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## Stray Thoughts.

Increased activity in New Thought is manifested in the land of its origin—America, and various gatherings under the auspices of the International New Thought Alliance have taken place lately. Here are some of the offshoots of the movements represented at the convention at New York: Church of Divine Science, Church of Silent Demand, Centre of Constructive Principles, League for the Larger Life, Centre of Practical Christianity, Fellowship of the Life More Abundant, Fundamentals of Freedom, and Life Builders' Association. Biblical research goes on enthusiastically in some directions, new philosophies being evolved from it, whilst political and sociological problems are by no means overlooked. Its leaders point out that Christian Science is supplemented by it, the doctrine of karma, dear to the heart of the theosophist, is exchanged for freedom, and his teachings relating to the past and future are widened by the N.T. knowledge of the Now, here again, supplementing spiritualism.

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## Reviews.

“Mental and Physical Ease and Supremacy,” by C. Franklin Leavitt, M.D., 289 pp, cloth, price 9/-. The doctor, who has written widely on the new psychology, has produced a book that should lift men far above their ordinary little selves, and place in their hands a key to power over body and mind. It is fully illustrated and the exercises given are calculated to be of the greatest help to old and young, both sexes.

“The Dream that Comes True,” by J. Napier Milne (London: Charles H Kelly, 25, City Road, E.C., 5/- net). The writer deals in an understanding manner with some of life's greatest problems, including death, the incongruities of great men doing work which could well be done by less evolved ones, and the necessity for the belief in immortality, of whom “Christ is the supreme revealer.” To Christians, in particular, this volume will be much valued, and non-Christians will find much with which they are in hearty agreement.

## THE ROYAL PATH TO HEALTH.

To find the royal path to health it is the following principles that must be observed :

1. There is something in you that is always well. This something is the real of you. It is you yourself in your deeper interior state of existence, and therefore you can truthfully think and say that you yourself are always well.

2. To think deeply and constantly of this something within you that is always well is to become more and more conscious of this life, of perfect health within you until you actually feel the power of this health. When you feel this power you are beginning to feel that health is in you, and that you are in health.

3. What we become conscious of in the within that we will naturally express in mind and body. Therefore, when we become more and more conscious of this life of perfect health within us, this perfect health will express itself more and more in every part of the personality. This is the real law of health and to be able to apply this law is to enter the royal path to health.

4. This is how the law works. When you become so fully conscious of the life of health within you that you can feel the power of this health you will begin to think health. We always think that which we feel. You will begin to create thought and mental states that are exactly similar to the perfect health that you feel. These thoughts and mental states, therefore, will contain the power of health and will be health producing.

5. All mental states work themselves into the body. When your mind feels peaceful you immediately feel perfect peace in every fibre of your being. When your mind feels the presence of great power every muscle in your body feels the actions of that same power. When you realise perfect mental harmony, you also realise perfect physical harmony. The reason is that every state of the mind goes into every part of the body just as the rays of light go out in every part of a room.

6. The fact that every state of the mind is expressed in the body proves that every mental state becomes a physical condition, and therefore every health producing state in the mind will become a health producing condition in the body. According to the same law, when all the states of the mind are health producing, all the conditions of the body will be health producing, and when all the conditions of the body are health producing there will naturally be perfect health in every part of the body.

7. To cause all the conditions of the body to be health producing, it is necessary to cause all the states of the mind to be health producing, as it is the states of the mind that produce the conditions of the body ; and to cause all the states of the mind to be health producing every state of the mind must be created in the exact likeness of the life and power of perfect health. The states of the mind, however, are always similar to that which we think of with deep feeling while such states are being produced. And we think with depth of feeling of those things only that we are actually conscious of. It is, therefore, necessary to be fully and constantly conscious of health.

8. To be conscious of health at all times we must know that there is something within us that is always well, and this knowledge must be so deep that we are always aware of that something within us that is

*(Continued on page 3 of cover).*

## THE PRINCIPLES OF SUCCESS.

The selection is not always the wisest, but by going over the above list a few times the true affinities will be found. Comparison will here aid us. By it we note dissimilarity, similarity; in the case of words the sound will strike us: in ideas their meaning. In this way it is possible to take any number of disconnected words which it may be necessary to memorise and retain them. To retain a fact or a number of words—in your own tongue or in a foreign language—employ the law of association. The mind left to itself, as already stated, would do this naturally, spontaneously, but its choice would not always be the best one.

Then employ—to use a term of modern psychology—“awareness,” that is to say, wake up mentally. Say to your mind: “Now, I want your undivided attention for a few minutes.” Keep out all extraneous impressions and thoughts during the time you are endeavouring to commit to memory whatever is required. One reason why so many persons complain of bad memories is that they do not prepare their mind for the reception of the information which they desire to retain. A friend says, as you leave him:

“You might tell Smith to let me know when he is coming our way, and also remind Jones that he never sent those samples on.” You are thinking of catching your ’bus or train, or in the act of saying good-bye, and you do not make a sufficient impression. All civilized men are suffering more or less from this to-day. Before the advent of the newspaper, the train, and modern business there were few details to crowd into the day’s work that there is to-day. The rush to-day would have sent our ancestors mad.

The giving of that calm, collected attention which is so essential to the perfect impression becomes increasingly difficult to carry out, but the student must disentangle himself from the spirit of the age and the mistaken idea that he is losing precious minutes by being systematic and methodical—method seems to be considered synonymous with dawdling, a want of smartness. Never mind the accusation. When you are addressed by another person who wishes you to do something look straight at him, and drink in the purport of what he wants. Give the whole of your awareness to it, saying to yourself: “Now, you must not forget this!” You can immediately dismiss the matter after, confident that the thought at the back of the mind will automatically come to the front when wanted. Sometimes it can be assisted in this operation by linking to the thing to be remembered an artificial association, but when the memory has been strengthened by the means which will be pointed out from time to time in the Lessons dealing with mental growth and the evocation and use of the Subconscious, there will be no need for this method. Teachers of mnemonics are fond of this makeshift, which is all it is, which robs the function of memory, trusting in the immense forces man possesses. Suppose I have been asked to bring a packet of tea on my way home from the town. I immediately seek for a suitable adjunct, and the thought of the café where I take a light afternoon meal occurs to me. I link them up thus: tea—café, making a mental note that after leaving (or before, depending on the locality of the shop I want) I shall get the tea.

On this alertness of consciousness much depends, and with the mind in this condition anything can be learnt, however difficult—not merely repeating like a parrot, which, however much it may be depreciated is sometimes very essential, and could not be done by the average man or woman turned forty,—but understanding abstruse subjects, apprehending abstractions. The attitude in which a subject is approached is of importance. It is a bad attitude of mind to think

when about to learn a thing that you don't care a straw whether you do or you don't. You may detest the subject, but if it is essential to your success, or in any way forwards your plans you must alter your attitude towards it or you will not go very far. You must create, then cultivate an interest you may not feel at the moment. Let us suppose it is German or Russian. The very uncouthness of the letters themselves, to say nothing of the habit of stringing innumerable syllables together, like the Welsh, repels you instinctively. If you get over this so far as to get to work on the grammar a comparison with your mother-tongue (assuming it is English) is inevitable, and you are simply appalled at the niceties, the subtleties, the unnecessary complications which must be overcome before you can read, speak and write. Your dislike turns to positive loathing, and you strengthen this by remembering the statement repeated time after time that English people are weak at languages.

You can see for yourself that such an attitude of mind in which to approach the subject is fatal to success, and not only to the subject you are going to take up, but it is bad all round for your general development, be it physical, mental or moral. It begets a habit in the mind to shrink from difficulties, because they are difficulties, whereas, as will be shown in this Course difficulties do not exist for the student of metaphysics, who is taught how to surmount all obstacles.

An interest must be got up in anything taken up, whatever it be. Without interest there will be no incentive, the mental powers will not focus themselves on the matter in hand, and no headway will be made at all. Once interest can be aroused then the attitude of "awareness" to which reference has been made will enable knowledge to be taken in rapidly and made your own.

Not least among the powers which will enter into consideration must be classed concentration, to which a special lesson will be devoted later. At present it is sufficient to say that the mind forces should be gathered up to a point, and held there intently for a minute, until the impression is made. The importance of first impressions cannot be overrated. If the thing to be remembered is from another it may be badly presented, and in that case the salient points should be extracted from it and remembered, but where certain information, as grammatical rules or laws in mathematics or other science, is desired to be acquired word for word let the presentation be made in accordance with the known laws of memory, and then however lengthy or intricate the matter to be memorised can be retained. Otherwise reduce the statement to its lowest, and then commit to memory. Brevity is essential if one wishes to retain accurately a great deal of information, unless dealt with in the manner suggested above dividing up. The eye is a good organ to train for memory purposes, as in the case of spelling, or the relative position of objects in a scene. The power of observation can be cultivated by anyone, and there are few powers which can be turned to better account in life. It is easy to look at a thing and yet not see it, as one does in a reverie. As the Russian proverb has it: "He goes through the forest and sees no wood." If it be desired to learn the spelling of long words—Welsh towns, for instance, take and divide into convenient syllables. It is not necessary to divide etymologically. Take this name:

Llanfairpwllgwyngyllgertrobwllgerchwyrnhyllgogerbwlyantysiliogogoch.

We shall at once dissect the word in a number of syllables. Even if English we know that "Llan" is a common prefix, so we shall make

that the first division. Next comes, quite naturally, "fair," as it is English, and hence familiar. "Pwll" will almost be certainly the next division, as we note a common syllable—"gwyn," and "gyll," is not so bad; "gertro" is pronounceable, and the consonantal change from p to b in the next syllable is a small change which is common to many languages. And so we continue the dividing process until we have the whole word. Now comes observation, concentration, and association. The occurrence of the same vowel in the two first syllables; the two w's in the next two; the g commencing the next two; the rest of another syllable with the initial changed, and so on through the entire word will make it more familiar. Association can help by supplying links between syllables which the mind might not readily recall.

The field of consciousness is too limited to take in more than a certain amount at a time, so no task should be too great, especially in the case of elderly people, who are not accustomed to study. A little mental exercise is good for the memory, and by going along the lines here indicated it will be possible to gradually extend the quantity of material learnt or committed to memory.

Another mental law is that of repetition. It is not sufficient to merely take in once or twice, but the impression once made must be deepened by being presented again. Too much is attempted to be acquired at one reading nowadays.

Recollection is usually weak because the mind is not used properly, and there is too much agitation in the mental atmosphere to secure that steadiness and one-pointedness which is indispensable. Few people ever try to recollect a thing unless they actually want it, with the result they accuse themselves of having a bad memory when they merely have one which has not been trained. Very few people indeed have a bad memory; it is the right handling of it that is needed, that is all, and no one need despair of improving his or her memory.

To learn anything, to absorb the ideas underlying words, try and comply with the conditions given in this Lesson, adding to them the reminder that the best time of all for study, when anything really important is to be done is the early morning, when the brain is unused and all the powers of the mind are in the most "fit" condition. There is no worry brought about by the daily life to interfere with the smooth working of the plan. Work of a close character should not be undertaken immediately after eating, and the best work will always be done on a perfectly empty stomach. Wherever force is needed there the blood is sent to enable the work to be done, so when food is taken an extra supply of blood is sent to it, leaving the brain depleted, and if the circulation be bad or the student inclined to dyspepsia, hard study under such conditions is not calculated to have the best effect. Let the vital organs—the heart, lungs, liver, stomach—be lifted high as possible, as it not only means better health, but it improves the circulation, and the breathing is improved, so that study can be carried on at a minimum of discomfort. The spine must be perfectly straight, as the nerve currents—the Ida and Pingala—which run up each side of the spinal column have freer play, and on this much depends, not only for study, but for other reasons, to be explained in their place.

Now open the book you are studying. Read over slowly, carefully, with ears deaf to all else, and absorb the ideas. Read it again—four or five lines, if the ideas are concisely worded, or half a page, if diffuse, or even more. Close the book and closing the eyes try and reproduce the pith of the thing. Write it down, as nothing tends so much to clearness of thought and expression as writing. Now compare the

original and see wherein you have differed. It does not so much matter if the mere verbiage is not alike: you are concerned with the ideas—unless it is something which has to be learnt by heart. Probably you will have missed one or two points, but try again and you will be surprised how much the mind expands under this system, and not only the mind, but the memory will improve wonderfully. Repeat once or twice during the day the act of recollecting, or recalling what you have thus learnt so as to fix it in the mind. Where literal accuracy is imperative use an associate word, or link, to help you to fix it in the mind.

LESSON 5.

The preceding instructions naturally lead up to the subject of the present one—Concentration. The other day in a newspaper the success of a clerk to a very high position was chronicled, emphasis being laid on the fact that all the study had been done in spare time, and by means of concentration. It enables a vast mass of work to be accomplished not only in a shorter time, but in a much more efficient manner. Efficiency is the great cry of the age. There is no room for slipshod work to-day. The lament of every captain of industry is the dearth of really capable men and women. They would rather pay a man 20,000 dollars a year than give fifteen thousand dollars to three men. There is no power which it will so well pay a man to cultivate if he desires success, nor one which will develop the whole being, but the tendency of the age is to make it a rarer and rarer force. As has been said, there is more attempted. Instead of having few interests we have very many, and the attention gets split up. We do a great number of detached actions during the day, and have a thousand details to attend to, with the result that each gets only a tithe of the attention it should have. Detachment from useless objects must be the first thing aimed at. This will be achieved by a desire on your own part not to take up so many issues. Through the habit of dissipating thought people find it difficult to keep their mind free a moment, so resource is had to paper or book merely to "kill time," or to occupy odd moments. It is really to keep the mind from turning on itself, and this is shunned by many. Much for the same reason people indulge in small talk, which wastes so much energy and educes so little. It is a common complaint to hear that one cannot keep one's mind on a subject, and this is just because no real effort has been made. There should be an element of interest in the thing as in the case of improving the memory dealt with in the last Lesson. An interest must be taken in all that is done, however, not merely the things you are fond of. Take your work, for instance, whatever it be. Many people regard their work as a bore, something which has to be tolerated, and only to be borne so long as it is absolutely necessary. Such people, if they will only examine themselves and their motives, will find that they rarely do good work, and also that they are seldom promoted, rarely are placed in the best positions. The feeling that "anything will do" gets one into a manner in which indifferent work is the result, and indifferent work reacts on the character, and produces indifference to self-development. Everything is a means to an end of some sort, so one's work ought to be regarded as a means to achieve something else. Though one may not be a genius there is no reason why one should not be able to concentrate as well as one.

Concentration is largely a matter of practice, like anything else. The mind being a creature of habit kicks against new habit being imposed upon it.

*(To be continued).*

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On the other hand, hope, love, unselfishness, joy, should always accompany one. No day should pass without spending ten or fifteen minutes in it—half an hour is better if the time can be spared.

On entering it the mind should be tranquilised, and the body having been made limp, one should breathe rhythmically for a few minutes, much as already described. There is no reason why one should not possess such a room even when one walks into the country, because one creates a magnetic atmosphere, which day by day becomes more strongly charged and enables one to steady oneself the more easily, and become receptive to the play of Nature's currents and forces.

The physical and mental vehicles become more plastic, more fitted for the fire of life which sweeps in torrents over the earth's surface. Physically and mentally one gets "smoothed out"; the solar and other plexuses or centres of force in the body become unknotted, so to say, and the man has an instrument more keyed up to the life-force or aliveness. A momentary flash of this feeling lifts a weight from the unmagnetic individual and he indeed feels that it is good to be alive. The *passé* or *blase* person, man or woman, the "born tired" type, the person subject to fits of depression will find the experience exhilarating.

Here is another secret for vitalizing one which may be given at this point. Seek brilliant sunlight—about noon, preferably, but any time will do—and with palms pressed together, as in prayer, only with the arms raised above the head, desire the solar vitality to focus on your fingers and pass into your yody. The sun is the fount of life, and there is both logic and science in the religion of the sun-worshippers. The two hands are the two poles of the human magnet, and whilst true that one is positive and the other negative, both hands may receive the sun's magnetism. To the very devitalized person the sun bath is stimulating and life-giving, the whole body (except the head) being exposed to its charged rays. This vitality may be still further augmented as described in "The Colour Cure."

With the desire that the solar vitality shall pass into your body, inhale gently and as the inhalation ceases, imagine the flowing into every part of the body of this etheric substance. Inhaling again, seek to draw it down afresh repeating the process for fifteen minutes. Relax mentally and physically.

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### LESSON V.

This is a natural prelude to the acquisition of Personal Magnetism. What is the first thing an animal does on awaking? Stretches itself. This is both a physical and a psychical proceeding. The activities of the day produce the breaking up of the tissue; during sleep there is an accumulation of dead cells, worn out or effete matter. The stretching of every muscle of the body forces into suitable streams or currents all broken down tissue to be disposed of by the lungs, skin, kidneys and other excretory organs. Every atom which is retained in the system clogs those avenues along which the life currents pass. The capacity of the body to receive a full supply of life-force is dependent upon the ability to eliminate all dead matter. The young of all living things receive such a superabundance of what we call life that they find it irksome, if not impossible to remain perfectly still for long together. This superabundance of vitality is furnished to enable the body to have an ample supply for the materials needed in its growth, and whatever extra demands may be made may be at once met to the full. Further

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though this is not common knowledge, extra vitality is provided so that man may store it as the camel may store water, for the days ahead when it is impossible to obtain it. A man may so contract the atoms of his body as to effectively shut off the life-current, or only allowing it to pass into them in a very partial manner. Most human beings (civilized) are in this condition, so that literally they go about only half alive the greater part of their lives. So soon as this shutting-out process commences the supply of Magnetism diminishes, and one becomes more or less negative, unless special steps are taken to secure an increase of it.

Foods play a part in rendering life-cells less efficient as a vehicle, and alcohol inhibits the life-currents and sets up violent vibrations in the atoms, so that they cannot respond to life-forces. The less animal food consumed the better, and nuts and fruit, man's ideal diet, should predominate. As tobacco interferes with the nerves it is best left alone. There is coarse and refined Magnetism, and the finer always attains much more than the other.

To get the system in a condition to create Magnetism the exercises already given may be taken, and in addition they should be supplemented as follows: The ganglia or nerve centres should be stored with Magnetism and to secure this the method of resting described in "The Inner Path to Success" should be followed. Rest and activity should alternate, not overdoing either. The whole of the system must be charged with electrical energy, and we know from science that the human body is one big battery and that "a power generated in one part of the structure is conveyed along an intervening substance and discharged at some other part." As every molecule of the many millions composing the human body is in constant movement—absolute motionlessness is unknown in any realm of nature—each one pulsating, first becoming positive, then negative, giving and receiving motion, so electrical phenomena are generated and passed on, and the force we call Magnetism is created. Whilst this incessant movement in the molecules is taking place there are two types—harmonious and inharmonious—and only constructive ones give birth to the magnetic force. Our aim is to make the whole body magnetic, harmonious to the great life force, to absorb more of it. Breathe rhythmically and deeply for a few minutes daily, in the morning especially. Having breathed five or six times in this way, say, counting ten slowly as the breath is exhaled and counting four before inhaling, inhale for ten beats of similar length to those employed in exhaling.

Stand with feet about two feet apart. Extend arms out straight, parallel with the body, like a cross. Inhale slowly till the lungs are quite full, at the same time slowing clenching the hands and beginning to return the hands to the body, tensing the arms as much as possible.

Allow the breath to escape slowly but maintain the tenseness till the whole body trembles with it. Then untense deliberately so that as the last particle of breath leaves the lungs the arms are quite limp. Repeat this exercise five times. Now take the legs, still about two feet apart, toes turned slightly out and having filled the lungs as full as possible commence to tense the legs but do not move them. Untense as in the other exercise. Tense neck in the same way. Experiment with the trunk in the same way, though naturally it is not as easy, but the imagination can here be invoked, seeing the body becoming rigid with muscles taut.

During this time the mind should not be idle, but aid materially by picturing Magnetism forming when the tensing process commences, and as the untensing begins picturing it being distributed over every part of the system. The more clearly and concentratedly this can be done



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the more successful will the experiment be. Wherever there is fear there is depleted vitality, and there can be no buoyancy or Magnetic Personality where there is a depletion of life.

Fear is so subtle that its presence is not always suspected by people who are naturally brave under any circumstances. There is a connection with nervousness, and brave soldiers are nervous at times, this in turn arising from doubt in the mind; again, doubt springs frequently from confused thinking, as does lack of judgment. Where there is mental uncertainty the way is paved for a host of negative aspects, and unbalanced mental conditions are the outcome.

When we entertain new ideas we are thinking with last year's brain, and as a consequence the ideas do not receive that welcome they otherwise would. We are really prevented from accepting them in their entirety, though we are very desirous of doing so. There is a veritable mountain or slag-heap at the back of the mind, composed of all our past, and that of our ancestors, so that it is small wonder if we do not take kindly to new ideas at all, and if, after having embraced them we allow doubt as to their efficacy to enter the mind.

Well, it must be worn away, and one useful means of effecting this is by adopting the system of affirmations, such, for instance, as that laid down in "The Book and Power of Affirmation," or "The Magic of Words—and Key."\* Overhauling your mind, note which seems to be your weakest faculty, or what aspect of truth you doubt most, and having found it turn to the heading—there are a great many given in the above—begin daily the use of them until you see results. Never mind if this means a month or a year; be assured that what you are doing is not being lost, that you are working with the positive forces of nature, the creative and constructive powers of the universe, and therefore you cannot fail. It seems instinctive for one before launching out on a sea of new ideas to look round and see if others have done the same thing, or to seek for "authority," or examples. Growth does not come about in that manner. The flower does not ask its fellow if it should open its petals to the sun—it simply opens them and is revived. It is immaterial what your past is, or who you are, or what you were. The point is: Have you found yourself yet? As a cheery writer remarks:

"Your youth—bodily youth—is gone perhaps; but the human heart never grows old—not if you give it freedom. But you may not cramp it, nor seclude it from human joys. If we would have the heart stay young; find something to love, something to work for! Then we may expect to stay the days of hoar-frost and death in interest of things mortal.

"Burbank" your soul; and your heart! Improve every day! make yourself better! Don't say you cannot! I have built myself up from a whining, sick, poverty stricken poor soul until I am whole. Now I know there will be a number ask, how? You shall know! First, I learned to think for myself! then I learned to think! Do you know how? Not many of us do! Can you set rules for your mind? Can you discard the trash that troops like tramps through the mind? If not then you cannot think! I fought, in the Silence, for years to govern my mind. When at last I found that I could choose my thoughts, and discard all the worn-out things, and fashion new ideals, and crystalize them into real pictures that would live with me every hour; then I said: Now I am strong. I can command the army. I am now a General! I can banish all evil from within the Temple! How did I do that?

One day, when life had become a burden; when I was contemplat-

\* Both issued by the Talisman Publishing Co., Harrogate.

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ing death, I asked myself if I was ready to die? Then came an answer like a still small voice: No! you are not fit to die, and you are not fit to live! I was startled! Not fit to live?

So, on that day I went into my soul, shut and bolted the door, and then and there I began taking stock.

I found on hand a large amount of worn-out trashy thought. I found they were tramps. So I sent them flying! I found a whole stock of hate! little hates, and big ones! Out of this, my temple! I cried, I shall be fit to live! I found misery and discontent! I found the icicles of indifference hanging on the eaves of love.

I found the rotten apple of "what is the use," it was in the barrel of all my good impulses, and over everything lay the dust of wasted hours. All my beautiful years were rusted almost through with indolent thinking—drifting—I had not been pulling my oars, and I had not gained anything.

My heart was discouraged! "What shall I do to be fit to live? My soul cried out, 'where shall I get help?' No answer came, so I began to turn out all the dark corners, in the bright light of reason—New Thought—I found myself a poor creature indeed! They were stalking me, the skeletons of discontent, and the skeletons of hate and error.

So, on that day my soul was cleaned of all old; and a new birth, a new life was mine—the old had failed—I WAS NOT EVEN FIT TO LIVE!

With the keen knife of New Thought, I cut my chains! I was born again mentally, and then I found myself weak. So then the battle began. Hours I gave to concentration of thought on one small saying of a New Thought Angel, that had fluttered into my heart. I left the windows open when I finished cleaning, with orders that no old tenants were to re-enter.

I cast aside the shackles of doubt, and fear was banished. "God made me in His image! He will provide!" I began growing. When I saw a tramp coming, I meet him at the gate of my soul and banished him with one thought, work! If regret came along to taunt me about the lost years, I said, "It is not what I have been but what I am to-day.

That is what counts. What are you to-day? Have you taken stock? What did you find? Old worn-out ideas, gone to seed, and poor at that. DISCARD THEM AND BURBANK your soul, and do it now.

Clean house in your soul! Take down all the dusty things! If you are living, really living, you will clean house every day.

Now that I am whole, I clean house every morning. When I first awake in the gray of the dawn, I set down rules for my day's soul work. "You shall and you shall not do so and so." Thus I command, and, now my soul is my obedient soldier. The thoughts that seemed good a few days ago, are now old, and not what I need, because I am progressing! Why should I retain the dead husks of the old thoughts?

"Get rid of them! You have a better thought," thus I command my soul. Clean house! and Burbank—which means improve—Don't be an indolent thinker, with the door of your mind standing open, so that every tramp thought that comes along will walk in, but set a guard over the gate of your mind and soul, and decide for yourself just what thoughts bring peace and happiness. If a thought is disturbing, and causes you trouble, discard it, and choose better ones.

"I am master of my fate! I am captain of my fate!"

*To be continued.*

The substance out of which all is evolved is the same throughout the whole, but the degrees of development or intelligence differ in regard to negative and positive or immature and more mature expression. For it is the *degree* of development or intelligence in an object that gives character to an object—size, form, colour, power of motion, etc. In other words, each individuality is dependent for that which makes it more or less individualised upon the degree to which its intellect is developed.

And what shall we call this one substance of the universe—mind or matter? We cannot call it matter, because the word is used and understood to express the absence of intelligence and vitality, when in reality there is not an atom in all the universe absolutely devoid of intelligence and vitality. We must call this one substance of which all is evolved, “mind,” or “mental substance,” or “intelligence,” to distinguish it from the old belief in dead matter.

But for this point we might call the universal substance by any other name, provided that we understood that there was only one substance. The visible universe is one vast mind, one vast laboratory for the evolution of truth, or the making manifest of the Law.

The Law alone is absolute. All visible life is the manifestation of certain phases of the Law. It is the making apparent many shades of the Law through many different shades of recognition of the Law's power. Every manifestation is intelligence and all intelligence shows forth as substance.

And did we have our starting point millions of ages ago, in the deadness and dulness of such crude beginnings of intelligence as the rocks exhibit? Who can say we ever had a beginning? We must have been latent in the eternal mind for ever. But there was a time when we were organised in individuality; crude and unconscious individuality, no doubt, but still *individuality*. Drawn to coherence through the Law of Attraction we became individual lives, and we have come up through the ages, always accreting intelligence through the power of *recognition and appropriation*, until we are here to-day and able to reason about our long journey, our surroundings, and how to gain such control over them as to mould them to our liking. To mould these surroundings to our liking is the secret of Mental Science which these lessons are attempting to unravel. We have been helpless because we did not *know* our strength—not because we did not possess strength. Strength has been latent within us, and so has health, because Omnipresent Being is in everything, constantly developing from negative to positive—and constantly asserting a riper unfolding of its own enormous vitality. But only knowledge could make us aware of this, and the knowledge was lacking. The Law is the great I AM. It existed always and may be had for the perceiving.

The first step toward the appropriation of truth is to recognize it. This is the fulfilling of the first injunction: “Believe, if you would be saved.” Belief is recognition. It is the waking of the intelligence to a perception of truth. To recognise a truth is to believe it. After believing—recognition—what then? To him that *overcometh* are all the promises given. And that which we are to overcome is our former habit of unbelief in the omnipotence and omnipresence of Eternal Being. To climb high enough in the scale of intelligence to perceive that a truth is a truth, is to place that truth within our reach; and is *recognition*. To then bring our will-power into operation, and by its operation to overcome our former unbeliefs that conflict with the acceptance of the new truth, this will make that truth our own, and is

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*appropriation.* We grow step by step in this mighty magnet—the universe—by recognition and appropriation of truth. We have now come up far enough in the light of our constantly increasing intelligence to recognise a very great truth indeed—the truth that in all the universe there is *no evil*, nothing but absolute Life or Being; and because we have at last recognised this master truth we are called upon to bring all our past beliefs under review and judge them by a stronger light than they were ever subjected to before.

The evolutionary view of creation is the correct one. That man has ascended the scale of life from the monad, I do not doubt. For man to *be* all, it is necessary that he should *live* all. We have lived all so far as we have come; and this fact confers a mighty power upon us—no less a power than that gained by having conquered every condition of life that we have been over; for it is only by overcoming our environments through intelligence, or the recognition of truth, and the exertion of the *will* in its appropriation, that we come into such power as will enable us to mould our conditions to our liking—thus establishing us *consciously* in our true position of mastery. Since man is the highest expression of the Law of Being, and since his life lay folded in the animal life, and the animal life lay locked in the vegetable life, and the vegetable life was unwrapped from the remoter earth conditions still; and since he has gained the apex in his long series of developments by conquest over crude conditions through his increasing knowledge and appropriation of truth (whether he gained it consciously or otherwise)—*he is at the present time master of the earth and all its conditions.* He is master by virtue of having *lived* all below him—lived every obstacle out of sight—and put every one under his feet. His being in the human form, with a dim forshadowing of his free moral agency, is a proof of his mastership. But he has not recognised this, because the conquest and the effort to attain it were almost unconscious with him up to the present time, when his reasoning faculties are *just beginning* to develop; when he is just coming into the position where he can see what he has been doing, and can trace the long, slow journey by which he became the embodiment, or expression of all the truth or intelligence he has recognized on the way.

Man, like the universe, is a magnet; he is whole. Being a whole, he has his positive and negative poles. Thought is the positive pole of the magnet man, and his body is the negative pole; and between these two poles of positive and negative he ranges the entire scale of his life.

THOUGHT IS THE MOST POSITIVE, and hence the most powerful factor in the magnet man. His brain is probably the next most positive degree or factor in him, because it generates the thought which controls him. The brain, then, is more negative than the thought. His body, controlled by the thought which his brain generates, is more negative than either brain or thoughts; thus showing that the physical body (the negative pole of the magnet man) is the most closely allied to the negative earthly conditions of any part of him; and being his most negative or earthly part, he has already gained control over it in having conquered earthly conditions to reach his present position. The old history says that man was created out of the dust of the earth. This statement, with its mental interpretation, is in full accord with the evolutionary theory, and is literally true. The life of man was and is found contained in that crude stratum of mind called “the dust of the earth.” And it is the effort of Mental Science to make this apparent to the student in order to put those negations of the Life Principle or the Law of Being, called sin, sickness, and death, under his feet. Then, as

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I have said, we have at last climbed to a recognition of a saving truth, and, therefore, absolute—the truth that ALL IS GOOD AND THERE IS NO EVIL; or that all is life and there is no death.

I call this TRUTH ABSOLUTE. Being absolute, it makes the demand that every truth not absolute shall adapt itself to it. For the absolute does not conform. It stands in mighty majesty, just as it has stood for ever, compelling each soul who climbs to a sight of it to readjust every thought of his life in conformity with it. Every life is a manifestation of truth as far as it goes. As far as it manifests anything it manifests a certain degree of truth, or Being; but the truth, or Being, manifested by the snake is negative to the truth, or Being, manifested by me; and the truth, or Being, I now manifest is negative to that which I shall manifest, when I learn more of the truth, or the Law of Being. A greater truth circumferences minor truths. It holds them in solution as it were. A greater truth is all the minor truths, and something more. And thus is man's life a chain of ever-widening truth.

The whole growth of our lives depends on our power to recognise more and still more truth, or Being. The recognition of truth is being truth. For we are just what we recognise. To recognise in a small, limited way, we ourselves are small and limited. To recognise that truth is boundless, and to keep discarding the whole, ignorant beliefs, and prospecting farther ahead, resolutely investigating all that is worthy of investigation, without a single prejudice, a single obsolete opinion to hold us, this is the way to add to our knowledge of truth, and thereby to widen and deepen and strengthen the well-springs of eternal Being within our personal beings; thus enabling us to gradually overcome every form of disease and old age and finally death.

It is by recognition and appropriation of truth that we grow. We cannot fly through the universe on the wings of the wind, or of our own imaginings. We must grow our way through the future as we have done through the past, by the recognition and appropriation of truth—and we must yield hard effort in payment of our passage as we go. Truth does not give herself to the sluggard. She demands the full life service of the man as her recompense.

Let me repeat. The Law of Being, or the Eternal Life Principle, exists. It simply IS. It had no beginning and it can have no end. It is the Law of Attraction inherent in mind or substance. And all substance is mind—it is intelligent. It is not only intelligent, but it is intelligence its very self. It is the *recognition* of the *Life Principle* by which the *Life Principle* is fixed in belief and becomes a visible manifestation.

The visible universe is the Life Principle's recognition of itself. All things are dual in the sense of exterior and interior; or seen and unseen; or energy and intelligence—intelligence being that attribute of the Life Principle by which it recognises itself or its own functions and powers. Thus the universe is one, though, in a sense, dual in its oneness. It is all Life Principle on its unseen side, and all the perception of the Life Principle or the recognition of the Life Principle, or the belief in the Life Principle on its seen side.

These perceptions or recognitions, or beliefs, change constantly; but the Infinite Principle of Life never changes. The personality of man belongs to the seen side of life. It is individual recognition of the power and functions of the Law. It may be strong to-day and weak to-morrow, or it may cease to recognise the Law, and, therefore, cease to manifest it. This we call death.

At the present time there is scarcely any knowledge of the Law at

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all. The world is full of the belief in a personal God, and in a miraculous creation of the Universe. Such a belief has darkened all minds to a perception of the Law; and, therefore, the lives of the present day are more a negation of the Law than a recognition of it. This is why the race is so feeble and sickly and wretched, and poverty-stricken, and why it grows old before it has gained any life-saving knowledge, and died before it has begun to grow rightly.

Up to the present time the children of men have been abortions. As seed germs of a nobler growth, they have simply had vitality enough to reproduce themselves on the same plane of utter negation of all saving knowledge of the Law, without the power to put forth a solitary sprout leading upward to that life above the soil in which they are withering.

You ask why—if the race is a negation of the Law rather than a recognition of it—it should exist at all. It is because all things, even recognition, is negative as well as positive. Moreover, there could be no positive recognition unless preceded by the negative forms of recognition. It is through a long series of efforts on the part of negative recognition that the power is begotten to recognise on the positive side.

Negation of the Law is an incipient form of recognition of the Law. It is a faint or feeble effort to recognise it. The terms "positive" and "negative," as I have already said, are relative.

My expressions "Law of Attraction," "Life Principle," "Law of Being," "Life Force," "Vital Force," and "Energy," all have the same meaning; they all relate to the unseen side of existence, to the moving power which is out of sight, and which is only perceived by its effects. To PERCEIVE these effects is to manifest them, and the manifestation is the EXTERNALISATION, or the showing forth of the power of the unseen, or moving principle of existing.

As there are necessarily various terms used in speaking of the unseen side of life, so there are many terms used in speaking of the seen side. Everything, indeed, that relates to mental capacity, such as the words mind, intelligence, recognition, perception, concept, understanding, truth—for truth is the verity or the proof of the existence of the law—relates to the visible side of existence. And I might as well explain here that "truth" is one of the most comprehensive of all words that its real meaning includes every form of belief—erroneous belief as well as more correct belief. For truth means simply VERITY, and it ranges the entire scale of veritable or visible manifestations from the most negative to the most positive forms; therefore, truth is positive or negative. The truth that denies to man the power I claim for him is a truth on its own negative or ignorant plane, no less than the truth that man is a seed germ of all power. The latter assertion is also truth, and as a truth is infinitely more positive than the former truth.

Therefore, the word "truth" means simply the manifestations or the verification of the Law, or of the Life Principle—the Universal Energy etc. The word "truth," then, is synonymous with mind, intelligence, recognition, belief, etc., and relates to the manifestation of the Law on the external plane. But, as I said before, the word "truth," being negative as well as positive, includes the word "error," just as the word "intelligence" includes (as its negative form of expression) the word "ignorance." All of these words that relate to the external side of life are on a sliding scale from negative to positive, from ignorant beliefs to intelligent beliefs, and from intelligent beliefs to still more intelligent beliefs; from a very limited conception of the Law of Being, and the power of the Law, to a larger conception of it. *To be continued.*

always well, regardless of how the body may feel. To gain this deep and interior understanding it is necessary to think constantly and deeply of the perfect health within us, and to affirm many times every day, with deep conviction, that there positively is a life and power within us that is always well.

9. To aid in the realization of the perfect health within us, it is well to think of this perfect health within as being a sea of highly developed life and power pervading and permeating every fibre in our being. When we actually know that this life and power of perfect health absolutely fills every cell, fibre and atom in the body, and every force and faculty in the mind, we shall know that there is not a place in us that is not filled through and through with the purest health, the most virile health, the most powerful health and the most perfect health. In fact, we shall know that we are literally alive with health. And to be alive with health is to have so much health that there is no room for other conditions but those of the most virile health.

10. When your physical system does not appear to be in good health, this is how the law may be applied in the realisation of perfect health. Turn your attention to that something within you that is always well. Think deeply of this something. Try actually to feel this something. Try to enter into the very life of this something. Then know that you are filled through and through with this something literally alive with its health producing life and power. This will cause you to feel the presence of this something in every part of your system, and you will become more and more conscious of its life and power. As you become conscious of this life and power of perfect health your mind will begin to fill up, so to speak, with the same life and power because the mind always fills up with that which we consciously feel. When we consciously feel power, the mind becomes filled with power. When we consciously feel harmony the mind becomes filled with harmony. When we consciously feel health the mind becomes filled with health. When the mind fills up with the life and power of perfect health all the states of mind will be filled with the same life and power; that is, every state of mind will contain the life and power of perfect health; in fact, will gradually become a life of power and perfect health.

11. The first step has been taken. The states of your mind have become health producing, and as all mental states work themselves out into every part of the body, your body will soon be permeated with health producing power. Accordingly all conditions of your body will become health producing, as physical conditions always change to become exactly like the new mental states that are going out in every direction through your physical system. The result is that your body will be flooded, so to speak, with health producing energy and power. Therefore, conditions of ill health, weakness, pain or disease will naturally disappear in the same way as darkness disappears when a room is flooded with light.

12. When an ailment has continued for some time, or when it is severe, there is a tendency of the mind to continue to be conscious of the ailment regardless of the fact that repeated efforts are being made to become fully conscious of the inner life of power and health; but perseverance will positively win. If you continue to give your whole thought and attention to that something within you that is always well, and try to feel the health producing life of that something in every fibre of your being, you will soon succeed in flooding your system with the penetrating and emancipating light of health; accordingly the darkness of disease will of itself disappear completely. This is the law, and the

law cannot fail when it actually begins to work. Therefore, continue to apply the law until it does work ; and health, strength and freedom will be realised in full measure.

13. The power of this law is not limited. There is no ailment that may not be removed through the full application of this law ; and as we all can learn the full application of this law, we may truthfully say that there are no incurable diseases. All darkness disappears with the coming of the light, and when this law is applied every part of the human system will be literally flooded with light—the light of absolute and perfect health.

14. To live constantly in the realization of the life and power of perfect health within is to continue in the conscious feeling of that health. And accordingly the mind will produce more and more such states as are health producing. Those states of the mind will, as usual, go out into every part of the body, producing health, strength and harmony wherever they go. In this way a perpetual health producing process will be established in your system, and as long as you maintain that process you will positively continue in the very best of health. And all that is necessary to continue this perpetual health production process is to continue to live in constant thought and consciousness of that powerful something within you that is always well.

15. We should make it a daily practice to think deeply of this something within us that actually constitutes the life and power of perfect health. We should positively know that this something is always well. And we should affirm this great truth again and again with deep conviction scores of times every day. Better still, we should live in the constant feeling of this perfect health in every part of mind and body. And we should deeply realize at all times that we must necessarily be perfectly well since we constantly live in the very life of the power that always is well. When we feel that the life of perfect health is in us we shall feel that we are in the life of perfect health. And to be in the life of perfect health is to be perfectly well through and through at all times.

16. When we understand the full meaning of the foregoing we have come down to bottom rock in the realization of health. In fact, we have taken hold of the real law of health, and the interior principle of health, and have thereby placed ourselves in conscious touch with the fountain head of absolute and limitless health. Accordingly we shall no longer have to depend upon systems or methods, physical or mental, for we have gained conscious control of that power that is back of all physical or mental processes—that power that can, when applied, determine all the states of the mind and all the conditions of the body. And by training ourselves to gain full consciousness of the life and power of perfect health within us we learn to use this law ; that is, we get back of physical conditions and mental states, and enter into the interior life of absolute and changeless health itself. And when we enter health itself we are in health itself, thereby becoming filled through and through with health itself ; and accordingly we shall be clean, strong and well in every form and manner. In other words, our system will be flooded with the light of health ; and the strength and purity of that light will pervade absolutely the whole of our being. We shall then be alive through and through with the life of health, the spirit of health and the power of health ; and therefore we shall be wholesome and clean, strong and well, vigorous and virile through every part of mind and body.—*C. D. Larson.*

