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Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

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Evidence of the effect on mind on the body is forthcoming through the feminist movement. Naturally athletics would alter the figure; that we might expect, but what has struck artists and sculptors is the expression. They say that beauty will be rarer and rarer in the future amongst women, and this one can quite foresee.

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It is impossible to live in the atmosphere of wrangle and jangle without its affecting the mentality, and that effect cannot be in the direction of soothing and harmonising all the elements which make up a human being. The atmosphere of strife is inseparable from politics, and strife can only result in disintegration. For politics is only a game—a game of opposition, for however good a measure may be the opposition seeks to maim or destroy it because it itself has not initiated it. Thus what ought to be the underlying principal—truth and the best—is utterly absent, and time is spent in arguing on matters that are utterly secondary, and of little use to the advancement of the race.

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It is a test of the truth of the theories of New Thought, and no one doubts the result. The love-side is essentially feminine, and from love spring grace, kindness, sympathy, and the highest attributes of a human being. To rush into the arena of discordant thought, as men do, and quite unnecessarily, as is shown by the chaos that which they have brought things in this year of 1913, is to perpetuate inharmony, and so miss the true goal of life.

Book and Magazine Reviews.

"The Return of Frank Stockton" is one of a class of books becoming more familiar to the public, thanks to the placing of psychical research on the same basis as any other department of human knowledge. It is the production of one who has passed over, written through the hand of Etta de Camp. Frank Stockton is the author of a number of novels and stories, and these now given are conceived, he tells us through his medium, on the other side. There, he says, one can visit any part of the world he wishes. His association in life down here has brought him into touch with English writers, and he can now visit them—for he is presumably an American. The stories, of which seven are given, are well written, and it is difficult to believe that they have been dictated, as through a telephone, to an amanuensis. For this reason, if for no other, every student of the occult should possess a copy. It is just out, and published by the Macoy Publishing Masonic, Supply Co., 47, John St., New York, 308 pp. cloth, Price not stated.

Uriel Buchanan has written another book, "Spiritual Life" which is on the higher side of existence, teaching the value of high ideals, of the superior aspect of daily existence. The view held by so many—that of the cynic—who has pursued happiness in this world, only to find it turn to ashes in the mouth. He has talked heart to heart with many and he finds the shadow brooding in every heart. Turning to "one who has felt he has realised the cherished ideal" he finds "Happiness is the ecstacy the human heart feels when touched by the magic flame of love." It is a suggestive little publication. Fenno & Co., 18, East 17th St., New York. Price probably \$1 00.

The June issue of "Health Culture" shows *why* worries kill. "Worry injures beyond repair certain cells of the brain, and the brain being the nutritive centre of the body, the other organs become gradually injured, and when some diseases of these organs or a combination arise, death finally ensues."—15 cents, Passaic, N.J., U.S.A.

"The Truth-Seeker," an Australian quarterly, devoted to New Thought, for the current issue, has an article from the editor: "The Seed of God, or the Three Functionings" and a continued story "A Marriage of Souls." The progress of the movement in Australia furnishes interesting reading, going back 16 years when Dr. and Mrs. Mills visited Sydney. As a result of the meetings they held the Metaphysical Society was formed, a library being included (in Sydney) where the work was carried on for some years. When the founders left the officers of the society continued it. Many vicissitudes followed, and branches were opened in various cities. The magazine is bright, newsy and a credit to the movement. Annual subscription 2s., Viking House, William Street, Perth, Western Australia.

"Now" for June informs us that the editor, Hy. Harrison Brown, has passed 73, and he never "had so clear a perception of truth, never a better body, never so warm a heart for the daily increasing hosts that I love and love me. Every desire of my heart for personal favours is gratified, and as I say in my poem

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Reality we know well enough is not found in outside thinking, though people not accustomed to consider the matter may have no difficulty in deciding that what they see, hear, taste, smell, and touch is real, and not apparent. Yet scarcely a thinker or philosopher would admit that anything we see around us has any reality. As late as 1912, in summing up the philosophies of the world, the writer of one of a series of works dealing with the sciences and every aspect of modern knowledge, each author an authority on the subject on which he writes, says: "In one sense it must be admitted that we can never *prove* the existence of things other than ourselves and our experiences. No logical absurdity results from the hypothesis that the world consists of myself and my thoughts and feelings and sensations, and that everything else is mere fancy."

That large and ever-growing body of people termed Christian Scientists hold most strongly to the non-reality of matter, and though this position lands them frequently into absurd positions it has the intrinsic advantage of centring their thoughts upon the real, of ever drawing nearer to it, of ignoring those things to which the mass of people give most of their attention.

Appearance and reality are as far apart as the poles, and in this connection a further quotation from the writer we have just cited is apropos. He has been discussing the problem of a table about which we assume we know a great deal in regard to its colour, shape, hardness and so on, but about which he shows very conclusively we know nothing whatever. The table, after a searching analysis, according to the canons of philosophy, "has become a problem full of surprising possibilities. The one thing we know about it is that it is not what it seems." "Beyond this modest result, so far, we have the most complete liberty to conjecture. Leibnitz tells us that it is a community of souls; Berkeley tells us it is an idea in the mind of God; sober science, scarcely less wonderful, tells us it is a vast collection of electric charges in violent motion. Among these surprising possibilities, doubt suggests that perhaps there is no table at all."

The Christian Scientists, therefore, if they err do so in very good company. If all is mind that which is manifest in ordinary thinking is the merest shell, the outermost fringe of it, a view which will be better appreciated by recalling the warring political and religious factors, each claiming to be based upon truth or facts, although the affirmation of one means the flat denial of the other. Science is little better, especially medicine.

All of them are immersed in the outside, wrapped up in or saturated by appearances, so that each could hardly be expected to know what he really wanted. The suggestion given above that the mind be turned in upon itself a few moments every day will put us in touch with the sleeping giant, the Great Within.

LESSON VII.

We have arrived at the point where we can consider Concentration more closely, the remainder of the lessons being concerned with its practical application in self-development. The necessity of harmony, freedom from worry and all negative conditions of the mind, the creation of interest have cleared the way somewhat. There is a very prevalent opinion that there will not be much success unless we screw up the will and literally force ourselves to keep our mind on whatever it is that we seek; for this reason

the efforts of so many have been fruitless. For one thing the will is scarcely developed in many people; then they do not know how to rouse or use it, while the exercises practised have been ill-chosen.

The first fact necessary to emphasise about Concentration is that thousands of attempts are essential to perfectly succeed in it. This statement looks appalling at first, but it need deter no reader who has made up his mind to master the subject. It were like taking lessons in some subject, and one had one a day, or every other day, the time required to become proficient in the subject would require many days, involving innumerable hours of work. If one remembers one's early attempts to master Euclid or algebra one knows how hopeless the task seemed of ever grasping the principles underlying them. Yet eventually the obstacles were successfully surmounted, and so it is with Concentration. No earnest student of it ever fails to master it, but with some the efforts require a longer period than with others.

It is not easy to find a more apt simile of the mind than the eastern one which regards it as a wild, restless horse, ever seeking to go its own way rather than the way its rider desires it to take. Persuasion accomplishes more than force on more plans than one, and this is very true of the mind. Keeping ever at the back of the mind what it is we seek we say to ourselves: "I am not going to think of anything else." Of course, mind rebels; it has always been accustomed to have its own way till now, and cannot understand the curb placed upon it. It rears, kicks against the fetters imposed upon it, but that which is now for the first time almost opposing it is steadfast—has a definite purpose in view and is not to be lightly turned aside from it.

When the mind finds itself thwarted it calls upon the senses to help it to overthrow the restraint placed upon it, and hearing, seeing, feeling, become suddenly preternaturally alert. The man becomes very much alive; he knows that within him a titanic struggle is being waged, and he decides that he will not relax for a moment or so, keeping the idea before him that he will let his mind go its own way not because it wants, but because he, the real master of the mind, thinks the lesson has been learnt. He knows that though he could break its spirit he would have broken all there was in it, just as in the case of the restive steed. The mind is there not to break, but to train, which is very different. So he takes his attention off the subject he has been holding the mind to, but the lesson is not ended yet. He merely turns the thought to another subject for a couple of minutes, a subject chosen previously. When he has calmly considered this to the exclusion of any alien idea he drops it, and then permits the mind to go its own course.

This will be done daily, and despite any shortcomings on the part of the reader in the initial stages he will certainly find he is getting some control of his mental mechanism.

Going back to what has been said regarding serenity, absence of fear and worry, the harmony, the lessening of activities, knowing what is really being aimed at, a feeling of confidence is certain to be born, and as this slowly possesses one there will begin to be created a mental atmosphere quite different to any experienced in the past.

Rhythm runs through all Kingdom of Nature, the mental no less than the physical, and the automatism of the mind which was

responsible for the want of ability to concentrate will first of all be broken up and then re-grouped in accordance with the pattern presented to it. New vibrations will be set up, and if the reader can manage to set apart a certain hour daily for Concentration practice all the better. Children and animals get sleepy at certain periods, so that one might set one's watch by them, just as flowers open and close their petals at exact times. Even adults know meal times without the aid of clocks and watches, and plenty of functions are quite automatic in themselves. We are constantly reminded to take the path of least resistance, and in any training of the mind regularity counts very much. The busy man well understands this in the pleasant hours spent at home after business, every care thrown off, and the mind at ease, contented. This does not apply to all, I know, and it is a pity it does not, because it so easily could. But, all the same, there are many men and women to whom it does, and *they* will understand what I am endeavouring to show—that rhythm unconsciously enters into one's daily life. When we have commenced a practice we find that each time afterwards we take it up or repeat it it becomes easier, because all the faculties concerned in it get ready for it, look forward to it, so to say.

Further than this, new interests will almost inevitably arise; ambition will be strengthened, and Concentration will come quite naturally. When any new ambition, or a new conception arises in the mind desire at once comes to the front, and when desire is awakened in us all the forces of the mind are increased and become more alert. Just as a football enthusiast would throw more energy into a game than would be expended in a day's work, and yet not feel as tired, so when strong desires can be aroused in a man he has little difficulty in concentrating.

It is a psychological law that the use of a faculty to its utmost increases its capacity, and so we find once more that after the steady daily application the mind rests easily on whatever subject we place before it. This does not mean that we shall abuse it, and practise gazing at black spots on the wall for twenty minutes at a stretch. This will lead to a wearying of the mind's forces, because the mind would not voluntarily take up gymnastic stunts of the above nature. Where there is no real objective, where the mind is not legitimately fulfilling its function there is a sense of the mental powers being forced, and where this is the case the true forces are diverted into unnatural channels, and they work against the grain. This tends to a disruption, a disorganisation of the mental mechanism.

Success in Concentration is dependent upon the *attitude* which the mind takes up. There may be a praiseworthy attempt to feel that it is an admirable experiment to gaze fixedly at a spot with the mind fastened on it like a leech, but behind this there is the consciousness that it is only an experiment, a means to an end, and the utter artificiality of it creates an antagonism which will use up a certain amount of force and defeat the object we have in view. A doubting or dissatisfied attitude will positively bar success, and tend to produce either a feeling of indifference or disgust to Concentration, and this if allowed to go on will put the student back a long way. This is a form of *conscious* Concentration.

LESSON VIII.

If you would make Concentration not only a success but a positive pleasure then *carry it into every act of your life*. This explains what was said above about its being necessary to make thousands of attempts to master the art. If Concentration is put into *every* act of the day then one would concentrate a thousand times in six weeks or less, and if one could practise it perfectly in a year it would be an immense gain. This is what might be termed *unconscious* Concentration.

The will can be used now, but not in the way so many advocate, in the helping of the mind on all subjects on which it is necessary. It will have been noticed that the words "The Master Key" figure in the title of this book, and no reader will have had any difficulty in connecting the title with the mastery of ourselves and things outside of us, such as circumstances. Thus it is that the will, in common with the other faculties of the mind, must share in the work of raising and transmuting the lower nature.

At this juncture (unless previously dealt with in the earlier part of these studies) we shall be wise in deciding what we are going in for, what our aim is, what we intend to do with our lives, what faculties we particularly desire to train or evolve, and use the will to stir us up—to keep us "up to the mark." It will supplement our enthusiasm, it will steady too much zeal, too much one-sidedness, help us to keep our balance, as the reins in the hands of a skilful horseman prevent the animal from stumbling. It is no light thing coming to a decision with regard to one's ideals; it takes time to *grow* to the point where one's future becomes an ideal, which is something ahead of the average mind. An ideal is too frequently associated in the mind with something visionary, something all very well for the dreamer, the poet, but of no use to the practical hard-headed business man or the average individual. Therefore with too many people we get no ideals, unless we apply the term to "making provision for the future," and paying one's debts—not a bad thing in its way.—No one can go very far, however, without ideals of some kind, but it is not for the writer to lay down to the reader what these should be. Everyone must form his own. It is almost certain when he has dipped into the New Literature a little he will be fired by the same enthusiasm, the same keenness to progress, to widen his outlook, to aim higher, to cultivate ambitions he dare scarcely have whispered to himself a short time before. It is a rare, in fact, for those coming in touch with New Thought to have kindled within them what almost amounts to a new sense, a desire to express themselves along new lines. It is as though they had suddenly discovered a new sensation, or unexpectedly come upon a country whose existence they had never imagined before. What frequently happens in these instances is that the interior depths of the mind have been touched and they give rise to vibrations that shake the whole of the mental vehicles and initiate changes that lead to an almost new life.

To find out what your strong points are go back to your childhood and see in what direction your tastes lay. It may require a few moments daily to get the retrospective habit working smoothly, but it can be got to work in this direction, and each day will find recollection of one's early days more vivid. It has often been remarked by people that they can remember trivial incidents that occurred twenty or thirty years ago, whilst they

have great difficulty in recalling matters that are really of importance that have only taken place a few days before. One reason for this is that in childhood impressions being naturally fewer are deeper.

When the tastes of early life have been re-discovered the student may see if they still lie in that direction, and if so he can set to work by constructive thinking to get the new vibrations to work.

The mind is always churning something over, hence if allowed to go its own way it invariably thinks injurious and useless thoughts. From these we get tendencies, many of them of a negative character, and from this we see the creation of destructive forces. It is just as easy to turn these forces to constructive work as the reverse.

To get the whole power of the mind it is necessary to get rid of the idea that the mind must work along the lines that it has always gone, because by thinking of the mind in this fashion we limit its possibilities.

If you were exploring a strange country and instead of going into the interior you contented yourself by sitting down on the shore and looking round, surmising that the hinterland would not differ much from the littoral then you would be limiting your knowledge of that country.

It would only be by actively traversing the domain that you would gain a knowledge of the region. So, in the region of the mind's domain if you wish to work with the whole force of the faculties, powers and tools of the mind they must all be brought under way. The mind being a creature of habit, and, as just said, perpetually churning thought as the cow chews the cud, it must have something on which to operate. If we become enthusiastic over the work in hand, as we rationally ought to do, we shall find no obstacles to the employment of all its powers.

The mind can never do its best, however, so long as there is any underlying current of dissatisfaction, any factor which can in any way vitiate it. There must be perfect tranquillity, for one thing; then there must be an intense and deep desire to gain the end in view, whatever it be.

In this way do we obtain the co-operation of the various forces of the mind, which, while being one is composed of various parts; the interest of each aspect of the mechanism of consciousness is enlisted, and where the interest of all is concerned all move in one direction. This means harmony, and all harmonious movement is easy and rhythmical. There is no strain, one force does not move in opposition to another, and as a general result POWER is generated. The whole of the force of the mind is engaged and there can consequently only be one direction in which it can move—forward.

This is the psychological moment in which to practise Concentration. An idea given to the mind in such a condition will be gripped as by an octopus; it will be absorbed. By one of the laws of the New Psychology a thought placed in front of the consciousness, so to speak, is photographed upon it; it is carried automatically to the subconscious, and by another law whatever once enters the realm of the subconscious, be it strong or weak, positive or negative, good or bad, is beyond the control of the will even. The conception or thought must work out in the external life. It cannot lie forgotten in some dark recess of the

mind, but it takes its turn, and affects the normal mind. Here is the secret of "moods." People regarded as level-headed and sane do things which astonish those who know them best. During some unguarded moment they have given way to some impulse and entertained an inimical thought, which they have fructified unwittingly with will, desire, and Concentration, and the result has been appalling. Remorse for these "lapses" brought out by ignorance of the laws of the mind only too realistically brings home the danger.

The hearing of these laws on the New Concentration is to make the reader the more careful as to what thoughts he entertains. Knowing something of the apparatus of the mind he will be careful to avoid admitting conceptions which are destructive. The mind at times seems filled with activity, and at such moments he will convert such conceptions into constructive ideas. He will know that if he wants "inspiration" to do a certain piece of work now is the time to take the opportunity. Shutting out everything but the idea on which he is intent he will close all the senses, wherever he is, hold down the mind to the one theme with which he is dealing, and it will fill the channel thus prepared.

The practicality of Concentration in daily life will be obvious. Every human being, however humble the niche he may fill in the great social scheme, has some duty or service to perform, and only as it is perfectly fulfilled does he honestly discharge it. But it does not end with this perfect fulfilment. The doing of an action perfectly creates the ability to do more: the faculties concerned by their more perfect functioning place all their elements in a position which will admit more force, make them more capable of carrying out their natural functions, and energize the cells of these mental atoms, if the term may be permitted, so that there is an inrush of the great life wave which pulses throughout Nature and ever seeks to ensoul whatever receptacles or channels may be provided for the purpose.

It cannot be too widely known that Nature has an inexhaustible amount of what for a better expression we might designate "raw material," which she wants to be "worked up," and that man is one of the channels by which this can best be accomplished. The universal "urge," called by other writers the "surge," which is incessant, which is ever seeking expression, because "to become" is the keyword of all manifestation, prowls about, seeking admission through the doors man can open if he likes, and by obtaining that admission its purpose is achieved, for the forces and faculties it will then meet raise or transmute the original impulse.

LESSON IX.

By metaphysical alchemy the "raw material or mind-stuff" is raised to another state, just as water is raised to the state of ice by one operation and steam to another. There is, in fact, a mental chemistry akin to physical, and the science of applied metaphysics deals with it. Anyone familiar with philosophy knows that there is a general consensus of opinion that man's will is free to choose in the highest aspect, though having chosen the result is beyond his power of recall, or to modify; man has his sacred centre into which nothing may enter without his bidding, and were it otherwise he would be reduced to the level of a mere

puppet, an automaton.

Thus the life-wave which seeks further expression by the coming into contact with the mental attributes of man, is compelled to wait till invited to enter. That is why evolution seems so slow in the cases of some people: they do not recognise that outside themselves is this mighty world-wave, a veritable realm of massive vibrations, which can only be tapped by a coming into harmony with them. By opening oneself to their entrance one takes on new vibrations, and new ranges begin to come within the sphere of one's mentality. The dynamics of thought shows that the accession of new vibrations always means a fuller use of all the forces of the mind. It is by this accession that the absorption of knowledge becomes possible; the general way is to memorise certain ideas and to fall back on those ideas and apply them to anything which seems germane to them. If we brought a mind alert to the fullest extent, intent on the question in hand, senses one-pointed, five merged into one, with the massed forces of the mind the consciousness would absorb the facts like a sponge taking up water. The tentacles of the mind would fasten themselves upon the information to be assimilated and make it its own in a tithe the amount of time and a tithe the energy and difficulty. So, too, with memorising facts or committing long passages of poetry or prose to memory the task would become light and a real pleasure. Study ceases to be distasteful and laborious. The student settles to his work, knowing that he will be able to master whatever problems arise in his studies. Sleepless nights fade into the past and exams are entered with confidence as to the outcome. An awakened intelligence brought to bear on whatever engages the attention of the mind is enabled to grapple with and solve problems which have hitherto eluded the grasp. It is in this way that men like Edison, who have shut themselves in from intrusion have successfully thought out perplexities, and made the world the richer for their labours. Gathering up the forces of the mind to a focus, in the silence, few questions remain shrouded in impenetrable mystery to the student.

And in connection with study the reader who wishes to obtain the best results along the line of acquiring knowledge should bring the physical into line with the mental to secure the best results. The mental powers are quickened a hundredfold by the observance of the lines laid down, but by obeying physical laws Concentration is rendered still more effective. It is well known that whatever part of the body is employed in any particular work is supplied with extra blood to enable it to deal with it more efficiently. So the process of digesting demands more blood being sent to the stomach to accomplish it under the most ideal conditions. If, therefore, a man eats a heavy meal and attempts to apply the instructions for concentrating for any length of mind the forces of the system become divided, and only half the power is given in each case. In China for thousands of years students preparing for examinations, which impose a severe tax upon the retentive faculties of the mind on account of having to be learnt by heart, lengthy and tedious passages from the writings of Confucius, Lao-Tze and other Chinese philosophers, are kept without food for long periods, and shut up in little cubicles until they are proficient. Edison often fasts when engaged in abstruse calculations and scientific problems. Nearly

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all thinkers and many musicians in unravelling complex theories and puzzles have become lost in meditation and altogether forgotten the demand of Nature for food.

When, therefore, one has a more than usually difficult task let little food be taken prior to attempting its achievement. We shall have occasion to revert to this question later, so will not seek to elaborate it more fully now.

The Master Key would not be worthy of such a high-sounding and ambitious description if it could not be applied to the question of disease. Luckily Concentration is too rare to be misapplied or used in a destructive manner. Specialists and medical men in asylums are the only classes who have fallen victims to adverse Concentration. Throat or cancer specialists have succumbed to the diseases they have so closely studied. The pathology of the complaints has been as familiar to them as measles would be to the mother of a large family. They knew every phase, every indication, knew what to expect and when. They worked out in their minds the whole history of the disease, and slowly constructed it externally in their own bodies. The writer has a collection of newspaper cuttings giving these sad instances of the fatal power of Concentration, for like everything else in connection with the powers of the mind Concentration is non-moral; it may be used for good or evil purposes, and it is quite immaterial to it what the outcome is. And so the mind of a morose and morbid tendency gloats and fasten upon some form of self-destruction till, following the logical sequence action succeeds thought. Many a victim of the drink or drug habit is really under the sway of Concentration put to the wrong use. Read the weird and gruesome stories of Edgar Allen Poe and you are almost forced to the conclusion that the end of such a genius could only be what it was.

Fortunately, as just remarked, the number of those able to concentrate is comparatively few, but they emphasise the danger and reality of this great power of the mind. The reader need not hesitate to practise Concentration for fear he may develop into a monomaniac or some other monstrosity. Concentration is like a good horse: it is under complete control and can be relied upon to do only what is expected of it. All mental forces are edged tools but the possession of them requires expert knowledge of them as he envelops them, and so does not injure himself.

All disease, whatever be its name, or in whatever form it may manifest, is a result of some form of Concentration, conscious or otherwise, weak or strong; it is a giving attention to a thing for a shorter or longer period from time to time. When the religious devotee kneeling at the feet of a crucifix, her whole soul going out to the object of adoration and veneration, filled with intense pity and sympathy, dwells upon the wounds of nail-prints she reproduces the stigmata on her own body in the corresponding part by her concentrated attention, and blood will actively flow.

The reason we have so many cases of chronic diseases is because attention passes from the conscious to the subconscious, which, in turn, re-acts upon the ordinary mind, for whatever enters the inner regions of the consciousness must come forth as action and further thought, or tendencies which promote both thought and action.

Whatever is given attention to in the mental world is thereby intensified, and whatever is intensified demands and is supplied

To be continued.

of using affirmations. Say, aloud: "I am courageous, I do not fear anything. There is nothing to be afraid of." If the reader attempts to analyse his mentality he will see that FEAR is at the bottom of everything—fear of illness, circumstances, non-success in projects, death of one's loved ones when in delicate health, and a thousand other negatives. Therefore if he could eliminate ALL fear from his consciousness he would never doubt the outcome of everything he undertook—in other words, he would look for and be certain of success in everything he undertook, and what more does one need? If he likes he can substitute any other characteristic he likes.

Repeating this affirmation as earnestly as possible, several times, will that it shall sink into the other stream of consciousness—the subconsciousness, and imagine your whole mentality being permeated by the quality you are acquiring. If you can sink into a torpor, or state of quiescence, keeping the eyes closed let yourself go, willing still that your strong desires shall penetrate to the innermost depths of your subconsciousness. You may pass into a state closely bordering on sleep, and the auto-suggestion will assuredly take effect. In like manner any faculty can be improved, the memory strengthened and mind or body become stronger.

Sometimes we hear objections made to affirmations that they are not true; indeed, many good people would take up auto-suggestion only they say they cannot admit something which they know to be untrue. Much depends upon what we consider as the real "I" in a man. We are all apt to forget that the body is no more ourselves than our clothes are. There is a curious confusion made mentally by so many people. Sometimes they will say: "I am tired," clearly in such instances identifying themselves with their bodies. So they say: "I am going out," "I think so." But almost as frequently being more logical they will say: "My head aches; my hands are cold," thus recognising that both head and hands are possessed by *something*, and are not the real man themselves. That possessor is not the mind because they will remark that: "My mind is made up." Mind is something possessed, then, owned by something else, and that something is certainly not the body. When one begins to do any thinking at all, in fact, one soon finds out that the mind is not the man, but something used by the individual. We make a clear difference between the personality and the individuality. It must be admitted that it is more difficult when getting to the region of the mind to see the difference between the two, more especially as we are not able normally to distinguish any of the attributes of anything higher than the mind except in moments of deepest meditation, and in those rare instances of ecstasy which occur once or twice in one's life—sometimes never.

Yet on the ability of identifying oneself with something higher than the mind much of the success of auto-suggestion or self-hypnotisation depends.

When your whole being is tinged with fear, the idea that though all is well just now some unforeseen circumstances may alter things—the very fact of admitting an "unforeseen" which most people have to do, then there is the more need for frequent affirmations to the contrary. You can in such moments see that you are affirming not of the body or even the mind, but that which exists back of both, on that thing which passes judgments. The

famous proof of being: "I think, therefore I am," is a proof of something more than mind, for the mind is only the mechanism by means of which the real I functions. The experiences of the dream-life gives us glimpses into the realm of the Self, and it is the object of these studies to permit the joining of the lower mind with the higher, or the supreme self. If an individual becomes a great man, or a genius, it is only because he has been unable to come into closer touch with the I than the ordinary individual. Whilst no one would keep his daily consciousness on so exalted a plane, for did he do so there would be little use for body—yet the possibility of drawing for inspiration from time to time would make a man ten times the greater and nobler.

When you affirm see to it that the idea you have in your mind is not the physical everyday "me" but the idealised, ethrealised "I," the perfect, the ideal. You in yourself are all the attributes you can imagine, but you have allied yourself with the everyday mind, hence when you think of yourself as this lower mind, and what you affirm applies to it you are making an untrue statement.

The man or woman who wants to sift this problem to the bottom who is prepared to be painstaking enough to understand it fully, should read F. W. Myers's big work on the survival of the personality after death. Most of our free libraries have the work, or a second hand copy may be bought cheaply. The difference between the subliminal and the supraliminal is worked out scientifically, and anyone who before had any doubt of there being higher powers of the mind or even another mind, or an individuality, will have their difficulties solved. There is no room to follow Mr. Myers's reasoning here, but no careful thinker has yet disproved or attempted to challenge his findings.

Three little manuals might here be advised with profit: "Imagination: the Magician," "Thought: the Builder," "Will: the Creator." Each is the sequel of the other, and shows how each of these attributes of the higher mind may be trained and rendered of use in the practice of auto-suggestion. It would take too long here to treat of these three parts of the mechanism of consciousness.

People who have tried the above method of impressing the subconsciousness sometimes say they have not been able to succeed. The reason for this is that the subconsciousness can only be reached by a mind that is perfectly stilled, and in a receptive condition, and that the ideas can only then be conveyed by a concentrated effort. Too many people sit passive, imagining that because they have made the mind quiet for a moment they have done all there is to do. There is wanted some carrier or vehicle for the suggestion, and further, there is needed some power to push it home. Even the stilling of the mind is not so easy as it appears on the surface, and it requires many efforts before one can succeed in getting that frame of mind which the word "peace" most thoroughly suggests. For one thing it is not the usual attitude of the mind, and the mind only works in the manner it has been accustomed to do. If a man were of a temperament that he took everything very placidly, never lost his temper, never felt angry, irritated, depressed, never feared or had forebodings of any kind, was never envious, never allowed his thoughts to sink to low planes—such a man would not have much trouble in stilling his mind, though it would not be a mind which was naturally quite still, but might easily be one which lacked one-pointedness, and that one reason why he was never any of the above things

mentioned in mind was because he lacked the ability to keep the mind one-pointed. The nervous, quick, hasty-speaking, abrupt, busy man often finds it an exceedingly difficult thing to do. Many a man who normally would be of a peaceful, quiet-loving disposition is harried and hurried by his work or business till he "hustles" himself off his feet. In a hustling age most people are bitten with the spirit, so that these instructions are not as welcome as they might have been, say, thirty years ago. The struggle for existence and competition push one along unless he takes himself resolutely in hand and refuses to be driven like others.

If, therefore, you find that receptive and peaceful attitude difficult to acquire practise a little daily, and after a time you will be able to attain the state in you may make the auto-suggestion.

You must be very much in earnest about it; you must badly want the result you seek, or you will not be able to summon sufficient force to impress the subconsciousness deeply enough. The idea must fill your mind totally; no other thought must have entrance for the moment. You must also acquire the faculty of clear thinking, clear imaging, so that you can see exactly with your mind's eye what it is you want, whether a quality or a thing. We are assuming it a quality, however, and seeing just what it is in all its bearing (and you can think this out at odd moments during the day before you commence the experiment). Now feel yourself, as already advised, to be full of this quality, *to be*, in fact, this quality, and nothing else for the moment. Try to pour this quality in the higher mind, the subconsciousness, affirming meanwhile, that you are becoming this quality, that your auto-suggestions are being acted on, that your subconsciousness is absorbing and acting upon your wish.

Complexity of life has led to complexity of thought, want of clearness and a multiplicity of thoughts now enter the brain and fill it in a manner quite inexplicable to the savage, who only has outside nature, the rival tribe and a few other stock ideas on which his mental faculties have to dwell. Modern man has a thousand or more, so the carrying out of these practices sometimes puzzle the beginner, especially when told, as he generally is, that fixing the mind on these things just before going to sleep is the best way of securing results. With many it means hardly getting to sleep and confusing the mind.

It will be sufficient if you can become totally absorbed in the manner related for a few moments, and after that you can drop the idea altogether, fully assured that the practice will have done its work.

Day by day will see improvement made in the acquirement of the quality desired, and you can after a time turn your attention to other characteristics. Do not get filled with the idea that hypnosis is necessary at the hands of others to bring anything about that you need. Often the desire to be hypnotised is a confession of weakness, or inability to accomplish something which you yourself can very well do. By depending on another you make yourself more or less subservient to him, though it cannot be too emphatically stated that no one can be influenced against his will. Letters reach me from time to time as to people influencing the writers, and endeavouring to get them to do something they object to doing. Obsession has come from such practices, and I therefore always warn those who wish to experi-

ment with hypnotism to be careful, especially when they propose to be the subjects themselves. A certain amount of the character of the hypnotist passes to his subject, and, though modern science has yet to admit the presence of a magnetic fluid which passes between operator and the person operated on there is not the slightest doubt of its existence, and just as Dr. Kilner has invented screens which enable many people to see the astral envelope, or aura, which surrounds every object in Nature, so science will some day justify Mesmer's theories of the odylie essence given off by the mesmerist. The newer schools of medical men admit hypnotism, which is a big thing, seeing how the faculty ridiculed it years ago, but they have still much to learn with regard to it and the character of the phenomena evoked by its use.

For bad habits one can treat oneself almost as well as by seeking the aid of a hypnotist, though it may take longer. It is more satisfactory to treat oneself for another reason: one never advances by allowing others to treat one. Each weakness has to be taken separately, and the subject never gets the rationale of it; he is always dependent on someone outside himself for help; if he gets a little help by auto-suggestion he knows that he can deal with any situation by its means. He is thus what all these studies aim he should be—self-dependent. He becomes self-reliant, and he finds that he has discovered something which no education could give him. He understands something of the rationale of some of his own powers, and knows that he can use it to advance his life.

Self-suggestion is receiving more and more attention at the hands of physicians, and efficacy without hypnotism is now recognised, so that the reader may feel he has science on his side and not merely the unbalanced judgment or over-enthusiasm on the part of the writers of these courses. The following excerpt from Dr. Ash's excellent manual is worth noting:

"The connection between the conscious and Subconscious Minds and the way in which suggestion influences disease through the latter have already been discussed. A further reference must be made to suggestion that *originates* in the Conscious Mind and is then transferred to and acted upon by the Subconscious Mind. This is the principle of AUTO OR SELF-SUGGESTION, and is of enormous importance in suggestive treatment. Thus, supposing the physician is endeavouring to remove some symptom by Suggestion, in addition to the method of treatment already described he should instruct his patient to rest in a reverie for a certain time each day and during this time *to concentrate his whole mind on the obnoxious symptom, and repeatedly formulate to himself the idea that it is about to be relieved.* In this way the suggestions given by the physician are strengthened and supported by the Self-suggestions of the patient. Surely there can be no more natural method of treatment than this which makes use of an inherent power—namely the working of the Subliminal Self. We have in ourselves a great natural mechanism which if exerted will relieve a large number of pains and ills. Unfortunately we have not also a natural instinct to tell us which ills will be relieved by Self-suggestion and which will require more material measures. Now pain is a great danger-signal in most cases, therefore it would be fool hardy to always attempt its relief by self-suggestive therapeutics, that is, until one has had the opinion of a medical expert."

efforts of the new spirit or thought brought you to throw off the old elements which have so long cumbered you. But the general tendency from year to year will be toward better health and increase of vigour. Such has been my experience. It is now five years since I began entering on what I may call a relatively intelligent realisation and experience of this order of thought. My health was never so good. I am fifty-five years of age, and my body seems almost made over anew.

The prayer or demand in the morning for the day of physical life should be made to the Supreme Power for help in absorbing the best of the life and spirit of the physical world. That life is a part of the spirit of Infinite Good, or God. The growing tree, the wind, the clouds, the ocean, the river, the brook, the tiny blade of grass, the sun, the stars, are all filled with this life.

That we see or feel of these is not all of these. It is only a part, or their physical expression. Behind them and unfelt of physical sense, is another life, an element, a mystery, a spirit which impels, moves, and grows them.

Our minds have the marvellous capacity of drawing to themselves this life and power. Once so drawn, they remain for eternity. When you see a living tree, think or ask for the life of that tree and you will get it. When you see a flower, ask for its beauty. When you see the ocean, ask for its force. When you see anything alive that is beautiful, ask for that health, symmetry, and proportion. God or the Supreme Power enters into all these. They are parts of that Power. That Power or Spirit is nowhere outside of the visible or invisible universe. That Power moves and acts in countless ways. It is in every shade of light and colour cast on sea and sky. When you set your mind for a second on any of these myriads of God's physical expressions you are communing with God, drawing nearer and nearer to that Power, making it more and more a part of yourself, and bringing to you of the peculiar quality, or power, or beauty, or health or vigour, expressed in that physical thing.

While the physical senses are active by day, they can, if so directed, draw on these things. No business need be so absorbing but that a second can be so employed. That second draws some force to you.

During sleep the physical senses do not so draw. Yet the strength so drawn during the waking hours remains. It is then a help to your spirit to push its way further into the world unseen of the physical eye, and so gather of the best of that world. Each day the mind, being so directed, adds to that strength. The higher the spirit is so pushed upward, the finer and more powerful is the element absorbed by the spirit to feed the body and recuperate with more and more power the physical senses.

So body and spirit mutually act, react, and feed each other. The body is as the root of the tree. The spirit is as its leaves and branches. The root draws from the earth an element and force to sustain trunk, branch, leaf, blossom, and fruit. Leaf and branch draw from the air an element or spirit without which trunk and root will die.

Your spirit, rightly directed, draws, like leaf and twig, an element from above which is necessary for the body's waking existence. The body, as the root, by the help of this finer

element, draws from below a sustaining force for the spirit and for your other or spiritual existence.

In this manner, in ages long past, did some "walk with God," as recorded in the Old Testament, and, as a result, not only were their physical lives prolonged to periods now by many deemed fabulous, as in the cases of Adam, Seth, Canaan, Mahalaleel, Jared, and Methuselah, all of whom lived over nine hundred years, but some escaped physical death altogether. Because that age for some was one of greater spirituality than the ages succeeding. Greater spirituality implies a greater power for the spirit to hold and renew the physical body.

In the sixth chapter of Genesis, third verse, we read: "And the Lord said, 'My spirit shall not always strive with man for that he also is flesh; yet his days shall be an hundred and twenty years.'"

Many centuries after this it was written that man's limit was three score and ten, because man had fallen away still further from communion with the Supreme Power. In other words, man relied more and more on material helps and less on spiritual. This cut his physical life short. It gave the Spirit of Infinite Good less and less opportunity to "strive with man," or in other words act on him, spiritualise him, and place him above all harm and pain from physical causes.

Of Enoch we read in Genesis, 4th chapter, 23rd and 24th verses: "All the days of Enoch were 365 years. And Enoch walked with God. And he was not. For God took him."

Enoch's was a relatively perfect life. His spirit had so far dominated the physical as to cause a dematerialisation of his physical body, so that it vanished from the physical eyes about him in the same manner as did a few others mentioned in the biblical records. As the spiritualisation of our race increases (and it will increase), such dematerialisations will take the place of the death of the physical body.

If you suffer from sleeplessness, it will be a help to you to say to yourself early in the day: "I am going to sleep to-night; I must sleep; I demand of the Supreme Power help to sleep."

Then you are making the spiritual conditions during the physical life of that day to draw to you elements of rest at night. When you so set your mind early in the day, you have the day's rising tide of spiritual force to assist you. For all things in Nature and the natural and healthy order of life are stronger when the earth is turning toward the sun than when it is turning away from it.

Try this from day to day. Do not be discouraged if at first it does not succeed.

Try not to carry your business to bed with you. Think of rest and sleep when you retire. Some active minds, so soon as their heads touch the pillow, commence working, planning, fancying, speculating, wondering, or worrying more vigorously than ever. An hour so spent actually makes the flesh ache through weariness. This comes of habit unconsciously acquired. The mind has become inverted, turned in a direction which is opposite to the natural way. It insists on living then in the physical, when it should be in the spiritual. It goes then into the same realm of restlessness when the body does become unconscious and feeds the body only with the elements of restlessness and weariness.

If possible, change your room when you suffer from a succession of sleepless nights; change, if you can, temporarily your place of residence. Change often breaks the "spell" of sleeplessness. A "spell" is a web of thought woven about you, and connected with the material things about you, so that when your sight or touch senses the walls, the furniture, or other articles in a room, you have sent you directly that same monotonous unvarying set of ideas which are associated with these things. Change of physical surroundings may break this web or "spell."

If you awake at a certain hour, say one or four o'clock, for several nights in succession, don't let the idea fasten on you that you must the next night wake at that hour. Reverse this action of your mind and current of thought. Say: "I must sleep through the time." Don't let that miserable idea that your sleep must be so broken rule you. Make up your mind that you will rule it, and that your real self, your spirit shall rule your body.

If there is another person in the house who is similarly wakeful, and with whom you are in any degree of sympathy, you are liable to awake as they do through the action of their mind on yours. In such case you must either remove from their immediate presence or induce them to set their mind in the same current as yours.

Set your mind on having restful elements about you. A cat sleeping in your room or in your house two-thirds of the time is a far better aid in bringing you restful element than a nervous, restless person who must ever be moving for mere sake of moving.

Besides, the animal absorbs from you restless or sickly element and carries it off. For this reason it is healthful to have young, vigorous, harmless animals about you, but not animals or birds that are caged and deprived of liberty. The free animal, kindly treated, absorbs elements from you that you are continually throwing off, which, but for them, you might to your hurt absorb again. The element they so absorb from you does them no harm.

There is a suggestion of the working of this law in the "scapegoat," which yearly was loaded with the sins of the ancient Jewish people and then driven off into the wilderness.

If you have fallen into the unhealthful habit of taking narcotics, or any drug to induce sleep, and cannot immediately break off, say in mind every time you take them: "I demand of the Supreme Power that I may be rid of the necessity of taking this artificial help as soon as possible. I demand that this drug, though it be a rotten reed to lean upon, shall help to push my spirit upward into the realms of pure and powerful thought. I demand, also, to be freed from the injurious idea that I cannot break off this habit, or that this help, imperfect as it is, cannot be made for a time a help instead of an injury."

A drug does you far more injury when your only thought on taking it is, in substance, this: "I expect this will ruin my health, but I must have it," than when you set your mind in the condition which we endeavour to indicate above.

With God "all things" are possible.

All things can be made helpful until you grow out of the necessity for their use, provided that you use or take them in the proper condition of mind or spirit; that whenever you take

them you ask to get the greatest good out of them, with the least evil; and that you be freed as soon as possible from the unhealthy and unnatural condition, partly of body but much more of mind, which their long usage may have caused you.

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Pay no attention to criticism of any kind. It is never worth considering. Those who know more than you do, know better than to criticise; they would far rather encourage; and the criticism of those who know less than you do, is of no value to you, and cannot be intended for you. So therefore do not feel hurt, but proceed to do better than before.

—o—

The great centre of attraction in the world is life. All things gravitate towards those plans or institutions that contain the most life. The same law holds true with the individual. The moment a man becomes thoroughly alive, everything begins to come his way.

—o—

Whether you are sixty years old or sixty years young, makes all the difference in the world. If you are the former, you may be "shelved," at any time; but if you are the latter, you will be in greater demand than ever before. The more years you have, provided you continue to live in the spirit of youth the more valuable you will be, not only in the commercial world, but in all other sheres of activity as well.—*Larson.*

—o—

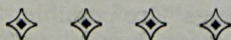
You think you want better health, more love, a brighter, more cheerful home all your very own; in short, you want less evil (or no evil), and more good in your life. This is only God pushing at the inner door of your being, saying: "My child, let me in; I want to give you *all* good, that you may be more comfortable and happy." "Behold my servants shall eat; behold, my servants shall drink; behold, my servants shall build houses and inhabit them; behold, my servants shall rejoice and sing for joy of heart."

Remember this: *Desire in the heart for anything is God's sure promise sent beforehand to indicate that it is yours already* in the limitless realm of supply; and whatever you want you can have for the taking.

Taking is simply recognising the law of supply and demand (even if you cannot see with this mental understanding a sign of the supply any more than Elijah did when he had affirmed for rain, and not a cloud even so big as a man's hand was for a long time to be seen). Affirm your possession of the good you desire; have faith in it, because you are working on law and cannot fail; do not be argued off your basic principle by anyone; and sooner will the heavens fall than that you fail to get that which you desire."



*Dr. H. Emily Cady.*



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