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THE New Thought Journal.

A quarterly devoted to Practical Idealism, and
Self-Development through Self-Knowledge

Conducted by A. Osborne Eaves.

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(By A. Osborne Eaves).

THE DESTRUCTION OF THE LAST ENEMY.

Stray Thoughts.

We are all looking forward to a brighter year, and every reader, we feel sure, will be amongst the foremost in desiring that every step taken will be of a constructive nature. The struggle between right and wrong may not have reached its destined end, but it must be nearer. If one believes that it is the Armageddon it is difficult to think that the end of a world-age can pass away in its death-throes without cataclysms on a stupendous scale. One recalls the sinking of Atlantis which engulfed millions of people, wiping out a race in a short time.

Let us all keep our thoughts at the highest point; let us try to really believe that the Causeless Cause behind all must necessarily be justice personified, hence that nothing can happen that is not deserved; also that the body is only like a garment; it is not the real I, which cannot perish. Further, separation from those between whom there is a real tie of affection is impossible, whatever takes place. The War Letters of a Living Dead Man is no doubt familiar to many readers, but those who have not perused it should do so, for old as is the message of that writer it is absolutely new and fresh to countless thousands.

Speaking of current literature reminds me that one of the most thought-provoking books yet issued is "Eclipse or Empire?" It is published by H. Nesbitt & Co., Ltd., 2s. paper. The authors really re-echo what every writer on New Thought topics has been saying for years, but the warnings will not fall on such deaf ears to-day as in the case of a few years ago. I hope every reader will make an effort to get the volume, as it is so stimulating, so full of suggestiveness.

Readers may be interested to hear what the International New Thought Alliance is doing. As its name indicates it is world-wide, and therefore we may be sure to hear more of its work as time goes on. Here is a definition of its objects, as taken from its constitution: "The purpose of this Alliance shall be to teach the Infinitude of the Supreme One, the Divinity of Man and his Infinite Possibilities, through the creative power of Constructive Thinking, and in obedience to the edicts of the Indwelling Presence which is our source of Inspiration, Power, Health and Prosperity."

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It seems that the congress just held at Chicago is the second, "because it was only two years ago at London that the National New Thought Alliance which had been holding conventions and congresses for a dozen years or so, officially decided to enlarge its work to take in the whole world. The first international one was held in San Francisco in September last year, and these facts are useful for future reference. There were larger crowds this year than last; eighteen meetings were held, at which the average attendance was more than a thousand persons, the collection averaging almost one hundred dollars a day. The single largest subscription was \$300, and the Alliance has in the bank \$649. Last year the paid-up membership was two hundred; this year, to the end of September, it was 638 "paid-ups," besides 197 others. I am sorry my space is so limited, otherwise I should like to furnish a full report. "New Thought teachers, speakers, practitioners and students came by the hundreds from every point of the compass, from Maine to California, from Canada to Honolulu. A few foreign lands were represented, including England and Australia." "A considerable number of those prosperous and interesting people had come up from the pretty-nearly-down-and-out places by the power of New Thought applied." Miss Leila Simon spoke on "The Spiritual Significance of the New Thought;" Mr. Russell spoke on "A Religious Mediator;" Dr. T. D. Crothers, of Hartford, sent a paper on "The Scientific Study of Judge Troward and His Work," read by Judge Abel L. Allen, of Chicago; Miss May Wright Sewell contributed "New Thought applied to Public Policies and International Relationships," and other addresses were given. Spontaneous speaking in the shape of toasts by men like Wm. Walker Atkinson added to the brightness of the gatherings. A list of those who took part could be given but few of our readers would know the names, except those of Harry Gaze, Elizabeth Towne and Sidney A. Weltmer. Others as well known were not able to be present. The next year's meeting will take place at St. Louis. In case readers might like to become members the subscription is one dollar (4s. 1½d.), and the Sec., Miss Grace Wilson, 802 Washington Loan and Trust Building, Washington, D.C., U.S.A. The President is Mr. James A. Edgerton.

Readers should be interested in the series of articles commencing with this issue reprinted from American New Thought magazines. Some appeared as long ago as eighteen years, but the teachings are as novel to English people as they then were to the Americans themselves.

LADY desires position as Companion, London or near. Musical, fair needlewoman, housekeeper, good reference. —Write Miss Vivian Browne, 93 Boleyn Road, Foust Gate.

A Book of Affirmations.

HEALTH.

This is a prime necessity, and no headway is possible along any line without it. Do not be a faddist, but obey the laws of health and hygiene, securing sufficient sleep and recreation, temperate in all things. Exercise is indispensable and especially to the lethargic, easy-going type. It plays a far more important part in the maintenance of suppleness of youth than is usually conceded. Breathing exercises are also useful, as laid down in "The Mystery of Breath."

If you are handicapped by chronic conditions or a weak and ailing body, do not be depressed by it. You simply *have* to be healthy, and it is worth making some sacrifice for. If you have been in indifferent health for forty years, you may not attain perfect and permanent health in a week or two, but you will assuredly be all you desire as you realise the truth residing in the Affirmations.

I am Health itself.
Pure, vital blood courses strongly through my veins.
Perfect Health is mine.
I am filled with buoyant Health.
Every organ in my body functions perfectly.
Every cell is full of Health.
My lungs are the embodiment of Health.
The whole of my vital organs express perfect Health.
My food produces only Health.
Health is generated in every atom.
Each in-drawn breath brings a supply of glorious Health.

OPULENCE.

People have been told to "think imperially," so as to enlarge their ideas. Those who have known what poverty is, or who have had to practise a rigid economy have bred an utterly unnecessary spirit of parsimony. Let such look at Nature, whose prodigality is so manifest. There is in reality no stint anywhere. Man stints himself in thought and, of course, it expresses itself in his life. The man who is poor has not recognised the wealth of the earth and the relation he bears to all outside himself. Man can claim all he has any use for. "The Art of Getting what you Want," "The Art of Getting Rich," "The Secret of Abundance," "The Law of Prosperity," "Your Greatest Power," in particular, should be diligently studied, wherein the teachings of the New Knowledge relating to man's magnetic powers are set forth.

My own comes to me at will
I myself am Opulence.
Things gravitate to me.
Sufficient for my wants is mine.
I am the spirit of Opulence.
Money wants me.
By the Law of Use I claim all I want.

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Nature is rich, and as a part of that Nature I am rich.
I am one with the Source of all Opulence, therefore I am
Opulence.
Everything comes to him who waits.
My own seeks me.
I claim Opulence because representing the highest I am
entitled to it.
I am a magnet, attracting whatever I want.
I and Opulence are one.

FREEDOM.

Nearly everyone is hemmed in by at least *one* limitation; the majority are cramped and fettered with a number. Religion and philosophy have swathed man in them from head to foot, from the cradle to the grave. Man comes into the world with race-thought round his neck, and limitations close in upon him. The supreme aim of the New Knowledge is the obtaining of Freedom, Freedom from everything which cripples, dwarfs, holds back, interferes with what we will do or be. However free any of us may be we are most of us in leading-strings to *habit*—may be a good one. Even a good one must be broken for a better, because *growth* knows no habit. We must, therefore, free ourselves year by year of the fetters which hem us in, and apathy must be set aside if we are to progress eternally. It is one of the most important Affirmations we can conceive, because it means breaking down so much, or rather building up so that there shall not be room for the old. Affirm several times a day for escape from the bonds which enmesh you. Know that at the centre man is absolutely free, and that as he unconsciously come under the spell of fate he can escape it more easily.

I am free at the centre of my being.
Absolute Freedom is mine.
Circumstances go as I direct.
I am master of Fate.
I claim Freedom as my own.
I am free from any limitation.
Being a part of the whole I am free as air.
I partake of the Freedom of the One.
I am free from every possible fetter.
I conquer all limiting circumstances.
I am the creator of my own Fate.
I am moulding my future NOW.
Circumstances are the outcome of my Will, and I will absolute Freedom in the realm of good.
All Nature is directed from the centre of Freedom; that Freedom and I are one.

HAPPINESS.

It is man's chiefest business to be happy. Happiness has been looked at askance by all the schoolmen, hence the unhappiness that has been turned loose on the world. We are now beginning to understand the universality of Happiness, and to perceive why Happiness should be the foundation of all

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manifestations because it is the logical and only outcome of Love, the greatest force in all the world. To attribute unhappiness to the Source of all life is unthinkable, because unhappiness and disharmony are interchangeable, and disharmony would be quite incompatible with eternal progress. The universe would break up were disharmony a fact in manifestation.

It is your duty to be happy, because you thus add to the stock of Happiness in the world, and the more brightness there is the less poignant is the self-made grief of humanity. Being a positive force an ounce of it has as much power as several pounds of misery. Be happy, and however black may be the clouds which surround you you will have woven a veil which they cannot penetrate. It is a panacea for every negative state, physical, mental or moral. Its tonic effects are not easily exaggerated.

All life is a song. Happiness is the normal, natural condition of every living being.

I identify myself with Happiness, the universal revivifier.

Happiness is eternal sunshine, and I bask perpetually in it.

The joy of living fills every cell in my body

Being happy is being natural, therefore I work with the forces of good.

I radiate Happiness wherever I go I bring sunshine and joy to all I meet.

I fill my own Kingdom with Happiness.

I affirm Happiness with all my soul.

I express Happiness in every thought and action.

By sympathy with living being and thing I increase the Happiness of the world.

FAITH.

To have Faith in Faith calls for more than many human beings can imagine. Faith has been so often disappointed, so frequently disillusioned, almost extirpated, that there is no subject which bristles with so many difficulties to a certain type. Others have not had their Faith shaken much; if the heavens fell they would still persist in believing.

Through want of clear sight we have had Faith in the illusions of life, and when these were shattered we came near losing Faith in the eternal goodness; this is admittedly no light matter. Those to whom this subject does not appeal may skip it, coming back to it whenever they feel justified by circumstances or facts. It may take weeks or years; come back it certainly will; without it no real progress is possible. Want of Faith and fear are first cousins, and no one ever heard of a man accomplishing much who was dominated by fear. The various steps which lead to Faith cannot be traced here, though it has been done several times in Talisman books. Let the reader study what has been written under the heading of "Good" and other Affirmations.

I have Faith in the best because only the best can emanate from the All Good.

Faith is founded upon the very foundations of existence.

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I have Faith in the ultimate good.

Faith calms all doubts and fears, and is therefore a constructive and positive force.

Faith is the substance of things hoped for.

Faith precedes knowledge only because knowledge in like cases has followed Faith.

Faith is founded on intuition, which is developing in me to strengthen Faith.

I trust my higher Self, which is a spark from the Divine.

Faith is a seed implanted in man by the Divine, because man could not understand what was beyond mere intellect.

My Faith grows stronger day by day.

I know that Faith in the highest I can conceive is justified by commonsense and reason.

PERSONAL MAGNETISM.

The earlier books on New Thought gave great prominence to this subject. Often it was treated from a selfish standpoint; sometimes from an absolutely evil one, as when it counselled anyone to try and influence another. This has been done from time immemorial, and always with the same results to those seeking such undue influence—disaster. No one is justified in trying to influence any human being against his will, or influencing him at all.

But true Personal Magnetism is not concerned with influencing others, it is the developing of our highest natures, so that we become a source of attraction to all we contact. There are some people whom everyone avoids. They seldom make friends or become popular; they are exclusive, live in a shell of their own making and contract more and more.

To become magnetic learn to love, to sympathise, to desire to help every one, to become larger-minded, taking an interest in the well-being of others, instead of being wrapped up in your own affairs.

I am a Human Magnet.

I draw everyone to me.

I draw by the power of Love.

My sympathies go out to all wanting help of any kind.

I am one with humanity.

My personality is attractive, because it is a veritable sun of kindness, sympathy.

I wish strongly to be of service to my fellows.

Others seek my help and advice.

I am a centre of magnetic force.

Personal Magnetism radiates from every atom of my being.

I suffuse my atmosphere with brightness and love.

I draw out the best, the highest, in all with whom I come into touch.

I am the friend of the weaker and less able than myself.

I spread content, peace, happiness wherever I go.

I am a centre of helpfulness.

I diffuse Love and it returns to me tenfold.

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BEAUTY.

This is a beautiful world because it is a thought of the One expressing itself in matter. What we call ugly is made by man's perverted taste, and sub-human entities, many working under man's will. Beauty is the offspring of Love and Purity. Man sometimes takes a scene of entrancing loveliness and makes a wilderness of it with bricks and mortar. We are slowly emerging out of the ugly plane, which means "homely" with certain classes, and is therefore considered to be desirable and commendable, towards the effulgence of symmetry, esteem, rhythm—beauty in form, colour, sound, thought and soul. In all these realms the highest level is composed of beauty. Now and then we for an instant touch these levels as when the painter, poet, sculptor, orator, genius, or musician, is inspired. There is no reason, however, why everyone should not touch these levels, why his consciousness should not be centred in the realm of beauty rather than the common-place, average, or inferior levels in which so many people are found. Beauty should be expressed in person, dress, the home, the city, the mind, the character.

I am a reflection of the archetype of Beauty, and therefore express Beauty.

My mind is built on the model of Beauty.

My character shadows forth Beauty in every aspect.

My body is fashioned by my Higher Self, whose home is the Palace of the Beautiful.

Every thought I think expresses Beauty.

Beauty is enshrined in my speech and movements.

Like the Greeks I worship Beauty, however expressed.

The Spirit of Beauty surges through my whole being.

My whole life expresses the Spirit of Beauty.

YOUTH.

If any doubt exists as to whether people of every class are in active revolt against the inroads of age one has only to look around one and observe that there are no old women to-day. The old-fashioned bonnet and outward signs of increasing years have long since disappeared. £250 is spent at a smack for one day in one paper alone to advertise a remedy for grey hair, and there are scores of similar preparations, one firm alone in a short time receiving over 45,000 communications on the subject. Facial massage is a modern phase of the search for perennial youth. The rebellion against middle-age is rampant amongst both sexes, and the "man over 40," about whom so much has been written and said, does not feel reconciled to being considered only fit to be scrapped. "The Ten Laws of Perpetual Youth," by Leonard Treverill and his lesson-booklet on the subject will be found invaluable in delaying the ravages of time.

Always think of yourself as young, associate with the young, do not think of your "years," or comport yourself as a staid, settled-down person. Study the remarks on "Vitality," "Strength," and several of the others, and above all, note that Nature does not produce age or time either.

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I identify myself with the Spirit of Youth.
I myself am ageless, because Self is outside the illusion of time.
I identify myself with all that is young.
I am the expression of timelessness.
I obey the Law of Change, therefore renew myself at every moment.
I am renewing my youth NOW.
I am young because my thought ever seeks the New.
Nature is the embodiment of Youth, because it is perpetually changing.
"I die daily" to renew my Youth.
New Thought renews my mind daily, and I therefore keep youth.
The mind, like the spirit, is ageless, and I am more my mind than body.
My emotions dwell in the realm of agelessness.
I keep ever young because Life and I are one.
As the river is the same though the water never is, so am I the same, the life elements renewing themselves in every part of my body and mind.
The Spirit of Life is coursing through my veins, bringing Youth every moment.

POWER.

Mankind has been drugged for centuries about his impotence, about his being the puppet of Fate, the subject being the theme of epics which have lived through the ages. The shackles of tradition yield very tardily. They must be cast aside for ever. There must arise the determination to be master of your own sphere of influence, be it wide or limited. See what is said under "Self-Control" and other Affirmations. You are only a nonentity without Power. Power over others does not concern you; you have no right to attempt it; freewill is the prerogative of every human being. What you claim for yourself you must allow for others. Justice must ever precede all conceptions of Power.

Power may prove to be one of the most important aids to Self-Development. Want of self-confidence will disappear as will all other negative and inferior aspects of the mind. There are several aspects of Power; one is the ability to carry out whatever may be conceived, whether in regard to character, ability, any special talent, or to achieve one's goal. Readers will find this special aspect of Practical Idealism very fully dealt with in our booklets and the *New Thought Journal*.

I can and I will.
I can accomplish whatever I aim at.
I am master of circumstances.
I dare because I can.
I identify myself with the Spirit of Power.
I am Power because I work with the Law.
I possess Power to do or be what I will to do or be.
Man being one and indivisible he has all power; I show forth more and more Power

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As a man believes, so is he ; I believe in my inherent Power.

By the Law of Attraction Power seeks me.

I identify myself with my larger consciousness, wherein lies the reservoir of irresistible Power.

Day by day I grow into an intellectual recognition of Power.

It is man's duty to ever ascend ; I obey the call. As I rise new power comes to me.

Man being a microcosm has all power potentially ; I recognise this Power by practising it daily.

FEARLESSNESS.

The greatest foe we have to the spread of these teachings is fear. It saps the very life blood. It is probably true to say that scarcely a human being is free from some aspect of it. Generals who would lead an army against any odds have feared cats. Dislike, fear and hate are related to each other, so we can understand their universality. At a certain stage of each man's evolution one or other is necessary, but that time has passed in the case of all civilized races, and what all suffer from now is the reflection of fear, expressed in race-thought, a phantasm terrible enough for those who do not see that it is only a shadow. Nearly every New Thought author attacks this bogey, which can be mastered by anyone, because it is entirely negative.

Get rid of it by the use of the many Affirmations scattered about these pages, and the notes that accompany them. Fear is most insidious and pops up in the most unexpected places. Always remember it is only a shadow, truly no-thing and it will die out. When you turn your thought on it you revivify it. Fill your mind with positive, constructive thoughts and ideas, and positive forces will flow along the channels you construct. When you conquer fear you will rapidly achieve your ideals.

All is good.

I express the quality of Fearlessness because all is good.

There is no room for anything negative.

Good positively fills the universe.

Fearlessness radiates from me.

The good alone is the real.

Day by day I express more and more Fearlessness.

I respond only to the good.

There is nothing to fear, because fear is no-thing, is non-existent.

Good and fear cannot exist at the same time any more than a shadow can exist in the same spot as sunshine.

Good fills the universe ; there is only room for Fearlessness.

My mind is filled with thoughts of Courage and Fearlessness.

Nothing can bar my way.

I progress daily.

SUCCESS.

Affirmations are of peculiar value here, because many a scheme has fallen through for the want of just such an impetus as these give. Other plans require persistency to carry them to the end. Waiting for results tires the patience of many, who grow weary if no stimulus is applied.

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You must simply get steeped in Optimism, filling the mind with it to the exclusion of all "ifs" and "buts." They must not be allowed a look in, and if they do get a footing they must be sent to the right about. You may make a mistake in the work you take up; if so do your best with it, but begin to map out other plans. If you look round you will find a very large percentage of men and women following callings they were not in originally. Some follow several at a time which answers to their particular temperament. As Judgment and Intuition are developed you will acquire Insight, and this is worth a fortune.

Success is not used here exclusively in one sense, but for your life work, in study, position, mental and moral equipment, surroundings.

I AM Success.

Success crowns my efforts.

Success invariably attends me.

I recognise only Success.

To get one must give; I have freely given, Success therefore comes to me.

Progress is eternal, and Success is an aspect of it.

I progress, because I work on the side of Progress.

Obstacles are stepping-stones to Success.

"While I live I grow."

I succeed because the All Good could not make a failure.

Much makes more; my Success forces increase in power daily.

I must reap what I have sown.

Having sown Success I must reap Success.

"Everything comes to him who waits."

VITALITY.

This word without any addition whatever has a powerful effect on the person using it with earnestness and sincerity, keeping one's thoughts and imagination on it whilst being uttered, on the lines laid down in "How the Mind Creates Vitality and Energy."

There is no shortage of the Vital Force, which, as will have been gathered from the above, has its basis in the mental realm rather than the physical realm.

There is no need to go through life half dead like so many do, simply because you may have lacked Vitality. Don't look in the mirror more than is absolutely necessary, as if you have low Vitality, it only confirms the illusion, or the bad opinion you have of yourself. You are merely emphasising the negative aspect of yourself. It is not the true you, and you can never manifest that until you ignore all negative or inferior states of consciousness. You have nothing to do with the past now.

Affirm for Vitality for every organ or part of the body which does not do its work perfectly. If you can give ten minutes a day to Affirmations it will be time well spent. Naturally, if you are chock full of Vitality disease or sickness cannot affect you.

To be Continued

This is very rare, however, and we are all of unconsciously passing judgment on this, that or the other many times a day. It is not always persons whom we criticise, but things, and it is by beginning with things and seeing no harm in them that we pass on to persons. It is in things, however, that we commence to undermine the mental stability of our being. It was never suspected until quite recently when experiments were made which showed conclusively the cause of leakage and deterioration, and close observation has since confirmed the opinion then come to that we have a deadly enemy in this subtle and apparently harmless habit we all so easily contract.

It arises among the more intellectual and cultured, by a very common and commendable desire—to have only the best, to be only the best, and in having and being we cover all phases of human existence, for it is impossible to think of anything outside them. To do things in the very best way or have the best things means the making of comparisons, and when we see the inferior we instinctively turn from it and seek the superior. Amongst the masses and those who have not yet learned to think as yet this desire is not so marked. There are many people who are always using the phrase: "Oh, anything's good enough for me," or, "It doesn't matter to me much," and these people exhibit a superabundance of vitality which astounds their more sensitive brothers. It must be remembered that the more sensitive one becomes the more liable one is to have the system deranged, unless one follow a course as laid down here to alter the vibrations of the body, to tone them up, so to speak; and as we see that all mental action must be either constructive or destructive, although knowing that it is in our power to make our thoughts come within either category, we shall not willingly allow ourselves to fall in the habit of entertaining thoughts or ideas which are of a disruptive character. By thus preparing the network of nerves which carry the energy throughout the system that part of the body will be in a position to receive the inflow of new vitality as it is created. One knows how wonderful is that metabolism of the system which can convert the most incongruous materials into pure blood, bone, tissue, and the various organs of the body. In a far more wonderful manner, however, the thoughts of the mind impress themselves upon the very substance of the physical envelope, and, seeing that thoughts are veritable things, those thoughts become translated as it were into actual flesh and blood. Thought must be looked upon as matter in a state of high tenuity, much in the same way that ice is only water, at a different stage, or, again, that steam is merely water, once more at a different stage, albeit that the three substances, ice, steam, water, are all distinct when in their own states.

First get into the habit of breathing deeply and rhythmically. This takes some little time, as hardly anyone is accustomed to breathe in this manner. Rhythm is one of the laws of nature, and only man breaks that law. Let the body be thoroughly relaxed, and whilst in this condition close the mouth, and slowly inhale through the nostrils.

Inhale without straining—say when ten is counted slowly, let the breath be expelled just as slowly through the nostrils. This will be found somewhat trying at first, as one feels one must empty the lungs quickly when more than the usual quantity

of oxygen has been taken into them. Nevertheless, it can be done, and it must be done in this manner, because by so doing the whole of the vitality inherent in the air is obtained, and the shallow, ineffective breathing gives place to vitalizing and invigorating life-breaths.

Two or three minutes of this practice are sufficient to allow the system to be charged with the surplus energy which is always being generated whenever favourable conditions are afforded. Of course, only pure air must be used in these exercises. Windows should be opened for the purpose, or, when the open air is accessible it is to be preferred. This systematic breathing will aid in obliterating one of the chief causes of the loss of energy, and it is little use leaving home to produce vitality if we do not know how to conserve it. There are thousands of people who manufacture enough for two or three persons, yet these people often become neurotic wrecks, victims of nervous breakdown. Vitality is just as open to mis-use and abuse as any of the essentials of life, or any of the laws of our being. Excessively energetic people are frequently high-strung bundles of nerves. All that is the matter with them is that they allow the precious force to spill over. Many who are not so energetic are subject to leakages of the vitality.

Having established rhythmic breathing, try and carry the thought into the inner regions of the mind, into the finer depths of feeling, and this is not easily done. Most of the thinking is done on the surface of the mind, the majority of the feelings rarely reach the depths of being—the region of the great subconsciousness. The pathways to these recesses are almost virgin because so rarely transversed, so seldom used that they are almost obliterated. It is in this region of the mind that so much of the potency and force of the mind lie, and when we are all able to penetrate into it and transfer our consciousness there we experience mental states which do not readily lend themselves to description. Vagueness will supervene at first as a result of the efforts made to control, but after repeated trials a sense of indefinable calm, of peace, and a feeling of expansion and freedom will arise.

Then the thought must be centred on the back of the brain, before it enters the channel of the spinal cord, and with the inhaling breath picture the incoming vitality gathering, focusing itself before being distributed over the system, before pouring along the multitudinous nerves which throw their fine network over the whole system. As the strength is expelled see the energy thus focused dispersed slowly to all parts of the body, carrying force, life, vibrant virility to every atom, and with what clearness and calmness this visualization can be accomplished will the success of the experiment be attended. No one who has tried it can fail to mark the buoyancy and sense of power which follow the practice, which may be taken several times a day. After thirty has been turned it is especially beneficial, as the retention of waste matter in the system is one cause of a lowered vitality, and there are other reasons why matter is so retained. The first reason is that prior to thirty the vital forces are stronger, then the second, that less exercise is taken, and hence the extra amount of waste is not expelled through the usual channels. Boys and girls take exercise which the work of manual and mental workers does not provide. Few people run, save when

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necessity compels them, as in catching a train or a car, yet the exertion and exercise get every fibre in the body in action, and this removes the toxins which are constantly forming in the system, partly through the almost universal habit of over-eating, and partly through the unscientific combinations of food.

Living and working in poise is the secret of storing vitality. Push, hurry, and scurry dissipate it almost as soon as created. The spirit of the twentieth century is action, and action performed at high speed. Speeding-up in every calling and vocation has come to be looked upon as quite natural. Pressure in every direction has quickened the pace of living until there is a horror of being thought slow or behindhand. "Push and go" is the motto of the hour, and the slow-coach is forced along the stream in spite of himself. Progress, as we have said, must take place; there is no holding back. There must be much more work accomplished in every direction, but fuss, over-pressure and hustling do not accomplish things, for the simple reason that they scatter energy. They break it up into a hundred channels where it is dissipated and does next to nothing, whereas turned into one stream the force could move mountains.

Effective work can only be done in poise and *in poise lies vitality*. It is only in poise that the life-power can be generated; it is only in poise it can be stored. But dissociate poise from slowness. Frequently it is the very reverse, because poise permits every factor in a problem to be accurately gauged, weighed, analyzed, and the most effective methods to be employed for its solution. It is not only natural that its value is so marked, but physically the effect is remarkable. Sharp, sudden, spasmodic, jerky, angular movements throw off and waste the energy at every turn, but when one works in poise these movements disappear. It is borne in on the mind that there is nothing to be gained from it. The time saved is infinitesimal. The motorist who rushes through the streets of a city at fifteen miles an hour to reach his destination accomplishes no more by saving five minutes; it is not a matter of life and death, so going the pace does not accomplish more, but prevents the powers and faculties of body and mind from enjoying to the fullest extent the privileges of life. People go through life like the straining motorist, who is too absorbed in riveting his whole attention on the road ahead and the traffic on it to appreciate the beauty that lies on every hand.

The rounding out, the development, the efflorescence of a human being can only be actualised by this elimination of rush and hurry, and the substitution of poise in everyday life. It is not work that tires, but the way one does it. One finds this out when undertaking new or unusual labour. Often it is the mental attitude which is adopted towards work which determines whether it be difficult, uncongenial, or otherwise.

After all, jerky movements of the body are a habit, and therefore can be utterly changed. This should be remembered, because so much is read which is forgotten the moment after. Following spasmodic movements come hurry in walking. This in its turn leads to the habit of having the mind far ahead of the body, i.e., one imagines oneself at the end of one's errand long before the body itself reaches the point. This, in turn, forms the habit of mental anticipation, of going through processes mentally which later will be acted out bodily. Thus everything

is done twice, rehearsed, so to say, before carrying out legitimately. This means double work and leads to mental weariness and confusion. From this springs that want of energy and vitality about which we have been speaking. From this process, it is a short step to worry, and worry wastes as much energy as useless or jerky and hurried movement. Sometimes both thought and action must be instantaneous, as quick as lightning, but these are exceptional, not usual occasions.

A further cause of the loss of energy and vitality is the habit of being disappointed. One knows it is a habit and nothing else. People picture to themselves some result they expect to attain from some action; they do not secure this result, and they are immediately cast down. "Just my luck!" is their stereotyped expression, showing all the time they are hoping to secure some result they do not expect to do so. So everything they do falls short of what they looked for. As the years go by the corners of the mouth drop, and so does their energy. They do not put their back into it, their heart into it. They go about in the thought that the thing has to be done somehow, and they'll be glad when it's over. The motion of energy is invariably upwards, ever an ascent, like all life-giving forces. Just as the sap works up in the spring bringing new life to trees and flowers, so with the life-wave, and only when the channels of the mind and body are unobstructed by the down-dragging clogs to which reference has been made can it flow in and suffuse the whole being.

The general signification attached to criticism, as we have pointed out, is destructiveness. It deflects the mind from ideals, brings it down to the mediocre, the petty, the imperfect. The attitude of looking for weak places, for defects in people and things reacts a hundredfold upon the subtler forces of the mind, which instead of being engaged in the preparation of the mind and body for the entering and utilization of the higher life currents is busy among the debris of the life, the scrap-heap. Like Zola their eyes are glued to the gutter, until they acquire the power of magnification, and things quite unseen to the casual man loom large and important, obliterating all else.

Harmony and poise, therefore, may be reckoned among the indispensable conditions which must be laid down as a preliminary. Such a state of mind is so alien to many that it seems to them that it is merely another name for vacuity or torpidity. Far from it: it is the antithesis of it. Alert, wideawake, clear-seeing, the mind become like a lake which reflects the slightest object near it, except that unlike the lake it is only affected by the harmonious. With such a state comes a new interest in life. As with a child everything seems wonderful and pregnant with possibilities that can only be guessed at vaguely. It is akin to entering a new phase of existence and the human mind, always curious and inquisitive, explores with delight the unknown region.

As one enters into possession of this calm there is no need to do anything for the time being. Its value at this juncture is simply to experience it. The projection of an active mental force, such as the act of willing, would immediately destroy the state which has just been entered.

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A study of history will furnish many examples of the fruits of blessings and curses, though the latter are given greater prominence, both because the historians were more prone to negativity than the reverse, and because with the true instinct of the successful journalist they knew the public taste.

The dramatic and mysterious were more in evidence in regard to curses, which wrought awful devastation. Readers will readily recall the cases of historic families who have been under a ban for centuries, and even in this twentieth century the curses are operative. There is an idea that these things were devoid of foundation in fact because they are so frequently met with among the ignorant superstitions, just as witchcraft is.

Spells are just as real as they ever were, as I took occasion to remark in another booklet where it was shown that spells are put on cattle and people to-day in the British Isles, often with disastrous results. Witchcraft and magic are by no means "exploded." Both are common to every part of the world and have existed in all times, and because the man living in a city does not encounter examples of either it must not be supposed that neither is non-existent. Usually the reader knows very little upon these subjects, although to-day is undoubtedly a reading age, but these topics rarely enter the zone within his scope, and it is worth while looking up the evidence, because he will thereby gain a wider insight into the powers of the mind, and the influence of mind upon mind. The study of occultism is to be deprecated, except in so far as it throws light on experimental psychology, but it is pure ignorance to deny the truth of spells, blessings, or curses. The "scientist" and superior person ridiculed the idea of there being any truth in either hypnotism or mesmerism. The Society for Psychical Research has opened the eyes of some of the old fossils and the reader to whom the subjects just discussed are new will do well to maintain an open mind till he has investigated the subject impartially.

LESSON IV.

Spells, curses, and blessings are nothing more than Affirmations, and it is just as easy to cast a spell over oneself as over another, or to bless or curse oneself. The latter is often done unknowingly, and when dire results appear we curse fate instead of ourselves, who are the real offenders. True, a curse being essentially destructive is quite negative, and can never achieve its full object as a positive Affirmation, for the simple reason that the latter is working with the great law of evolution, whereas the former is working against it, which explains the truth of the old saying, "Curses, like chickens, come home to roost," i.e., return to the sender, inflicting the injury it was sought to place on another. Only where the person to whom the curse is directed has matter in his mental body analogous with the nature of the curse can it harm him. For example, an impure wish could not affect a pure mind, because there would be nothing in common with the thought sent out, thoughts being merely vibrations of a certain type, and only keyed to receive others of exactly similar kind. The blessings of many a mother have, like all good wishes, protected many a son in the war, and had the power of Affirmations been better understood many a life would have been spared.

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All thought cannot be of an affirmative character, because the many aspects of what we call life must be carried on through its instrumentality, but essentially the constructive or building part requires Affirmation for its growth and development. Whilst it may be perfectly true that whether we affirm or not, we shall evolve, because it is the law of existence, yet it is no less true to assert we shall progress the more rapidly by doing so. A boat would drift down stream without the oarsman rowing a stroke, but he would hasten its progress considerably by using his oars.

Affirmations focus our thoughts on one point, simplifying concentration and bringing together several forces of the mind, so that they can act in harmony and simultaneously.

When we examine our mental make-up, we find many undesirable elements – elements we never supposed we possessed. There are flaws and weaknesses, plenty of negative material, and absence of positive qualities. Self-analysis soon reveals the weak spots, and we need not have one.

Let us take one example of an Affirmation of a negative character well-known to everyone: "To err is human." This has been trotted out for several generations as a scape-goat for the mistakes man made in his upward clumb, and it is deemed to be of a most respectable and moral nature. What is the effect of its use upon the individual? A man does a piece of work in a slipshod fashion. Examining it afterwards and noting its defects he concludes that he could not help it, because it was only human to make mistakes. Whilst true that mistakes will be made sometimes, the recalling of the proverb whenever a mistake is made will confirm that mistake, not remedy it. It will be the sheet anchor, the refuge of the careless worker. It will accentuate his weakness, and benumb the effort to improve. Following it out, it is tantamount to saying weakness is human, because to err is an admission of weakness. It is a limitation, and all limitations are negative, because they define boundaries, walls which cannot be passed.

LESSON V.

If the man who botched his work instead of hiding behind the adage had said: "I can do better," and honestly believed it he would not be so likely to repeat the bad work. Test it yourself whenever you perceive anything unsatisfactory in your work, or the omission of something and you will prove its truth. Many minds will deny the possibility to do this thing or that, and, naturally, they limit their possibilities. They affirm negatively and the result of it is that they fail to make headway. So much thought and energy are wasted on regrets and limiting conceptions that there are none left for constructive work. This aspect has been enlarged upon in a number of Talisman publications because of its importance, and we need not pursue it further just now. It should be referred to whilst studying these papers because it is vital to success in the use of the whole of our forces. Note what is said on self-depreciation, which is so prevalent.

The secret of the power of Affirmations lies in two points which we will now proceed to consider.

Every mind is in a state of unfoldment. Unfoldment must

take place in all. For the greater part this process is quite unconscious, and as man can aid evolution all along the line—strikingly exemplified along one by Luther Burbank—so the employment of appropriate means can quicken development. The world pulse throbs both more rapidly and more strongly than in the past, shown by the rate of progress made in half a century, as compared with several centuries in the past. This process will be accentuated in the immediate future, but especially in the realm of mind. No method will forward so effectively this advance as Affirmations intelligently used. Not only does it focus all the forces of the mind on one centre, as already said, but it eventually welds them together, and this is where their power tells. An Affirmation possesses a synthesising element not to be found in the powers or faculties of the mind in the same degree, so that we are enabled to get definite results, and often with a less expenditure of force. Writers and teachers have not emphasised this feature sufficiently. Thought might be likened to electricity, a force pulsating with terrible power, but useless till organised. The emotions exercise a powerful influence on thought, but usually it is only concerned where a short-lived result is aimed at; where sustained effort is necessary, as it always is where character-building or the evocation of our whole power is sought, and we must not be content with anything less. Tracing the evolution of character we see that it springs from habit of mind, and habits of mind come from repeated thoughts and actions; these in turn are, as we saw, the result of tendencies, and back of these impressions. The tendencies are subconscious and influence us much more than we are willing to admit.

If we regard the mind as a regiment of soldiers and an Affirmation as an officer we can understand that though only a unit among thousands of units who have created among themselves a certain order of discipline or mode of working, it can by having a simple aim impress that aim on the mass. In course of time the whole mass comes under the domination of the officer and his end is achieved.

Take a brief but none the less potent Affirmation: "I can." Suppose you wish to accomplish something, but it seems too difficult to do. Repetition with all the earnestness of which you are capable will gradually alter your outlook. Ambition, concentration, imagination, aspiration, hope, belief, faith, optimism will each in turn be linked up, reinforcing the natural abilities and talents of the mind, though the process and the connection between one portion of the mind and another cannot be reviewed seriatim, as this has already been done elsewhere. It is sufficient to state that cohesion and unity emerge in a remarkable manner, and the end we have in view is at length attained.

The second secret of the power of Affirmations is in their construction. We have seen that they may be either positive or negative. In addition, an Affirmation may be false or true, and a false one may work incalculable mischief, bringing about negative results, or destroying coherence and wasting time and effort. If a man making a mistake dubs himself an idiot, when he says he could kick himself for some stupidity he has committed, he renders his inner forces less capable of normal action when brought into a similar set of conditions. Although it may be true from the lowest standpoint that a man is stupid, it is not from the highest when the Self is thought of

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and it is from the highest part of the nature we should act. An Affirmation may seem to be true, and yet be negative, and the case cited above is an example. It should be based on truth, not absolute, of course, which is unthinkable, but relative; that is to say, truth as far as we can grasp or see it. When qualities are affirmed of an individual or race which seem to be absent, those qualities will begin to show themselves.

In the forming of an Affirmation, see that it is really true, because we are then working with the cosmic forces, which will supplement our own. It need not always be imperative, but more of the nature of an assertion.

Denials are sometimes found useful in the earlier stages of study, but seeing that they mention the limitation it is desired to remove, they should be used very sparingly.

Every statement should be placed in the present tense; in reality there is neither past nor future, only the eternal *now*. This is an important principle to remember, because the *now* is *under your control*, and what you make the present the so-called future will be. Thus, instead of Affirming, "I shall be well," affirm "I *am* well," centring the thought upon the real man, neither body nor mind, but the source of both. The immortal "I," needless to say, is never other than well; it is only its sheath that is otherwise. As man has persistently identified himself with his lower vehicles, or bodies, as they are sometimes spoken of, he has lost sight of his higher principles. The sixth sense, already developed by an increasing number of people, is dormant in every individual, and if even that is admitted, a decided step in advance has been taken. If only the intuition is awakened, much has been done, and the importance of this little-known faculty has been emphasised by the French psychologist, M. Henri Bergson. The intuition is the gateway to a veritable world of magic.

The highest must ever be in the mind when affirming, even if the soul be denied. Every man is conscious at times of a higher part of himself, however depraved he be. The brotherhood of man is no empty phrase, as the future will show, and all humanity has one common source. Therefore whatever we predicate of the saint is equally true of the savage. Hence every man has a higher consciousness, though different schools will give it various names.

One must co operate with this higher nature whenever it manifests itself, and many of the Affirmations in Part II will help to raise the consciousness and put it in touch with layers of the mind hitherto not cognised. Our conception of the extent of the mind will have to be considerably revised. So long as we are content to accept the prevailing dicta of what constitutes man in all his aspects so long shall we remain the limited creatures so many of us are.

This collection of Affirmations is designed to cover the whole of one's wants, but anyone may use his own for special purposes or for anything else, so long as they conform to the rules laid down.

It is not intended that all should be practised at one time. The reader will determine which he requires more particularly. Fundamental ones, like Love, Hope, Faith, Wisdom, Aspiration, should never be omitted, unless it be found that one or two of them seem too remote, detached, or fail to attract one. If they

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seem to be too abstruse leave them for a time, but assuredly they will be wanted sometime. Remember that Affirmations quicken all the faculties talents and powers of the mind, as well as the physical body. As you become more sensitive to impressions, refining body and mind by methods given in Talisman publications, you will find the proper use of the Affirmations will set up distinct vibrations, and sensations in brain and body.

Repeat each Affirmation five to ten times several times a day, on rising, during the day, and before going to bed. Early morning is the best time for all these methods of self-development for reasons which need not be entered into here. It is worth while making sacrifices, because what is gained cannot be measured in terms of money or material advantages, which are only incidental to human life. "Vain repetition" is of little use in affirming for anything. It must be done with your whole heart and soul, as you would the most sacred rite, with implicit faith. If you belong to the hard-headed materialistic type, this will be more difficult. Faith may be dispensed with temporarily, and reason alone depended on, selecting those statements which appeal to common sense.

You may repeat the Affirmations to yourself or aloud if alone. Dismiss the past, indulge in no retrospect; whatever good times you may have had in the past can be repeated with a greater sense of reality. There is *nothing* too good to be true for you. Your future is exactly what you are going to make it.

Dismiss for all time the idea that the New Knowledge is getting something for nothing. There is no room in the universe for the slacker, the shirker, the unemployable, the work-shy, the Tired Tim, the born tired, the wastrel, the dilettanta, the idler—except at the bottom. The gospel of Work brought the universe into being; it is being evolved to greater perfection to-day through it. Creation has never ceased and never will. You are a creator like all other human beings, and the moment you cease creating you go back. Whatever you gain in *character* remains for all time, for the millions of years ahead, for all your future lives here or on other planes of nature. Character is the only thing which counts because (1) it is something *created* by yourself, and (2) it is formed in the indestructible realms of thought, or to use a more philosophical and accurate term, mind-stuff. It is wrought by the "I" upon the "non-I."

Lest the reader come to the conclusion that there is very little difference between old thought and New Thought, seeing that in each case one must work, it may be pointed out that in the first we see people acting blindly, stumbling along in a haphazard way. We all know people who have been working all their lives and who are materially, mentally, and morally no more advanced than when they began. In the New Knowledge we work understandingly, with all the faculties, powers and forces of the whole man at our command. Failure is therefore impossible except the "splendid failure" where the man starts out to become a god and finishes up as a super-man. He has not achieved his goal, and to that extent he is a failure, but where he started level with his fellows he has long since left them,

out-distanced them. Or, to put it otherwise, it is like a man who essays to climb an inaccessible height. He does not reach the summit, but he scales heights which to the dwellers in the valley beneath are truly stupendous.

You may be dubious as to whether it is not selfish to use Affirmations. It may seem to lead in the direction of egotism, to the making of the super-egotist. No conception could be further from the truth. We do not call the man selfish who works night and day on some problem which may result in alleviating pain, forwarding the progress of the world, showing others the path which leads to happiness and joy, peace and regeneration. You cannot benefit yourself without benefiting the world. It may be necessary at certain times to withdraw from honour activities, but what is attained thereby increases one's power to help one's fellows a hundredfold. The supreme end of existence is the unfoldment of the individual, and if you are content to remain at the bottom under the notion that you can help humanity better there you are in reality holding both yourself and them there. You are a clog, a brake upon the van of progress. You can only help others by first helping yourself. You cannot teach until you have learnt. Mankind stands where it does to-day by reason of the help given by the Great Ones. Had They not first risen and shown how others could rise we should not have advanced where we are to-day. He who becomes great is an example to his fellows, an inspiration, a figure pointing the way to the greater heights which it is man's privilege to ascend. So long as Love and Aspiration go together, selfishness will be dissipated, remembering that the Great Teachers have ever been the most compassionate lovers of humanity.

The Destruction of the last Enemy.

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Intelligent and interesting questions are all the time coming in in regard to the eventual abolition of death. Some of our readers seem somewhat shocked, though they go on reading and interrogating. Others wish that the day of death deliverance might speedily come, but do not understand how it can be brought about. Then there are still those who are puzzled by my attitude in the premises, and especially so by my apparent willingness to live apart from the dear ones, who have, as they called it, "gone on." It seems hard and almost cruel that I am willing to live "here" while my friends are obliged to live "there." "Do I not want them? Do I not long for them every day of my life? Would I not prefer to die and join the great majority than stay on this earth without the companionship which was so much to me!"

I would be glad indeed to make myself plain upon this subject. The fact is, it has always been treated from a small and sentimental standpoint. Our "feelings" have ever been the chief consideration. We couldn't live without so-and-so, and yet we have gone on living, or rather dying, for it would be difficult to point to a being who is really alive. We have grieved and protested, and after having made ourselves and everybody miserable have accepted the inevitable and gone on looking for more deaths.

The perverted thought that causes sickness, old age and poverty causes death. The person who cannot refrain from sickness is elected to die. Every indulgence in misery is a pointer to the grave.

Thousands of people are to-day striving to exorcise these negative conditions, and some of them are succeeding gloriously. They desire and believe in "Life more abundantly." If they would all unite in boycotting death as they unite in their endeavours to boycott disease and anxiety, I verily believe we should go on from glory to glory right here and now.

The habit of death has got to be broken. Everything points to this truth.

Above all things do I desire to break myself of this deplorable habit of dying. To do this I must live at the very highest point of my spiritual consciousness. I may not descend from my God mountain to mingle with the miasmatic atmosphere of doubt and deceit, discouragement, disaster and death. Here we find a tremendous whirlpool, and with the best intentions if unaccompanied by a heroic, ay, an infinite resolve, we are swept into the rushing inferno and carried along with the rest.

Even for the sake of meeting our loved ones is this condition desirable?

It must be true that the more health, joy, and enthusiasm we have in our lives the longer we shall stay in this environment. It does not need a logician to see the point of this statement. This conceded, who can possibly place a limit upon life in the flesh, as it is termed?

I was never reigned to death for anyone, least of all for those who helped to make the joy of my every day and hour. I want them in constant evidence. And why not?

But they knew nothing of their divine right to abide wherever and as long as they pleased, and so followed the awful example that had been set for them since ever man has had a history. Sickness was the open portal to the grave; and grave, "perhaps," "might be" the gateway of life eternal, and so they yielded to the earth's attraction and followed long after the others.

Man, instead of knowing himself a guest in the universe, has considered himself an alien and a stranger. He was here and God was there. They occupied separate establishments. There was a throne in God's house and the streets were paved with gold. In man's house there was little else than dirt and trouble.

With such a conception of the omnipotent One and such a low miserable estimate of man, who can wonder that sickness, poverty, old age, and death have been rife upon the earth?

Ignorance has caused all the deaths that have ever occurred.

I have a great hankering to be intelligent.

I have stopped being sick and am no longer poor in purse.

I haven't stopped the progress of the years and my Libra month comes round with wonderful alacrity. But when one grows stronger and blither and more useful as the months fly past, what matters it?

"Are you not curious to know how our friends, who have left us, spend their time?" a correspondent asks.

I was once, but not now. The fact is, I never could get any information upon that point, and I do not believe there is another woman who ever tried harder to do so. I believe they are somewhere, and that somewhere not very far removed from our own personal environment, and that they are happy and successful just in proportion to their intelligence and ability to secure such conditions.

In my highest moments I realize that there is no separateness. "The touch of a vanished hand" is just as perceptible to my psychic sense as the touch of a present one upon my material body. Indeed, I am frequently treated to both classes of phenomena. The caress of unseen fingers upon my hair has sometimes moved so perceptibly that anyone who was with me could plainly see it. But I ask no questions, because I understand from experience that the formulation of thought into words—such words as we find in a geography or a book of travels—has not yet been attained. These friends never indulge in statistics.

The method of communication between these friends and ourselves is through electricity.

How do I know? Sometime I will tell you. Electricity does everything but talk. It loves us and thrills us and carries us wherever we are inclined to go. We talk through the telephone to each other, it is true, but the subtle fluid has not yet been harnessed for work between the worlds, so to speak. But it will come and I think before very long.

When the electric spark touches my dynamo I know it, and often know who is sending the generally unworded message of affection.

"Would I not prefer to have them here?"

Yes, and on the general principles "here" is the place they ought to be, and here is the place where they are, contradictory as these statements may seem. They are simply not in evidence.

To be continued.

