

# NEW THOUGHT.

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## *Stray Thoughts.*

Readers will be pleased to learn that this magazine will appear six times a year instead of four. There will be sixteen pages instead of twenty, but a gain in pages on the year. In the early days of the movement magazines relating to New Thought sprang up like mushrooms, in the States. A few years later there was not half-a-dozen; to-day, there are no more, although the movement has spread very widely. The reason is obvious. Unless the magazine proprietor is wealthy, and is willing to run a periodical for the love of the thing, it cannot exist; because only with big circulations can advertisements be secured, and these are the heart and soul of a paper; an extensive circulation, however, is out of the question with a movement that appeals to a few in our country. This little periodical has managed to weather the storms, and if the public will only support it generously it will be issued once a month.

In the May issue of the "Nautilus," a doctor after having read the editorials which appeared in previous number "When a Man Desires £3,000," writes that he had invented in the early days of the war a badly needed product after the war. "The government offered to buy in 100 ton lots, but I could not raise funds to manufacture. The profits would have been enormous, but for reason after reason, or lack of reason, I could not 'put it over.' When I read your article I realised that help had been there all the time and I had practically ignored it. I followed your suggestion and in a week I sold the formula for making the product and instead of only £3,000, I will get more than that for twenty-five years." [See back page.]

"About a dozen years ago," he continues, "we built a beautiful home. We lived in it while two of our children were born there. We loved the home and were very happy. During a boom we sold it at a profit. The dear wife and children grieved for it constantly. The people that bought it loved it and were happy. Their baby was born there, but they were recently compelled to move. When I realised that Our Father was always ready to help us, I just told Him how badly we wanted it, and a few days later the owner called me by phone and said it was for sale, but his wife told him he must give us first choice, even at a lower price than others would give. We told our Father all about it, and in less than a week we got it so easily it seemed like a dream." The authoress of "Our Invisible Supply" said in that convincing volume: "In one short year all that I imaged and a great deal more came into my experience." It would be easy to fill a whole issue of this magazine with similar accounts—but they would be American.

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Now why is this? There must be a reason. How is it that so few English, comparatively speaking, demonstrate New Thought teachings? It is the same in regard to Christian Science. The cures over here are fewer and less startling than they are on the other side of the Atlantic.

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The answer is simple. Civilization has ever proceeded from east to west. Decadence has begun in these islands, and we may include much of Europe in them. The coming race will appear in the American continent. This has been recognised for years, and it will be noted that all new movements in the world of mentality have their genesis here. It has been often pointed out that religion is a matter of geography, and clearer and easier thought is possible in the States than it is here. There is a climate over there congenial to the thinker, to the man who can visualize and concentrate, hence it is far more facile for the materialising of ideals and goals than it is over here. Even allowing for the larger population America has, as compared with our own, the number of readers of books on New Thought is far in excess there than here. It would require the fortune of a millionaire to popularise the New Knowledge over here, and from a commercial point of view, with results decidedly unsatisfactory. Possibly in the next century our people as a whole will have woken up to the possibilities there are in man, and the truth that he can have whatever he wants.

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It is necessary for the reader to make allowances for himself, therefore, if he does not succeed as quickly or as completely in demonstrating the teachings. He comes of old stock, with inbred ideas of the old order of things; with a tradition going back into the hoary past, and a superstition soaked into his marrow. The younger nations come with none of this mental impedimenta in their make-up, hence they are free where we are fettered, enthusiastic where we are stolid and unimaginative, optimistic where we are sceptical. Knowing that we are ancestrally prejudiced we can take a more hopeful view of the situation, and determine that at any rate the future is ours, and though we shall not see results so quickly as our American brothers, still we shall succeed.

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## THE PRINCIPLES OF SUCCESS

The faintest suspicion in the mind that you cannot do what you want immediately raises barriers, just as the slightest movement of a dog's master would be instantly detected by the apparently sleeping animal, which was all the time covertly regarding his master and trying to anticipate his next action. To let a thought cross the threshold of consciousness, even though it pass like an arrow, is to set in instant vibration the thought mechanism, and a suggestion immediately is transferred to the region of the subconsciousness, there to be registered and to await the next thought of a like kind, which will be added to it and strengthen the former one.

Keeping thoughts out of the mind which one would rather not meet or entertain is one of the supreme difficulties of the process, but like all difficulties it can be met and overcome, no matter how unpromising are the initial efforts when it is remembered that *no* effort is entirely wasted, in whatever direction it is made, just as there is nothing lost in Nature. An effort is a cause, therefore it must have an effect.

An ignoring of a difficulty is to imply its absence.

As there is no skipping in Nature, no missing of connecting links, so we cannot jump all at once to a supreme task. We must take the intervening steps in the process, because as explained above it is growth. This point is dwelt upon because it is a very important one to us. Students so frequently urge that if we are possessed of such transcendent powers there should be nothing impossible. The element of growth does not occur to them, yet this process is universal. When an acorn is placed in the ground it does not spring into a full-grown tree next day. It is quite true that within that uninteresting oval, dark, hard little lump are contained limbs like iron, vast in size, twisted, rugged, a mass of delicately tinted foliage, glossy, beautiful, tall, far-spreading. All this is contained *potentially* in that insignificant acorn, and man, in like manner, contains the potentiality of the superman, of races as yet unborn, though existing in the world of ideas, at this very moment. All that can be in aeons to come remains in latency at this moment. There is only one factor to transmute that latency into actuality--time, which is another word for growth.

While it is impossible to skip any stage of growth, Evolution can be quickened. Man can hurry, or play the laggard, as he pleases, for were this is not so there could be no free-will, then man would be the merest machine or puppet imaginable. Evolution is a force outside which man cannot step, so to that extent he is not free, but within that vast circle he can move as he likes, and this is where freedom is found.

Among other things which appear in the process of Evolution is that we shall have to remodel our conceptions regarding man. Not only may it be possible to indefinitely prolong what we call maturity, as regards the physical body, but when applied to the mind we see that maturity is never reached by one in a million persons. Maturity is reached physically because it is done automatically, without man's having a hand in it, as it were. With the mind certain changes take place, and where an intellectual life is led the mind powers atrophy for want of use and decline occurs at a certain point. In the case of a trained mind the mental powers remain unimpaired to the last, there having been cases on record of some of the best work being done at advanced ages. Here, again, the mind is not trained along the lines of the New Psychology, where other factors are brought into play and other vehicles stimulated.

Life is as diffused as light, filling all space. To become manifest,

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however, it has to be confined in some manner, for only by so being can we have differentiation. If all life suffused all space there could scarcely be said to be movement, and without movement there could be little life. To possess movement there must be receptacles for the life that is poured out. Without these receptacles, again, there would be a kind of unity, a sort of undifferentiated matter, and what we term beauty, colour, form, would be meaningless. Thus we have forms to contain the life that the latter may express itself in a myriad ways, rather than restrict itself to a few. It is by this marvellous diversity that we witness in Nature that we have a universe teeming with conscious existence. Life begins down in the mineral kingdom, scarcely perceptible, though we know now that metals feel, can be poisoned and made well, and even killed. Coming higher the same life ensouls (for want of a better term) the vegetable kingdom, and there finds more expression, more freedom. So in the oak tree we still have the life wave which passes on at the breaking up of the material constituents of the tree, passing to gain fresh experience into the animal kingdom. Residing here millions of ages it passes upwards into a higher form, and one that embraces complexities in the finer vehicles, revealing possibilities not possessed in the lower animals and forms of life.

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### LESSON 4.

Memory has its laws no less than gravitation, and it is the neglect of this fact which leads to so many cases of bad or poor memory. No man can be a success who has a bad memory, for so much depends upon a good one.

To remedy it recourse is had frequently to mnemonics, and the artificiality of these turns one away from the proper use of mental faculties and the powers which give so much help.

Considerable aid in the improvement of the memory will proceed from the attitude of mind already spoken of. Learn to be quiet! That is the first thing to do. Still the tumult of thoughts which pass through the brain in the case of most people. Here is sufficient work to last one some time. With some people it is a matter of a few months, with others a matter of years, much depending upon temperaments and the manner in which the mental faculties are trained. Concentration is naturally of great aid, but there is much which may precede before we deal with it.

Having reduced the mental activities to a minimum, dropped the subjects which cause worry, the student is in a position to commence the training of the memory. Not only must the habit of mind scattering be eliminated, but some regard must be paid at the outset to the limitations of the untrained mind. Let it be supposed we wish to remember that to-morrow we have to write a letter to Mr. A., that we have to write another to Mr. B. that we have an appointment with Mr. C. at 6 p.m., and to bring certain articles home later, the best method is to make a note of them and thus free the memory from data which it has no right to be burdened with. But suppose we have a habit of mislaying things. We mentally tell ourselves that we are going to make a place for that paper and this book, that tool and this implement. And when we come to that resolution we sweep from our mind for the moment every other idea. The modern way is to do one thing and think of another. A man will sharpen a pencil, or clean his bicycle, his mind running in another direction; he will pat himself on the back that he has the ability to do two things at the same time.

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There is a want of cohesion in the man altogether: mind and body do not synchronise; do not gear in. Whatever is being done has not all the faculties on the point at the same time, and consequently is not done thoroughly. It may be objected that when an action is physical there is no need to put the mind on the track. It would not do, for instance, it may be argued, that a man walking ten miles should keep his mind all the time on the steps he takes. Such an objection would be well founded: there is no need in such a case to chain the mind down to think of the act of walking. It can be released and think about what it likes, but when an action distinctly requires thought to carry it out—in other words, when it is not automatic—then by all means let the mental powers be focussed on the work in hand. Some of the most terrible railway catastrophes have been the result of not keeping the mind on what was being done, or priming the mind to act at a certain time.

Now for this it is important to make a sufficiently deep impression, and to ensure the impression being complete the mind should be in a calm, unruffled state. A heavy meal should not precede the impressing of the mind, as the best conditions do not obtain at such a time. In fact, if the matter is very important it is best to impress the mind on an empty stomach—after a fast. The student should talk to his subconsciousness as though it were an individual. He should say: "I want you to make me remember that next week at this hour I have to call upon Messrs. S. and Co." Thanks to modern psychology we have a hundred mental laws at our command where we had half-a-dozen not long since. We have in the subconsciousness a mentor, a guide, an infallible assistance once we learn how to impress it and subsequent lessons will be devoted to its possibilities and powers.

The first difficulty a beginner finds is that he cannot keep his thoughts on the thing he wants to do, but this is partly because the mind is a creature of habit and so far it has never been under control, and partly because there are so many intruding thoughts. These are distinct difficulties, and each requires different treatment in some respects. Whatever action is repeated acquires a tendency to repeat itself. Thus it is that we find mannerisms so common, and movements of limbs, body and head which distinguish us from our fellows, and individualise us. Automatism is common to mind as well as body, so to overcome it we have to initiate new actions or thoughts, as the case may be. The will here comes into play in the directing of the forces of the mind, and in the training of memory it plays an integral part. To get rid of the dominating habit of the mind turn the mind away from the recurring thought as soon as it appears. However weak-willed you may consider yourself to be you have power to do this after a time. Every effort made will make it the easier to succeed. The Hindus, who know more about the mind than any other race on the earth, say it is hard as the wind to control, and it is quite true, for the same set of vibrations which have been repeated day in and day out, year after year, and in your ancestors' minds, too, give the mind a bent which it is difficult to turn it from. The effort made to think the thoughts you wish to entertain is invaluable as a preliminary exercise in Concentration, on which so much of the Science of Success depends.

Every time you find yourself indulging in an old thought, or one you don't want, revert to some other thought, of an opposite kind, or the one you want, as if you merely exchange one old thought for another it only shows that you are the victim of a number of old thoughts. When you have one idea running through your brain, learn

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a couple of lines of poetry or good prose—an aphorism, an epigram, and repeat it to yourself a number of times till the old thought has left you. You will find you have banished it, if not for good at least for a time.

The second difficulty is, as stated, the intrusion of alien thoughts. The student should now know that thought is as much matter as a stone is, only it is naturally finer. Science, somewhat late in the day, seeing the discovery was made thousands of years ago, stated in 1911 that it had discovered a fourth state of matter; in a few years it will find all the four others that students of occultism have known of at least twenty five years ago. Thought has been photographed, projected upon sensitised plates by persons who have learnt how to concentrate, and it has been weighed and measured. There are vast currents of thought-stuff in space, blown about hither and thither by a well-known law which applies in metaphysics as well as physics—like attracts like. A cat and a mouse would be strange companions, so thoughts which had nothing in common would get as far from each other as possible. For thoughts have life, and under certain conditions they become a separate entity, possessing a consciousness of their own. Having life they congregate where they can secure further food to continue their existence, therefore thoughts of a like nature flock together, to persons thinking along certain lines. They can often be thought (as when a thought flashes quite suddenly into a person's mind concerning a friend, and on turning the corner the friend appears.) It is well to bear these facts in mind when dealing with the question of the improvement of memory, as one will more readily understand the factors one has to deal with. In this connection it may be useful to give a little receipt of Hindu magic, which has been practised for thousands of years in the East. With each outgoing breath imagine you are building a wall of fine etheric matter, through which it will be impossible for the thoughts of a non-desirable character to enter. Have this idea very strongly in your mind at the time. With anyone who has the slightest clairvoyant powers, the thin, filmy, smoke-like substance moving in slow, undulating waves would be seen to pour from the head and slowly fall down each side of the body, which would then have been enveloped in a sort of cloud. With a trained thinker this luminous envelope, as it is usually termed, or auric egg, would be very definite in shape and colour. The student will not be able to attain such a result until he has had considerable practice, but at the same time, the practice recommended will decidedly have the effect of preventing tramp thoughts from gaining an entrance into the sanctum of the mind.

Some attention must now be paid to certain phases of memory. It being impossible for a single idea to remain in the mind by itself, we must endeavour to associate it in a rational manner. We have ten elements of affinity to select from: Time, as death of King Edward VII, coronation of George V; co-existence: airship-submarine; causation: Marconi—wireless telegraphy; incidence: Dr. Jekyll—Mr. Hyde; succession: Boer war—Russo-Japanese war; sound: pain—paint; negation: tall—short; form: sailer—sailor; meaning: capitulate—surrender.

The use of these affinities is chiefly in preparing for exam. work, but words or ideas may be memorised by their means. The mind naturally seeks for some cognate idea or thought, and by the great law of association (on which all past and present mnemonic systems are based, and for the imparting of which big sums of money have been charged) it seizes the one apparently most closely related.

*To be continued.*

# The Master Consciousness.

By Helen Wilmans.

OMNIPRESENT LIFE.

LESSON I.

Emerson says there is but mind and that we are different expressions of it.

The Mental Science student means the same thing when he says there is but one Life, of which we are but individual manifestations.

If there is but one Life, then life is omnipresent—it fills all space. There is nothing outside of it. Indeed, there is no outside. There is but one Life. This Life is the universal Principle of Being that men call God.

But God is a word which is not used in Mental Science, because it is unscientific and misleading. The personal meaning which is attached to the word by churches has become so universally accepted that it is impossible for anyone to hear it and not have his thoughts at once begin to shape that strange personality of old theology, the God that the race has made out of its ignorance and set up as a bugaboo—ostensibly to love—but really to frighten itself into better behaviour; thus creating a master for itself which stultifies its intelligence and prevents its freedom.

Therefore, in the very beginning of these lessons I state boldly that there is no such God, and I cannot use the term.

But there is a Life Principle, and it is unlimited; it is one. It holds the visible universe in place, though it is invisible. It is a self-existent principle. It is Law. It is the one Law—the Law of Attraction—and beside it there is no other law. It is also the very essence of love; and the recognition of it as love is expressed by us in love for each other.

All the races of men have felt the presence and the power of this Law of Attraction, whose ultimate expression is love, or life, in a myriad of different forms. Feeling it and not comprehending it, being governed by their own narrow and childish ideas, they conceived a personality for it, and said it was somebody who made things, and they called it God.

God, they say, made all things. He first made the world out of nothing; after which He had material to make other things of, and so He made man and the animals out of the dust of the earth.

This idea belongs to the early intellectual awakening of a baby race.

The race had grown to a place, mentally, where it had begun to ask questions of itself; and its answers were suited to its infantile development.

But to retain these answers now, at a time when the great body of the thinking world has outgrown them, and to bolster them up by every system of popular education in vogue, is a fearful thing, and must be ended, so that truth shall have her say and be glorified, even as error has been glorified in the past.

But the Life Principle exists. The undeviating Law exists. It has never been violated, and never will be. And this is our hope. It is unchanging, diseaseless, deathless; and a knowledge of it *conforms us to it in a way that renders us diseaseless and deathless.*

For the law does permeate all visible forms. It is one with all substance. And no doubt that an expanded and spiritual interpreta-

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tion of the word "God" has been the foundation for the expression that "God and man are one."

For in spite of the personal, and, therefore, limited interpretation of the word "God" there have been in all ages of the world a few thinkers who were not so entirely confined to its narrow meaning but they were able to see it in an enlarged and in a spiritual sense; in a sense that proved it to be the moving impulse of all visible life. And these men have said "God and man are one."

A more scientific statement of the same truth would have been this: The Law and man are one; or, man and all the visible universe are one with the law of their being—one with the indestructible Life Principle, or the Law of Attraction; the Love Essence.

Now, the object of Mental Science, as I teach it, is to rescue man from his beliefs in his own limitations by showing him his true relations to the Universal Law; thus demonstrating to him the unlimited possibilities of his being.

Unlimited, I say, because he is in the image and character of the omnipotent Law. He is an exponent of the Law, and cannot divorce himself from it except by his own false and foolish beliefs.

He has made for himself a personal God on whom he has bestowed such powers as his own limited intelligence has been able to suggest. But even from this God—such as He is—he has divorced himself by imagining It (the personal God) to be in every respect his own superior. So much so indeed, that it has seemed sacrilege for him even to aspire to be like Him—not to mention the idea of being ONE with Him.

And so he has believed that his chief duty, in order to augment the glory of this imaginary being, was to abase himself; to call himself humble and weak, and powerless and worthless—unworthy of even the small amount of vitality that infused him.

If anyone doubts that this imaginary God was the creation of an infant race, he has but to examine His character in order to believe it. What but a baby race could imagine that a great being would be pleased with an unending stream of the most obsequious praise, poured constantly into His listening ears? What but a baby race could suppose that this unbroken deluge of flattery was a necessity to the happiness of a great being, or that it would turn the tide of His wrath away from the unfortunate wretches He had made on purpose to curse, if they failed to render Him the proper amount of praise?

That this personal God was the creation of the baby chieftains of the baby clans of a baby race, is to be seen by its resemblance to its creators. The chieftains loved power and praise, and spoils, and were unmerciful to those who refused to render them their demands. The God they made was no larger than themselves. (No man can create a God larger than himself.) But having made a God of their own size, they could supplement His deficiencies by giving him some supernatural power either to destroy or bless. And this what they did. And this, with some improvements added by the growth of the race, is the God of theology to-day.

And because the word God does really and truly mean, in the eyes of the public, just what I have described, I cannot use it in a series of lessons that are scientific in the highest sense.

If the word God was universally accepted as meaning the principle of vitality, or the Law of Attraction, that runs through and infuses with life, every atom in the universe, I would use it. But there are only a few who so understand it; and it is not to this few that these lectures are addressed; or at least not to them alone.



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To be divorced from this personal God—if such a being could exist—would be no great matter. Indeed, we could get along better without Him than with Him.

But to be divorced from the Universal Spirit of Life would be instant annihilation. On the other hand, to know more of this Universal Spirit of Life than we now know would be to *have more life*, more health, more strength, more intelligence, more beauty, and more opulence. Or rather, it would be to *be these things*, instead of *having* them. To truly mental creatures, such as we are, *knowing* more is *being* more.

The crying want of the race is a remedy for present conditions of sickness, poverty, and death; and the whole strength of my effort in these lessons is to furnish a clue to this remedy. Now is the time to be saved. To-morrow will not only bring its own needs, but its own remedies.

In Mental Science the great principle laid down is this: Man is conjoined to the Eternal Life Principle. He is that Principle—*its very self in objectivity*—and in proportion as he becomes intellectually conscious of this tremendous truth, he finds an unfailing supply to all his needs, and grows more into a knowledge of his own mastery.

We are manifestations of the unchanging Life Principle; of the Universal Spirit of Being; the inextinguishable *I am*. It is the soul of nature—the body. It is internal man. Man is the external of it; and the seeming two are *one*.

This Law, or Principle, is man in subjectivity.

Visible man is the Law, or Principle, in objectivity.

When the race knows this great truth it will appreciate its own dignity, and worth, and power; and then there will be no more (so-called) sin, and sickness, and death; no more shedding of tears, no more want or sorrow, or the feebleness of old age. We shall know that we are *one* with the deathless Law of Being, and that our progression through the realms of the universe will be by constantly knowing more and more of the power and beauty and opulence of the Law, which is the vital spark within us.

A condensed expression of the principles of Mental Science would read as follows: There is but one substance. This substance is both seen and unseen. On its unseen side it is the Universal Spirit of Life, or the Law of Attraction, which is love. On its seen side it is Intelligence, or mind—falsely called dead matter.

All nature is but the comprehension of, or the understanding of the Principle of Life, or the Law of Attraction. All nature, then, is intelligence in a myriad varying shades of recognition of the power of the Law, and Intelligence is substance. It is a substantial thing, to be handled and seen, and smelled and tasted. All of the so-called matter of the universe is intelligence. It is the recognition of the Life Principle, or the Law. That which recognises is Intelligence, and not dead stuff; and Intelligence is the partical substance everywhere visible, which is now called dead matter.

All is real. All is transitional. All is perpetual. The universe yields its substance to man in proportion as he comes into an intellectual understanding of it.

There is no limit as to the supply you may receive; there need be no limit to your demand. But unless you demand aright, you might as well not demand at all. Mental Science will teach you how to demand, and in so doing it will unlock the store-house of the universe to you.

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The universe is one mighty magnet, having its positive and negative poles. In Mental Science the two words "positive" and "negative" explain the whole; and yet these words are used to describe *relative* and not *absolute conditions*, and the words themselves are relative in their application. There is nothing absolutely negative, and nothing absolutely positive. The whole—everything we can see or get any conception of—is one grand sliding scale, the negative growing into the positive, and the positive into the more positive throughout all time. The words which will best explain negative and positive are "unintelligent" and "intelligent," or "unripe" and "ripe." Let me illustrate. The rocks are extremely negative as compared with my hand, and my hand is negative as compared with my brain, and my brain is negative as compared with that essence which it generates, and which we call "thought."

And yet it is all one substance through and through the great whole. Thought is substance, just the same as rock is; the endless variety of objects and conditions to be met with everywhere is *this one substance in many different degrees of positive and negative development*, the difference in the manifestation being due to different degrees of development and not to difference in substance. This one substance is apparent in all the different forms of life, both animate and inanimate—in the minerals, animals, plants, and in man it expresses itself in different degrees of positive and negative (or intelligent and unintelligent) development. The rocks are not so intelligent as my hand, and my hand is not so intelligent as my brain, etc., but the rock is not absolutely negative, nor absolutely devoid of intelligence, or vitality, because it contains the possibility of all development, and it does develop. The possibility of all life is in it. It bides its time for incorporation into these bodies of ours and its evolution into the highest thought.

And where is the dividing line between positive and negative? In strict truth there is no dividing line; but for the sake of convenience in making these lessons clearer, we will establish one, and it shall be at that point in development where we begin to be consciously intelligent; where we begin to reason of things and to investigate ourselves and our surroundings. In short, we shall be as nearly as possible at that point where the intuitive life of the lower order of animals passes into the *consciously intelligent* life of man; though it must be remembered that even inanimate things have intelligence, but their intelligence is *unconscious*; by which I mean that it takes no thought of itself, does no reason on itself. Man is the highest expression of conscious intelligence. It is the *consciousness* of intelligence that makes him the creature of power that he is, and that gives him the authority to rule over all things. I have said that the universe is one mighty magnet. It is all one. It is not hard to understand that all the varied forms of life—seen and unseen—are composed of this one mental substance, when we consider that snow, steam and ice are all different conditions of water. "Uni" means one. This idea of oneness must have had firm lodgment in the minds of those who first began to formulate our language; hence the name *universe*, as applied to the whole. The universe is a *universe* and not a *diverse*. Bear this in mind, for if the student loses sight of this point in these lessons his bearing will be gone, and from that time on he will find nothing in them that he can clearly understand.

The universe, to be a universe and not a diverse, is composed altogether of one substance and elaborated into many and varied forms of individuality, both animate and inanimate. *To be continued.*

Besides it is more complimentary to anyone addressing you to look at him, as he will see that you are listening to what he has to say. Nothing is more irritating to many people than looking up the road or out of the window whilst being spoken to. The eyes of many such supposed listeners clearly indicate that their thoughts are "miles away," as they say, and there is some justification for the irritation.

Then, too, on the other hand, if you wish to influence anyone, or impress him, you will do it far more effectively by looking at him whilst you are speaking. The eyes have a language no less eloquent than the tongue—often far more so—and you will get your points home more deeply and surely by the help of the eye. The power exercised by the animal tamer may be more than equalled in the case of human beings by the proper culture of the gaze. Gazing intently at your own eyes in front of a mirror, once or twice daily, keeping the gaze fixed on the image without blinking or wavering, or letting the eyes fall, will help materially.

If you have been addicted, when in the street, to look down discontinue the habit. Look straight ahead, and as people pass you take note of them. Learn to observe more carefully than you have hitherto. Possibly (if you belong to that vast army of un-self-reliant ones) you have been wrapped up in your own thoughts—self-centred—and passed people as in a dream, intent on your own affairs. It will be worth your while dropping this habit, and fixing your attention on your fellow-creatures. You will then see that others are doing just the same thing, and you can meet their gaze unflinchingly. There is a type of people who have the habit of flinging a deprecatory look at those they pass, especially if the latter do not appear to occupy as high a social rank, and is more common amongst women. A cool, steady, or piercing look as they pass you will frequently induce them to drop their gaze. Remember, when you look the world bodily in the face you are beginning to acquire some of that much-vaunted magnetism you covet. You create the impression that you do not care a straw for any man or woman, however exalted in the world's eyes he or she may be. It is not intended to blind one to real personal worth; we have to admit superiors everywhere, but there is equality in the sense that every individual comes from one source, and this is the basis of the brotherhood of man. Money, birth and position are extraneous factors, and may be thrust aside. What we take off our hat to is *character*, and in proportion as we enlarge our own character shall we discern real worth in others and render the respect and homage which are its due. Let it be understood then, that all conceit or boasting is to be eradicated; that all we seek to do is to reinstate our own self-respect, to do justice to our divine source.

Carriage and walk count. The man who drags his feet after him, ambles, takes mincing steps, or slinks along the street with head on his chest is scarcely likely to impress one favourably. Shoulders should be thrown back, chin up, eyes looking straight ahead, unafraid, the step firm and measured, neither too slow nor too hurried. The gait should be even, light as the foot of youth, whilst as decisive as that of the soldier. People instinctively associate the slouchy, slipshod walker with meanness or fear, or inferiority of some kind, and the picture of a tramp rises to the mind at once. He who has no favour to beg, or petition to make has no need to crawl or grovel before others.

No aspirant who hopes to receive the esteem and respect of his fellows can afford to neglect appearance of an adverse nature, albeit they seem trivial, and often are from some standpoints. Everyone suffers

from some handicap, so that there is no need to unduly multiply these. A great defect is obvious to everyone; trivial ones are exactly the kind which the people who account it as regards business or who hold high positions in the world, discover at a glance—it is their ability to do so which has placed them where they are to-day. Let it be repeated that no one can hope to live to himself alone, and if he aspires to move or affect others in any way he must not only possess sterling qualities—character—but be minus those little blemishes and gaucheries which detract from otherwise great men and women. He who wills to wield Personal Magnetism has need of accessories which can be ignored by those content to lead the usual negative, commonplace existence. Life to the teeming millions is a normal, uneventful experience, if we delete marriage, death, births and an occasional crisis, hence the widespread pessimism or utter indifference to it. That it may mean more to every soul read what President Wilson said on his arrival at Boston, on Monday, February 25th, 1919, after his historical visit to France. We have only room here for a brief extract, but it will serve to emphasise why we attach so much importance to an ideal life:

“All my life,” said he, “I have heard men speak with a sort of condescension of ideals and of idealists, and particularly of those separated encloistered persons whom they choose to term academic, who were in the habit of uttering ideals in a free atmosphere when they clashed with nobody in particular. And I said I have had this sweet revenge..... And now these ideals have wrought this new magic that all the peoples of Europe are buoyed up, and confident in the spirit of hope, because they believe that we are at the eve of a new age in the world, when the nations will understand one another, when the nations will support one another.”

Believe me, the New Age is with us, in embryo, and every man and woman who wish not to be a clog in its wide-sweep, or a nonentity, must awake the self within to march with the times. These lessons have that as their goal, and it rests with the reader as to whether he shall catch and interpret the spirit of it, and translate it into his being, so that he shall leave his impress for idealism on everyone with whom he is brought into contact.

#### LESSON IV.

##### MORE ALIVENESS.

The quality of aliveness throughout the physical body is a prime necessity for Personal Magnetism. Some people by temperament are active, and yet they lack magnetism, but this is because aliveness is only one among a number of factors, and therefore it is that one may remain negative, but real aliveness, in the fullest sense of the term, is a comparatively rare quality. One might regard the human body as possessing many avenues leading to its centre, and many of these avenues being guarded by gates which are usually closed. Why they should remain closed is because of the activity or life at present manifesting is sufficient for all purposes.

Children and young animals furnish us with examples of this aliveness. They are dynamos of life and supply those conditions most favourable for the creation of Magnetism. As time goes on some of the numerous avenues become closed because the demands for all cease. Adults who feel the aliveness of youth is not so marked, who do not have that zest in physical activity they once had, must recover the lost ground.

As in so many cases rhythm comes first. Regularity in movement, the replacing of undue hurry by leisureliness, the "taking it easy" under all circumstances, the gradual introduction into the life of method, poise, and something of the decorum which characterised our forefathers, should be fostered. Modern life, whilst it does not favour concentration, tends to centre in the body habits of contraction, of drawing to a point. This is like "sitting tight," and is bad for acquiring Personal Magnetism. What is needed is a smoothing out process, a removal of restrictions, in brief, a simplification of life, and a new attitude towards things. Relaxation is not as easily got into as it might be because body and mind do not get into line—it is often either one or the other, seldom both. When we can secure that co-ordination of the two, we shall experience new sensations of well-being that will pave the way for the next step in the process.

A means of achieving what we seek is the frequent getting into the country—if only outside one's town, into the lanes, or up on the hills, but the further away from the city the better, because the mental atmosphere of a town is a serious obstacle to "letting go." Science shows us that every brick and stone retain the impression made within its vicinity. We know that a key left on a piece of glass leaves a photograph of itself which can be "developed" years later. Every object garnering up its experiences and impressions throw those into the air in the form of vibrations, and so whether we will or not we become affected by our surroundings. A big town has always more vicious and debasing vibrations than a small one, not merely because the population is bigger, but chiefly because all large cities attract the drags of humanity, the parasites, criminals, and perverts. The abolition of slums now going on all over the country will do more to diminish crime than almost any other factor amongst the various schemes for reconstruction by which we are surrounded. The writer knows a case where a student always finds his dreams undergo a complete change of character when he goes away for his holidays, no matter where. He still knows when he is dreaming that he is dreaming, unlike Dr. Havelock Ellis, the author of "World of Dreams." In spite of the fact that he is aware of the unreality of the scenes through which he passes in the dream state, he is affected in the dream, and to some extent out of it by the sinister experiences, and this is just what happens to people in general. There is the difference that they are not aware that they do not know that their thoughts are not their own, and that they are subject to alien and vagrant influences, so that they blame themselves or their ancestors for weaknesses or vices in which they have a small part.

Getting away from these malign vibrations the walls which the inner minds builds up to protect the owner to some extent, are broken down, and Nature's beneficent and deeper currents begin to play upon man's vehicles of consciousness. We all, unconsciously, make knots in every part of our nervous system, and we thus render it impossible for forces and currents to pass through us.

When the time of year permits it, sit or lie on the grass for twenty minutes, feeling as limp as possible—flabby, almost, whilst mind should share in this relaxation. No ideas should enter or be originated by the mind, only a deep, firm desire to relax the contracted condition of nerves, muscles, and mind. After ten minutes of such desire there should be a complete withdrawal of desire; one should endeavour to empty oneself of any feelings or thoughts of any kind. It is a condition of absolute passivity, relaxing to the uttermost body and mind.

The tied-up, contracted, knotted physical system, with its labyrinth network of nerves, more complex than any telephonic exchange or railway junction, has to cease to function, so to speak; every action in the organism, save the beating of the heart, the breathing, and the circulation of the blood, should come to a standstill almost. We know complete cessation of all action, mental and physical, is impossible, even in death, but we may approximate to it for brief spans now and then. Bodily and mental functions are like a pendulum, which, having been set in motion, continue to move automatically. We all move so automatically that we hand nearly every activity over to the sub-conscious side of our nature. The man who can slow down his machinery to almost complete stoppage has discovered a secret of extraordinary value and significance, we need not say few succeed for a long time. One does it when aiming at other goals. The general trouble is that where there is not a swinging up of the mind, the body has its uncontrollable activities.

The reader may not have apprehended these difficulties until now, and they are not dwelt upon with any idea of magnifying them or discouraging them, but only to fore-stall the usual attitude taken up, i.e., that it cannot be done, and that if it could it is immaterial. This is not so; any marked degree of Personal Magnetism is not possible without both mind and body being controlled at pleasure by the higher mind. Why? the injunction: "Try to think of nothing" seems tantamount to telling a man to lift himself by his boot straps.

One should begin with the body, and not be too impatient for results; then tackle the mind. Where the nature has any acerbity, irritation, critical faculty, or the alertness that the average terrier shows, then systematic practice is necessary. The phlegmatic, easy-going mind will find less difficulty, though the indifference found in such types will have to be modified.

It has been said that outside influences play their part in the cultivation of inner and outer stillness, so when it is not practicable to get outside the town, make yourself as comfortable as circumstances permit indoors. Naturally, be alone, warm, with body in an easy position, in quietude. The results obtained by the followers of Madame Guyon, of the Quietists, and those of the Friends, or Quakers, are worth looking into. In India, the yogis are a lesson as to what man may achieve in the way of passivity. For systematic self-culture a room used by yourself alone is an immense acquisition, as you can build up an "atmosphere" that will enable results to be obtained.

Indeed, it may not be out of place here, to give information as to making of a Magic Room, as since the war, a keener and wider interest has been shown in Advance Thought. For choice, let the room be lofty, light, well ventilated, face south, as high up as possible, in as quiet and as new a part of the town as possible. Strip all old papers off the wall, whitewash walls and ceiling. Freshly paint doors, window frames, and skirting boards. Distemper in pale blue or heliotrope, or paper in same ground, and let the room be thoroughly scrubbed; after keeping scrupulously clean. Carpets and curtains should be reduced to the lowest point. Whatever are used should be new, as should furniture and everything coming into the room. In this way all old associations will be destroyed or almost so. We begin with a clean sheet. No one should have access to the room except yourself, and it should be regarded as a sanctum, only to be entered when mind and body are harmonious. Every angry thought, depression or wrong, must be left outside the door.

*To be continued.*

## Reviews.

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"Now," the pocket magazine founded by Henry Harrison Brown, is as bright as ever under its new editor, Sam E. Foulds. In "Life is Measured by Feeling," the late editor writes: "Feeling is an emotion, a motion out from the soul as a centre of power. It follows then that the amount of life that you express is determined by the amount of feeling you have.

We live in deeds, not years ; in thoughts, not breaths ;  
In feelings, not by figures on a dial ;  
We should count time by heart-throbs.

Your only question is: How shall I be happy all the time?  
*Happiness is feeling.*

He is happy who feels happy. It arises in and is controlled by mental conditions. Think happiness and you will be happy. Life is converted into feeling, feeling into thought. Through will you may determine what the feeling shall be. Thus you are through these principles, learning to control your life."

"Power" is now pocket size, and in its twelfth year. Here are thoughts from the May issue by the editors, Dr. C. Prather, which may well be pondered over: "Let us take this premise: Mind is the only thinker. Thinking is the activity of the mind, the product of which is Idea. Idea, then, is the only creation, the image and likeness of its source. The outward form is the expression of that which is already is, the creation which it presents having been imaged by mind previous to its formulation as so-called matter. Since Spirit is the only substance, and Spirit is Mind, even the substance of the form or body is Thinking Spirit Substance. All matter is, therefore, endowed with Life, Intelligence and Truth. The mission of individual thought is to see and know this Truth of Being, that God is ALL there is, both invisible and visible; that man is ever one with this Life, Intelligence and Substance."

"Nerve Control and How to Gain It." The author (H. Addington Bruce) goes very thoroughly into the causes of nervous troubles and provides a way out that anyone can apply. As "nerves" have come into prominence again through the war, this volume should be a godsend to many, for any factors which have any bearing on nervousness—foods, exercise, habits, fresh air, &c, are fully dealt with. The 300 pages are pithily and brightly written. (Funk & Wagnalls Company, New York, 4s.).

Dr. Elmer-Lee, editor of "Health Culture," considers that raw diet is a failure, so far as experimenting on himself and patients is concerned. The doctor also has a note that will give one "furiously to think." "When children are weaned they have then passed the milk stage for ever. Such children in infancy as are without milk from their mothers can be successfully fed on milk made from cereals. Feeding adults from cow's milk is unnatural, unfavourable and unmoral, because they are beyond the milk stage in their development."

# The New Thought Way To Wealth.

(A few months ago Mrs. Towne showed in *The Nautilus* how anyone in need for a specific sum could obtain it. A doctor, having tried the plan, wrote later, showing that it worked. Another correspondent did not find it work, and the editress, in the current issue, gives the following reason for the failure to demonstrate):—

The reason you have not yet succeeded in demonstrating the £4,000 you desire, for which you have affirmed as directed in my February editorial, is because your mind is divided part of the time you are praying to God for £4,000, and part of the time you are asserting that you want an education; part of the time you are affirming that the £4,000 is yours here and now, *but most of the time you are affirming that you have no £4,000, that there is no direction from which you can get it, that you are discouraged and there is no use trying.*

It is as if you were praying to God, *but looking to the world* for your source of supply. Your mental eye is not single to God as your source and substance of supply.

There is only one reason for a lack of demonstration and that is a LACK OF FAITH.

And Faith in God as your supply, comes through accepting God as your supply, and sticking to it through thick and thin, that God is your supply—no matter what the appearances seem to show.

God is your supply of INTELLIGENCE with which you examine circumstances and find ways and means to the desired end. All comes from God through you.

Simmering it all down, instead of using your thought to AFFIRM, to make firm, your realization of God as your supply of INTELLIGENCE and of all that which intelligence finds and creates, you spend nearly all your thought in looking at the outward appearance of lack, and affirming that.

The promise is this: "Whatsoever thing you desire, WHEN YOU PRAY BELIEVE that you receive it *now*, and you shall have it."

In other words, the thing you desire and affirm is already yours in spirit and in truth. It is yours in the real substance now.

For those things which are not seen are the really substantial things—your idea and your desire belong to the realm of REAL SUBSTANCE; and the world of *things* is the world of shadow cast by substance.

By recognition you come to realize that which is true eternally in substance and in truth.

And the thing itself is the manifestation which follows.

So if you want to realize anything that is not now manifest you must believe in it, affirm it, UNTIL you realize it and UNTIL you see it manifested.

So get busy demonstrating realization by affirmations repeated every time you happen to think of it. And also see that you take periods the first thing in the morning and the last thing at night for making your affirmations positively and repeatedly. Don't try to remember at other times, but every time the thought floats into your mind at all, see to it that you affirm the truth here and now. Do it as described in my affirmation for £3,000, in *Nautilus* for February.

