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# NEW THOUGHT.

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Self-Development through Self-Knowledge

*Conducted by A. Osborne Eaves.*

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## *Stray Thoughts.*

Considerable interest appears to have been manifested in the paragraph culled from a "New Thought" magazine as to demonstrating a given sum of money. The particular issue containing it, as several enquirers were informed, is now out of print. Few magazines print more copies than are actually required on account of the paper shortage and high prices in the publishing trade, which the public do not seem to realise yet. There was nothing out of the way or inherently new in the paragraph in question. The way to realise financial independence has been set forth in the *Art of Getting Rich*, *The Secret of Abundance*, *In Tune with Yourself*, *The Law of Success*, *Our Invisible Supply*, *How to Obtain our Desires*, and many other manuals stocked by The Talisman Publishing Co. Several of the writers of the above list relate how they wanted specific sums and got them by methods detailed in their works. They only set the law in operation, and there is only one law; different methods will appeal to different temperaments, but the source of supply is one, though it may be reached by many roads.

The story of Muller, of Bristol, is as old as the hills, being always trotted out by believers in prayer, as a typical example of the power of prayer. Whatever sum was needed by the founder of the home, he prayed for it and got it. What forces were set in operation to bring this about?

Let us see what the writer of "Our Invisible Supply" has to say on the subject of demonstrating exactly what we want, whether it be a motor car, a high position, a husband (or wife), or a sum of money. "Money," she reminds us, "is not wealth, but the symbol only of inexhaustible wealth that will never begin to flow for us until we begin to prove and have proven, our stand fast in the faith.



"For," "Let not him that wavereth expect anything of the Law, says Paul. As long as we limit and fear to use the symbol of wealth how can the real substance flow? For just as surely as we pinch and hold the symbol, just so surely do we hold the flow of the unseen (though not invisible) supply, which explains the saying that '*without faith it is impossible to please God,*' because Good cannot flow as supply when we ourselves are holding it back with a taut rein. Let us cease insulting our Good by hugging our rags and tatters of doubt and fear so closely about us, and begin to act and live as becomes our royal estate. We have no respect for the miser who clothes himself in rags and lives on a crust. How do many of us differ from him? Make yourself receptive to the highest, and the ideals you have formed will soon give place to those most exalted. We must see the desire fulfilled in spirit, but *at the same time* hold the spirit and the body of the object desired as one. This explains 'Ask, and ye shall receive,' because desire is the spirit of the object, and IT (if held to) pulls as it were, the material counterpart into visibility, so, of course, faith is a working principle."

"Many have had, I think, the idea that the object which they were visualizing was separate from the material, and that in some way spirit would furnish material and build the object in the material realm. In realising the sale of property we see in mind the sale already made, and hold to it without wavering, seeing papers signed, and all details as worked out in the material, and because thought is the creator, the things you may be led to do are only tools, and means used by thought in working out your conscious demands. For example, I demanded of the mental realm ready cash for a certain purpose, and in two days after the demand was made the money was forthcoming. I did not treat some personality to send me the money, but I saw myself using the amount I desired in the way I desired, and the Law, feeling the pull of my demand, used the means nearest at hand to satisfy the demand. I am going to ask you to see yourself using the means from the sale of these several properties in just the way you may use it when the sale matures, as the quickest and surest way. This is taking the Law at its own terms. 'Believe that ye have received,' and assuming the truth of a statement based upon Law, and in doing this you are using God-power."

Again, advising a pupil how to demonstrate some particular good it is desired to manifest in his outer environment. Our author says, "Do your part by seeing yourself *already* in the home you are attracting into your outer environment, never for a moment forgetting that it does now exist in the unseen side of life. *Knowing* that it is enables us to speak the 'word' in *confidence*, which opens the door for its admittance into the visible realm, and a completed structure for our occupancy."

Having imaged the home, the pupil has done his part, trusting to the Law to bring the results. "When I was demonstrating the home that came as the result of the imagery," continues the writer, "I used to picture every little detail, to see how closely the Law would follow my mental design, and it is astonishing to see how it all worked out, leaving no possible room for doubt as to the working of the Law, and showing there was no possibility of chance having brought it about. I practised thinking positively: 'there is one who needs me as greatly as I need him, so that we may grow in knowledge together,' and it has proven true in every sense of the word."



## THE PRINCIPLES OF SUCCESS.

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As it has up to now been able to do pretty much as it liked with regard to thoughts it resents being compelled to go along one direction when it wants to go in another. From what has been said respecting thoughts it is obvious that the mind will work along the line of least resistance, that is to say, where there are the fewest obstacles. Water naturally runs down hill, and when it encounters temporary rising ground, or rocks, or other obstacles, if it cannot get over will go round them. So with the mind. The easiest way will always be chosen, and the taking up of thoughts which are presented to the mind is much easier than keeping it fixed on one point. Habits of worry are a common cause of this inability to concentrate, and therefore this worry habit should be scotched as soon as possible. One could not improve any trouble by worrying; trying to find a solution to a difficulty by calmly reviewing the various aspects of it is another thing, but the habit of turning over and over in the mind—"in the vicious circle"—leads nowhere, except to the degeneration of mental powers. By giving up worry the mind has more freedom to turn its attention elsewhere. Some people say they simply cannot avoid worrying. They hold responsible positions, they are overworked, have a great many details to deal with in the course of the day, and things sometimes go wrong. All this may appear to be very true, but by altering the standpoint things will alter. As many details as possible should be relegated to subordinates, the more important matters being undertaken by the head.

There is an art in arranging work, and the best time for this is when alone, preferably in the morning (early), when with pencil and notebook a man can go over all the work of the coming day—new factors will enter into it, no doubt, in the course of the day, but contingencies like that can be provided for in the programme. Where the number of employees is large such a mapping out is necessary, and the delegation of minor duties to subordinates is part of the work of a man or woman in a responsible position. Having drafted out these duties, watch the system at work so as to find ways of consolidating and improving it. In this way masses of details can be brought down to a practicable limit, and by note-taking advocated in previous lessons the mind will be left free for training in other directions. This freedom will allow the natural forces of the mind—the self-renewing ones—to assert themselves. More sleep will come—instructions on the matter will be given in their proper place—and as a result the power to govern the mind will result. The "way out" of many difficulties will naturally arise, as the alertness of the mental powers will be improved. Worry is bound to become less, then, but if not the mental attitude towards things must be altered. The man who worries will realise that he has gained nothing in the past through the habit, therefore it is unwise to employ it any longer as a method of settling difficulties. He will look about him for a substitute, and having a mind more alert, more hopeful—for hope will follow as a matter of course—he will speedily discover that there are solutions. Of course, trouble cannot be wholly avoided; not at the outset. When man has trodden the path of self-development for a time he frees himself of trouble, but it is assumed that the student is beginning and therefore he will be like the rest of the world, subject to annoyances. When he sees that worry is no use if he is rational he leaves it for another method of dealing with the difficulties, and if they are not to be satisfactorily surmounted he does not unnecessarily worry over the result. He knows instinctively that everything happens for the best though at the time he may not see it,



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and things might have been much worse. This attitude of mind rob trouble when it comes of half its sting, and a more philosophic (and truer) view of life is taken. It is a literal fact that all things work together for good, because good is the only real force, and good is the purpose of evolution, which is a continual moving from better to best, an expanding, enlarging, ennobling, and becoming more perfect. One cannot therefore help taking a more optimistic view of life, and by that means engendering hope more strongly. With hope that there must be a way out will come the means for the strong desire produces its result in time.

This question of worry has been dealt with at greater length than may have appeared necessary, but as it is so immense a block to Success it has been deemed wise to give prominence to it at this juncture. Concentration is impossible where worry comes, and this 20th century vice seems well-nigh universal, though people often resent the imputation that they are victims despite their countenances betraying them, as well as their actions and words.

Now a few exercises may be undertaken to help us to fix the attention. Take a pencil and write down a string of figures (20 to start with) one under the other, and add them up as quickly as possible. Then try adding two columns up at the same time. If you happen to have a great deal of figure work this exercise will not be of much help and in that case try the memorising of a number of disconnected words noting similarity, or contrast, either in sound or spelling or meaning, and by this means the memory will be improved and the words so chosen can be of help—they may be foreign. Or verse, or poetry, or prose can be taken in this way, never giving more than twenty minutes to an exercise.

An additional exercise as advocated in the previous lesson of taking a book, reading a few lines and then endeavouring to reproduce either the words or the ideas enshrined in them, can be tried with benefit to the mind. Or take algebra, or mathematics, or some subject that you cordially dislike, because the mind will take the worse to it. Put it to the subject and make it give the whole undivided attention for five minutes before you let it go. You may hear a piano-organ outside playing your favourite melody or a band playing a waltz or other composition you know well; shut your ears to it resolutely. Think that there is only the subject and yourself in the whole world and become engrossed in the matter you are doing. Time after time the mind will break away, but do not mind that; you expect it to do this for the exercise is strange.

Another exercise is to take in every word a person may be saying to you. Analyse his sentences, try and retain all he has said. Do the same with a speaker at a lecture, and when you get home endeavour to recall it. Try mental calculations and check the accuracy of your work later by working out properly with paper and pencil.

Form definite habits of work, of play, in your social life, wherever you are, be more methodical, pay more attention to both little and big things than you have been in the habit of doing hitherto and you will find your power to concentrate definitely expanding, definitely growing.

A more difficult exercise, often used in the East, is to take a flower, and fixing the attention on it endeavour to "think it up," to get everything possible you can about its life, its habits, its purpose, the number of its petals, leaves, its scent, its colour, becoming enamoured of it, as it were, as though it were something most precious. It has a consciousness as well as you have, and your task should be to try and



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understand its difficulties, its wants, its aspirations. This is one way of obtaining the Cosmic Consciousness, about which we are beginning to hear so much now, and why so many students are beginning to give evidence of unfolding.

The will plays an important part in all the exercises, for it holds the mind to its work, bringing it back time after time when it has played truant, and this power of concentration will be found a splendid tool for the building of a strong character, as if there is a weakness of any kind the mind can resolutely turn away from it when in its vicinity, and refuse to hold any thoughts concerning it. So, too, thoughts of Success can be held as long as you like, and the determination to realise that Success will slowly bring about the means you are seeking. Power to apprehend a thing, business acumen, etc., are inherent in this power to concentrate and the more perfectly you can command your mind the more successful you may rely upon becoming. Freedom to think your own thoughts should be a strong desire, so as to encourage original thought, so essential in Success, as the world will pay anything to the man who can be original, who can give it what it wants, or show how a thing can be improved. The best is sought in every field—science, art, commerce, in the daily life, and no price is too high to pay to those who will supply these wants of the age. Your power to concentrate will enable you to choose your thoughts and outside thoughts will be excluded merely because they are out of the field of your attention, and to all intents and purposes do not exist as far as you are concerned.

Thus you begin to live your own mental life, and any idea that occurs to you you can brood over quietly, and it will develop; one thought will give birth to another, until in sequence you will have an Idea—like an Edison, a Marconi, and who can say what that Idea may be worth to you? It is usually in the quietness of the mind, when concentrating upon interior powers that higher thoughts rise, and through the law of similarity are linked on to the thoughts uppermost in your mind. You do not know where they come from but there is a harmony about them, a relationship with your own thoughts that you take them into the charmed circle of the mind, the "Ring Pass-Not," where meets only the aristocracy of Ideas, to which low and unworthy thoughts have no right of entrance.

You will strengthen the power to concentrate by treating the inner self as though it were a person. The higher is part of the lower; it is one of the vehicles of consciousness and it has the peculiar faculty of transmitting any fact sufficiently impressed on it to the subconscious (about which we shall have more to say later) and whatever is so transmitted works outwardly. Say to it quietly: "I wish to remember this fact; to recall it when wanted;" or, "I wish to be able to concentrate, to prevent my mind wandering." Then imagine for a few minutes the forces of your mind coming to a focus, gathering to a single point and increasing in intensity. Follow this by turning your mind on a particular subject for a few minutes, and noting whether the mind has the same tendency to wander. Do not repeat the experiment at the time, as it is easy to overdo it. In fact students can go the extreme of tiring the mind by not alternating. The habit of "letting go" is just as difficult for some people to practise as concentration, and it is on this account that so many people age. Nearly everyone is in a strung-up condition, and the return to a state of limpness, like a baby, has one of the most wonderful effects possible on the organism. Many people who get up as tired after a night's "rest" as after a day's work, only need to acquire this habit to feel refreshed. Play is as essential to the



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grown-up as the infant, and it is because play is abandoned when youth is past that old age and disease make their appearance. In all life there is rhythm—the pendulum swings from one side to the other, but man is often too one-sided, with the result that it is either all play or all work.

Switch the mind off immediately it has completed any trying piece of work and let it have a free hand—let it go its own way for a time. Take up something quite different. Something physical should be chosen; gymnastics are particularly beneficial as they always draw the blood away from the head and equalise the circulation. Gardening, or other work, is useful for the same reason.

In the same way give the mind nothing unworthy to concentrate about. There should not be much danger of this if all unnecessary activities are reduced as already recommended. A little practice will render concentration both easy and pleasurable.

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### LESSON 6.

Observation does not limit itself to objects, it may apply to watching one's character, mental moods, changes in consciousness, or variations in emotions. But even with ordinary objects the faculty is only active in a few persons, and in these it is generally acquired rather than innate. Many countries recognise this in their native saws, and even the Russians have a proverb: "He goes through the forest and sees no wood." Our own Ruskin has also commented on the rarity of a man who observes things generally close at hand.

It is a commonplace for persons living in a house to fail to notice the introduction of a new picture or vase, a pair of new curtains, the change in position of a piece of furniture, etc., until their attention is directed to it. One may go so far as to say that one does not see a thing right under one's eyes till one has been directed to it. So the naturalist, artist and poet are all men living a larger and wider life because they see in life many things that escape the unobservant. A primrose is simply a primrose to the prosaic, matter-of-fact man, and such an individual frequently prides himself upon his predilections in this direction.

If a man would be successful he must cultivate this faculty of observation to the utmost, and he will find it true of observation equally with other faculties that the more it is used the more capable it becomes. What the world is looking for every day is the efficient man or woman, and it will well recompense every such individual. With the advance of the world, life has become more complex and as a result there is much more to be done. People are far more particular, more exacting in their demands, and what was good enough for the last generation won't do for the present. Thus there is less and less room for the slovenly and inefficient. Efficiency consists of developing every sense and talent we possess to the highest point, and the surest way of developing that of sight is by noting carefully everything brought before the eyes. Thus if we have anything to copy, such as a document, we shall note peculiar or new or difficult words, odd spelling, the order of phrases, the sequence of sentences. By noting these things with undivided attention they will yield to us their secrets, and we shall be masters of them. The careless, indifferent observer will lose the lessons that every object is intended to teach. The critical faculty will be born within us or if already present will be intensified.

*To be continued.*



LESSON VI.

Horace Fletcher's name will ever be associated with "fletcherising" or the habit of excessive mastication, yet in one of his works he has an arresting thought. It is this: "The underlying cause of all weakness and unhappiness in man, heredity and environment to the contrary, notwithstanding, has always been, and is still, a weak habit of thought. This is proven by the observed instances in which strong habit of thought has invariably made its masters superior to heredity and to environment, and to illness and to weakness of all kinds, and has redeemed them from non-success and misery to the enjoyment of success, honour and happiness.

We have seen that a want of Personal Magnetism is always linked with weakness of some kind—usually mental—and this weakness is, in almost every case, removable. By habit of thought is meant the channel in which the thought normally runs. It takes quite a long time to discover what one's channel is, or there may be several, but in every mind there is always a predominating groove, or bias. Each must discover it for himself, and having found it, begin to wear it away, because no mind can be strong that allows its thoughts to go in one direction. This does not mean that one is not to concentrate, but it must not be thought that having one favourite thought or tendency is indicative of concentration, or that it is desirable. Weak minds usually run in one particular direction, but it is not a constructive or desirable one as a rule.

Fletcher has made a great discovery, for in knowing the cause of a very prevalent weakness, we have the antidote.

The Will has diseases like the body and one of them is this weakness. It may arise from several causes, and it may be remedied by several means. The singular thing about it is that this condition so commonly exists without the person affected having any idea of it. With one type of person the weakness arises from not knowing anything of the natural powers or functions of the mind; this is the non-intellectual type, or less evolved man. The remedy for him is to cultivate his mind and learn its possibilities. Another type is obsessed with the notion that he is not endowed with more than normal ability and therefore it is next to useless to try and cultivate more. All types fail to recognise that habits of thought may be weak and though the Will enters into the problem it is not at this stage that we need invoke it. What we shall aim at is the altering of the habit of thought.

Drifting is the primary offender in this. The thought is not taken hold of, but allowed to go whither it wishes, aimlessly. The owner, when he wants to think of anything, turns his attention to it, and he is not aware that he is the servant instead of the master of his mind,

That Will is so defective in the people is seen by the return published frequently of the number of insane people in various countries. Where the Will is dominant there can be little chance of this defect making its appearance. Spoon-fed humanity will go under and be succeeded by a more virile race and the race must begin with the individual. Let the reader see to that he strengthens his Will, because it is so closely linked to the highest part of his nature, and its importance is not over-rated by the writer whom we have quoted. "You need to keep constantly in view," wrote Helen Wilmans "the knowledge that your Will is equal to any emergency, whether great or small. . . . And yet you need to avoid that irrational muscular tension which is the manifestation of the animal and stand in the reposeful attitude of self-conscious mastery. A person can lose sight of his Will entirely by habits of postponement. Do not postpone any necessity for action.



nor defer doing what you really wish to do. The habit of tying up your will is like tying up an arm or leg—you lose the use of it in time. . . . But who it that negatives my Will? you ask. You, yourself. Your Will exists in untold power. It cannot possibly be diseased, or maimed or crippled in any way; it cannot be deaf, or blind, or weak. It would not be your Will if it were any of these, it would be your “won’t” or your “cannot,” or something other than your Will and something not belonging to you. But your intelligence does not recognise this fact, and therefore, everything in the shape of weakness and disease is the non-recognition of the truth concerning your Will.

“If with our growing recognition of the will-power within us, we felt ourselves less inclined to activity, it would be a clear indication that the Will was not to be expressed in activities; for the inclination is the best guide we have. But one will find by examining himself, that with every fresh accession of will-power (or fresh recognition of it), he is prompted to some new action. It is the constant effort of the Will to externalise itself. But persons of leaden temperament may resist this effort of the Will so much and so continuously as to almost lose sight of it. I often feel the presence of the Will moving me to action; but I postpone the action and thus lose sight of the Will that prompted it.

“Does your Will appear to be inactive? Then you must develop it; you must bring it into action by watching for it and expecting it. The Will has been so systematically crushed out of sight through a mistaken system of education that it is going to take a good deal of effort to make people see that in crushing the Will the man is crushed. You who have lost sight of your wills must surely find them, and when found, you must stand by them as you would stand by your life. Let your intelligence reason on your Will from the basic principles set forth in these pages, until you know that it is not evil, but good. Set Will lies at the root of the whole complex organisation of man, and this organisation is all intelligence, and intelligence is mind. The body is mind; it is condensed thought and is of the same substance as the more ethereal expression of the brain everywhere called thought. The body, which is condensed thought, bears in a way, the same relation to that invisible substance which we all call thought, that water does to steam, or that the flower does to its perfume—which is a part of the flower, composed of the same material, but possessing a more rarefied form. . . . The Will is the man; it is the function of thought to develop the Will and to establish it in our bodies—thus bringing forth the Life Principle into the activities of this busy world. . . . It is a fact that the Will pervades every part of your body: it also pervades every part of thought. The thought, then, being filled with the force and fire of the Will creates an atmosphere of strength about the person which is drawn into the body; it establishes its own character there and builds a foundation for the new temple of grace and beauty that is to be erected. It infuses every atom of the body with a fresh sense of power, and thus makes it ready to hold fast to the new truths that will be planted from time to time. It actually tells the nerves, as it were, of their latent health and vigour, and awakens them to a knowledge of the fact. The nerves are the connecting link between the thought and the more external parts of the body; and through this link you can impart your best thought accompanied by the strongest possible recognition of your Will.”

“It very often happens that the effect of a strong and continuous recognition of the will, and the holding to it firmly, as being the real



## THE MASTERY SYSTEM OF PERSONAL MAGNETISM.

and true man, makes one sore and lame, miserable, discouraged and ill natured. This condition is the rebellion of the old consolidated mistakes that have been built in the body by race beliefs. Take no notice of this condition if it comes. Hold on to the belief that the Will is the rightful master and ignore as far as possible the rebellion of the old mistakes. . . . The recognition of the Will is the recognition of the Will in the body. There is nothing in all life so firm as the Will; learn to establish your Will as master in your body, and it will show forth in just what you desire. Thought, and thought alone, has power to develop the Will. And the thought must be intelligent as well as persistent in its efforts to search for the evidence of the Will within the body; for in no other way can the old race errors be driven out, and the true man and woman established in each personality. Let the thought always remember that it was the Will that built the body. . . . When desire has proceeded through unconscious growth accompanied by expectation so clear as to admit no shadow of doubt to cloud it, it becomes what we call a Will. What then is a human Will? It is desire ripened into a knowledge of power; ripened to the point where it feels that it is master and can stand alone, commanding what it pleases, begging and borrowing of none. Desire, in its forthgoing in search of happiness never positively commands that for which it is reaching until it comes to the place where it sees its own power. As soon as it sees its power it knows what its true character is, and is able to pronounce its own name, and that name the Human Will.

"The Human Will—these are words of unmeasured and unmeasurable power. What strength the thought of them confers! Whosoever can pronounce them understandingly is no longer under the bondage of fear. . . . Such can truthfully say 'I am what I desire to be.' My intelligence has at last crowned my desire and shown me my own mastery. I have the measure of understanding that enables me to see myself as I am. I have been building myself all through the ages without knowing what I was building. Now I know. I have been building a human will, the world's conqueror."

"Intelligence has ripened blind desire into that positive personality—a human will. Let us look at the will for a moment—the will that has come to a knowledge of man's true relationship to all things. Why! what a vaunting thing it is! It sets aside all those limitations so long prescribed by its fear. It tells him at once what he wants is incarnate in himself. The intelligence recognises the rightness of desire; desire is guided by intelligence; the two are at one—the one the will of the man—and it is in harmony with the Law of Being. What we will we love; therefore, to be a human will is to be a human love. We do not will that which we do not love. Intellect in man has been shaped by contact with the outside world. It has been pressed into a mould, as it were, by its environments, and these environment seem to it to be utterly unyielding and inflexible. Therefore, the intellect in its present phase of development prescribes boundaries to the will, to the vital life force within us, and it has been imposing these bounds for centuries to the retarding of our growth. The man who is afraid of his Will is afraid of his love. He is afraid of the best part of himself, for the Will is the highest attribute he possesses. It is not only the highest, but it is the strongest; It is that which makes him go. . . . To go aright is a matter of experience with him, but to go at all is the point. The Will turns ever in the direction of happiness. All so called sins are simply mistakes; they are misdirected efforts at the attainment of happiness."



## THE MASTERY SYSTEM OF PERSONAL MAGNETISM.

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"The Will is a force, it pushes onward ; it is expansive, and if an uneducated intellect did not hold it in check it would soon carry the race out of the ruts in which it has been moving for ages. . . . Obedience to the will which is the voice of the Life Principle, involves constant effort. Will inspires to perpetual conquest. Conquest is life ; there is no life but by conquest. Anything short of continual conquest is death."

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### LESSON VII.

If any writer knew anything about the Will—apart from the mere academic aspects which philosophy so dearly loves to dabble in—it was Helen Wilmans, who was a veritable whirlwind, controlling environment or destiny, as we should call it, to the more marked extent than even leaders of thought. I would advise the reader to read over the quotations slowly and understandingly, then think over each sentence, because I can assure him that it will repay him well. The assertions seem dogmatic and possibly without foundation but she proved that they were based on truth, albeit it was not apparent to the average person. We have, in fact, some of the deepest laws concerning the human Will in the excerpts, and they bear most intimately on the question of Personal Magnetism. We shall, in fact, have much to say on the Will in its place, because in nearly every phase of the study we are brought into touch with some aspect of the Will.

A cardinal point to keep before one is that will is indestructible ; a second one, that every human possesses it, and a third, that it can be developed by anyone. This last contention used to be denied by the older psychologists, but experimental psychology has shown this contention to be unreliable. We may add another point which will bear thinking about ; there is no limit to which it may be developed. The ground we have essayed to cover will not permit us to employ various methods for the cultivation of the will in its higher aspects, but we can make a beginning. We shall have removed one obstacle from the path of the learner if he acknowledges that will is universal and that only himself stands in the way of possessing as much as he wants. He must proceed in any orderly way to achieve his end, as in anything else—it would be futile to attempt a problem in the higher mathematics if a man were ignorant of the elements of arithmetic. He has to forge tools to work with that alone enable him to tackle the deeper and more subtle laws of will.

It may not be apparent at first that every action we commit, such as the winking of an eyelid, or raising the arm, is an act of will. We are not conscious that we will, because these actions are performed unconsciously—the subconsciousness takes them in hand, relieves us of having to direct our attention to such little things, otherwise life would be a burden too intolerable to be borne.

There is not much use trying to set the will acting so long as there is some deep-seated fear in the recesses of the mind and in most cases negative people, or those lacking Personal Magnetism, are the victims of this skeleton in the closet. It eludes the mind that harbours it for years—twenty or forty, it may be—but the ghost has to be laid. It calls for a self-analysis which requires patience and persistency, for it is in the depths of the great within, the subconscious, that it has its roots, and we know that it will continue to express itself outwardly until other forms of mental images or thoughts are supplied to take its place.

*To be continued.*



## MASTER CONSCIOUSNESS.

### THOUGHT, THE BODY-BUILDER.

#### LESSON II.

To understand the Law of Being is to become master of those conditions called sickness and death. This understanding is the knowledge that works what would now be called miracles ; because to understand the Law is to be one with the Law, and the Law is diseaseless and deathless.

#### GOOD AND EVIL.

In all the universe there is nothing but good. There is no evil. Evil, like disease, is a misconception of the law. Evil, like disease, has the foundation for its belief in our ignorance of the fact that all is life, and therefore altogether good.

We are not evil. We are ignorant, and it is ignorance that is counted to us as evil, or sin. But ignorance is undevelopment, and undevelopment is not sin. The child is more undeveloped than the man, but he is not, therefore, more evil. He makes more mistakes than the man, but it is because he has more to learn. His mistakes are helps to him, because he learns from them, and they are, therefore, good. The race believes itself divorced from God (or good), which is an absurd idea, since good—the Life Principle—fills the universe, and divorce in a universe is impossible. It remains for the race to learn that “all its evils” are the results of its unripe intelligence, and that error, sickness and death are not positive forces. What the race calls its sins are simply the mistakes of its negative unripe condition ; they are pitfalls into which we stumble in our blind groping after light. Man is feeling his slow way from animalhood to divinity. What is his guide ? I answer, the hope of happiness. From low to high there is one incessant search for happiness. The tiger eats a man to appease his hunger, this being his highest realisation of happiness.

The murderer kills a man for the revenge he feels to be his due, or for money to purchase some gratification. In either case it is the allurements of happiness that prompts the act ; and in both cases the act is the same in character, both acts emanating from the same instinct—the irrepressible desire for happiness. There is no sin in either case, as the word sin is used, meaning an act which merits punishment. The man who kills or wrongs another in pursuit of happiness commits a great mistake. What does he need ? He needs intelligence ; he needs to be raised from the negative pole of life—the animalised and irrational condition—to the positive pole of existence, by education. Suppose that it is not safe to society to turn him at large while he is being educated ? Then shut him up. Society must protect itself, but it need not turn murderer to do so. A large majority of men on earth to-day are seeking happiness by methods which, though less disastrous than those pursued by the tiger and the murderer, are still prompted by the same mistaken idea. What is the cause of it ? Ignorance.

What will remedy it ? Intelligence. Good exists and is omnipresent ; but the race is too ignorant or too negative to grasp this splendid truth. The truth is attainable, has always been attainable, but only a few have grown tall enough to see it. “There is no evil.” “Is not murder evil ?” you ask. No, it is not. It is one of the incidents of our negative life by which we find that happiness cannot be gained by wronging others. It is a stumble in the dark by which we hurt ourselves and others in trying to open the door for the admission of light. The murder is an act which will eventually prove and aid in



establishing the reign of justice. "It will eventually prove good," you say, but surely it is not good now? "Yes," I answer, "it is even now a misunderstood good, since it leads to that higher, juster thought, which promotes our growth from the negative to the positive pole of life. It is a good whose meaning is not yet made apparent to us, because in our darkened position we can only grasp limited or relative truths. It is these limited or relative truths that we call evils. In every act of our lives we are seeking happiness, and we are here for no other purpose. Being ignorant, having barely emerged from the negative under lives we have lived from our individual beginnings, we do not know how to seek it. We seek it by mistaken methods, and by our mistakes we learn the true methods. So every mistake becomes a stepping-stone that lifts us to higher planes of thought and life. Without these mistakes we would never have risen to where we are now. This has been our only possible way of climbing from the negative conditions we have left behind us the divine conditions we are approaching. And thus every one of our so-called sins has only been a mistake which has benefited more of the race than it has harmed. "Pretty hard on the murdered man," you say. Yes, but the race is a unit. It is one universal expression of Being; and always the infinite Law has been "the greatest good to the greatest number." If the apparent sacrifice of one life shows the race a mistaken effort in the pursuit of happiness, and a hundred persons profit by the lesson, thus saving a hundred lives, surely the sacrifice has been good. In our darkened situations we have nothing but our mistakes to learn by.

As there is a positive and a negative pole to everything, so there is a positive and negative pole to truth. Error is the negative pole of truth; hatred is the negative of which love is the positive; death and disease are the negatives of which life and health are the positives. The physical and spiritual parts of a man are the negative and positive poles to the one mind that is he. Always in our search for truth we grasp the negative first; then we learn our mistake by experience with it. And this mistake becomes the finger-post pointing us to the positive pole or truth positive. Having tested both sides, we then know ourselves on solid ground. Our lesson is well learned and we are ready for another. And in this way the race has been advancing through the negations of truth, up to truth, till at last it begins to behold the positive truth and to formulate it in the statement that all is good.

Negative corresponds to ignorance—it is the not knowing. Positive corresponds to intelligence—it is the knowing. In our ascent from lower or undeveloped conditions it cannot be otherwise than that we pass through a period of ignorance concerning universal truth before we reach that point in intelligence where it becomes plain us.

Life and health are the two great realities. They have existed for ever, and will continue to do so. All life is truth on its own plane of development. In every person, or creature, or plant, the conditions or environments are consistent with the development of the person, or creature, or plant. If a man is sick he is in the toils of the negative conditions, which he can only overcome by a knowledge of greater truth.

Sickness seems and is a real condition to a sick man; but it is not an absolute power; it is not a positive thing as health is, and is nothing to the man who has learnt his power to overcome. Sickness is the negation of health, or the denial of the presence of health, or the lack of practical understanding of the fact that health exists and is a positive thing to be attained by positive intelligence. As a man is all



## MASTER CONSCIOUSNESS.

mind, mental ignorance of the existence and ubiquity of the health element is sickness.

"But," says the student, "in this case everybody in the world would be sick all the time, because all are ignorant of the facts that the health element alone exists."

This point is well taken and must be explained. In the first place that condition of health which the race enjoys called "normal" is a very low condition indeed, and in comparison with the high and splendid condition of vitality to which it may attain, it is little better than sickness. It is a condition of negation of this wonderful vitality which is in store for us, and is so decided a negation of it that it is open every moment to the inroads of a thousand beliefs in disease, and is constantly tumbling into these beliefs. In this shaky, uncertain condition I have spoken of, man's entire condition is diseased. And truly the whole world is so overspread with the convictions of the potency of disease, that but for the fact that the health element that is ubiquitous and asserts itself in spite of race convictions, as every absolute truth always does, the whole race would die of its numerous beliefs in disease within a year.

Sickness, then, is ignorant of health; an ignorance that cannot help being made manifest on the man's exterior, because he is all mind. The man is a unit, and what he does not know is made apparent on his bodily appearance as well as what he does know. That is, the ignorance or negation of intelligence, either with regard to happiness, or health, or life, makes itself manifest on the man's surface mind (which is his body) just as his intelligence does.

And is not this an evil? No, it is good, both to the sick man and to others. It is a condition of ignorance to be overcome by a knowledge of this great, absolute truth to which we are all evolving—the truth that all is good. It must be borne in mind that we are growing creatures and that we have no way to grow except by the recognition and the appropriation of truth, and that if we did not take the penalty of our ignorance we would never learn. It is because we are all mind that we cannot escape the penalty of our ignorance, for every ignorant thought transcribes itself on our external or crude mind (our bodies).

I put my hand into the fire and am burned. It is not because the world believes the fire will burn me that I am burned. It is because my hand is negative to the fire. And yet I am more intelligent than the fire. How, then, can it burn my hand? I answer that my thought is more positive than the fire; but my thought it is the positive pole of my life; and the positive pole of me (my thought has always denied all relationship to the negative pole of me (my body), and the negative pole, thus denied, is less positive than the fire, and is burned by it. The fire cannot burn my thought. It cannot, therefore, destroy the finer or more intelligent part of me. It can only destroy that part of me which I have not so infused with intelligent thought as to render it indestructible. The positive pole of my life has evolved past the hurtful influence of the fire, but the negative pole has not. Therefore, the negative is dependent upon the positive pole for its power to resist the influence of the fire. This fact is due to the Law of Growth, which leads us on from incipient developments to greater and greater inheritance of power and not (as is supposed by some teachers of Mental Science) to our beliefs alone. For it must be borne in mind that in the process of evolution we encounter in our growth from negatives to positives, the negative condition first, because the unripe always projects from itself the ripe and precedes it.



## MASTER CONSCIOUSNESS

The riper thought is the product of the body. It is true that the body is all thought. But the body is thought that heredity has fixed in certain forms of belief and from these fixed forms of belief a freer quality of thought is generated. Now it is this freer quality of unfixed thought that being dissatisfied with the fixed habit of thought to which it belongs, and which generated it (namely the body) is always ready to prospect for new conditions and new truths. This latter quality of thought is invisible to mortal sense and has been supposed to be a powerless thing except as it is prompted to external deeds.

But it is anything but powerless ; it is the true body-builder, though heretofore it has not been known in that capacity.

While this fine, intangible thought is the product of the body, the body is also the product.

Do not forget that it is one with the body, and that its relation to the body is as of the positive pole of the magnet to the negative pole.

Though evolved from the body, thought has been the body-builder from the first. But as this process took place on the unconscious plane of growth, very little was known of its power.

But now, after the deepest study and much experiment, it is known that conscious thought, educated thought, thought that begins to know its own power, can break up the fixed habit of thought, from which it was evolved (the body), and make the body over again in the form it most admires and desires. Educated thought can change the body's fixed habit of belief in disease, old age and death.

And because this is so, the old dispensation of suffering and weakness and wretchedness is about to close, and the era of man's complete mastery over his body and his surroundings is about to begin.

Man created himself on the unconscious plane through the medium of his blind desires. As an animal he followed where his desire led, unmindful of consequences ; and in doing this he gradually developed from the atom to what he is now.

But his development has been slow recently ; and this is because he could go no farther until he had discovered the law of growth, and had found out that thought was the chief factor under the law.

Now, in his animal, or unconscious growth, the desire that constantly led him into better conditions was simply unanalysed thought. Thought is the great factor in race growth, and in individual growth, whether it defines itself to the thinker or not.

Up to the present point in growth, thought has not been intelligently defined, or its powers understood. It has been supposed in general to be a sort of supernumerary in the mental economy, except so far as it was pinned down to hard work in the solution of problems and the manufacture of useful things ; as to the great bulk of it, that went gadding about building air castles in Spain, and roaming the universe in hopeless adandon, it was called imagination, and was supposed to be a delusion and snare, by those who were "foolish" enough to attach any importance to it. But it is the imagination that is the body-builder.

It is this quality of untrammelled thought that is now recognised as the wings of the body ; the lifting power of the body. And note this— it is not an unintelligent lifting power like steam. It is thought ; it is the body's most intelligent, etheral essence, and its most emancipated mentality. It is part of the body's self which has not succumbed to the fixed habits of the race ; it is part of the body which is free ; which feels that it does not have to accept the beliefs or conditions it was born into.

*To be continued.*



# How I Cured Poverty.

## How to Acquire the Money Consciousness.

BY HELEN WILMANS.

Mrs. Wilmans relates how she had less than two dollars left, stranded in a strange city, paid for her lodgings, leaving her nothing, and going without food for three days. She knew she could get good wages as a cook, or general, but she would not have such work. She eventually obtained work at six dollars a week on a local paper, which, after a few months, died. She tells us that she felt that something else would come, and it did. Gradually she felt the power growing in her, and after again tramping a city with 25 cents in her pocket, she decided to have a paper of her own, "and it is already a success, even before it is born," she added. The article was entitled "I," and her landlord, whose face was "naturally sodden, had become illuminated," as he read it. He said: "I have perfect confidence in your ability to succeed and, in fact, I am ready to gamble on you. I have twenty thousand dollars in the bank and you can draw on me for all you need." When she had finished writing she went to the largest publishing house in the city and ordered 20,000 copies to be delivered at her room on a certain day.

"I am as much assured of wealth to-day as if I had millions under lock and key. Why? Because I understand the Law by which our wants are supplied." "What! are you operating this mighty Law?" you ask. "Yes, I am operating it every day. I am building houses with it and operating it in improvements of use and beauty. I am accumulating wealth just as fast as I use it. If it seemed necessary to use it faster, it would come to me faster. . . . "The power of which I speak under the Law performs no miracles, but works itself out through the ordinary means lying thick about you. This power is simply a revelation to you of your own mastery. It gives you wisdom to carry your own faculties into external expression and in doing this to obtain the reward that waits upon the doing. A knowledge of the Law of Attraction engrained within you will give you the power to carry any ideas of your own into practical success. It makes no difference what you are or what you desire to be. The knowledge of this mighty thing requires intellectual application of the closest kind, and time for the mental ripening of the many facts it has to impart. Of course a slight knowledge of these facts will give the student some power in conquering the impediments that beset his path. Perfect conquest requires perfect knowledge and there are no men—yea, and no gods—who can jump into this position at one bound. It requires work, study and a testing of the knowledge as it slowly matures in the mind. But suppose it does require a long time and unflagging effort: what is there in all the world so worthy of it? What else is there that bestows power to create in every direction and in every field of thought and action? I, who write these thoughts am absolutely fearless. Neither time nor circumstances has any terrors for me. Poverty shakes his skeleton want at me without producing a tremor. I am his master; not because I have houses and money in banks, but because I have the self confidence—fully tested—that enables me to evolve the positive thought and to speak the positive word which externalizes my demand. . . . The quality of thought which we entertain correlates certain externals in the outside world and it is in this correlation of the thought with its object which has led the people to believe in special providence. A man believes he is led by providence in a certain direction; the direction is not of his own choosing, so far as his consciousness is concerned. But providence had nothing to



do with it ; there was that in the man, unrecognised by himself, which related him to something or some condition on the external plane and under the Law of Correlation he went in that direction. Every thought a man can have relates him to some external thing and draws him in the direction of it. This fact—on the plane where the thoughts of men are fleeting and of no comparative importance—has too frail an effect upon external life to be noticeable. But when much thought has been given to one subject the result cannot be other than observable.

A belief in poverty not only burdens and oppresses us until it makes us mentally poor, but it allies us with poverty stricken conditions. Thought not only allies us with certain external things that represent its own character, but when we have ascended from physical to mental (which is a result of the study of Mental Science) it becomes creative. This is a marvellous thing, but if I know anything in the world, I know it is true. What ! Can a person by holding certain thoughts create wealth ? Yes, he can.

A man by holding certain thoughts—if he knows the law that relates effect and cause on the mental plane— can actually create wealth by the character of the thoughts he entertains. This creation must, at this time, be supplemented by courageous action, intensified by creative thought and knowledge of self ; but such action is only a part of thought. This Law is easy to understand, if one will only take the pains to investigate it.

“Now, I want to write something practical on this subject, and it seems hard to do, because the very people I most desire to reach are those who have less faith in the power of mind to control matter than any other class. It seems that they will not believe ; and until they do interest themselves in this wonderful subject enough to investigate its underlying principles, I do not know how I can persuade them to believe

There is an almost universal reaching out for money. This reaching out is from the acquisitive faculties only, and its operations are confined to the competitive realm of the business world. It is a purely external proceeding ; its mode of action is not rooted in the knowledge of the inner life, with its finer, more just, and spiritualised wants. It is but an extension of animality into the realm of the human, and no power can lift it to the divine plane the race is now approaching. It is doing just what Christ said we must do in order to be rich. It is first seeking the kingdom of heaven within, where alone it exists. After this kingdom is discovered, then all these things (external wealth) shall be added.

“What is there within a man that can be called the kingdom of heaven ? When I answer this question not one reader out of ten will believe me—so utterly bankrupt of knowledge of their own internal wealth are the great majority of people. But I shall answer it, nevertheless, and I shall answer it truly. Heaven exists within us in the faculties latent in the human brain, the superabundance of which no man has ever dreamed. The weakest man living has the powers of a god folded within his organization, and they will remain folded until he learns to believe in their existence, and then tries to develop them. Men generally are not introspective, and that is why they are not rich. They are poverty-stricken in their own opinions of themselves and their powers, and they put the stamp of their own belief on everything they come in contact with.

“The gradual recognition by a man of his own latent powers is the heaven within that is to be brought forward into the world and established in these conditions which correlate it.”

