

PP 1556 de

NEW THOUGHT.

A Magazine devoted to Practical Idealism and
Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

Est. 1903.]

[The oldest English New Thought Magazine.

Published by the Talisman Publishing Co., Harrogate, Eng., A. Osborne Eaves,
Sole Proprietor.

Published six times a year. Subscribers failing to receive their copy by the 10th
should notify the publishers.

New subscribers should note that articles and lessons continued from preceding
issues start at top of page, heading indicating title, resembling the arrangement followed
by publications issued in parts. (Copyright.)

New Series, 85

MARCH, 1920.

5s. per annum.

CONTENTS:

STRAY THOUGHTS.

PRINCIPLES OF SUCCESS (Copyright).

THE MASTERY SYSTEM OF PERSONAL MAGNETISM.
(Copyright). L. Treverill.

THE MASTER CONSCIOUSNESS. By Helen Wilmans.

LIVING A THOUSAND LIVES. C. D. Larson.

Stray Thoughts.

One of our most inspiring New Thought writers remarks: "When you have found yourself you will also have found the open door to everything in life worth while."

There can be no question of the truth of this, but the finding of oneself is the work of many years in every life. Were it not so, geniuses would abound on every hand. We all contain so much; our potentialities are so vast, but we look witiout instead of within, or when we look within we take with us the ideas and thoughts with which we are familiar, and brood over them.

There is a general admission now that human nature has changed; it is an important admission, because if it is a process in the nature of things, then there is no logical reason that it will ever come to a full stop or a dead wall. The odd thing about it is that everyone has tacitly accepted evolution for years, yet has refused to confess that man improves. If he can, then his nature must do so. Those who do not believe that human nature can change are really charging the cause behind all manifestation with either incompetence or a narrow, limited conception of perfection. As each man tries to find himself, to know himself as he really is, he takes a hand in the changing of human nature, and the work must begin with the individual.

This is the mistake that socialists make, supposing that Acts of Parliament will bring the millennium, and that class selfishness can bring about justice. Reform, or develop is the better word, the individual and you have developed the race.

The possibility of there being human beings on Mars has cropped up again. Why in this vast universe people should seek to limit life to one speck floating in the ether has never been made clear to the thinking

man Occultism has taught that Mars has been inhabited for ages, and that the Martians are far more advanced than we are. Venus and Jupiter, too, are said to have living beings on their surfaces. It is more reasonable to suppose that there are other systems of planets all with life teeming on them, otherwise "infinity" is only a matter of so many million miles.

Spiritualism is taking a new lease of life once more. The opposition to it is as strong as ever, though the ground of objection has been altered slightly. Much of its phenomena is being admitted, but the source of it is said to be satanic. The old devil, who was thought to have been "laid" for all time, is now being brought back as a scapegoat, those who take this course forgetting all that is implied in such a doctrine. The millions of men who have been suddenly cut off by the war are clamouring to get back to earth, and it is not wonderful that the partition between the two planes has worn very thin here and there. Psychism is a dangerous game to play at, however, and there is justification for the remarks of Madame Blavatsky, who said: "If, as sometimes happens, a student in the course of his training develops mediumship, this fact is a sign that he is absolutely incapable of proceeding any further, and all his teacher can do is to cure him and then leave him. The influences which appear in the seance rooms are among the most destructive on earth, even though, as in the majority of cases, they assume the garb of angelic visitors, and profess to give new revelations from God. The purity of the sitters is the only safeguard, and once that is removed the most terrible results may ensue. Irresponsible mediumship is only one step from black magic; this the Hindus know full well, hence the daily precautions they take to prevent the occurrence of the phenomena which delight so many thousands in the West."

Reviews.

"The Hill of Vision." This is a forecast of the war, by Frederick Bligh Bond, gathered from automatic writings obtained between 1909 and 1912, and also in 1918, through the hand of John Alleyne, under the supervision of the author. Possibly there may still be some who doubt that the future is known under certain conditions; this book is one more which should dispel this illusion. It is most interesting, and it is consoling to know that all is well with the world for the future, though there are, naturally, some trying times ahead for most people. (Constable and Co., London, 7s. 6d.)

"The Painter's Voice." William Kiddier dedicates this little volume to his son, killed in action. The writer expresses himself on many subjects and the heart goes with it. There is much to arrest the reader's thought (A. C. Fifield, London.)

"Bibby's Annual" more closely approaches New Thought than any other publication in the British Isles; its matter is always of the highest, a lofty tone marking all its articles, whilst its illustrations are without a compeer in the annals of journalism. The number for the current year has just been issued, 2s. 6d. of any bookseller, and the reader would be wise to get it while it is in print, as naturally, in these times, only sufficient are printed to meet the demand. Two striking and beautiful illustrations of thought-forms emphasise the importance of clear-cut, one-pointed and purposive thought. "What is Beauty?" "Politics and the Plain Man," "Re-incarnation," are pregnant with value to everyone. I hope to quote from its pages in the next issue.

THE PRINCIPLES OF SUCCESS.

It is a matter of time, but the attitude of helpfulness, the strong intense desire to be of service to others will result in ability to give that help, and as this help is given your ability to help still more will be marked. This, again, is a fact of modern psychology, and too much importance cannot be attached to it.

A man may be a friend to others and an enemy to himself, and he may be very popular with many. He possesses a magnetic personality, such cases are not uncommon. And the secret of it is that he is *at heart* good-natured; is not the self-seeking, calculating man his neighbour might be. He lacks balance, however, in one direction, and this lack of balance the student would avoid. Actions speaking louder than words would stamp the man who was creating for himself a personal atmosphere, so when the principles common to all trading are mastered, then is the time to introduce initiative. Take one concrete example and let that suffice for our purpose. In theory a retail business which took out one or two articles from its stock alone could not expect to build up a large business. Why, for one thing, it would mean that a customer would have to go to two shops where before he had only gone to one. The experiment is made because someone more far-seeing than the rest of the trade knows that if the article to be specialised in can be improved and a standard quality maintained, then the innovation has a chance of being a success. The article referred to was the common everyday butter. To-day several large firms specialise in it, and do gigantic business, although every little grocer sells the same article. The public have learnt to know the quality is uniform, the price fluctuates but little, and they are convinced that no better butter can be had.

This principle can be extended indefinitely. There is nothing too commonplace, nothing too overdone if handled in the right manner, and so man following an avocation that is decadent can modify it and bring it to a flourishing condition.

LESSON 8.

The whole of modern advertising is nothing but suggestion. The mind is always more or less in a condition of waiting for something to come into it, to strike its chords, as it were, for, as has been pointed out, everything is in a state of vibration, and the first thought that comes along, as long as it is of a character analagous to the general tenor of the mind, is seized upon. The mind is like a curious child, everything is new to it, and it likes to know all it can about it that does not seem too prolonged observation or mental work. There is constantly a desire of the inner self to know more of the not-self, the world without, as the life outside is contacted through the emotions and the thoughts, the individuality is enlarged. It is, as it were, a real law of growth, one of the ways in—opportunity.

One of the aims of modern advertising is to create a demand where none has existed before. Thus an invention which might not be worth anything really to mankind, might be foisted on it by making believe that it really needed it. Once this idea became part of the belief of humanity, the suggestion would have accomplished its object.

So-called religious truths have grown up in like manner. Only let a theory or a statement be sufficiently promulgated and whether it has any basis in fact or not, it will be accepted in time as truth. This is also true in other fields of thought. Whole epidemics sweep certain localities or countries because the people believe in them. Tell a body

THE PRINCIPLES OF SUCCESS.

of people that no one can escape having influenza when it is about, and very many otherwise healthy and sane people will exhibit the symptoms. It will be found indeed, that the more orthodox people are, the more illness they will be subject to, or, to put the matter another way, the health among devout or religious people is not so good as among non-religious, and for this reason: the records of religious communities have death, disease, sickness, the baser passions of mankind frequently mentioned. Many of the dogmas have to do with these things, so that it is inevitable that they should be mentioned and given prominence to. This is where religion would always differ with a constructive system of life like New Thought. That is why we are as we are. There is a saying that a nation is never better governed than it deserves to be, which is only another way of saying that the level of thought or morality of a people has not risen very high, and this because they are under the domination of suggestions, and if they were treated any better they would not understand or appreciate it. All these current beliefs are what is termed negative suggestion, and one must be proof against these if one is to "make good" in life. There is more negative suggestion in life than positive. Nearly every adult—it is usually as one leaves childhood and the mind begins to leave play and grow—acts on negative suggestions every day of his or her life. The spirit of criticism is so ingrained, so innate, that almost every remark made is a judgment, though unconsciously. This arises in great measure from the individuality asserting itself, and no two people being alike there must often be opinions which clash or at least differ very widely. To illustrate: You are accustomed, let us say, to come to breakfast and find the table set. One morning, casually glancing at the table, you notice that the salt is not in its accustomed place, or there is a spoon short—some little lapse of memory on the part of whoever laid the table. This may suffice for an outburst of bad temper. After a few moments the conversation or discussion will almost certainly turn on some person—a friend of some of those present—and how that person differs from you or some other member of the household will be noted. Everyone unconsciously forms a standard, and any deviation from it is at once noted, which means criticism. It is by this comparing and observing that growth results, hence its universality, but its drawback is that it all leads to negative suggestion. It means an accentuating of the littleness of things, of the meaner, unworthy, common-place aspect of life, and the registering of these impressions constitute suggestions, adverse or negative, because, although they bring out in sharp contrast differences, do not conduce to growth. At least it is not constructive suggestion. To render oneself proof against negative suggestion one must first cease indulging in the habit oneself. A man will not concern himself with the shortcomings of other people, or undertake their reformation to the pattern he admires, which is himself. Principles, not persons and their peculiarities, are what he will busy himself with, and he will find so much work in this that he will have no time to criticise other's actions. The mental action will be positive because it will be constructive. Every thought will be deliberately chosen with an object in view, that the building up of a strong mentality, a realization that it is possible to achieve far more than has been achieved up to the present, because the expression has only been a partial one. Thus if one is surrounded by distasteful surroundings, instead of bewailing the fact and considering oneself badly treated the force which is wasted by such a line will be turned into another channel. Every atom of force so expended will be

used to contribute to the evolution of ideas that will bring better environments. The power of auto-suggestion is little short of marvellous, and not only can a confirmed pessimist be transformed into one filled with hope, but a human being can become almost a genius.

As an exercise for auto-suggestion adopt the following practice: Breathe rather more deeply than usual for a few minutes, having the idea in the mind that you are harmonizing your vehicles. Then take some quality you would like to see in yourself, or, if present, would like to see increased. Let us suppose you lack belief in yourself. See yourself at home under trying conditions, as serene and full of hope as when things are not going as you would like. Repeat this process of thought several times a day. Imagine yourself always coming out on top whatever may be the circumstances. Make it a habit of always looking at the highest side of life, by this practice the minor, petty, trivial things are discounted; there is no room for them, and with the contemplation of the highest thoughts of which you are capable the lack of reliance will lessen day by day. It is, as in all these processes, a matter of growth, hence there will be no sudden change, but none the less will a change occur. Bearing in mind that eyes and ears play so important a part in fashioning our mind we shall only see those things that we wish, and only hear those sounds that are pleasing. It is easy to shut off any sense if we wish, just as a man may look at a thing apparently, and yet not see it.

All these methods tend to lessen undesirable activity, to put in their proper proportion the things which do not matter, to minimise those things which are not essentials in the life. The only thing that does matter is character, and this daily building of those qualities which make for character will remove all weaknesses in time. Not only can you build up yourselves in this way, but you can further help yourself by helping others. Just as a teacher learns by teaching others, unwittingly educating himself at the same time, so in suggesting to others you are aiding your own evolution. In this way you can make such aid an exercise. Make it a rule to see only the strong points in the characters of others. In this connection there is a point to consider of an employee or teacher being tempted to look over gross carelessness or inefficiency in others. It may be argued that a pupil or employee will never profit if faults are not pointed out. This can be done in a kindly manner and with as little comment as possible, but if the suggestion is given that there is no possibility to do better or that the delinquent is preternaturally dull or stupid, the suggestion will take effect in many cases, and the person thus belittled will commence to go backwards. Encouragement is what is needed, together with advice as to how to avoid making further errors. At the same time look for the best and efficiency only from employees.

Let a thing be done several times until it is done perfectly. Success can be built up by suggestion alone. Never admitting a false negative suggestion is to whet the mind, and make it like a hawk, nothing escaping its vision. As weaknesses disappear one by one, ideas flow into the mind, and the urge within one backed by the suggestion that success lies ahead will make a man positively refuse to see failure in anything he undertakes. It is often thought that a man is backward because he is wanting in ideas, or fails to see his way clear to bring about what he seeks, but the real trouble lies in the fact of his unknowingly allowing negative thoughts to enter his consciousness, to catch up the weak, wobbling thoughts of others. Keeping the mind always busy with projects ever turned to the light, hopeful, knowing that you are

THE PRINCIPLES OF SUCCESS

working with the law, vagrant thoughts will have little chance of getting within the circle of your mentality when things seem to go wrong, when you seem to be hemmed in for the time being, try and get alone for ten minutes. Provide yourself with the most optimistic book you can get hold of there are plenty nowadays—and fasten your mind intently on the ideas given. Let everything else go, never mind the things that seem pressing for solution. Give yourself the ten minutes. Read a page or two try and drink up the desires, letting them permeate every atom of yourself. Then take the next page or several. In the same way, close your eyes and affirm :

“ I am master of circumstances. There is nothing that can harm me or mine. I am greater than circumstances. Everything is working for me.”

Possibly you may feel that these sentiments are not true, but they are, and as your eyes are opened later you will realise this to the fullest extent. The world was made for men, for no human being could have expressed himself without it, and a human soul is something higher than the world, though the two, from one standpoint are one, but man is more highly evolved than nature, which is perfectly obvious to anyone, hence Nature is more dependent on him than he is on her, although the reverse has generally been taught. Just as it is difficult in the midst of a November fog, or the spells of wet weather we get in England, to realise that high above the sun is pouring its revivifying brightness and splendour, so we who cannot overlook the processes of Nature find it hard to believe that all is really well with the world. When you desire to advance it is necessary to hold the mind in a certain attitude. You should prepare yourself by letting the life be as normal as possible in every way, no excess of any kind, either in work, recreation, or what not. Evenness combined with cheerfulness, a sense of poise, should be predominant, secluding yourself for a short time, with mind poised and expectant, seek to know what should be the next step. Possibly it may be found that you are not filling your present position as well as you should ; if there is not thoroughness, if each action is not done better than anyone else could do it, or, at any rate, quite as well, then you are not ready to advance. The sign of the advancing man is efficiency in every respect. When you are reliable, have a keen sense of honesty in every respect, with a strong desire to advance then you can safely formulate your plans for advancement. What you must desire is more freedom, freedom from harrassing circumstances, freedom from worry, freedom from sickness, freedom from a confined mind. There must be the desire for more knowledge concerning more—life—the wider life, which is untrammelled by outside factors. You desire your fate to be in your own hands, to live your life as you wish. If you make an unwise choice you will have to abide by the choice. You cannot sow thistles and gather roses. The law is unerring, and if you imagine that because you have the power to obtain what you want that you can “ Contract out ” you will make an egregious error, for Nature is not to be duped.

If your desires are not clean, straightforward, if they would involve the submission of others to your will, or in any way interfere with the freedom of action of others then the effect will work itself out in your own life. It is well to make this perfectly clear, because hypnotism and the use of the finer forces have been taught to enable a man to get wealth or power at the expense of a fellow creature. The results have been disastrous. We will not suppose, however, that a student would prostitute his powers in such a manner.

To be continued.

THE MASTERY SYSTEM OF PERSONAL MAGNETISM.

A wild animal, like the lion or tiger, exhibits the former in a marked degree; a thinker is characterised by the power of his mental vibrations. Sometimes one will find both sets equally balanced. The more negative a man is the less virile will be his vibrations, and they will lack one or two important qualities which will nullify their effect in so far as affecting others is concerned.

The practical effect of the teachings of the new psychology with regard to vibrations is that when we know that everything is vibration we shall act and think in such a manner as will give direction and force to mental action. It follows, too, that the more highly evolved the individual, the more dominant are the vibrations emanating from him. Instead of being overawed in the presence of strong personalities the student will be at home and no undue advantage can be taken of him. He will be able to hold his own. He will begin to create an *atmosphere*. Beginning at the centre of his personality this magnetic atmosphere will slowly extend till it stretches far beyond the body. The surrounding ether will be affected by it, and all coming within this sphere will feel it and also be influenced more or less. Strong, magnetic people have left their mark in the places they once lived in for many years, sensitives being able to give descriptions of their appearance and characters. Psychometry gives many illustration of this, but we must not be led to digress on this theme, interesting though it be. Supported by a powerful magnetic field a man moves among men of various types without that sense of inferiority which marks the negative person.

As has been said, there is negative magnetism, and men who are obeyed and feared are examples of it, but anything negative represents the lower or inferior aspect of life, so that even powerful men who are negative in their magnetism break their own strength and shatter their magnetism. Anything of a negative character always carries within itself the power which destroys it. Let this fact be well noted by the reader, for it means that any attempt to apply occult forces for one's own ends, to the detriment of the others, is weaving a web which will most assuredly entrap him later.

Vibrations, then, create states of mind which become permanent by reason of the tendency of vibrations once set going to repeat themselves indefinitely. The human brain has been described as being to all intents and purposes analogous to a battery, whose currents of electricity are but rapid vibrations in a continuous stream, so that they have been termed a current. It is this radiating outwards in every direction that makes a powerful personality actually felt by those who have not keyed their vibrations or personal atmosphere up to the same pitch or strength. It is easy to understand that these people impress and unconsciously dominate less evolved persons, and the latter feel a kind of weakness and inferiority whilst in their vicinity.

How shall the reader reach that point of command? First, he must know that the brain initiates thought vibrations. Therefore he will decide beforehand the kind of subjects from which the thoughts will be chosen. He will take all positive ones as follows:

Hope.	Fearlessness.	Faith.	Pride.
Power.	Love.	Justice.	Tolerance.
Will.	Self-control.	Steadfastness.	Truth.
Health.	Energy.	Education.	Idealism.

Each of the above characteristics must be possessed in a fair measure, and each reader must note in which he is most deficient, and set to work to develop it. Next, he must see if the negative aspect of

THE MASTERY SYSTEM OF PERSONAL MAGNETISM.

any of the above—that is, their opposites, are present, and if they are he must starve them out, discourage them. Nearly all these qualities will be found dealt with in “The Power and Book of Affirmations.” He must have a reason for believing that they are essential to his success in securing Personal Magnetism, for if he is not honest and straightforward with himself his magnetism will be of a spurious kind. Then, he must have the fullest faith in his ability to acquire these virtues. I know that the first thing that will occur to him is the thought that we are not all alike, and that though some people have these qualities pretty well developed, it is natural to them—they were born so, and hence came naturally to them. There is only a certain amount of truth in this. The mere dwelling on each for a few moments and the desire for their possession will have given the ability to weld them into the nature. Then there may be the idea that it cannot be necessary to acquire all these virtues in order to be magnetic. It is, however. The people you know who are strong in Personal Magnetism may be deficient in some of them, and that is their misfortune, just as we all know excellent men, clever, but with lamentable weaknesses, and those very weaknesses ultimately prove their undoing.

There is no quality you cannot possess, if you really want it, but you must *want* it, not think you do. When the brain is fed with this material, instead of the daily portion of negative and weak thought, it contemplates it, and this very act sets up vibrations which represent the virtue contemplated. A current is started, and this is taken up by the nervous system. Let us see what science has to say on this part of the subject. We find the following in the interesting book, “Mental Suggestion,” by Professor J. Ochorowicz.

“Every living being is a dynamic focus.

A dynamic focus tends to propagate the motion that is proper to it.

Propagated motion becomes transformed according to the medium it traverses.

Motion tends always to propagate itself.

Therefore, when we see work of any kind—mechanical, electrical, nervic, or psychic—disappear without visible effect, then one of two things, either

A transmission, or a transformation,

Where does the first end and where does the second begin?

In an identical medium there is only one transmission.

In a different medium there is transformation.

You send an electric current through a thick wire. You have the current, but you do not perceive any other force. But cut that thick wire and connect the ends by means of a fine wire; the fine wire will grow hot; there will be a transformation of a part of the current into *heat*. Take a pretty strong current and interpose a wire still more resistant, or a very thin carbon rod. The carbon will emit *light*. A part of the current, then, is transformed into heat and light. This light acts in every direction round about, first, visibly as light, then invisibly, as heat, and as electric current. Hold a magnet near it. If the magnet is weak and movable in the form of a magnetic needle, the beam of light will cause it to deviate. And all this from a distance, without contact, without special conductors.

A process that is at once chemical, physical and psychical, goes on in the brain. A complex action of this kind is propagated through the grey matter, as waves are propagated in water. . . . Regarded on its

THE MASTERY SYSTEM OF PERSONAL MAGNETISM

physiological side, an idea is only a vibration, a vibration that is propagated, yet does not pass out of the medium in which it can exist as such. It is propagated as far as other like vibrations allow. It is propagated more widely if it assumes the character which subjectively we call emotive. But it cannot go beyond without being transformed. Nevertheless, like force in general, it cannot remain in isolation—it escapes in disguise.

Thought stays at home as the chemical action of a battery remains in the battery ; it is represented abroad by its dynamic correlate, called in the case of a battery, a current, and in the case of the brain—I know not what ; but whatever its name may be, it is the *dynamic correlate of thought*.

I have chose to use the term dynamic correlate. There is something more than that ; the universe is neither void nor dead. A force that is transmitted meets other forces, and if it is transformed only little by little, it usually limits itself to *modifying* another force at its own cost, though without suffering perceptibly thereby. That is the case particularly with forces that are persistent, concentrated, well seconded by their medium ; it is the case with the physiological, equilibrium, nervic force, psychic force, ideas, emotions, tendencies. These modify environing forces without themselves disappearing ; they are but imperceptibly transformed, and if the next man is of a nature exceptionally well adapted to them, they *gain* in inductive action."

The nervous system, then, it is important to note, generates, as the brain, in addition to conducting those currents initiated by the brain,—psychic energy, called magnetism—it used to pass under the name of animal magnetism in the days of Mesmer. It is stored up in the brain and in that portion known as the spine, or spinal column, on either side of which run two currents of immense power. As we have here the coiled up serpent, the fire of Kundilini, a most dangerous force to play with, information has wisely been withheld, and is only imparted to pupils accepted by the great teachers of the race. The reader is warned to have nothing to do with practices which seem to awaken the serpent fire. He can become magnetic without invoking the power resident in this part of the system

Psychic energy is more easily generated in those systems where there is poise, serenity, passiveness without lethargy, gentleness without weakness ; where tenderness is equally balanced with strength. There must be in the mind the calm consciousness that one can have as much magnetism as one can use. That it can be used as directed and that it can be stored. Physical energy having its root in the nervous system also, and this energy so often leaking in persons lacking in self control, irritability, indecision, over-emotional or super-sympathetic persons, poise becomes a prime necessity.

The more stabilised the nervous system becomes, and the less likely it is to be affected, the more magnetic is its possessor. The chakras, as the Hindus call the nerve centres, are the seat of nerve force, or magnetism, and contemplation and concentration on these centres increase the ability to direct magnetic currents. The chief of them, the Solar Plexus, requires special treatment, which will be dealt with in its proper place.

The brain, of course, must ever take precedence of all other parts the system, as the master dynamo of the man, whence radiate etheric waves in every direction, and form so large a part of his atmosphere. We might consider the brain as the positive pole of a magnetic battery, and the base of the spine as a negative one. All animals share with

THE MASTERY SYSTEM OF PERSONAL MAGNETISM.

man this purely physical magnetism, but in man we have a far finer type—the mental or psychical—and thus his influence over his fellows is much more marked. The vibrations of mental magnetism are far higher, more penetrative, and are not affected by distance, as we know it. Successful people unconsciously use it, and unknowingly impress those with whom they come into contact, influencing them against their better judgment often. The reason of this is that the positive always imposes itself on the negative—it cannot help it; it is the nature of the superior to dominate the inferior; cream must always come to the top of milk, whether it wishes or not; it cannot decide the point, it simply *must* do so. Thus a self-assertive magnetic atmosphere invades a shrinking, undecided, cautious, fearful, or will-less one, taking possession of it, over-riding it, overmastering it by its very presence. Even when the will does not intervene in a case where a negative magnetism encounters a dominant and vibrant one, it is like a weak swimmer trying to go against a rapid current. The weak man may make a stand and prevent himself being rushed off his feet altogether, but then he is only marking time; he is not advancing, merely holding his ground for the time being. A man provided with an unlimited stock of Personal Magnetism may move freely wherever he likes, being only checked when he meets one his equal, and even here, there will be some vulnerable point, and he will be unable to detect it and score in the end.

It may be mentioned here, that if a subject be deficient in physical magnetism, he may train his mental to such an extent so as to be almost independent of it. But in such a case the person should not be content to expend his mental magnetism too freely, or think that he can always dispense with the other; no, he must make up his mind that he is going to possess both. Unflagging persistence, indomitable will, inexhaustible patience will all be necessary in many cases, but the results aimed at will assuredly be forthcoming in the long run. These secrets are not for the half-heated, the merely curious, the aim must be the highest, to secure the best. The student will be heartened in his work, however, by knowing that telepathy, absent treatment, psychometry, and other phases of the mind are now so universally admitted, even by medical men and scientists, that what he seeks is in the realm of practicability. As already seen, that the brain creates energy, and this in turn produces heat, as instruments devised for this purpose have proved, so that when a man "flies into a towering passion," his face becomes as red as fire, and the heat is obvious to anyone, especially to himself.

Radio-activity is only in its infancy, and further researches will show that the human brain is far superior to any known substance in its potentialities. The time is not far distant when a man in New York will be able to sit down and talk to his friend in London by brain waves alone.

To be continued.

THE MASTER CONSCIOUSNESS

It seems to me that the fact was simply painted on me at first, and that it was months before it entered and took possession of me. It became deeper seated gradually as I made it my one subject of thought. But even yet it has not permeated me so perfectly as it will do in time; for day after day strengthens it. New argument to bolster it up seems to spring of itself in my mind, and with every new argument comes fresh vigour to my frame.

When this truth shall have permeated every atom of our bodies, there is no guessing how vigorous, how perennially young and beautiful we shall be. This is the advent of that age prophesied from the beginning the age in which man would learn his mastership over all things below him. I say "learn," for he is already master and does not know it. To make man conscious of his mastery over sickness and death is the meaning of the present great mind movement to which the thinkers of the world are now directing their attention.

In this lesson I have said that the body generates thought. I have also said that thought builds the body. Both of these statements are true. Thought and the body are both of one piece, and in respect to time are coeval. In point of fact, the body is all thought. It is condensed thought, or thought fixed in certain forms of belief; and from it is constantly being liberated (through the mechanism of the brain) a lighter and more free form of itself that is called "thought" in distinction from "body." But the two are only different forms of one substance, and their relation is interactive. They are cause and effect. Their interchange represents the to and fro current which is inseparable from growth; which is, in fact, the main point in evolution, and which—in the nature of the Law of Being, or Law of Attraction—cannot be otherwise.

The body generates the thought and has done so on the unconscious plane of intelligence always; and the thought has permeated the deadness of the body and enlivened and vitalised it, and lifted it to higher planes of being, also on the unconscious plane of growth. And so growth has proceeded until thought has ripened into a consciousness of the situation, and into a knowledge of its own power. And it is now beginning to consciously direct its own power down into the body with a view to make such changes and improvements in the body as are prompted by desire.

Here we see an instance of the action and reaction involved in evolution, or the Law of Growth. The body has now ripened the thought up to a certain perception of its capacity. And the thought, thus ripened, now turns and pours the ripened consciousness of its own capacity into the body; thus bringing up the structure of the body to a higher plane of being than it ever had before, and making it capable of engendering higher and better and greater thought, which will again pour its influence into the body for its further strengthening and uplifting. This is the to and fro current involved in all growth, and in all movement, no matter what the nature of the movement. It is action and reaction. It has its rise in the Law of Attraction; and without it, the universe would be as dead as a door nail, and a good deal deader.

OUR BELIEFS.

LESSON III.

Because a man is a mental and not a physical creature, it follows necessarily that as a man believes, he is. Therefore, his beliefs in

THE MASTER CONSCIOUSNESS.

sickness and death are real conditions, though mental, and he passes through these conditions on his way up from the brute ignorance to the divine intelligence. They are incidents peculiar to one phase of his growth. Do not forget that all of a man's growth is purely intellectual. It is the acquisition of new knowledge.

And once more I repeat, that a man being all mind, it cannot be otherwise than that all his conditions are mental.

One mental condition is as real as another, and every mental condition a man is capable of is dependent for its character upon his knowledge of absolute truth.

It is not always convenient to put a man's belief in sin or the power of evil in the same category with the same beliefs in sickness and death. What he calls his sins and for the punishment of which he has devised various tortures, some of them eternal, are simply the mistakes he makes in the heaven-born right to pursue happiness. But sickness and death are mental conditions of negation or ignorance, which are universally conceded to bring their own punishment.

The race has never devised a hell in which to punish people for being sick, and yet sickness and death are as culpable as those acts we call sinful, and have their origin in the same cause, viz., negation or ignorance.

It is entirely proper to treat sickness and death as beliefs, because a man is a mental creature and all his conditions are beliefs; but beliefs are real conditions. A belief that is based on the great foundation theory of this and past ages, that evil is a self-existent force, must necessarily be a negative belief because it rests on a mistake. It has not the solid basis of absolute truth on which to rest, and from which it is fed constantly. It is like the house built on sand, which, when the rains descend and the floods come, is washed away and the world sees it no more.

But the beliefs which rest upon that incontrovertible and universal truth—all is good, or Life—are positive: they cannot be shaken; they are fed every instant by an influx of new truth, and they become stronger and stronger, building him who entertains them into splendid health and strength, and beauty and courage; carrying him every moment farther away from the possibilities of ever again dropping into the negative condition where sickness and death can master him.

But since animals are comparatively healthy, how does it happen that the human family is so diseased?

As stated before, I take an evolutionary view of this subject. And for the sake of those too deeply rooted in the old, to take suddenly to the new, I will say that this view does not conflict with the Bible. I have been an earnest student of the Bible, and I am convinced that if the believers in the evolutionary theory knew a little more of the Bible, and the theologians a little more evolution, the "irrepressible conflict" between science and religion would melt into nothing.

I am bound to confess, however, that it seems of no consequence to me whether the Bible sustains evolution or not: for evolution is certainly true, and the facts it has recorded with the passing of the ages are not to be disputed by any book whatever.

The world contains its own record—indeed, the world is its own record—and it is my Bible pre-eminently. The printed Bible is a wonderful book. It shows forth the effort of the master minds of past ages to solve the problems that evolution alone has power to disclose in absolute fulness; and the revelations of those struggling minds in conflict with their own ignorance, and the ignorance of the age that

surrounded them, are surely the most glorious examples of heroism ever beheld.

The men who wrote the Bible wrote from their own interior perceptions. They looked in their hearts and wrote. And this is why the Bible comes so nearly being a transcript of evolution. Every man is a world in condensation; and when he writes from himself he writes in a great measure the history of the world just as it is written on the rocks and glaciers.

Take, for instance, what the Bible says of the Garden of Eden, where a man dwelt in happiness with himself and "God"—which means good—a state where the infinite good was not doubted. All of this refers to the harmonious, instinctive life of the race before the dawn of man's reasoning faculties, which awakened his conscious individuality and led him to ask a thousand questions that he was not able to answer, and which have kept the race in a constant state of fermentation ever since.

But though the Garden of Eden was peaceful and contented, man can never return to it. The Angel with the flaming sword does actually guard its gates to this day, and no one who values his growing intelligence—which is his only hope of salvation—will ever attempt to return.

The race is in a transitional period from animal to divine. In our animalhood, and while guided by instinct, before the awakening of the reasoning faculties, we were at rest, at ease—whole in our condition. We were all mind then as now, for there is nothing but mind; but we were crude mind crude minds, rather—whose organism did not evolve sufficient thought to awaken and call us out of our sphere. We were in a condition of repose. Even now we see the animals content, comparatively healthy and happy, except as they come under man's influence, and yield to the ban of his beliefs.

But man in his long journey upwards from the lower planes of development reaches a place where he begins to ask questions. The first question shaped in the animal mind brings disquietude and shuts the primitive Eden on the questioner. His ease is broken; the search for more positive truth has begun, and it will never end until understanding rewards him.

The road—a very dark road indeed—from our Eden of primitive content to the heaven of understanding, is through an almost unbroken jungle of doubts and perplexities. As each small eminence is reached, from which we can see a short space ahead and around, we gain a new belief with regard to our conditions and situation.

The beliefs are "legion." The world is full of them. All down the ages, as far back as the memory of the race can reach, they have been bad, worse, and worst.

Always the idea of God existed. The idea has had its form in every grade and shade of crudity. People have even thought Him a monster to be propitiated. Almost universally He was believed to be outside of man and apart from him. A power was felt and acknowledged, and the idea of becoming reconciled to this power became the central thought of the religions of the world.

Disease is absence of ease. When the reasoning power first emerged from the instinctive of animal life sufficiently to ask a question, then there was disease—absence of ease. Then a little more light came and with it more questions and still greater absence of ease.

Presently men began applying herbs and such remedies, thus medicating the effect instead of the cause; and yet because cause and

THE MASTER CONSCIOUSNESS.

effect are different degrees of the one mind, herbs and minerals have operated to work cures, and still operate to do so among those persons who have not awakened to a knowledge of their own positiveness and to the fact that drugs are negative to themselves. It is only a negative person who can be affected by drugs. As soon as a man becomes conscious of his own position in the world, and sees himself master of all things, he knows that drugs are negative to him and can do him no good. The time was prophesied when men would drink poisons without harm. This time would be here when men knew themselves at one with the "Father"; when they should have made the "atonement"—the at-one-ment, the at-one-mind—when they should be one with the Law of their Being.

All of which means that when men understand the Law of Being they can do what they will and suffer no death. Death is an intellectual separation from the Law of Being, or the Life Principle, which the race has foolishly personified and called God.

This is as good a place as any to speak of the character of drugs, etc. I maintain that life can only be expressed through individualisation; that every shrub and every created thing has its own individuality and its own character; and that the character of different herbs and minerals affects us when taken into our organisations until such times come as we rise to the positive pole of our life magnet. Then all drugs and all minerals will become negative to us. As this process of becoming positive is a gradual one, so it will only come about gradually that drugs will lose their influence upon us. Fire will also lose its power to harm us in time. It, like other negative things, will become negative to us. All these things are negative to us now in point of inherent force, but until we rise to an understanding of the positive pole of life, where we come to an intelligent recognition of the fact, they might as well not be.

We can have no truth until we recognise it. We are all mind, and mind can only have what it believes it has. The beliefs of these individualised minds called men and women are their realities.

I am aware that Christian Scientists say there is no power in drugs but that power conferred by the belief of persons—by the belief of the world. But this is not so. The peculiar quality of almost all medicinal herbs was discovered accidentally. The true character of the herb created the belief; the belief never created the character of the herb. We might as well say that belief created the quality of cold in ice, or of heat in fire.

But no matter what the character of any herb or substance, that character will cease to affect him who has come consciously into a knowledge of his true relations with all the earth. Man is master and everything below him is ready to acknowledge that fact as soon as he declares his authority.

But to return to the point from which I departed in order to make the foregoing explanation. I call the world to witness, that in spite of improved sanitary conditions, disease has increased with the progress of civilization. This is because man's intellect has expanded, and in this expansion he has asked more questions which he could not answer, and so has created in his mind still greater disease, or absence of ease. He still imagines himself an outcast from his God in consequence of some sin committed by his ancestors, and all the time he is trying to make his peace. And so the whole world is struggling in the toils of a thousand absurd beliefs born of ignorance of its true relations to the Law of Being. We are in the dark; we have never been in the light.

(To be continued)

Living a Thousand Lives.

The fact that we are in possession of peculiar or unusual tendencies or capabilities, dawns gradually upon the mind in most instances; but upon occasions, this fact is revealed suddenly and in a startling manner.

In my own experiences, this fact came both gradually and suddenly. It was evident for many years that my nature was super-sensitive to a great degree, and many out-of-the-ordinary incidents occurred accordingly; but positive evidence of this super-sensitiveness—evidence that could demonstrate my power to others, did not come until I began to experiment with this power; and then it came in a most astonishing manner.

Even in early youth I knew there was something peculiar in my nature; my mind was not encased in some materialistic shell as most other minds seemed to be; and therefore I lived in continual wonder as to the meaning of it all until I was of sufficient age to study these things intelligently.

Then I began to study in earnest, frequently neglecting what my relatives and associates considered more practical affairs; but I was determined to know, and with what information I could gather from many resources, began extensive experiments.

This not only brought additional incidents and experiences of the same peculiar nature, but also tended directly to develop my super-sensitiveness far beyond all expectations. And with this development came startling and sudden evidences of my power in this field—evidences that were absolutely convincing and that demonstrated conclusively the real nature of that power. But these evidences did not merely bring conclusive proof; they also brought serious problems for my own personal life to solve, and placed me in a position that was difficult in the extreme.

However, I knew that if we would go beyond the attainments and experiences of the average person, we must pay the greater price: and I was ready and willing to pay any price to find what I felt certain was in existence on the outside of human limitations.

Therefore, I opened wide the door, and welcomed everything that the world believed hidden or beyond human discernment. And my universal welcome was not in vain.

Response came almost at once, and as if by storm; but first upon what we may term the physical plane; that is, I began to "sense" and feel forces in the physical realm that were not supposed to exist.

My first startling experience was in a sick room where there were at the time several patients in rather critical conditions. I had become very much interested in the possibility of healing the sick through higher power; and having demonstrated my power in this regard, I was invited to see what could be done for one of these patients—another woman who had suffered much from many physicians, and who was willing to try something else. But I had received no information concerning the nature of her ailment, and had not been told of the other patients in the same room.

The moment I entered this sick-room and viewed the situation, a series of strange sensations came over me, and presently I felt as if I, myself, were afflicted with eight or ten kinds of ailments. For a moment I felt almost overcome with the weakness and the pain, but through the force of determination and will, succeeded in partly controlling my strange condition.

My attention was directed to the patient that had sought my help, and, as I approached her bedside, enquired eagerly as to her trouble.

She began at once to describe, in detail, her aches and pains—something that all sick people count a privilege—and to my surprise I found that her description corresponded exactly with some of the aches and pains I felt in my own body upon entering the room.

But I could feel at the time, pains and conditions that she did not describe; and therefore enquired, with much concern, as to the ailments of the other patients in the same room. And to my further surprise, found that I had taken into my own body every ailment with which those people were afflicted.

True, these ailments had not taken vital hold of my system, but I could feel all their pains most keenly in the same portions of my body; and it was only through tremendous will force that I was able to move about.

To illustrate: One of those patients had an affliction in his right eye and suffered intensely with pain. The moment I entered that room my right eye began to feel as if on fire with pain. Another patient had nervous pains at the back of the brain. The moment I entered that room the back of my brain became so nervous and painful that I could scarcely hold up my head. One of the others was afflicted with weakness and numbness in the left limb from the knee down. That same condition came over me the moment I entered that room, so that I had to take hold of chairs and bedsteads to balance myself while going from one patient to the other.

The ailments of the other patients in that room had entered my body in an equally striking manner; and therefore I was able to diagnose each case perfectly without asking a single question.

This surprising experience, although most disagreeable, created intense interest in my mind; and I began to experiment extensively in that direction. I soon found that by placing myself in a supersensitive state while in the presence of any person, I could feel exactly, in my own body, the pains, ailments or weakness with which that person was afflicted. The way that person felt in his body I would, at the time, feel in my body, whatever the physical condition of that person might be.

This power I demonstrated conclusively, again and again, before patients and physicians and soon received many offers to diagnose difficult cases of every description. And although I could have earned many good sized fortunes through my use of this power, the ordeal was too painful, and I found it more difficult to “throw off” the pain and weakness that I received from others during experiments.

Therefore, after several years of this experience, I decided to eliminate from my system that form of super-sensitiveness; but this I found no simple matter. For many years I continued to “absorb” the physical conditions of nearly everybody I would meet or come in contact with. Again and again, I would receive the aches and pains of people who occupied seats next to me in the theatre, in church, or in public conveyances. And whenever my desire to know tempted me to engage them in conversation, and I enquired as to their health and condition, they would invariably inform me of certain pains or ailments just exactly what I had felt in my own body when they first came into my presence.

However, I gradually secured my freedom from this wonderful but disagreeable “talent,” although I never lost that power in any form or manner. I always could, since that time, and can now, place myself in a state of sensitiveness where I can feel, exactly, in my own body, the physical condition or ailment of any person that may be in my presence or of any person I may be in sympathy with, even though that person be miles away.

(To be continued.)

