

THE New Thought Journal.

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Self-Development through Self-Knowledge

Conducted by A. Osborne Eaves.

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Stray Thoughts.

A recent conference of New Thought devotees gives an opportunity to state what the philosophy stands for. Here is another definition given in the current issue of "New Thought Truth." It "teaches the nobler Individualism, and advocates an immediate Federation of nations as pure democracies wherein each individual is to be free to express Life in its fulness and completeness. In essentials, co-operation; in non-essentials, liberty; in things certain, union; in things doubtful, freedom. In all things true living, right thinking, and the truth—truth for authority; no authority for truth."

In the same periodical, which is a bright little pocket magazine, Robert Bryan Harrison says: "It is a psychological fact that one gets what one prepares for. There was a time when teachers laid much stress upon preparation for death. Now the best teachers urge us to prepare to live. We were told that we had to be good in order to escape hell and reach heaven in the next life; not to escape hell hereafter, but to avoid it *here now*, and because it is really *good to be good*. If proper preparation is made for a happy home-life, there will be no more tramps, as the tramp is the unwelcome tramp in the home who knows and feels that he is not wanted. In order to enjoy life more abundant, it is necessary to control the body with the mind. Self-mastery is the keynote to health, happiness and success."

One would have been interested in hearing the writer elaborate the first point he makes as to one's getting what he prepares for, because it is a fundamental principle, and needs to be emphasised. The reader should dwell upon it, for it contains more than meets the eye.

The frequency of these conferences in the States illustrates how much alive America is to the pulsating truths which only reach one here and there in these islands. Yet people wonder why the new race should rise in America! We are only preparing for the old order of things, so we get them.

It is the spiritual right of every child to be well born, says a writer in "The Master Mind," and hence the new science of eugenics. But it is not a matter of flesh and blood, but true thought and spiritual training. Hence we will have to study along the lines of spiritual eugenics.

Few people, I suppose, would believe in the tower of Babel story in its literalness. The editoress of "The Revealer" says that it was a place of knowledge, and the one language was thought. Those who could rise to the plane of thought could understand each other. Man had lost his consciousness of unity, or oneness with his Source, and a scattering of his forces was the inevitable result. The discord within has naturally expressed itself without, and division, faction and confusion have resulted among the nations of the earth."

We British may think a lot without putting it into words, so we do not find those who have benefitted by the teachings proclaiming it on the housetops. In the June issue of "The Nautilus" Dr. H. G. Blank relates how he cured himself of epilepsy, though he waited six years before giving his experience, as he wished to make sure of the cure brought about by New Thought. Another reader testifies to being healed after 35 years of a form of mania, whilst a third tells how a burglary was made good by the things stolen turning up.

Reviews.

Frank Crowell has given thoughtful readers a book which will delight them—"Man: God's Masterpiece." Dogma and tradition have been attacked right and left for years, and there is still room for more of this work amongst certain hidebound classes. The author is not content with negative criticism, but follows the lines familiar to all New Thought students—that man is part of the divine, and therefore can suffer no stint in any direction. Here is a statement that our "failures" might take to heart: "No life can be a failure; an all-powerful, all-loving God could not make a failure or He would limit His powers." The book is stimulating, inspiring, as another extract will show: "To learn to smile through your tears, to yield to the chastening rod, and bless it; to do your duties cheerfully, however humble, believing that all will be right in the end, to learn the lesson of endurance, to spread sunshine everywhere under all circumstances, and to be willing and glad that His will, not yours, be done. To play up to the part of a god. That is the lesson of life. Live up to your highest ideals and you have done your part, and trust God for carrying out His, even though the result is not as you wish." 12 mo. cloth, 252 pp., post free, 4s. 8d. R. F. Fenno & Co., 18, E. 17th Street, New York, U.S.A.

How the Mind Creates Vitality and Energy.

How many thousands of people would give almost all they have to possess energy or vitality, people who crawl through life as valetudinarians, or half-alive. How much more might be accomplished in the world in every direction by the outlay of a little more energy! Many minds conceive most brilliant schemes and plans which, if carried out, would transform the face of the world and the lot of mankind. Stillborn schemes keep things where they are: the ideas come and invite being taken up and carried out, but the want of energy chokes them.

Every man ought to double and treble his energy for the sake of mankind, for the new age has brought added duties and responsibilities to each of us.

No one can live to himself; so-called independence does not bear very close scrutiny, for in a complex civilization each man only performs a tithe of what is necessary for his welfare. Here and there a man has broken away from his fellows, cut himself adrift from society utterly, and been dependent on no human being. Thoreau was such a case, but how many men are prepared to live a life of abnegation? How many are prepared to give up everything that man considers essential to existence? What could a man contribute to the progress of the race unless he be a worker? The world calls aloud for builders, for the help of those who can see further than their fellows, who have ideas and the means of materialising them. Men who attempt to emulate Thoreau without possessing his fine character only succeed in contracting themselves till they become human fossils.

The need for a superabundance of more energy becomes manifest when we glance round at the hovels which so many millions inhabit in Europe and other continents. We have many splendid theorists, idealists, but they remain dreamers to the end of their life through the lack of energy to materialise their dreams. It is the only force, plus idealism, which will transform this world into an Eden, a Utopia, because life manifests under two broad aspects—thought and action—and one is of little use without the other. When we realize that energy, vitality, and the life-force are all synonymous, we see that too much importance cannot be given to the subject. If one could see that to possess more energy would be to have more life one would be prepared to pay the price necessary for its possession.

But quite apart from the foregoing considerations, there are hundreds of thousands to whom the addition of vitality would make all the difference between happiness and misery, people who are struggling bravely in the face of difficulties, broken down in health, with others depending on them for existence, for the man or woman who has his or her own living to earn, a sufficiency of vitality is simply imperative, and no effort should be begrudged which will ensure it.

There is a very widespread idea that we derive the whole of our energy from the food we eat, and as nearly everyone seeks to obtain more energy, we are surrounded by innumerable patent and prepared foods all claiming to give strength or energy or

both. In the same ways many drugs and medicines are advertised as conferring this much-desired prize on those imbibing them, and the fact that fortunes are spent annually in possessing them shows how large a demand there must be for them.

Let us glance at a person stretched on a sick bed. He is given a beef extract in a few pounds of which the strength of the whole animal is claimed to have been transferred, and thus by using a cupful the equivalent of a pound or more of the food is said to be taken into the system. The patient is fed to repletion with these and other concoctions costing a guinea a pound, and said to be the quintessence of energy and vitality. Does the patient exhibit extraordinary vitality next day after partaking of these elixirs? Not a bit of it! Yet there is no evidence that these things have not been digested. The supreme test of the energy said to be contained in anything is the imparting to the person using it a distinct feeling of an accession of force which remains for some time.

Where does strength come from in the case of using stimulants? At one time it was confidently asserted it was derived from the intoxicants, but experience and modern research find this is fallacious, and they are depended upon less and less by enlightened physicians.

Recent experiments by athletes have shown that the most arduous weight-lifting feats would be more easily accomplished after entire abstinence from food, in some cases for a couple of days. This was found to give more strength, more energy, and the explanation was simple: The digestion of food imposes a tax upon the forces of the system, and when every ounce of strength was needed for heavy weight-lifting contests every factor which taxed the force had to be eliminated. More people to-day are expending half their energy in disposing of the superfluous food they have loaded their system with. Food makes waste, but in many cases it is simply something which is taken into the system and passed out again. One New Thought lecturer's remarks on this point will bear quoting.

"As we grew and unfolded from infancy, where did we get the material with which to build our body? In the old thought-world we have been taught that the material which goes to build the bones, the tissue, the blood and the various cells of the physical body comes from what we eat, but it is not true. While science has not promulgated broadcast the result of its experiments, practical tests have been carried on by scientific men which demonstrate conclusively that the food we take into our physical body has but very little to do with the upbuilding of the cell tissue. The food we take in is the fuel we put under the boilers in the fire-box to generate the energy with which the machinery is run. We must have fuel, otherwise we could not generate the energy, but many experiments have been made with men, weighing them and then having them eat several pounds of food, as much as they stuff into themselves, and weighing them again immediately afterwards. In many of these tests it has been found that they showed a loss of weight. In other words, that they weighed 172 pounds before eating, and ate four pounds of food, thus making a total of 176 pounds, they would weigh perhaps 170, or 171, or 169, after consuming all that food—showing what? Showing that the energy used in eating the food was greater than the weight of the food consumed.

Now where did this loss go? How did that four to six pounds disappear? We have been taught to believe that the principal eliminating organs were the bowels and kidneys, but we know from these experiments that cannot be so.

We also know by persons who have worked hard and dissipated their energy but who ate little or no food, yet sometimes they gained rather than lost weight.

A case came under my notice several years ago of a man who has been carrying on a series of experiments in fasting. At first he fasted from one to ten days at a time. Finally he started on a twenty-five day fast. He weighed immediately after he had eaten his last meal. During the twenty five day period he walked from ten to twenty-five miles each day, and performed his usual work, which was that of a magazine editor. During the time of his fast, only water was taken into his stomach. On the twenty-fifth day he completed his period of fasting by taking a twenty-five mile walk, and upon being weighed it was found he had lost just exactly one pound. This is only one of many illustrations I could give, but it is sufficient, and shows that it is not the food we take into our stomach which builds the body, or that gives us the material from which bone, blood and tissue are made. Where does that come from and where does the waste product go?

We know that in contests in the ring, sparring exhibitions, wrestling matches, etc.—the combatants frequently lose from ten to twenty pounds in weight because of the energy which they use. Where does it go? Notwithstanding the fact that they were trained down to the very last minute, and all surplus flesh eliminated in order that they might be fit for such a contest, yet the energy which they used caused a ten to twenty pounds loss."

We must look in another direction if we would trace the source of energy, and, as usual, we find it in the great store-house of everything the mind. The raw material, so to speak, permeates the whole of manifestation but, it has to be specialized, or transmitted into a form which can be used by the individual. The munificence of Nature is once more exemplified, for she provides far more enough vitality than man can use, however abnormal be the demand put upon her from time to time. Man's development being unending provision is always made beforehand for the next step in growth. Thus there is no dearth of material for advancement, and this material ever keeps in advance of the demand made upon it. This is seen in those cases where endurance of a prolonged character is necessary than will go without food thirty to fifty days, setting at nought all recognised laws of the body. Again, sleep would be dispensed with far beyond the limits assigned, or feats of physical endurance be performed that exceeds anything a very animal is capable of. It is only when stress of circumstances occur that the stored up vitality of the human body is brought into play and points to possibilities which might be utilized to a much greater extent. There are periods when an unparalleled demand is made upon either mind or body, sometimes both, and the power to withstand the ordeal will depend upon the mental qualities rather than the purely physical. Napoleon was not gifted with an iron physique, and suffered from physical infirmities, but his will was indomitable, and the imperfect body had perforce to obey the dominating mind which controlled it.

Vital energy might be compared to a reservoir which is continually being fed by the neighbouring hills, and which rises steadily day by day, but it is not drawn upon in the same ratio as it fills. Hence there is always a superfluous quantity seeking to escape. And escape it does by various channels.

Vitality is the force which flows at the even rate through the whole being of man, having its source in the larger sea of life which permeates the entire universe. This great life wave, or current, sweeps from east to west, its flow depending upon the time of day, and other conditions, and it revivifies every living thing on the globe in its onward sweep. As it is absorbed by the system it is converted into vital energy, and, as already stated, should work uninterruptedly and smoothly. It is very subtle, and is affected by the slightest disturbance on account of its highly attenuated state. Hence it is more easily moved than the dense physical matter, and one of the forces which affect it very considerably is thought, for thought is a fine substance, having a very high rate of vibrations, which affects and modifies the vibrations set up in the other by vitality.

The reader will, perhaps, better understand this by noting how when a man lets himself fly into a passion he frequently becomes exhausted for the time being, or feels certainly weak, the vitality having escaped in the outburst. Anyone can see how intense fits of anger affect the body to such an extent as to set the nerves jangling, the hands trembling, and even the organs of speech and locomotion are affected for the time being, and so we often come across the phrase "bereft of speech"; so, in like manner, great troubles affect the finer composition of the body—apart from thought surging over the emotions like some immense wave which overtops its fellows from time to time. The emotions act and react on the vitality, quite apart from thought, so that we have a number of forces which operate powerfully, according to the man's temperament and disposition, and these forces interact with the vitality.

Channels are formed by the emotions, by thoughts of an inharmonious character, by worry, by nervousness, by a want of confidence in oneself, by any negative force, in a word, anything which tends to disrupt or to cause disharmony. All surges of strong feeling or passion, all anger, all irritation interfere with the orderly accumulation of this force, and, in addition to this, which is an important thing in itself, it causes the energy to flow along these disruptive channels and mingle with the force which is thus being uselessly spent.

All mental action must either be destructive or constructive, it cannot be any but one of these two. Criticism, which is the most common destructive force used by even educated and otherwise excellent people, people above the average, because they display that rare virtue—self-control—more conspicuously than those beneath them in point of evolution, even these give way to this habit, not knowing the havoc it plays with the art of making the body and mind veritable dynamos of force. It is generally assumed that criticism being devoid, in many cases, of heat or any feeling, one is not injuring one's delicate mental mechanism, but it is essentially a tearing down process, unless done with the kindest motive, and instead of picking flaws it utterly ignores the shortcomings, and points out to the persons criticised ways which are better.

(To be continued).

LESSON VII.

You can demand as much as you can use or assimilate ; in other words, whatever you can imagine clearly. You make a thing your own by your power to visualize it, so that we begin to see the part that the imaging factor will play in the problem. If a vessel held a gallon we should be foolish to expect it to contain two. The vessel being rigid, metal or glass, we could not enlarge it. The human mind is often like a measure which has a certain capacity and will not stretch a jot. It is not its natural attribute, but man has moulded it day by day, year by year, till at length it becomes cast-iron in its composition. In the centre the ever-young life bubbles up, seeking to expand, but it cannot do so. There has been no use of the imagination. We have built ourselves in a fortress and are prisoners therein. Now only Imagination can reach us, and that is one of its uses: it makes us realise a wider vista than the one we have glimpsed hitherto. It permits us to extend our cramped talents and powers, our dwarfed faculties. We can bring them into the sunshine out of the darkness which stopped their growth. True, one may, in like manner retard growth or expansion through the same force. When he believes he has a bad memory Imagination sets to work to picture what naturally occurs when the memory is weak. It pictures the mind trying to impress something on the memory and thinking: "Oh, it will never remember." Or, one pictures some disease in the body, and abstaining from doing this or eating that, foreseeing the evil that will be wrought in consequence. Every medical man knows that certain diseases are merely the result of Imagination, and that is why the psycho-therapist achieves success where ordinary treatment gives no relief. The pity is that people go through life saddled with ill-health which they retain solely by a vitiated Imagination. Were they to picture the part as whole this would be actualised.

Your usual state of mind is held in place, so to say, by Imagination, though not exercised consciously. And here we may make use of this great force in a manner which had been little guessed could be applied by anyone. Suppose you are not all you would be in face or figure. Probably the great bulk of people use a mirror daily. This helps to fix in their mind their features, and any peculiarities or shortcomings connected with them. They see themselves as they are and keep this image of themselves, transferring it to their subconscious mind. Nature, ever working, reproduces daily the image fixed in the mind.

If one wishes to improve or alter any feature, then, it may be done by refusing to see the feature as it is, but as it is desired. This picturing will have to be persistent, if it means years, bearing in mind the scientific that there is not a single particle of your body to-day that was there fourteen months ago, not even the teeth. If you will test yourself you will find that immediately you think of your personal appearance you picture it as it is and always has been since you grew up.

Whatever your character may be, your state of health, your financial position, your position in the social scale, your abilities, talents, character—all are due to its operation, though you may not know it. This should be recognised now, because on this recognition depends your future as to what it shall be in all the phases of your existence. One cannot claim too much for

this power, because, as already said, it is creative. It has no other function, and it will be noted that there is no other faculty in man's nature which at all corresponds to it. It is quite distinct from will or thought, yet it is as fundamental as either, if not more so. All the characteristics of the nature are related to it, and many are based on it, because its purpose is to create, and only to create; the man who does not use it, who laughs at it, denies its necessity in daily life, ignores it—such a man is experiencing a living death. He is an animated corpse, and the appointed time finds him much as he was when he attained his majority. He is stationary, and no human being can be stationary without going backwards. Fortunately for him, he cannot altogether ignore it. It enters into his daily life unconsciously. Every time he recalls anything, he uses it. The human mind is so constituted that it thinks in pictures, and these pictures are the work of Imagination. Being used unconsciously, however, only the tiniest fragment of it is brought into service. It is little use till it is properly trained, any more than a collie is to farmer. It is the most faithful of servants, willing, never tired, always on the alert ready for instant action, capable of almost anything. Its power is so great that a thought may be made so visible that anyone looking at the spot where the experimenter has made an image of it will see the image, though nothing, of course, is there. The wonder working of the fakir—that is, the more intelligent of them—depends on it, and people are made to see things which do not exist, and which only the camera can detect to be mere simulacra. This is quite apart from hypnotism, where the hypnotist throws a glamour over his audience, and is able to make them think what he tells them.

Thought, powerful as it is, is almost useless minus Imagination, and this is one reason why some devotees of New Thought do not see results. To merely keep an idea in mind, to make affirmations respecting it to the end in view will leave much to be desired if the imaging faculty is not included. The thought in such cases is dry bones on the subject; the Imagination supplies the life, the moving power, the steam that accomplishes things.

As has been said, many people use this power and do not know it. We all anticipate from time to time. When we plan to go to the theatre, to get ready for our holidays, prepare to visit a new country, start a new enterprise, prepare to meet a new friend, arrange a thousand and one things during our daily life—in all these things we picture something of some kind. The dull unimaginative person does it very clumsily, yet even he employs this dynamic force in a small way.

What sort of a world would it be without, I wonder? No pictures, no sculpture, no beauty save that provided by nature, and therefore non-existent to the town dweller and those doomed to pass the whole of their lives in overcrowded or squalid cities. Books, theatres, magazines, inventions, music, science, would all disappear, and in their place we should have statistics, everything very plain and severe, all dressed like regiments of soldiers, or inmates of charitable institutions, all alike, till at length we should resemble each other more closely than one sheep does to another. Life would become as dull as ditchwater and a hundred times more unpleasant,

There is nothing that the Imagination cannot create, but, it should not be overlooked that this wide field includes diseases, failure, misery of every kind, ugliness on all planes, being non-moral; that is to say, it is not concerned whether a thing is good or bad from our standpoint. It is not its business to reason about that; that is the function of the reason or judgment. Its part is to weave together by means of rapid vibrations thrown into varying patterns under the direction of thought, will and other factors of the mind, and when it has made these patterns the mind can examine them and see whether they are just what it wanted, and if they are not it sets the Imagination at work to wipe them out and substitute others in their place, just as pictures drawn on the seashore would be obliterated by the incoming tide, and as the water left the sands dry on going out again a blank surface would be prepared once more for anything it was required to draw again.

It is necessary at this point to modify a little what was said above regarding thought. Thought and Imagination have relationships, or exist in different proportions in different minds; in some Imagination may be very strong and thought very weak. In such a mind the Imagination will dominate the thought, and the thinker will carry out the effect of the pictures his mind makes for him; generally speaking, in fact, we think as we imagine, rather than imagine as we think. There are exceptions to this rule, but as we ascend the ladder of mental achievement the rule holds good again.

I wish to make it quite clear that it is not environment, or those things which happen to us that count, so much as a healthy and well-trained Imagination. Rich people have everything that wealth can purchase, including beautiful surroundings, "and the best of everything," yet it does not follow that they are happier than those not so circumstanced—often the reverse, this being because they have not trained their picturing faculty.

Let the reader give but a moment's thought, and he will see that happiness and Imagination are inextricably connected, and as we can all be happy, there is every reason why we should all train our too-long-neglected coadjutor. Scientifically used, he can build up any characteristic he wishes, remodel or complete his disposition, create and develop any talent, faculty, secure ability in any direction, cultivate genius along his strongest line, destroy all weakening tendencies, initiate and develop new ideas, realise ideals, and change the entire outlook of life.

LESSON VIII.

Looking more closely into this force, we find that its province is not to build exactly, but rather to present patterns, on which the other powers of the mind will set to work and bring into materialise. It cannot accomplish everything. Man has a brain to think with, but it would not be much use without a body furnished with limbs to execute the orders of the mind. We do not expect the eyes to do the work of the nose, or delegate taste to the organs of touch. There must be a co-ordination of the faculties, and then when this is put on a scientific foundation, the various tools of the mind will work harmoniously together, each doing its allotted work automatically. The workshop of the mind is busier than any hive, with innumerable little workers running about, but not in the ordered

manner in which bees or ants would perform their duties, because trained minds are the exception, not the rule. The bulk of minds are moved from without—that is, by other people's suggestions, actions, or circumstances. Few lead an ordered methodical, sequential mental existence, so the pattern woven by each resembles a crazy patchwork quilt—not a pattern at all, but a chaos. Some few create a pattern like the design of a kaleidoscope, but as in that instrument the same pattern is never made twice, the design being altered every time the tube is moved, however slightly, so in many minds the same picture is never formed twice in succession. The pattern is always in a state of flux.

Let us look into a mind at work. What is the process employed? It is this: mental activities consist of desires working along channels determined by the tendencies of the mind. These tendencies are modified from time to time by thoughts crossing them, so to speak, the thoughts themselves being suggested by other people or by what we read, or by the action of the subconscious, which is always at work. There is a certain harmony prevailing under normal states of consciousness. At times, when principles are at stake the desires and the judgment will be at variance—what we call conscience will sometimes veto proposed lines of activity, and alter things. The part Imagination will play in all this process is that of throwing on the screen of the mind pictures in accordance with the desires or thoughts, and the mental workmen will proceed to create or objectify the desires. In the ordinary mind the process, save the occasional intervention of a wish or unexpected interference of the will, is more or less mechanical, so results are more or less stereotyped. The man who introduces Imagination does not act in a stereotyped way; he is possibly original—people will call him eccentric, just as peasants on the continent will regard the Englishman who indulges in a bath daily.

We mentioned above that the mind worked according to tendencies. How did these arise? Once more, by Imagination. Some strong striking thought was vivified by the imaging faculty and made so deep an impression on the mind that it was affected by it for a long time after, and became a ruling factor of the mind. So to-day, whatever your predominating trait, it had its rise in the manner indicated, and if it has worked for ill, remember that you can clean the slate and start afresh, viz: making exactly what you would like your mind to be.

Temperament, of course, plays an important part. It may require years to change the complete contents of a mind in which Imagination never gave a sign of existence. This thought need not give rise to alarm in the slightest. Those years will pass; that is inevitable; come they must, and as we accept this tranquilly, aye, cheerfully, we determine that we are going to cultivate our mental pastures, to so thoroughly till them that they shall produce exactly the crop we want. And the mind has this advantage over land: we may make it yield what we will. It is not dependent on such important assets as sun, wind, rain, position, &c.

I anticipate the thought that will arise spontaneously, though really unnaturally, to the mind—"I shall be old; it will be too late—it won't be worth while." This again, is another illusion of the mind that must be dismissed. Age is a condition that we

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assume and claim as our own, and thinking makes the idea real to us. Once more, we are not our minds, any more than we are our bodies—we are souls, and the soul does not age. But supposing you cannot accept this, at any rate, you know enough now to believe that thinking can alter the outlook on life and things, and that therefore as you begin to think new thoughts the mind is bound to change, and change decidedly for the better, if the thought is at all hopeful and constructive, and no readers of Talisman lesson-booklets will think in any other manner. We are not concerned what the tenor of thought is in others. Naturally we want to help them, but if they persist in going along their own lines, well and good; they are not shut out from whatever we have access to; it only means that they are delaying their real education. They have the whole of time in which to perfect themselves, and they need not hurry, only they are suffering unnecessarily, and shutting out the Life Beautiful. This idea will always bring you solace when you see those of your friends who still live in the atmosphere of daily worries, sickness, poverty, unlovely surroundings, associating with soured or immature minds, wrapped up in the illusion of the Old Thought. Even the greatest war the world has ever experienced will fail to affect them. They have woven their own shroud: they are free agents and have the right to live and think as they wish.

Don't let your temperament affect you. Have faith in yourself; have faith in faith. It has not been made an integral part of the human mind without having some use, and that use cannot be to blind or mislead us. A wrong interpretation of it may lead us into bypaths at times, but the damage done is not irreparable. Always remember: "What might have been may still be." Dismiss this question of time; merely decide that from now on you will cultivate this dormant faculty, and put it to its legitimate use, viz., the bringing into our lives of everything that will ennoble, purify, raise and idealize life in every possible way.

LESSON IX.

In the various manuals emphasis has been laid on the desirability of cultivating certain faculties and powers. If our demand is to be imperative, it will be necessary to acquire more than a theoretical acquaintance with (or a modicum of) them. There are in the human being innumerable centres of force and power, many tendencies and faculties, and something more than a mere speaking acquaintance with them must be insisted upon. Study is frequently repulsive to people who have had little education, and also to those who have had a good one. Mental inertia is common enough everywhere, and it is especially marked when people turn the forties, the sluggishness being augmented as the years pass. Not a few people possess excellent mental power, but there is no incentive to use it, so they do not pursue any line of study. There is a large class who have not had occasion to use their minds much in their daily calling, and naturally their mentality has got a little rusty.

Some encouragement is needed for this class, because they have cut themselves so adrift from the life of the mind, which is so much vaster of comprehension than that of the body, that they may be said to be but half alive, or to have a very imperfect experience and appreciation of the wider life. When it is said

that almost any mind may become a hundred times more active, or can add a hundred per cent. power, the man who would like to advance in the science of life and happiness feels that after all there may be some truth in the old saying that it's never too late to mend. There is no need to quote well-known cases of men who have taken up music or science after sixty or seventy or others who have become accomplished linguists after the same period, or become brilliant thinkers. So-called genius often only manifests itself in what is spoken of as the decline of life. Biography will furnish many such examples, so that those who would like to make a systematic study of the New Knowledge, but fear they are not fitted to do so, may take heart. Scarcely anyone need be debarred on the ground of either deficient education or age from taking up a thorough study of the subject.

But if it is wished to make real headway, time must not be begrudged. Ten minutes a day will accomplish something if regularly given in regard to learning to concentrate or control of thought, and when it is mastered, ten minutes will enable work to be done which would ordinarily take double that period. Results are not to be measured by time always, because some persons work at high mental speed, and others are naturally slow in matters relating to thought processes. If one's daily life cannot yield half an hour a day, something should be given up if one regards mental unfoldment as worth anything at all.

For ages the greatest possessions life could offer have been refused because man had not grown to the point he could recognise or appreciate them. The most priceless treasures that existence holds are man's prerogative, but if he has not reached that place in evolution where he can utilize them they are meaningless for him.

As a race, however, we are prepared for an advance. We have now reached the entry of another round in the upward path which winds in a spiral up the mountain, the mountain of unfoldment. As we look around we see so much evidence of divine discontent, because it is instinctively felt that we are not living on the highest plane that we might, that we feel the sacrifice of a little time is a small thing. It is only as one lesson is mastered that we can pass to the next. This is the reason that we return to earth time after time, a single life not being sufficient to teach all life can offer. When we perceive what the plan of life is we are then in a position to co-operate with nature and progress rapidly, accomplishing in a few lives what could otherwise take very many. I know that the idea is unacceptable to some, but it must follow if we are to postulate the immortality of the individual, and no thinking man can doubt this great fundamental principle. As there are millions of years behind us, so there must be millions of years before us, and we dimly become conscious of various possibilities as a result.

Some may be inclined to think as we have all time before us there is no need to hurry. It is perfectly true that evolution will carry us on, and, in a sense, do for us what we will not do for ourselves, but this always means at the cost of pain, which will never be understood till we grasp the idea of taking our own evolution in hand. Nature remains for man to interpret her, and interpreting her to work with her. Working with her avoids running counter to her laws and thus needlessly inflicting pain on himself.

THE DEMAND IMPERATIVE.

This should be sufficient to induce the reader who is really in earnest to make time by hook or by crook, and it will often be found that the real reason is a want of perseverance in ourselves, coupled sometimes with a want of system. If the day's work were mapped out beforehand, as it could in many cases be, time for mind-growth could be found. We know how unexpectedly things turn up to demand attention, but if one allowed oneself to be constantly interrupted one would never have a moment to call one's own. Do not be so ready to promise what there may be a doubt as to your ability to perform. Willingness to help whenever possible is an admirable trait, but it may be carried to extremes, until one becomes a doormat. You must have time to do your own growing, seeing that no one else can grow for you.

Study may, of course, be made uninteresting or stodgy, but where it is either go over each page or section and extract the chief idea presented. Then write it out in your own words, as succinctly and tersely as possible. Many a mental law lies enshrined in a maze of words, and when found and written down let it be pondered over quietly now and then and it will automatically become part of your mind equipment. As one may have to climb toilsome paths to obtain a glimpse of what proves to be a source of surpassing beauty, or to undergo a certain amount of inconvenience to witness sunrise, so one must be prepared to explore apparently arid, lifeless realms.

It is not so much what we read as what we assimilate that counts, and therefore as many principles as possible should be transferred to the memory. In this course we might summarise many laws of the mind which would economize time and stimulate growth, but if not supplied with notes or a commentary they would not impress themselves upon the consciousness.

Let thoroughness be aimed at. The first reading may not be sufficient to extract the full significance of the writer's words. When this has been done comparison with the views set forth by other writers may be made with advantage. A hint here, a thought there may be combined, and certain definite principles and teachings can be abstracted. The truth of the teachings can only be proved by action, by doing what is taught. For example, a whole work on concentration would be useless unless one actually practised concentration. In psychology the mind has to be observed and studied by the mind, hence we are working on ourselves rather than on something outside ourselves. Such a study necessarily imposes difficulties very different to those arising in other departments of knowledge. Persistency is, therefore, a matter of necessity, in order that the facts do not elude our grasp, and that we may train that part of the mind which is going to carry out the investigations.

LESSON X.

Self-discovery only results after one has put into practice what has been studied. Most people resemble each other mentally because they have reflected each other. They have been like a number of mirrors, and when they approached each other all that one gained of the other was a reflection. Originality was therefore rare, and only came about as one got thoughts thrown up by the mind when quiescence was obtained for a few moments. Self-discovery will prevent our going on the wrong track. If one asked a man what he knew about his own soul he

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would nearly always have to admit "not much," and so when you question yourself as to what you really are at the core of your being you usually come to a blank wall, and this is because you find all the requirements of the ordinary life in the uppermost layers of the consciousness. The lower layers have never been probed; sometimes under hypnosis a part of the veil has been lifted, but this has not been known to the individual on return to normal consciousness no trace of the extension into the mental recesses has been found. Auto-suggestion has sometimes attained similar results, but the states brought about by it do not sink so low until some considerable practice has been indulged in. Hypnosis enables an observer to take notes, but where the individual can transcend normal consciousness and function so as to connect the two consciousness, he is then cognizant of all that takes place. In addition he forges a link between the two which enables him at any moment at will to pass into the inner layers of the mind and penetrate still further.

To get in touch with the deeper phases of the mind can be achieved by a method similar to indulging in a reverie, but once in the state of reverie, a different procedure is adopted. Reverie is a turning over in the mind of pictures of the past, retrospective, or sometimes to blend future possibilities with them. In an experiment in self-discovery one seeks to press forward into the inner recesses and remain there sometime, so as to absorb the conditions therein found, or assimilate them with the normal consciousness. To those who have no difficulty in passing into this dream-like condition, which approaches in a remote fashion a recognised state of being amongst the Hindus, which is neither sleeping nor waking, known as samadhi, no prefatory remarks are necessary, but as the great bulk of my readers seldom give themselves up to reverie, it may be noted that the mind must be stilled and in a state of repose. To the active, energetic, practical type this is not easy, because the mind being a creature of habit refuses to be jockeyed or dragooned into a distasteful or strange path. Such practices savour of waste of time, and a busy man or woman never forgives this. One has to modify one's ideas of time, and recognise that one has all the time there is, and that if one had not that, the time spent now enables so much more to be done and so fuller an existence to be lived later, that no complaint is never made. The active mind must entertain thoughts of peace, rest, calm, rhythm, at intervals daily, until the mind can be filled and controlled, or the methods followed as given in other of my writings. These periods for growth and development which are the prelude to self-discovery, will become more or less automatic, and at length enable one to enter the outer portals of the deeper mind, that portion which is not operative in daily life. Passivity is practised until the thought passes into the deepest part that it can penetrate. Once there no new concepts are engendered, but desire, forceful, but in absolute poise, fills the consciousness; desire that self-discovery shall take place, that the power which lies stored up there, shall be impressed on the ordinary mind.

If vibrations of such differing rates can be harmonised, then the general mind mechanism will be enlarged or rendered capable of responding to much finer mental forces. When such a response is possible self-discovery has begun. Self-discovery takes place whenever anyone who supposes he has nothing in

To be continued.

PROCREATION.

This *do not* condition cannot exist without stimulating the activity of forces, which are held in mind by the thought: "I must not!"

Let a man constantly say "I wish whiskey, but I will not drink" and at last there is either a breaking down of the will and he drink, or a breaking down of mentality. Few are strong enough to Master Desire through Will. "I do not desire!" will cure any habit. When one says "I am self-controlled. I do not wish it!" he each day grows stronger in resistance until at last the matter passes from his mind. To resist holds the thought of what is desired constantly in the mind. There the whole command in the advice of Jesus must be adopted as a rule of life. Not alone "Resist not evil!" but the more important "Overcome it with good!"

"I am self-controlled!" is overcoming the temptation with good. Thus again I emphasize the fact that continence is to be encouraged. It is good where there is no hostility to it in the mind. But where there is a constant effort at repression it is sure to result in disaster. The only remedy is the rule of Paul—"Whatsoever things are pure and of good repute. **THINK ON THESE THINGS!**" This we are to teach, and not from the regular plane of "Don't this! Don't do that!"

Male and female are equally endowed with this creative urge. One is positive where the other is negative. In this creative act one is a receiver and the other a giver. They react upon each other and upon themselves, each supplying a lack in the other.

Among the insects and small animals this giving often requires life on the part of one or both. This tendency appears occasionally in man. In salmon both male and female die. Instances occur where it is in its effects so intense that the man dies. Oftener it produces coma, pain or paralysis. And it is always accompanied with a languor. Where mutual and rightly under the law, where it is right (Emerson's word is "Moral,") there is a delicious languor, a spiritual inflow, and a rest; this restful condition ripened in the race into conjugal, parental, or filial love, which also ripens into love of Goodness. Passing to the intellectual realm it became love of Truth. Out of this sex hunger and search for gratification came the attractive power of adornment; the making of home and the development of civilization. Realizing this, it will be seen that to cure civilization of its present ills, there must be a change in our thought in regard to sex, sex-use and sex-functions. The public, the state, must see more clearly the place sex holds, not only in the life of the race, but also in the development of the race. Sex must be elevated to a place of sacredness in our thought. Children are to be taught self-control, and self-control in sex-expression means it everywhere.

At the right time and place the re-productive instinct then will find expression under the control of the will of the person.

The attempts of the Eugenists to lower the raising of humans to the level of breeding cattle and pigs, by a selection of those physically fit to breed their idea of physical beings, would, were it possible to carry such a fool-idea into execution, result in raising a fine race of physical beings, but with the loss of all spiritual and intellectual expression. That was the primitive man's sphere and method before he aborted enough of the brute, before he lived to learn that *Love was the drawing power*. Love is the human-side of procreation. Love, the one factor to be sought in parentage. The best men are not athletes. Athletes are not always the best thinking and loving or spiritual stock.

We do not wish the animal side of man to breed, but we do wish the spiritual, the psychical man to procreate himself. We wish a more developed race, not necessarily a stronger physical race. The conditions for the coming race do not lie in physical, nor in intellectual conditions, but in the pure love conditions. The child is not begotten in intellectual or physical sensations, but in the emotional nature of the parents. Sensual conditions, which are merely physical sensations, will give sensual children. Mutual love and respect and mutual desire will alone give the right psychical conditions for the child. Under such conditions the germ-plasma, which contains all possibilities, will materialize a healthful body despite any physical or mental conditions of the parents.

These necessary conditions all are expressed under the term LOVE. Pure and intense Love will master any condition which the Eugenists do not desire to perpetuate, and will give the child all desired conditions.

The blending of two as one, in Love and Desire, is the only condition for creating a perfect race.

Since the real heredity is from God, and God is Love, when a child is conceived under those conditions that child will be perfect in body, and bright in mentality, and pure in affections.

Says Ella Wheeler Wilcox, wisely and well:—

“Whoever is begotten by pure love,
And came desired and welcomed into life,
Is of immaculate conception.”

But the race must not die off. For this reason Procreation must be encouraged and there must be regulations as to the expression of the procreative instinct. Society needs protection. Children must be provided for. Woman must be protected in her motherhood. And Man must be protected from his passions.

Thus we have marriage laws and customs; and laws which attempt to curtail, and as far as possible, to prevent social evils.

It is a mooted question as to what extent civil law is effective. But the educational value of the experiments is great. Only the wisdom born of the sciences of Biology and Psychology will overcome the ignorance and prejudice of ages, and bring about the necessary conditions where purity of thought will insure purity of conduct, in all sex relations.

It is my purpose in these Tracts to show the place that Sex fills in Nature's plan. I trust the Wisdom that will be born of this knowledge to institute later the necessary regulations, customs and laws. There will be no revolution in these matters. An evolution which is slowly modifying present conditions has begun.

When it shall be understood that what the boiler is to the engine; what the dynamo is to the electrical power; what the wind is to the sail; what the water is to the wheel; and better still, since these are machines and man is an organism, when it shall be understood that the Power which bears the same relation in man, that the power bears to these machines, is centered in, and diffused through the body from the Sex centre, and that its first function is to build and to keep its body in repairs; when it is seen that Friendship is the *Human* manifestation of this Sex-Power, and that Procreation is but a secondary one, by no means a necessary one as far as health is concerned, then will individuals and society find a firm foundation for study, and then they will see the way of regulation, and will take sure steps towards relief from present sex evils.

Realization

(By Julia Sears, M.D.)

New Thought has in it the germ of all that man is. It will always be as a lamp to the feet of those who are seeking understanding. It lets in the light of self-wisdom, and with the self-revealed living becomes easy and wonderful.

Man must for ever be a seeking creature; he seeks, finds, and uses that which he finds, passing on again in higher seeking, full of the wisdom born of his past possessions.

In his endless seeking, he chooses always that which he thinks will give him the highest happiness.

Man demands that he shall grow through pleasure and not through pain, and at every place on the path, he knows no higher law than his own desire. He seeks to find only the purpose of life, and the things which will give him life at its best. Finding this, he discovers that not one law will do for all, but that one man's meat is another's poison.

He finds that there are only two laws that he may contact in his own way and receive the same response, and these two unchanging laws of Love and Justice. Altogether laws are capable of variations of expression, and through these variations man reaches his own ultimates.

Love and Justice stand ready to pay out in their own coin, no matter what man may hope, fear and trust: what he thinks about these things he thinks about God, for these are Golden Reeds with which the Infinite measures the Finite.

Everything the human consciousness contacts is legitimate use in the building of its self-hood. There is neither good nor bad in the thing itself, there is only a constructive and destructive use of the thing, and this use is born from man's ignorance or his wisdom.

There is no such thing as denial, rejection or renunciation in the true law of life. There are only increasing degrees of individual and collective selection, and whatever material we do not select at one point of our unfoldment is simply held in keeping for us by the universal storehouse, to be brought out at some other place, in answer to our demand for increased material.

There is no high, low, good or bad in Truth; there is only infinite variety. Life is only a means to an end, and that end is God—consciousness or unconsciousness of the whole. New Thought has only one object—to help the race's mind to gather from out the universal materials the things which will bring it the very fulness of life, and through which men may have with them to proportion themselves and others their true possessions.

Some lives have much more power to gather together the big things of life than others; this law has been built by them in some other incarnation, and reaches out into this one. In the processes of their evolution they have reached out and made contact with many universal laws, and brought them into harmony with love and justice. The greater lives in any age are those which include the most, and the most perfect lives are those which express constructively the things which they have included.

There are many who are learning their first lessons of real inclusion and selection, and there are times when these stand in dumb indecision, knowing not what to select, fearful of its effect upon their life should they include it, and dreading the subjec-

tive effect upon their feelings should they pass it by.

There are hundreds in this preparatory stage of life ; that cannot go on into full power except some older brother on the path stands beside them, and seeing their life in all its desires and needed lessons, speaks to them, saying, "choose this and this."

Health, Wealth, Usefulness, Love and Justice are the selections and the possessions of the mind that has learned the true law of at—one—ment. Around this self, all things swing in powerful activity, and at the centre of man's own being everything is weighed in the balance and placed where it belongs in its material universe.

Truth comes to him through the experiences he contacts with the material he chooses. Worship grows out of the indoor knowledge that, no matter what he selects in the last analysis, "All is Good."

Love evolves from the knowing that whatever comes is our Life's own law.

As man advances in cosmic consciousness, all laws become revealed unto him. He learns to live more and more in the transcendent states of his own being, passing with each hour of life into deeper cosmic experiences and observations, until at last, becoming one with all laws, he finds that he is the law itself ; then he lives and speaks as one having authority.

A Good Texan *re* my editorial on births and deaths in January Nautilus wants to know why births should be encouraged by the State, in view of my statement that births and deaths are both mortal mind affairs under the dominion of man. Our Texan asks : "Why should this milling in mortality be kept up or encouraged by anyone?"

My answer is this : because mortality must put on immortality. Mortal mind must grow in wisdom and in knowledge until it comprehends immortality.

The way of the mortal mind is the way of births and deaths, of thought forms the way of growing an organization of thought forms that will express the infinite in terms of the mortal.

As long as the last enemy, death, is not overcome, consciousness will be filled with a succession of births and deaths. Perhaps as long as consciousness is busy with things, with forms, there must be births and deaths of ideas, of bodies which are organizations of ideas.

Life has two sides, the absolute side and the manifested side. God is the absolute of all life, the same yesterday, to-day and forever, without form or movement or change. He is all power, all wisdom, all presence, immortal and eternal.

There is nothing in all the universe but the Infinite One power, wisdom, God, and his infinite manifestations or thoughts.

And God's infinite manifestations are mortal mind putting on immortality.

"The things that are seen are temporal, temporary, changing." In other words they are mortal. They are thought forms evolving to express or manifest God.

The mortal minded person is the one who thinks the changing things of the universe are the real things, the important things.

The spiritual minded person is the one who realizes that the unseen things are the real things, and that they are not things at all: that they are the One Infinite Life of all things: the one mind in which all forms exist, in which they live and move and have their being, and by which they are held together.

Mortal mind has to do with form, births, deaths. Mortal mind will be done away with as it puts on immortality by thinking Life instead of things. Then death will be swallowed up in Life.

But mortal mind is putting on immortality now. In other words human beings are beginning to realize that when they say, "I" they do not mean the mortal and changing organizations of thoughts which we call the body—they mean the Infinite One—First and Eternal Cause which is the life of every form or mortal mind self that ever lived or ever will live. The old mortal mind idea of separateness is being swallowed up in the immortal spiritual conception of the one infinite God expressing through an infinity of manifested forms, every form an organization of ideas.

Whether you hold mortal mind and things of the five senses of contempt or not, depends upon whether you know yourself as mortal, or as the Immortal One.

To do away with births at the present state of the world's consciousness would mean arrested development of God's perfect idea for the world.

The world must become as a little child every day—as millions of children every day. Every child is the fruit of the highest conception of its parents, is an acme of the realization of all mortal minds up to the time of its birth, and the encloser of uncharted advanced realizations that are to come. "The acme of things accomplished, the encloser of things to be," as Walt Whitman says.

God the Father is the absolute Father, the same life yesterday, to-day and to-morrow; but God's manifestations or ideas are in process of evolution, and births and deaths are the foundations of evolution the birth of higher forms of thought, the death of lower and outgrown thoughts.

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MR. THINKER!

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PROSPERITY: by Annie Rix Militz

UNSOLICITED TESTIMONIAL.

April 8, 1915.

Dear Mrs. Militz—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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Harry Gaze has altered the size and style of his magazine, "Life Culture," a recent issue of which contained a beautiful drawing, "The Storm," illustrating a youth—full of youth's natural attributes. Art is one of the new features, and if it can be continued, readers will appreciate it.

