely imagination," implying that there was nothing in it, and often this attitude has been justified by events. Hence it comes about that we attach an idea of unreality to this greatest of all mental assets, and are inclined to taboo the subject altogether—not a very scientific attitude to take: it would be far more logical to carry out a few experiments before pronouncing judgment, and by putting it to the test we should be in a position to speak with some authority.

Being creative it can create foolishly as well as wisely, but that is not the fault of the Imagination; it is our fault for not directing and controlling it. What should be recognised about it is that it is perpetually being generated; it is like water welling up from a spring, and if it is not guided into proper channels it can do considerable mischief. Less imaginative people do not generate so much, and it runs to waste. The inventor and artistic people generally use it as fast as it is generated, for the purposes of their work, but fail to utilise a tithe of it as they might do, that is to say, they do not apply it in their daily life or problems outside the work they are engaged on.

In nature it closely resembles electricity. It is as elusive to define, though its work may be as obvious. It acts with as great rapidity, and is not limited by distance. Its full sphere, however, has never been defined.

But as long as life exists in the body, Life through the Original Cell (the original germ plasma), continues to attract from universal substance that which makes the external covering we term body.

Here keep in mind this one mighty fact—The original germ plasma which develops into a human being is not a new cell, it is but a bit of the **FIRST ORIGINAL CELL**, from which all life developed.

Our heredity thus is from God, via this original cell which through fission has multiplied itself.

A few lines to enforce this thought. Take a baseball. Press in on opposite sides toward the centre till the ball divides into two halves. This is a fission. In germ-plasma these two halves develop into original size, and again divide. And so on infinitely. The yeast plant is a good illustration. Thus you and I, dear reader, at the life centre, are the intelligence existing in the materialized original cell.

Whatever of past intelligence may adhere to the covering of that plasma, not a change of any kind has touched the original cell. It is as purely the dwelling of God as was the first individual who had within none of the effects of evolution. This new division contains within all the possibilities of the Intelligence held in the unmaterialized original cell. Starting its development where all cells start, every germ-cell contains in some mysterious way the ability to run swiftly the gamut of all previous expressions of the life which that cell has lived, and to stop and mature where its ancestors previously stopped, be it clam, fish, bird or man. Thus in this human germ-cell lies that intelligence which through the procreative urge, through reproductive faculties, takes hold upon eternity. Individual man may, or may not, reproduce himself. As an animal, he neither loses nor gains by acceptance or rejection of nature's invitation. But to man, being a psychic being, there is a psychic development that follows the procreative expression, which, I believe, is necessary to the fullest development of the individual, —provided always the procreative desire is born in him or her. That desire prohibited, or repressed, is sure to produce abnormal conditions. For behind each individual are millions of generations which through heredity are crying, in this urge, for the continuance of the race.

Where that procreative urge is not, or where it is arisen or lived above, there may possibly be the same development of character through the transmutation of the procreative into the creative; and the development of instinct into intuition, which it is the province of the human to do. Through experience the race gains the wisdom which will direct and control all the expressions of sex along the lines of spiritual, intellectual and esthetic development.

Continnence, where the desire is not, or has been conquered, is good. But continence has, however, physiologically nothing to do with the health of the body. Its effect is purely metaphysical and psychical. The body is not benefited, nor injured, by the germ plasma that passes away from it in the procreative act. The somatic cells build the body. Therefore effects produced by the procreative act are to be found in those realms where man transcends the brute. These realms are the intellectual, the ethical and the esthetic.

The multiplication of the germ-plasm, which causes sexual desire, is encouraged by all thoughts that center in sex which create any sex-desire or arouse any sex-emotion, be it thoughts of fear or otherwise.

This multiplication may be retarded by centring the mind upon themes far removed from sex. So true is this that a person may so thoroughly devote himself to business, or to some intellectual pursuit, as to become sterile. Others so concentrate upon sex as to become insane through the overmastery of the passion. Libertines and perverts belong to this class.

As fast as a person outgrows the animal and awakens the spiritual consciousness he deadens this procreative urge.

I believe that through spiritual consciousness he may have full power over the procreative faculty, and make of it the creative faculty, along with intellectual, mechanical, esthetic, and all other human lines.

Man is mind and not body. Therefore we are to look upon the sex expression from the point of view of Mind.

By soul growth alone are Life's experiences to be measured.

The Human Soul is Centralized Power; is Individualized Power; is Universal Power raised to its highest potency. Its first expression is known to us as feeling, as sensation. The most intense physical sensation is that of mutual sex expression. This expression puts soul in complete mastery of the body through its complete mastery of the individual, through its voluntary or involuntary usurpation of the Will. This expression in man has the same effect upon the organism as the impulse of spring has upon the tree. In the tree its purpose is alone procreative, but in man, not procreative, but the gaining of psychic control over that which has been previously built through the body-building, which is the chief function of sex activity.

In man nature has developed a power of choice, through which each individual human may accept or may resist this procreative urge, and turn all his attention, and direct all his powers to mental and spiritual ends.

Physiologically each individual is perfect without the use of his powers in reproducing the species. As a psychic being there are mental and psychic results to be considered. To Biology and to Psychology we are to turn for the settlement of the questions now agitating society in Social Hygiene.

The fact of cell life, noted above, that the germ plasma has only the function of reproduction, and cannot do the slightest towards the maintenance of the body, nor towards promoting physical strength, causes a complete change of front on the part of those reformers and physiologists who would conserve the creative principal that it may help preserve bodily health, its expulsion from the body cannot affect the physical health except through its effects upon the nervous system.

This cell, which is the Life cell, in which is the Indwelling Power, has but one function, and when its multiplication has increased to the extent of fullness of the vesicles that hold it, then it becomes an irritant and the vesicles will have relief. Germ-plasma is of no value to the physical body. Its only power is that of attracting to itself somatic cells to build for it an individual body.

We are therefore to realize that all physiological functions of the body can be and are maintained without the use of the

procreative function, that the only physiological effect the procreative act has, is, that which is wrought upon the body by the nervous tension present at the time. Where there is a mutual expression between individuals, under Nature's urge, this tension is pleasant and the exchange beneficial.

Biology has settled the physiological function. Psychology is settling the real place as a psychic factor in life and its benefits and its injury.

All human acts must be tested by their physical effect. The only question to ask concerning them is what are the effects in the individual wrought by sensation and thought? How does it affect the mental and spiritual development of man?

Man is primarily Sensation and Thought. Sensation is the human side of the fact of Life. Sensation is transmuted into Thought. This is the individual side. Life makes me one with all animal expression. Sensation—emotion—makes me one with all humanity. Thought differentiates me from my brothers, and individualizes me. I am that which I think myself to be.

The question of use, and of the effect of the procreative function, and its expression is how does it affect the mental and spiritual unfoldment of the individual while it is possible that the body may be kept in perfect health without the awakening, or use, of this function, and may also be in health when this function is artificially or by accident destroyed, still there is no complete awakening of the spiritual, nor intellectual man, without the expression of his creative power on the physical plane. The perfect individual is strongly sexed. For the One Power finds its inlet and outlet as physical man—via the sex-organism.

The difference between the castrated animal and the normal ones will answer the question of nervous energy. The same is true of the human. When this energy has never found its one only physical expression, there is a lack not only mentally, but a lack of nerve control of body which gives Mind its perfect expression. And still more a lack of that sympathy and unity with the race that comes through parentage and gives perfect expression to the human qualities that distinguish the best specimens of the race.

The difference between the virgin and the mother illustrate finely the psychical effect of the procreative experience. The young man once he has experienced that emotion feels a new man. Seems to walk on air. He has had a new unfoldment in consciousness. If there is no remembrance of shame or regret, he has come into his larger manhood. This gain is psychic. It is not the mere physical sensation that causes him to seek its repetition. In the consciousness of creative power, he has been born into manhood. He seeks a return of the psychic consciousness, while the animal consciousness of physical pleasure is present it is over-shadowed by the psychical sensations.

All reforms and all legislation that neglects the psychical character and effects will fail, as they always have. They always will, for Nature's urge is overpowering and the psychical being will bring the intellectual Will into submission, or will abort or dwarf through repression, the faculties that make man, Man; or it will force him, in defiance of law, public opinion or custom and self-respect, to find some way of expression that he may preserve his sanity. It is well known that it is not excess, but repression, under law, custom, shame or fear, that causes abnormal physical conditions. Expression is an attempt to prevent that

which all the time is being created, from expressing itself out of the body. To keep the attention fixed upon sex function, through any thought of "I wish, but I must not," will overpower the will. The only safe mental state in regard to sex is NO THOUGHT. To ignore it. To affirm when sex is forced upon the mind "It is to me like the hand or eye. I wish no other than present expression."

By changing the thought and by letting the desire die, as it will when the attention is attracted elsewhere, will so discourage the multiplication or fission of the germ-plasm that there will be no physical irritation to call attention to the organs, or to the pleasure of relief.

All the desires of the body and mind are encouraged by thinking upon them.

When forgotten, they will die out. All attempts to crush them out, or to prohibit them or to will them down, will fail. Where the will attains complete prohibition of Desire, it is at the expense of physical and mental health.

The only way to gain mastery is to turn the mind away from the desire, and by ignoring it let it die. Two desires and thoughts born of them, cannot occupy the mind at the same time. "Think on these things," said Paul, mentioning only the things desirable

No function of the body responds so readily to thought as the sex function.

For this reason the almost constant suggestion before the young of some phase of that question is sure to create in the six centres an irritation which leads to those thoughts which compel action. If there is fear of consequences or conscientious scruples, or from any cause the will is brought in, to battle with the desire and the physical conditions thus awakened, there is sure to be physical and mental trouble, or at last a breaking away from all restraint in some form of expression. The laws and consequences of Nature cannot be evaded. The Law in this case is "I AM THAT WHICH I THINK!" Thinking is Cause; Conduct is Effect.

Hence the necessity of treating Sex rationally and as freely and as free from prudery and shame as we treat digestion or circulation, by placing Sex on a par with lungs and eyes.

Do not in conversation or education place the emphasis upon the ill and the evil side. Do not inculcate fear, shame, self-condemnation, secrecy, or remorse by pointing out the dangers and the obscenity of sex-acts; but cultivate a sense of sacredness, purity of thought; turning the attention from them, and to the conservation of the nerve-energy to intellectual, esthetic and spiritual ends. Do not blush, or look askance, or purse the lips, or drop the eyes, when a sex topic is mentioned. By your own thought and life purity each word, fact and story that falls upon your sight or ear, and soon the sex-urge will die of itself. The attention that is now called to the sex question tends through the Law of Suggestion to awaken the desire which it is the endeavor to stifle. "To the pure all things are pure." Purify your ideas, teacher, parent, legislator, companion, and friend, and soon you will have a community that is pure.

When this condition of mind is reached there will be no undue stimulation of sex forces, and there will be only those desires, and their expression only under those conditions which the young have been taught are right.

LESSON XI.

The process of growth is largely determined by the recognition that man never ceases to grow, therefore one should always expect the larger and deeper side of the nature to manifest itself, and in proportion as this recognition finds a footing in the mind does the brain grow. Unconsciously does every mind draw its limitation, define its boundaries, and value its mental possessions. Rarely does it stray beyond the confines laid down, so that growth proceeds in a normal fashion. Education, as we know, stimulates, though one has to distinguish between knowledge and wisdom. Intellectual knowledge often shuts off avenues to enlargement of the individuality that leads a man to think that the wisdom of the world is to be found in books, in the thoughts of other men. It takes the experience of the rest of mankind as the only source of wisdom, always imagining that some time and somewhere whatever is sought will be found. Now, as a matter of fact, no two human beings are exactly alike, and the experience of the soul or the individuality can never be learnt from others. It is a personal matter and there is only one way in which this union can be often brought about.

The mind being composed of innumerable thoughts and ideas, many of which are false, it is not surprising that our views of life and our nature should be erroneous. It means that we remain in ignorance of our rightful heritage and powers. We go through life with distorted views, and therefore are not true to our highest. The mind so constituted never comes into its own till it is clarified, so when we desire to add to our stock of brains we can only do so to any marked extent as we change the contents of the mind.

This means, of course, a recognition of man's inherent divinity, that he need not postpone the realization of it till a remote future on some other sphere, but a realizing of it NOW. Such knowledge naturally cannot be gained instantly; being within the realms of law it is a matter of growth.

Begin this condition of mind now by seeking to identify yourself with the real self, that is, with the highest part of your nature. Gradually the contents of the mind will alter; the consciousness will be modified, and the trend of thought will be along new lines. As this becomes a habit instead of a momentary condition of things, there will be a consciousness of distinct changes in the mind, and brain growth will surely follow, for the physical brain is but the organ of mind, the vehicle or instrument whereby mental vibrations become translated into thought, or ideas.

It should be obvious that the more activity there is in mental matter the deeper will the consciousness be, and with the deeper strata of consciousness functioning brain increase will be very pronounced. With the advent of every idea there is an extension of the mental field; where normally there were a few dozen channels of thought in operation a hundred or two have been opened, and each contributes its quota. No longer is the mind cramped into a few well-worn grooves, but as circles caused by the dropping of a pebble into a pool extend to the farthest shore, so the vibrations set up by the consideration of a thought or idea spread in ever widening radii.

With the recognition of the mind not being the man, but only one of his instruments, a natural desire to know more of the inner springs of one's being is but natural, and provided this desire be deep and intense the opening up of the reservoir of consciousness will add infinitely to the centres of activity.

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Desire alone will cause brain expansion, especially when to it is added imagination. Seeing in the mind's eye the grey matter becoming vivified, the convolutions being added to, the unmarked surfaces at present like a phonograph blank record engraved by the impress of thought—where this course is pursued steadily, daily, with the utmost belief in actual growth, then that growth is inevitable. Because, as has been said, growth is a process which never ceases in nature, unless we interfere with the process. A wound, a cut in the finger, will heal on its own accord, if not interfered with, but if we persist in keep opening it as it closes, the two sides will not unite for a long time. So with the mind. If we neglect to provide it with the conditions of growth; if we persist in thinking the same thought, refuse to entertain new ones, disbelieve in the unlimited possibilities of the mind, we do not co-operate with Nature; we hinder her, in fact. There is nothing without labour; Nature won't help those who will not help themselves. She will not provide extra material until the mind demands it. As soon as a man shows evidence that he has need for more brains they will be forthcoming.

Take up any good author on philosophy; read for five minutes as attentively as possible. Close the book; endeavour to recall the idea he has been presenting. Put it into writing. Open the book and compare your view of his thoughts. Note omissions or inaccuracies, and repeat the experiment time after time. If you are ambitious take a book like Hinton's on the fourth dimension, and if, after a little practice, you can follow easily his line of argument you may know you are making headway. It is better to take a subject which is perfectly new to you, as you are not seeking to strengthen some opinion held on a favourite subject. The subject of spectrum analysis, the nature of matter and force, problems of Euclid, if they have not been taken at school, the nature of Truth, Beauty, Justice, &c., may be cited as a few lines of study. It may be that the reader had explored all these subjects—philosophy, science, metaphysics, may be child's play to him. In that event he may turn to one which will find full scope for the biggest brain for a few centuries—for many future incarnations, in addition to this present life—the nature of the Self.

That problem never has and probably never will be fully solved, so that our giant intellects, our geniuses, who think that Higher Thought has nothing new to teach them, can take heart.

LESSON XII.

One other aid to the growth of brains must not be neglected—the Subconscious. The nature and functions of the Subconscious would take us beyond the scope of the present lessons, and the subject is dealt with in another course, but something may be said that will prove helpful to the student.

Happily the Subconscious is not a matter of speculation as it was some years ago. Then it was wrapped in mystery; to-day its rationale is well known, its functions, capacities, &c., mapped but very definitely by various writers. It is no longer within the area of controversy; its laws having been laid down writers in experimental psychology have demonstrated the claims made for it, and proved it to be one of the greatest factors in the evolution of the individual. We have no need to adopt the nomenclature of either Thomas Jay Hudson or W. F. Myers—subliminal and supraliminal are all very well for the savant, but we can get along very well without them.

Whatever thought passes into the interior consciousness becomes subconscious. When we walk to and from our business it is the Subconscious which is acting. When first we went in that particular direction we had to keep our attention on the turnings, &c., but after a time we ceased to do this—the Subconscious had taken cognizance of the matter. So, too, with every habit of body or mind, mannerism, trick of speech, &c. It is in the Subconscious that race-thought lies coiled up, as it were; heredity is here, and colours our whole life, thought world, actions, and what not. The whole of the contents of the mind, it may be said with regard to the great majority of people, are the sum total of past thoughts which have sunk beneath the ordinary working day-mind. This being so, and it is simply indisputable, our lives, talents, activities, faculties, powers, &c., are the result of the Subconscious working outwardly. We have been making ourselves unconsciously, and that is why we fall so short of our ideals. This, however, need no longer continue. We know now that if we wish we can impress the inward monitor with our purpose.

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One of the laws of the Subconscious is that whatever is placed in its keeping must work out eventually. This is seen in the life lived by the individual, which is merely the working out in accordance with the plan given to the Subconscious, which is neither moral nor immoral, but non-moral. As to how it carries out whatever may be given to it it must be remembered that all thought has something for its object, and that with it nearly always desire is associated very closely. Therefore when desire is repeated and coalesces with thought not only is each thereby augmented, but the object on which the two forces are centred is effected—the end in view is achieved. The ability to think more clearly means more efficiency, hence plans are evolved more perfectly and the desiderata secured. This, in a word, constitutes success. Want of it is more often due to muddled thinking than anything else. What is often called executive ability is only foreseeing in the mind what a certain line of action will secure, and foreseeing exactly the steps necessary to achieve the goal aimed at, as well as the correct order of these steps. It does not matter a straw what the goal may be, whether a position at the top of the tree in one business or another, success as a speaker, preacher, scientist, politician, or what not—all have as their starting point *clear thinking*, which is only another name for efficiency. More or better brains can alone lead to this. How often has one not said when seeing some clever little labour-saving contrivance "Why didn't I think of that?" All brains are not cast in the same mould, fortunately for the world, but all the same, many a man might invent what another has done, equally as well. The inventor is only an individual who has thought a little more clearly than his fellows, adding that rare faculty, imagination, which permitted him to anticipate human needs and also provide them.

Note the important part that the ordinary mind plays, however, in the process. It originates, it has perfect choice in what it accepts or rejects; it supplies the Subconscious with food, with material on which to work. In the ordinary untrained mind it rarely presents the same image twice in succession, so that a mixed set of conceptions are handed to the Subconscious, which impresses them on the normal mind, and the normal mind acts on them, whether wise or otherwise. Therefore let the thought quietly centre in the determination to grow more brains. Do not entertain the idea to-day and forget all about it to-morrow, but have a fixed time daily, so that it shall become part of the daily life, become more insistent. You are always willing to allow Tom, Dick, or Harry, or your daily paper, magazine, or any triviality to take up ten minutes of your time. Now make up your mind that you are going to claim an odd ten minutes for your own exclusive use. When you secure it picture all the forces of the system flowing towards the brain and nourishing it, stimulating and awakening new centres in it, and when you remember that brain exists simply to be awaked into activity, always, after Nature's manner, supplying more than can be used, you know that you have plenty of material to vivify.

Make use of an appropriate affirmation, using the imperative mood, commanding, not supplicating, because you are master of yourself. You have no right to influence either those below you or those above you, nor have other people the right of influencing you, but to not abrogate your inalienable right to guide and direct your own forces. Whatever you ask expect to have done, and repetition will forge a path by means of which what you seek will be accomplished.

Like every individual you are seeking self-expression, and the only way you can achieve it is by being assertive in your own kingdom. Grovelling on your knees never made an individual yet and never will, because one lowers oneself to the animal plane, instead of raising it to that of man. Self-expression being unending the brain is the only organ by which the self may come forth; therefore it must be trained, stimulated healthily daily, *used*, not kept in that dormant, dead-alive condition seen in the masses of the people of civilized and uncivilized countries alike. Even to-day there are people in the United Kingdom who cannot read or write, people who have not risen to the level of the brute, who have not troubled to put to service a possession bestowed on them which would make them the compeers of the gods.

Direct the Subconscious to produce greater results in brain growth. So far you have not been cognizant of its existence or its powers. It has centres of force to draw upon of which you are unaware, and as you provide conditions for these centres to be acted upon the Subconscious will utilize them. At times one has felt this great force at work, but not

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understood what it portended, and through not linking it up with the conscious mind, a great dynamic power has been wasted.

Every instant of the day and night energy is being generated in the human organism for the purpose of carrying on the life processes. The greater part of this energy overflows, or goes by unused. Let this be pressed into service. When sitting daily for brain growth practice desire quietly, but strongly, that this energy shall be turned into all the channels which impinge on the brain; that that organ shall be enriched; that any dissonant forces in its energy (worry, perplexity, over-eagerness, and all disruptive actions of the mind) shall be smoothed out. Demand mental harmony. Use all the mental force that can be marshalled to go to the enriching of the brain, and that as a seed produces many times its bulk and number when planted in appropriate soil and properly tended, so ideas, desires, aspirations planted in the Subconscious will fructify a hundredfold. One reason why we do not see quicker results among some people who take up the study of the New Knowledge is that they doubt after a few days whether anything is taking place. They literally dig up the seed daily to see how it is going on, to make sure if it is growing. Of course, no seed could take root under such conditions, so they do not achieve any result worth speaking about. This is not a case of a little exercise, but a matter to which there is no finality; it is a process which continues all one's life, and brain-growth has as much right to its food as has the body to food, air, or sleep.

To secure a successful impression of the Subconscious it is necessary to shut out all outside thoughts or distractions, and the mind should be raised to the highest point. The very best that can be evoked from the depths of one's being should be put in the desire to impress what is wanted on the Subconscious. All through your life you have been unconsciously influencing the Subconscious with your inferior and petty thought, as well as your best, so that the contents of the Subconscious are a mixture. You require only the *best*, however, now, and as you store your mind with it, and consciously desire that it shall be passed to the Subconscious, it in its turn will re-act on the outer mind, on the brain, and the materials required by the latter, mental and physical, will be supplied in abundance. There is some preparation on the part of the brain before this assimilation can be proceeded with, because there will be so much that is new: the vibrations which constitute consciousness will be very different to those to which the brain has up to the present been accustomed, therefore at first only a fraction will be absorbed and built into the new brain.

Note the phrase "new brain." It is possible to re-make the brain entirely. Nature is doing this, but very slowly, a new cell taking the place of the dying one. She does it automatically, however, using new cells with the impress of the old consciousness on them, so that people do not vary much in their mind. Were scientific methods as here outlined applied the change would be very marked in the individual.

Once the practices given have been persevered in for a little time deeper and higher states of consciousness will be prevalent. This will react on the brain, and its growth will be accelerated; the quality of the cells will be superior; the new cells will be of a higher order, and vibrating at a higher rate will create within themselves a power of selection as regards thought, *i.e.*, thoughts which used to worry in the old days, which used to keep one awake at nights, because one could not dismiss them, will now glance off the mind as a small object striking against a rapidly rotating wheel would. There will be more rhythm in the mind, and brain growth will be facilitated.

The Subconscious being much more easily impressed than the conscious mind brain-growth should be easier by soliciting its aid. It works while you sleep, and it should be mentioned that just before retiring is the best time for impressing it. Imagine the affirmation you are using such as, say: "Every force of my being is now entering the Subconscious," traversing the inner realms of the mind to the seat of the mighty power within. Then resting a moment or two, impress the desire on the Subconscious that the brain be made a better instrument for everything you require; that the memory be true, all-retentive, that any matter which may arise in the consciousness shall be perfectly apprehended, fully grasped in its essentials. Let there be, at the same time, aspiration, or higher ambition that the ideals for which you desire more brains—it is difficult to think of one wanting more increased brain-power without a use for it—will be forwarded. The will, in such mental processes, should be firm, one-pointed.

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desiring that no extraneous force or faculty of the mind shall interfere with the work in hand; it should prevent mind-wandering, concentrating the whole force of the mental powers upon the matter in hand. Do not, however, keep the will fixed on the Subconscious when it is felt that it has been impressed, as the work of the conscious mind has been accomplished, and its work would only be retarded. Proper use of the will will enable us to secure the attention of the mind when we wish to impress the Subconscious, and drive off those innumerable thoughts which are always drifting or flying about in the mental atmosphere.

Naturally, if we would have more brains we must possess a strong mind, and a strong mind can only be possessed by the exclusion of every weakening thought, every thought that has in it the slightest tinge of limitation of any kind. Take an example: "To err is human." This saying is hallowed enough by age, but it is a confession of the imperfection of the human being, and so long as a man believes that the human being is imperfect so long will the mind be weakened to that extent, for as soon as he sets about the achievement of some goal he is faced with the possibility of failure, or tremendous odds which he may not be able to overcome. The lower mind is imperfect, and to that extent the saying is quite true, but the statement is not true of the real Self, and it is with the real Self we must ally ourselves. It is for the real Self that we desire this brain-growth, for one cannot imagine anyone who is content to remain an immature individual all his life, whatever he may have been in the past. Hence we see that proverbs which have a hoary tradition behind them must no longer be a bogey, and be accepted by the mind as an excuse for our own mental laziness to develop ourselves.

More brains are within the reach of every person, so there is no excuse why people should complain that they are not so well mentally equipped as their fellows. Whilst it is true that all are not built the same way it is equally true that everyone can become more than he is in virtue of the fundamental principle that progress is eternal, and that our business is to unfold right to the end of time. Age need not daunt or want of education deter any reader from setting about the improvement of his mind, the enrichment of his mental possessions to the end that he may pass on the hopeful message of continuous advancement for the whole of the human race. The present age has brought problems of more than usual gravity, and the best thought of every individual is needed to co-operate in their solution. No one is too humble to be a participator in the work, and if by any means the foregoing pages have shed a ray of light as to how such aid is possible the writer will feel that something has been accomplished.

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PROSPERITY: by Annie Rix Miltz

UNSOLICITED TESTIMONIAL.

April 8, 1915.

Dear Mrs. Miltz—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employees. Have been with my firm ten years and receive \$100 per month.

I purchased some property, on which I am paying instalments and had several expenses attached to it, and on the 12th of January this year found myself with just \$2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavours to increase the business, and that he would give me a check for three hundred and twenty-five dollars as a bonus for the year past.

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