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Stray Thoughts.

It is difficult looking round at the world to-day to take a rosy view of things, and to honestly believe that "God is good," or "All is good." Yet no other view is tenable. There must be absolute justice in the universe, therefore "what is, is right." We are so accustomed to take the local standpoint, being finite in the lower or ordinary consciousness, not seeing the larger plan. Every sage since history began has proclaimed the inherent goodness of the Source of things, and we all unthinkingly associate the daily life of the personality with the real existence which concerns the soul, not the personality. We have become so intensely materialistic that we come to associate every phase of life with that which we see around us, though we know that judged from a higher standpoint it can only be illusion.

Again, as there is only absolute justice in the world, so-called evil must operate on those who have brought it on themselves. But it is not evil, nor the acts which lead to the retribution. This is another of the hard things which we have to swallow. If we could but see that man has the privilege of making mistakes, because only by mistakes can he progress, a more philosophical and rational view would be taken of life. The wide freedom assigned to man makes it possible for him to choose with a wealth of choice. He stands, as it were, in a centre whence radiate a hundred paths. Which shall he choose? All are equally open to him. He cannot be expected to stand like a stone at the centre for ever. Had he been made a stone such an attitude would have been natural to him. He was a stone once, and he did this until he became tired of the "masterly inactivity." He wanted to grow, the life within the stone wanted expression, so his evolution began.

Out of a hundred different paths which shall he choose? All seem alike to him; he does not know what lies ahead in any of them, so he takes the risk and steps out. As a result he gets experience; no man can get experience without mistakes—they are the logical outcome, because if man were a super-man to start with, there would be no need for evolution—he would be ready-made. There can be no life without evolution, however, so mistakes are the complement of this force. There is no need to invent "evil," to account for the results which come to men. It is the inevitable outcome of their actions, Where children are affected, it seems as though they were suffering unjustly, and if this were their first time on this planet this would be so. But there is neither beginning nor end to life, and we have all been here many, many times before, though only our higher consciousness knows it. The real consciousness of each one knows of all its past lives, knows the mistakes made by the lower self, and endeavours to impress upon it the unwisdom of pursuing the path any further. In this way wisdom is learnt, and we avoid the errors of the past by allying ourselves with the beneficent forces of the universe.

One can make one's choice between pessimism and optimism. We all know now that we become what we think about, so that if the nation is going to indulge in pessimistic fears for the future the things feared will come upon the race. A well-known correspondent of the "Daily Mail," Mr. Perris, remarks that the optimism of the Americans has been the cause of their success, and it is quite true, as I have suggested time after time. Let us all take the brightest view we can of things as they are; see in them the outcome of many mistakes, and the beginning of better conditions. The unrest which is so universal is good for one thing; it shows that people are no longer content with the third-rate, with the deprivative life, that there is a heartfelt desire for something better and wider. There will be those who are greedy and selfish, and their lesson will be learnt with pain and suffering. But no suffering is eternal and where one can lift the burden for another it will assuage the pain.

I wish every reader a Bright and Prosperous Year, and trust that he or she will be a happiness-creator by radiating thoughts of goodwill and helpfulness to all. Each may be a centre of brightness to his fellows, unseen and unheard, and if this is done the road to better things will be begun.

A correspondene writes to me that he has tried to attain success for years and failed to realise it. He does not know why it is so, seeing that he has prayed and meditated for it regularly every night. He has read one or two New Thought books, and cannot afford more. His letter suggests that he would like to get something for nothing and success in the real sense can never come through such a channel, because the method is not founded on justice. If a mind has that idea for a background—getting something for nothing—winning a prize in some competition, or on a horse—it is not placing itself in a constructive basis. Suppose every inventor had used his brains in this way, where would civilisation have been to-day? People who are poor and wish for miracles to happen and make them suddenly rich are very numerous as witnessed by the large number who enter competitions. They do not see that they can never be truly successful whilst they have two opposing sets of ideas in their minds at the same moment. They are pulling with one hand and pushing away with the other, so that they neutralise all efforts. They think failure with one part of the brain

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By regarding things habitually with fixed attention we shall induce quickness of apprehension, and this alone is worth pounds to anyone. Every day one hears the remark when a question has been asked, "I didn't notice." Read, if you have not already done so, a few of the adventures of Sherlock Holmes, and compare with the ordinary detective stories. Note what important results are obtained from minute, apparently insignificant and unimportant details. The highly-trained and intelligent mind becomes so through this ability to detach the mind at will and focus it on the object brought before it. For most of the professions—that of the medical man, for instance—this power of keen and searching observation is imperative, and in the case of specialists it will nearly always be found that they have surpassed their confreres through the attention they gave to seemingly meaningless details and small matters considered beneath one's notice.

To perfect the power of observation the will must be invoked to aid, but it should not force the other faculties; rather should it guide and direct, and persuade the erring forces to keep on the track. Each time you practise observation, say to your mind, as though it were an entity outside you, "Use your eyes, go carefully over each foot of space in front of you; you will not miss a single object larger than a pea." Breathe for a moment rhythmically, which will quiet the disturbing elements in the mind and body, and repeat to yourself peace—peace—peace, a number of times, trying to feel a calm, yet powerful living force within you. Such an attitude, and centring the whole of the consciousness on what you are about to examine will result in a marked improvement in the observing of things.

Practise noting the objects in a shop window—say a draper's for a commencement, because there will not be too many articles to require any abnormal attention.

Learn to examine systematically, which is an art in itself. Note the way a sub-editor goes through a newspaper as compared with an ordinary reader. The latter's attention is drawn to the paragraphs with the biggest or most prominent headlines, and he goes from column to column as a bee might pass from flower to flower—without method. The sub-editor commences at the top of the first column, runs his eye down rapidly, but misses nothing, and in a few moments he has been through the entire paper, cutting out all that appeals to his own readers. Take the case of a proof-reader, who would cast his eye down a column of matter and note a misplaced stop, or the want of one, or an inverted s, or other printer's error, that the untrained eye would pass over without noticing. He has been taught to observe, and one might take the case of every calling almost where observation had made a man a critic and a connoisseur. The critic may only be critical along one particular line, and we wish the student to be just as critical along all lines. Following up the exercise just referred to, you will endeavour on reaching home to make a list of the articles you saw, and here the visualising mentioned in the lesson on the memory will be useful, but do not imagine that observation is a branch of memory or even concentration. Certainly the man with a good memory or the ability to concentrate will be better able to observe carefully, but all the same the student who learns to observe attentively everything which comes under his ken will find his knowledge almost more important than a good memory. Some children have marvellous memories; but it is merely acquiring facts which are presented to them; they may be quite unobservant generally. Tests have been made by students of modern psychology which have proved this.

When you have got into the habit of taking in the whole of the articles displayed in a draper's window, turn your attention to the contents of a stationer's or jeweller's. These are much more numerous, and will tax the powers of observation. To test your growing power get a friend to look in it at the same time, and later ask him what he noticed, or what struck him most. You can compare what he tells you with what you noticed yourself.

Now undertake the more difficult task of singling out the members of a flock of sheep. Begin with those in a field, and note how erroneous is the popular idea that all sheep have the same expression and the same features. Shepherds often know every one of the sheep composing their flock, so that when individual members are lost they recognise them again when found. And yet a shepherd is not noted for his brain power. He has simply been interested in the matter because it was his work.

Applying this faculty of carefully noting and comparing in your everyday life and you will pick up a fund of information in the course of a twelvemonth that will amaze you. You will acquire "points" that many men would require years to pick up. In your business or calling you will gather information without deducing, or inferring, or reasoning about—all these operations of the mind being invaluable in themselves but outside the scope of observation. Bear in mind the best definition yet given to the world of genius is "the capacity for taking pains," and a man may advance a long way by this habit of cultivating the power of observation.

LESSON 7.

A nonentity has no atmosphere, no individuality, and he differs from none through this. Some years ago experiments proved that a shadow never fell upon a place without producing an impression, which was contrary to all experience and theory. Still later it was found as an explanation to phenomena which science would no longer pooh pooh, that persons living long in a house impregnated the walls with their emanations, and any sensitive psychic person entering could often give a description of its former inhabitants and the type of life led. In the case of crimes committed, they would often witness the details and hear the shrieks of the victim. The theory was found to explain the phenomena of recurring hallucinations, or hauntings. Just as the earth contains the story of its existence written on its surface, and in it, for those trained to read the records, so every event in the universe is imprinted or recorded, which is open to those possessing sufficiently developed senses. Every thought is visible on its own plane; every human being throws off every moment a filmy substance, like "mind-stuff;" this remains in the immediate vicinity of the person. One remembers how on a hot summer morning one has seen the heat exhaled from the earth, producing an effect on the observer as though he were looking through glass which was not true. So on a cold day, the exhalations from cattle will be noticed. Much in the same way a man gives off thoughts which remain in his neighbourhood, and these not only affect him, but those places he frequents most. It also has the power of re-acting on its originator. Thus a man of a melancholy type will be always more melancholy in his own home, or where he works. If his home contains some strong individuality, the influence sent out from that person will counter-balance that issuing from the miserable man.

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A man of a grumbling turn of mind will strengthen the weakness by the invisible atmosphere he creates, and this atmosphere coming into contact with that of others, unless they are very obtuse, will create an unpleasant impression that will strike them unfavourably with regard to the person. Women are known to be far more intuitive than men, and there is frequently good reason why they conceive an instinctive dislike towards a man or woman of irreproachable manners and bearing. Dogs, too, evince these dislikes quite as much as human beings, although the persons they show an aversion against, may treat them with every kindness.

The first essential in the making of a personal atmosphere, then, is to determine that you are going to abolish meanness, pettiness, littleness; that you will have nothing to do with "taking it out" of those who have not done as they should have done towards you. Because, although it may appear very laudable that you should score against a person who has not been straight with you the very fact of harbouring in the mind one moment, and re-acting the circumstances over in your own mind, is poisoning your mind body, pouring a deadly paralyzing influence over it. It is a law of the mind, which has been stated in these lessons in one form or another, and will be repeated again in future ones on account of its deadly power. There is probably no greater weakness manifested among most people than the idea of "getting even" with one who has done what we deem to be wrong. It will cause many sleepless nights, much heartburning, much worrying, scheming, bitter thoughts, and all the time the person harbouring these feelings will be trying to persuade himself that he is just, and that the person upon whom he would empty the vials of his wrath decidedly deserves it. Every such attitude is fatal to success. The reason why is this: two thoughts of opposite character cannot occupy the consciousness at the same time. You know if you pointed one end of a horseshoe magnet at a compass it would attract one end of the needle, but it would repel the other. All life is based on the same law—positive and negative—male and female—action and reaction—heat and cold—inhaling and exhaling—fire and water—and many other "pairs of opposites," as they are called in the language of philosophy. Sympathy, or thoughts of helpfulness, cannot co-exist in the mind with thoughts of anger, criticism, indignation, desire for justice. It is like trying to make water and oil mix, though much more difficult. Though one might entertain kindly feelings towards the world most of the day, the holding for a few minutes an intense desire to injure or "pay out" a fellow being would annul the thoughts which had been in the mind most of the day, because it would not embody the forcefulness put into that few minutes' conjuring up of the fancied or real wrong done.

Further, all such thoughts as hatred or dislike, which is only a milder form of it, is an effectual check to the unfoldment of higher powers of the mind. Just as delicate flowers could not come to perfection in the neighbourhood of smoke-polluted air, or fish live in a stream into which manufacturers' refuse was poured, so to advance, to become conscious of finer vibrations there must be no giving way to temporary outbreaks of ill-feeling.

It is no use trying to simulate sympathy and a kindly interest in others; it must be genuine, for though you might deceive others you could never deceive yourself.

There is no need to be discouraged because you can detect in yourself one weakness that others have; your work is to steadily ignore

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weaknesses, not exactly denying, though where this is of use it will be pointed out. Your work is so to fill your mind with what you wish to attain that there is no possible room for thoughts of "paying out" others, or showing others how just you are. Your concern is with the building up of a strong character, and a strong character knows nothing of petty jealousies; its outlook is too large, its ambition too high. It has its gaze fixed on the distant mountain peaks, not the dark and dreary valley, where millions toil and moil year in and year out. They, poor souls, know of no other kind of existence. If you asked them to accompany you up your mountain into the fresh air of heaven they would have no interest. Their existence satisfies them. Later it will stifle, then they will seek for knowledge, and you can be of no assistance. Till then you must climb alone, but you are well repaid for your toil by the glorious view that meets you at the summit.

To create a personal atmosphere you must live in the upper storey of the mind—on the mountain top, to pursue the analogy just given you—you must look for the best and expect only the best, which is a very different thing, and the more successfully you can accomplish this the finer will the higher vibrations of the mind become.

This stability is essential to real headway being made, and every attempt made will make the next step easier. You will try to please not for your sake altogether, but because you know you are making lighter the burdens borne by others. What the world lacks so much is kindness of spirit, which costs nothing. Even ordinary politeness, we are reminded, may be like an air cushion; contains nothing, but will be of immense service in taking the shock off jars. You must go beyond mere politeness, however, if you would acquire the art of pleasing, which, after all, is only the art of considering other people. Every person is human if you only get down to the bed rock, but so few try to reach or appeal to the best in their fellows, that the best retires into the back of the personality, and almost atrophies. The spirit of criticism, instead of helpfulness, is so prevalent, that people shut up like an oyster, and become adamant. Merely altering the lesser mental attitude to all about you—the human race generally—will create in your aura quite a different set of vibrations, and it will insensibly affect those with whom you are brought into contact. Your atmosphere will become definite, and you will find yourself beginning to possess that subtle and indescribable influence among your fellows that will make you a power among them.

Altering the mental attitude is not always so easily acquired because of the automatism of the mind no less than of the body, but it is a fact of exact psychology that it can be done and frequently is. You may naturally, too, ask yourself why you should alter your attitude towards things you have regarded as being viewed from a standpoint of both commonsense and truth. There are two strong reasons why you make so radical a departure: (1) it is commonsense to do so and (2) it is the true course. It is commonsense because you not only serve your own best interests but also those of your fellows. It is the true course because it is the wider, broader and nobler view to take of life. The more limited a view taken of existence the less likely is it to approximate the truth. In proportion as this fact is grasped will you succeed in approaching people more intimately. Never mind if some people seem to be unresponsive or if your overtures are repulsed. Certain natures are more crude than others, and do not respond as quickly.

To be continued.

THE MASTERY SYSTEM OF PERSONAL MAGNETISM,

Dr. Freud has earned the thanks of mental science writers the world over for the laying down of theories respecting abnormal conditions, and he has been followed by Dr. Boris Sidis. Psychoanalysis was known amongst students before they popularised it, but the doctors' words and experiments will naturally carry more weight than those of mere laymen and private psychologists. Weak wills have their root in the subjective, and Freud sought to lay bare the cause of these and disturbed mental action and nervousness by means of dreams. Dreams, he considered, were the uprisings of the subjective mind, therefore we could gauge the type of mind or mental temperament by them. There are psychic repressions shown which give rise to nervous disorders, and when these repressions are discovered antidotes may be given in the way of suggestions. Wishes that are fulfilled are, in Dr. Freud's opinion, the outcome of desires shown in the dreams. A study extending over some years regarding dreams and repeated thoughts has convinced me that there is a reciprocal action; that is to say, if one indulges in certain thoughts, in which desires enter, repeatedly the dream will be tinged with such thoughts, and they will in time acquire a momentum of their own, so that long after the train of habitual thoughts which have been indulged in has been cast aside the ideas will be taken up in the dreams. This disposes of the so-called prophetic dreams in many cases.

Do not let the reader, however, fall into that common error that the Will has as its sole object the crushing out of whatever is opposed to it. It is power, it is true, but it is a power which should be used primarily in the moulding of one's character. The world has witnessed the apotheosis of force in the late great war. We have seen how utterly it has failed. Magnetism means a drawing, an attractiveness, and that is the kind of Will we want, one which will win over the enemy, which will lead it to our view of the question we are considering. We require the Will we have to stand firm whenever disaster threatens, to withstand assaults from without, but not for offensive purposes. Will-power makes hundredfold whatever is placed within its influence. It is an addition to every talent, every force, every power within the human unit, transforming, transmuting so much, that it can fashion the genius or really great soul from the clodhopper.

LESSON VIII.

From what has been said it will have been gathered that the persons who are magnetic are bright and interesting people. Dullness repels, because there is nothing in it. No one would expect a man to go into raptures over a brick or a clod of earth—there would be nothing in either to attract one. The dull and uninteresting person would be the one who would get left everywhere, who would be shelved, or like the bore, even avoided. It is thought that a man or woman must possess good looks to an extraordinary extent to attract others; not a bit of it. Some of the most successful people of the world in its various walks of life are plain, as far as features are concerned, and they are not all brilliant or clever, but they possess Personal Magnetism, and one phase of it is being interesting.

Now this is an asset everyone can secure. It goes without saying that grumpy, morose, sullen people never attract anything, but dull ones are on a par, though for different reasons. There may be a lively antipathy evinced towards an individual, but a dull person cannot even

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raise that in the mind of another—he simply does not count ; he is almost non-existent so far as the other fellow is concerned.

The remedy is at his elbow. And it is not the only remedy either. He must become bright and interesting. Nearly always will it be found that where there is any complaint on the score of being dull it arises from the subject's having no interest in anything—indifference to nearly everything is his characteristic. What is the use of a friend, enthusiastic over something he has been saying or doing, or an experiment he has been trying, to interest his companion ? It is like talking to a mummy.

Sometimes dullness arises from being wrapped up in one's own affairs, super-egotistic, seeing nothing in anyone else, having no desire to aid others, or share in their joys and interests. Whatever the cause the cure is the same.

Begin to widen your interests. Start with the things that count the things worth while—the things which are attractive—nature, its beauty, richness, its marvels ; music, the qualities of the human heart, such as joy, peace, truth, honour, sympathy, the qualities which are outstanding in many people, and marked in all great people. Take an interest in the animal world, in the world's progress, its work, its pleasures, its ideals—it is difficult to enumerate the thousand and one things, but essentially those things which are the fundamentals of existence. From them one may branch off to the various sub-divisions into which they ramify.

As your interest widens and deepens, other people's interest in you will begin to show itself. In nearly all cases people seek sympathy, though many would not show it for worlds, because it would be taken as a sign of weakness, and no one wishes to be thought weak. It is an essentially human trait, and more people would open themselves, unbosom themselves, were they sure of meeting with a response. The fact that man is said to be a gregarious animal is a proof of this statement, otherwise he would seek solitude and avoid his fellows, as a small percentage in every country do now.

Blow to the winds that idea that you are just an average person, a nobody, or a mediocrity—you may appear so to others, and even to yourself, but it is because the real you is not in charge ; it is the artificial heredity-made article that is personating you, that entity which your surroundings and education have fashioned, hiding the actual. Tell yourself a dozen times if need be the fact that the body is not you, nor is the mind, but that the real you stands behind or back of both ; that the real you is that immortal principle, of which the personality is a poor—very poor—reflection. A few minutes spent over the positive statements given in "The Book and Power of Affirmations" will give the help you want in this direction and fortify you.

Express yourself more. Everyone around you is more or less living in the illusion that race-thought has cast like a spell over all of us, hence there is little to express. A wider outlook, a more living interest in things, will soon reflect itself in the dull and uninteresting person, who will seek more in others, and commence to radiate that good fellowship which will lay the foundation for that popularity which so many would give all they have to possess.

Become a good listener. They are much more appreciated than is supposed. Naturally the person most interesting to a man is himself, and whilst it becomes wearying to listen to people who talk of nothing but themselves it is a bore which has to be put up with sometimes. One can listen, however, and take a genuine interest in another

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person, and by a suitable word thrown in here and there lead the speaker into other channels. All that is needful is a little tact. You will frequently help a person to unburden himself, and suggest lines of thought which had not occurred to him and probably would not do later. This will present itself to him later, and he will not forget the aid he has received from you. Thoughts get mixed up in people's mind. They know often what they want to think, and also what they want to express, but thought and also words stick and refuse to come forward when wanted, and it is only after the opportunity has passed that they suddenly realise what they wished to express. It is this want of power of expression that we find spokesmen of various parties and bodies chosen—the mouthpieces of multitudes. You will often enable a man to find himself, to so suggest ideas he has vainly sought, to give form and coherence to. He cannot help later thinking of you whenever he turns to this subject. Your being a good listener—paying attention to what he was saying and seeing aspects and sides which were not palpable to him at the moment, will not be misspent time, and will bear fruit later. There is no need to flatter a person's vanity. That is not the attitude to adopt, but one where the desire to help arises naturally in the mind. It is surprising what a large number of people want help, and on so many topics, too. Many more could be found, only they do not see what good would come of their unburdening themselves to others, so they keep their troubles to themselves.

Taking an interest in others will quicken your own mind—you will begin to sprout mentally, and mind-growth once set going will increase steadily and surely. It will vivify your aura and when you have learnt to still your mind you will find yourself entering into the mental currents of other people, so that you will divine their thoughts, and sense their difficulties. It is then that you become a friend, indeed, for the man or woman whose thoughts are muddled is never able to see the way out of a difficulty. Your counsel then becomes invaluable, you are looked up to, respected, regarded as a friend, and the rarity of friends is all too common. Many a society woman, well to do, with all that one could wish for—health, youth, talents, wealth—envied by all who know her, has confessed to the writer that she had not a friend, that in cities like London she never felt more lonely. These people (both sexes) are far more common than is supposed, and you cannot help feeling a sense of pleasure—justifiable, too—in being the means of lending a helping hand and getting some poor body out of a quagmire.

Naturally every experience of this kind enriches your mental and emotional life. You become as a consequence more self-reliant. You realise that, after all, you *are* somebody, that you can help your fellows that you are not the useless nobody you had always imagined yourself to be, and gradually it dawns on you that you are greater than you know. Do not fear that you will be egotistic or vain-glorious by this knowledge. You will not have far to look to find your mental and moral superior, and this will check bragging or getting too high an opinion of yourself. Of your real self you cannot think too highly, naturally. but of your lower there should always be the thought that it is only in process of becoming; that it is not the real you, but that instrument which enables it to manifest itself, to express the hidden man—the soul.

Dullness may be likened to a smouldering fire—there may be life or warmth in it, but it is not obvious. It has to be poked to be of any use, and people will not trouble to do this with persons. You save them the trouble by doing it yourself, and having stirred up the embers

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give them a chance of a revivifying draught to fan them into a cheerful blaze that makes itself felt to all who come within its radiance.

There is no excuse for being dull or uninteresting. There is u as much to express in you as in the greatest genius the world has ever known, but you cannot expect to manifest it if you never attempt to make more of yourself. Dismiss the idea that it is natural to be dull, that brains are a gift to a favoured few. Dullness was passed when you emerged from the vegetable kingdom. The word "man" is derived from the Sanskrit, "manas," thinker, so that dullness could not be the attribute of any human being, if at all normal. Ponder well on the idea of the ability to think, and it is not long before you become convinced that there is no real limit to the thoughts one may think, therefore there is no necessity to ever again be dull or uninteresting.

LESSON IX.

Life and motion are interchangeable terms; there cannot be one without the other. Motion is known as vibration in the scientific world and vibration is present in the lowliest organisation, even in the stone. The stone flinging off vibrations is expressing consciousness, however low down in the scale it may be, and these vibrations are affected by whatever comes in contact with them. That means that vibrations emanating from superior objects, i.e., bodies more complex, or higher in the scale of evolution, impress themselves, or affect the stone, so that science has been able to explain many apparent "supernatural," happenings on rational grounds.

Vibrations are not confined to merely physical things. The mind is a series of vibrations and they are infinitely finer and more powerful than physical ones. The denser physical matter the more difficult it is to move or affect. Again, the trained mind creates more powerful vibrations than the untrained one, hence the superior is always positive to the inferior, that means that the inferior mind is subject to the superior mind. Once more, *intention* affects vibrations—they acquire a potency much higher than when emanating unconsciously from the brain.

All vibrations obey the law of rhythm, so that where there is in-harmony in a mind, however well organised and trained, there is a neutralising of mind force, a scattering of mental power and nothing is accomplished.

It is accepted on all hands now that telepathy is a fact. Even conservative thinkers confronted with phenomena which they dare not deny, attribute it to telepathy. It is not, therefore, considered necessary in these lessons to prove the truth that one mind can affect another even at a distance. The researches of science into emanations and radio-activity amongst various bodies is giving remarkable results, and reinforce the theory of telepathy. The reading of Prof. Wm. Denton's "Soul of Things," published some years ago, when science knew little about emanations from objects, might well be taken up here, as the correspondence between his contentions and the teachings of Personal Magnetism are so closely allied.

The interest it holds for students of the latter is the extreme subtlety of nature's finer forces and also their power and universality.

It will follow that the more life a man has the more magnetism he will possess, but as each vehicle of a human personality has its own vibrations, so there is a physical life apart from the mental life.

To be continued.

Being educated in a sense of its own power, it refuses to accept any beliefs or conditions that are not pleasing to it.

But it has not known its powers until recently. It accepted the race opinion of itself, and considered itself a sort of ornamental appurtenance in human economy. Thought has only begun to know that it is a power. It does not, even yet, know what a perfectly wonderful power it is ; but it is gradually learning this. It does not yet know that it has a power to renew and fashion the body, out of which it had its birth. It does not know its own powers to prevent fire from consuming the body. But it has this power, and in many instances in the world's history it has done this very thing.

A man's body is the product of evolution. The thought generated by the body may be considered a later product of evolution ; or rather, that quality of thought that recognises its own power (for in strict truth the body and the thought are coeval—being one). But it is scientific to affirm that the riper thought of the present is the latest product of evolution.

The relations of body and thought have always been inter active. At one time the body is the cause and thought the effect. Then, thought will be the cause and body the effect. This has gone on in a gradually ripening process, unnoticed by the individual, until at last thought has developed to a point where it begins to recognise its power as a factor in growth ; moreover, as a free power, unfettered by the fixed beliefs which compose the body.

What a tremendous position this is.

Who doubts that we stand on the threshold of the mightiest revelations our world has yet seen ? Man, self-created and self-creative and with the knowledge of how to create self.

When man makes a mistake it is a mistake all through and through him, because he is all mind ; and this is the reason we are said to take the consequences of our mistakes. We are our own mistakes, and we are gradually ceasing to be mistakes as we learn more and more of this absolute truth, all is good. We are of a piece with our beliefs. When we believe we are sick, we are sick ; first, because we are yet only crude developments, and, therefore, liable to come under the dominion of negative influence ; and second, because after coming under such influence our uneducated thought holds us there, in part, by virtue of its being the master. We need not believe ourselves subject to sickness. We must educate ourselves in a knowledge of good and its omnipresence and omnipotence, and we must learn to unfold the power we have within us for the overcoming of all obstacles. It is there in plentiful supply for all emergencies and we may have it for the taking and using.

Sickness, though a true condition, is but a relative condition ; one that relates to, and is dependent upon this particular stage of our growth from negative to positive life. As a relative truth it is helping to open our eyes to a better understanding of absolute truth, and is, therefore, a good thing. It is the disagreeable consequence of a mistaken way of thinking, and of being negative. If we were not sick we would not perceive the negative condition which the sickness indicates, and would not seek for the knowledge by which to overcome it.

Error, sickness and death are negations of Life. The history of the race is a story of its efforts to overcome these results of its negative condition. In other words, it is an effort to grow larger and stronger and greater by the recognition of more truth, or life, out of the universe of all-truth or all-good. We express just as much of this all-truth or all-good as we recognise, and no more. But the more we recognise the

more positive we become, and the more we outgrow those conditions or beliefs, called error, sickness and death.

Good, Life is omnipresent, omniscient, omnipotent. As we come consciously into an understanding of the omnipresence of good we shall become happy, and we shall know the true methods by which happiness is secured. We shall then make no more of those mistakes the world calls sins and punishes as sins.

As we come consciously into an understanding of the omnipotence of good, we shall have power to overcome our environments and to overcome all obstructions, thus widening and deepening our lives and work, not only for our own benefit, but for the benefit of all.

As we come consciously into an understanding of the omniscience of good, we shall feel the presence of life; we shall know that it is around us and in us and above us and below us, and we shall not be afraid lest we 'dash our foot against a stone' and fall headlong as we continue our journey through the universe. All of this knowledge will our body imbibe from thought, the bodybuilder.

The time was when these lives, latent in the one Life, were made manifest, or became organised in individual lives; they were expressed, or became externalised. And very small lives we were in comparison with what we now are. All happiness is in growth, and we became growing creatures. A man only has that which he lives; he only has that which he can accumulate by the process of growth. If ever the time should come when we reached that utmost point of growth called perfection—that point beyond which we ceased to grow—life would hold nothing more for us. Growth is life; stagnation is death, whether it occurs in a worm or the highest archangel. When growth ceases life ceases. We are all right, even in our negative condition, because we can grow out of it. We can only grow in good because there is no evil to appropriate in our growing. We can only grow in intelligence and strength because in our upward climb out of the negatives and into the positives we leave weakness, which is ignorance, behind us, where it belongs, and advance steadily to the realm of positive intelligence and strength. Matter as a substance, distinct from mind, does not exist. What we call matter is only the more negative parts of mind less infused with intelligence. At death the man lays down the negative part of himself, because his thought—the positive part of him—is not sufficiently educated in a knowledge of its own power to save the body from the Law of the negative conditions—to quicken it, and thus render it positive and consciously alive all through as thought itself is. The first step towards quickening these bodies so that they shall become positive to these negative conditions, or beliefs, called sickness and death, is to show that matter is not a substance distinct from mind, and these bodies of ours are laboratories for the refining of it into positive mind—thought.

Thought, then, which is evolved from the great body of crude or undigested mind that the world calls matter, is the most active substance that we know anything of, and is by far the most vital and intelligent. Electricity is rapid in its movement, but it does not annihilate time and space as thought does. It is thought alone that can compass the bounds of a world in a second; and thought is generated by these human brains. Electricity is an unorganised power; thought is its master, and can organise it. The thought which our thoughts generate is powerful only as its counterpart, universal thought, which is Life or Being. Therefore, thought is the positive pole of the magnet man, it is the captain of the craft, and has the directing power over him.

Thought can make sick and it can make well. Thought grounded in error, or from a negative basis, can make sick ; but the same thought occupying a positive basis, and educated in the knowledge that all is good, or life, can make well quite as easily. Thought, though unseen, is still a substance ; a substance as much more powerful than the crude substance called matter, as steam is more powerful than water.

Thought, the captain, has never recognised its power over its own craft, or over the thoughts of other people. And yet, being a substance, it goes out of these human brains and meets the thought emanating from other brains, and an influence is wrought which the individual as a whole (positive and negative poles together) knows almost nothing of.

The thoughts that go out and meet and influence other thoughts bring back no report of the fact, simply because they do not know that they can do so, and, therefore, do not listen for them. That sense by which we can hear these thoughts is rudimentary in us, and will only develop by use. The time is no doubt near at hand when our thoughts will go forth to distant points and bring back to us a perfectly correct report of what has been transpiring in the place where they have been visiting. We are only beginning to be conscious of the power of thought, and we do not even imagine how much it partakes of the omniscience of the Law of Being.

Thought demonstrates its omniscience in proportion as we recognise its quality and power.

It is by thought that we heal. If my thought is grounded in the belief that all is good, or that all is Life, it is positive to your thought, which is grounded in the belief that evil exists and has the power to harm. The truth is always positive to error, and can make a convert of error, provided it is conscious of its power and able to direct its forces aright.

A conscious knowledge of the power of thought is essential to the use of that power. A comparatively weak man who is conscious of the power of thought, and who believes in and trusts his own thought, may gain control over the thoughts of a more intellectual man than himself, provided the man is unconscious of the power of thought.

"But this is mesmerism and it is an evil thing," you say, "Yes," I answer, "It is mesmerism, but it is not an evil thing." "And why," you ask, "is it not an evil thing for a mind to gain control over another mind in every way superior to itself, and use it perhaps to serve its own selfish purposes?"

I ask in answer, "Why is it not evil for the electric storms to devastate the West and South as they do every spring and fall?" There is a great power made manifest in these electric storms that man must discover and appropriate to the use of the world. We would never know that the power existed but for its fearful manestation. It is just so with the power of thought—we have discovered its power through the seeming evil of mesmerism. In both cases the good lies in the power manifested. When this power shall be divested of its sting by the practical knowledge that shall direct it to the world's immediate benefit we shall begin to reap the harvest. It will be the application of a greater power than the race has yet known, operating under the law of good to all ; and we shall reap the benefits in the increased health and strength of the race—even to so great a degree as to banish all its poverty, disease, old age, and, lastly, death.

The race is in the preparatory department of its education yet. The books and all the implements for learning the higher branches are here now, but we cannot read yet—we have not finished the alphabet.

Thought is the healer. Thought educated in the knowledge of that universal truth—all is good, or all is Life—becomes a power not to be resisted by the negative thought of the negative individual. And the thought of every soul whose belief is grounded in the appearance of evil is negative to even the weakest, frailest thought of him whose belief is grounded in that great truth—all is good, because all is Life.

“Eschew evil and believe in God if you would be saved.” This means we are to cease to believe in evil and to learn to believe in good ; or to cease to believe in death and learn to believe in life if we are to be saved.

Saved from what ? Why, saved from so-called sin, and from sickness and death ; saved from the undeveloped condition which these words imply, by being lifted into the power which the knowledge of truth confers : and above all, which the knowledge of that best of all truth confers—all is good, because all is Life.

A belief in good, or the all-prevalent Principle of Life, is the foundation rock of a world's salvation from error, sickness and death.

A man is all mind. As such he is a bundle of beliefs. What he believes, that he is. Therefore, his beliefs are his realities, even though they may be based on the untenable premise of the existence of evil ; yet they are his realities as long as he lives them and believes them. In order to be strong, healthful, intelligent, vital, beautiful, a man must believe in good and only good ; or life and only life. As I have often said the whole Bible hinges on two words—“believe” and “overcome.” I am now dealing with the first of these words :—Believe. Believe in good—which means life and health—and be saved ; “believe a lie and be damned.” To believe evil is to believe an error, and believing an error is being damned, because no man (being all mind) can escape the penalty of his beliefs. And he who believes in evil (a lie) takes the consequences of his belief in so-called sin, sickness and death, and is thus damned. To cease believing in error is to cease being damned (whether in this world or any other).

If a man believes himself sick, I treat him for his belief. His belief is his real condition. He is sick. Being all mind he is, therefore, a series of beliefs, and “as he thinketh so is he.” The man is sick, and his sickness is unmistakable evidence of his negative condition, and this must be overcome, else growth would stagnate in him, and he might as well have never been born. How would a man know he was negative unless he had some unpleasant evidence of it ? If there were never a ripple to break our negative condition and suggest an improvement, our condition would not rise above that of the brute. Indeed, it would never have risen so high.

Then what is the duty of a teacher ? It is to infuse the student with positive thought. All positive thought is based on the belief in absolute Life. The duty of the teacher, then, is to present all the logic he possibly can in favour of the fact that all is Life. This logic must make its indelible impression on the student's intelligent. The student must be convinced that this logic is correct. This is the teacher's duty. No teacher can do any more than impress the fact upon the student's intellectual perceptions.

And here where the teacher's work stops, the student's work begins ; for this truth needs more than a mere intellectual perception of it. It needs to enter into every part of the student's organisation and to remodel him after its own pattern.

It is now nearly nine years since I became convinced of the truth that all is good, because all is Life.

To be continued.

and success with the other. There are the ever-present twins "hopes and fears," and so long as they are in possession there can be no true success. The success must be in the mind before it can be in the work. That means, it must be a mind vibrating at one rate, harmoniously, strongly, purposively. Once a man has filled every cranny of his mind with success, his life becomes a duplicate of his mind—he expresses what his mind means; it works in a success moving manner, so that outward circumstances take on the impress. Failure is impossible to such a mind.

How I Cured Poverty.

Continued.

I have never taken a single step upward in the external world that was not the direct result of my recognition of some new power within my own brain. I have never sought wealth at all; I have simply sought to know myself. I have believed in my own greatness, and in your greatness equally. I have denied that man was a creeping worm of the dust. I have seen him as the seed germ of all attainment. I place no limitation upon his powers of progression. I think of his vast ability and my own, with a jubilant feeling of surpassing triumph. I regard it as an assurance of present as well as prospective greatness, and a guarantee eventually, of absolute mastery over all things and conditions that once mastered me. This frame of mind is well represented by the word "opulent." And in the direct measure of the power I have in holding it up before my perception, just in that measure is my business successful. Let me lose sight of this opulence of mental seeing, and my business declines. The most-critical and faithful observation of this thing for several years has demonstrated its truth to a certainty. From this deduce the following literal truths:

A mental poor-house projects from itself the spirit of a visible poor-house, and this spirit expresses itself in visible externals correlated to its character.

A mental palace sends forth the spirit of a visible palace with results that correlate it.

But how is it possible for the man who is out of work and sees his children in rags and crying for bread, to conform to the conditions required? How can he perceive opulence when nothing but squalor meets his eyes? How can he calm his soul and enter into it by introspection, there to discover the mental wealth that the world has denied him a right to since birth? He does not dream that he is anything but one of the lowest and most unfortunate of beings. He sees nothing within himself that yields him a single hope. What can such a man do? He can do nothing but conform to the Law, either on its negative or positive plane. He can recognise his manhood and his rights, the dignity of human nature, and the godlike character of his own undying intellect, and be thereby raised in the scale of being, or he can fail to do this and be crushed out of life.

More work and more money will relieve his present need and furnish him with implements for prolonging his existence; but no amount of money will give him that inner opulence which is the sure foundation for unchanging wealth; that opulence which is the purse of Fortunatus, and which can never be exhausted. Mental wealth, which is the recognition of innate ability, is the only true root of external wealth. External wealth that has not this root is but a floating air plant. There is no dependence to be placed in it.

A great many Christian and Mental Scientists say to me: "Why, I treat myself for success and for money nearly all the time. I resolutely refrain from holding thoughts of poverty and I keep mental pictures of opulence before me with unvarying zeal, yet I am always poor. How is it the rule will not work with me?" I answer such a one in this way. I say to him or her: It is quite obvious from your statement that you are not seeking the kingdom of Heaven within, but the externals of it without. Seek it first within; give no thought to the externals at all; they will group themselves around the internal kingdom when you have found it. Treat yourselves for a knowledge of truth; treat yourself for the wisdom that will disclose and develop within your own brain the source of all power, giving no heed to the external, and the external will manifest itself in wealth. It will manifest itself in the production of creative thought—thought which will seek expression in noble, courageous action. You will begin to trust the voice of aspiration and are to follow where it bids you. Many people think that to seek religion as it is taught by the creeds is to seek the kingdom within. But this not so. Do the creeds teach the opulence of man's innate capacity? Do they teach that the infinite spirit of strength and health and intelligence and beauty and power, which they call "God," is in man? No; they teach just the opposite. They teach man that he is nothing; and that any good that he may perceive in himself, is not of himself, but of an outside God. They teach him that he is the most poverty-stricken wretch in life, that he is destitute of all merit, that he deserves nothing. Of all the poor-houses ever created in the mental realm there are none so utterly poverty-stricken as that which the creeds have erected. Did Jesus, their Master, teach this way? No, he did not. He knew that opulence existed in infinite diffusion. He knew the law by which man's innate, mental opulence correlated him to the external opulence, and He taught it. Did He not say: "Consider the lilies of the field; they toil not neither do they spin; yet Solomon in all his glory was not arrayed like one of these?"

What did this mean? It meant that the lily from its inner source of opulence simply expressed itself on the external plane. It is a tremendous lesson. The lily not doubting its own beauty, simply holding true to its sense of the beautiful, which was innate in it, expressed itself.

What men express themselves? Very few. And why? Because they do not know themselves. And not knowing themselves, how can they worthily express themselves in noble and courageous action, which is but thought in execution. They express the beggars they think they are; and their expression of themselves is correlated to the shreds and patches that form the beggar's surroundings.

For twenty years I have been telling men how rich they are. I have been looking at their undeveloped intellectual resources and searching them for new manifestations of genius ever since I remember.

There are no rules to formulate that can be operated successfully, and especially there are none for the man or woman who has no money to start business with. No amount of writing could make the thing practical in this direction. The only possible thing to do is to prove to the reader the great fact of the correlation of the forces within his own being as being allied with the forces outside of himself; then he cannot fail to see that as he strengthens his own forces he gains greater command over the external forces, until everything yields to him.

(Concluded).

