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Conducted by A. Osborne Eaves.

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Stray Thoughts.

The International New Thought Association continues to spread, and its ideas to become more common. It is true that its activity is not so marked in our own country, but elsewhere it is surely spreading, and the new age should certainly welcome its teachings, which stand for more of everything, a wider and richer existence, a less limited outlook on life, and a deeper sense of the brotherhood of man.

The slowness with which ideas take root is everywhere remarked. One writer alludes to the belief in evolution, which is practically universal nowadays, which yet excludes the essential ideas which spring from it. It is a common thing for people to take up new ideas but cling to old ones which are incompatible with the new ones. That is one reason why many fail to demonstrate the new teachings in their lives. One may heartily and in all sincerity agree with a principle and yet fail to recognise that one is clinging tenaciously to another which is utterly opposite to it. Too many of us hug our fetters regarding them as part of ourselves. It is quite true that they are, but we do not realise the complement of all growth is to let go the thing grown out of. What would happen if a man persisted in wearing the boots he wore as a child? Why, his feet would be crippled. This is so obvious that no one would ever dream of being so foolish. Beliefs are much less obvious; when common sense is placed before us we see the truth yet we are unable to throw off the shackles. This accounts for the failures of students and writers of New Thought to live upon the lofty planes that are so desirable. When mind and body consciousness is saturated with the false ideas of past generations the imbibing of a new theory does not reverse the

aged traditions instantly. In a few cases a lengthy preparation may bring about a sudden change—a snap in the consciousness occurs—and the new man stands forth arrayed in truth and power. The ocean of truth is illimitable, and is never encompassed entirely. The same truth is not seen in quite the same way by any two people—we are all so different—witness politics and the endless opinions and theories of political economy.

The grain of comfort each reader may take from the above is that according to desire for light so is the response; there is all eternity for the perfecting of humanity. Each may choose his path, go his own way and grow at the rate he feels best accords with his temperament.

Reviews.

The Psychology of Nationality and Internationalism, by W. B. Pillsbury, Professor of Psychology, University of Michigan.

This volume shows how people always have re-acted, and still re-act to the national idea. The interest in the book is not confined to students of our teaching but appeals to the whole world. For instance, the League of Nations will come very much to the front, but before the world can benefit by it the psychology of the races will have to alter. The problem of going beyond nationality and finding a larger unity in a community of states is discussed in an illuminative manner, and the possibility should give heart to all lovers of progress and peace. Partisans of every school of political thought would do well to include this volume in their bookshelves for the new light and constructive policy outlined upon problems that refuse to be burked any longer. D Appleton and Co., 25 Bedford Street, London, price 12s. 6d., 314 p.p.

The Secret of Genius.

BY DR. C. D. LARSON.

Greatness is a possibility that is inherent in every soul, and unlimited powers are latent in every mind. These are self-evident facts, but to promote the expression of that which is latent within, every potential power of the human system must be placed in positive action.

To develop talents, power is required, and the more power the mind receives, the greater will those talents become. It is, therefore, necessary to arouse all the energy that the system may possess if the greatest possible results are to be secured, and the average human system does possess sufficient power to develop any talent to any degree desired. But most of this power is not in action, while the greater part of that which is in action is wasted.

The secret of genius is found in the possession of an exceptional amount of creative energy combined with high mental qualities. The first essential, therefore, in the development of genius is to secure more of this creative energy. The first step in this direction is to learn to retain in the system all the energy that is already being generated, and the second step is to train the system to generate more, that is, to cause every cell in body and brain to give expression to all the potential energy that it may contain.

Every cell in the human system is a storage battery, so to speak, but the majority of these cells are either wholly inactive or decidedly sluggish in their action. It is, therefore, evident that when all those

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LESSON 9.

A new view of opportunity must be taken. Shakespeare's dictum is taken as final and irrefutable. It is neither. Opportunity has been reduced to a science like everything else, and its application rests with the student. First rid the mind of the superstition that they are the result of chance, and that if missed you won't get another. Sometimes it appears on the surface that luck or chance plays a part, but the individual has been weaving the chain of causes which have led to the effects resulting in the so-called opportunity.

Of one thing we are sure ; whatever the past may have brought us we know now that it is the outcome of mistakes and that we can commence from NOW to make a future. If there is any continuance of distasteful circumstances it is the expiring effects, and must work out before long. You must accustom yourself to the idea that every morning everything is new, and that it is yours to make the outcome of that day. This alone is a stimulating thought to every student. The past you put resolutely behind you. You have nothing to do with it ; you cannot alter it in the slightest, therefore it is none of your concern, but NOW is a different thing, and it is here that you will create opportunities.

Go over what was said in the last Lesson. Try and find your line. Do not get over-anxious when you sit down, but be in an expectant frame of mind, self-controlled. As the idea comes along nurse it carefully each day, and you will be able to add the necessary details to make it complete. Then proceed to put the plan into operation, having full confidence that it will succeed. Remember that action and thought are complementary. Too many students of New Thought suppose they have only to think and things will act of their own accord. Had this been all we should not have been provided with arms and legs, as well as heads to contain our brains. Prompt and energetic action must follow the planning. It is due to a want of this that so many failures have to be recorded. Look round where you are ; if in business see whether it would not be possible to do something other than you are doing ; if some new idea could not be introduced to advantage. If an employee the opportunity will be still greater, for it will not be long before your employer will find that he has not a machine, but one who has initiative, and that is what the world is looking for in every department. Do not be afraid of staying a little late occasionally, when necessary, or going outside your own particular duties if it will further business. Not only are you forwarding the interests of your employer, but, what is equally if not more important, you are increasing your own capacity. You can double your own capacity by doing to the utmost whatever you may have to do.

Cultivate the attitude of mind which wants to know "why" things are. This is the very reverse of the attitude taken to-day. In days long gone by, pupils were not given instruction so voluminously as they are to-day. A truth was uttered by a teacher and the pupil had to work it out in his consciousness, though it might take him years, but he did get hold of principles, and from these it was simple work deducing details.

Ask yourself why you do not get certain results which you see others get from similar activities. Supposing all things are equal ; you have the same machinery, the same markets, the same facilities in every way that others have, yet you fail to achieve the same results ; there is something wrong, something that wants overhauling. You must ultimately find the fault, or the leakage, because there can be no

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effect without an adequate cause. Often it will be found quite a trifling point which has kept success back ; it may be in the executive part, but more often it is mental, a mental attitude, and this must be remedied. Passing in mental review the various steps which are taken and scrutinizing each with the greatest attention one will be found which reveals the weakness at once if this can be dealt with. It sometimes happens that one sees one's weakness, but suffering from mental laziness, or a species of fear brought over from ancestors, one lets things slide. It is then a matter of temperament, and there must be a determination to get out of this attitude. The idea of doing things "some-day" is fatal to success along any line, be it mental or otherwise. One is inclined to be too lax with oneself and one's moods. The thought of the possibilities that lie ahead should be placed in front of the mind.

Of still greater importance, is the habit of constructive thought, in which the whole of the mental forces are engaged in the building up and creation of superior states of thinking which educe the energies and turn them into new channels. All thought, whatever its kind, being dynamic, it is obvious that if used at all it should have a definite end, a goal in view. When the mind is stilled and brooding over the pressing questions, the "why" attitude will occur often quite spontaneously, and the answer to a problem will be given. Of this special aspect more will be said in a later lesson.

The daily meditation on the superior states of mind, that is, when the mind dwells on the higher side of mentality causes actual growth to take place, and it is only by this method that expansion of consciousness occurs.

A wish to understand the bottom nature of all operations with which you are connected should also fill the mind, because you will get into closer touch with the inner side thereby, and people and circumstances will yield those things which will enrich the life and bring into it those elements which have been sought. Seeing that every circumstance is the outcome of previous mental states its lesson should teach what further steps should be taken to achieve greater success.

You have not exhausted an opportunity until you have gained the highest you can clearly conceive from it. What is meant by "clearly conceive" is the logical outcome of such an opportunity ; as an example : if you were employed in a big firm in an important position you would not be just to yourself if you did not see yourself as being one of those guiding and directing it. What is there in such a desire ? Experience ? This may be gained by so fully fulfilling your position that it has no more to teach you. So long as there is a single thing which you do not clearly understand or cannot master, so long are you unfitted to pass on to higher work. Once every duty can be performed in a manner which no one else could perform better then you are ready for the next step.

In seeking opportunities one should not be guided by what the generality of the people do. In many cases promotion may take years to realise, but this is because those who aspired to higher positions did not do so with the awakened mind. From time to time as little setbacks occurred they doubted their ability, or thought that they were not "lucky." Whatever good intentions a mind may have they are neutralised by such an attitude and there are at once two sets of ideas in the mind together. They repel, and as a result the force generated cannot be used constructively. A vast amount of force is created by

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human beings which is inoperative, or flows into channels which yield nothing to their creators, which, rightly directed, could have built up and enriched the life.

No position is too high to be reached which is clear-cut, well-defined by the mind. Analyse the make-up of any clever mind and you inevitably find that there is nothing essential in their individuality which you have not in your own. If they are clever in what does their cleverness consist? Possibly in being able to see a little farther ahead than you can and of having at their finger ends details and facts connected with the business which you have not as yet troubled to acquire. The way which was open to them is open to you. There is no transcendent genius in them or extra dullness in you. The difference between you and them is one of degree, not kind. If they have a strong personality and are at home with everyone they have developed self-confidence and you can do the same. If the instructions in Lesson 6 on Observation have been studied you will at once see that it is open to you to attain similar results as those whom you may be inclined to envy. This method of comparison has much to answer for in putting back those who might have almost any position if they only used the forces they possessed.

One law of metaphysics should be noted here in connection with the subject of opportunities. All physical action to be effective must be preceded by mental actions: in other words, as actions are the outcome of thought the thought must be effective, scientific, constructive. If the thought is thorough and far-reaching the action will pattern itself unerringly upon it and any desired position will be gained. Immediately you have mastered every detail in the position you now hold, you have taken the next step forward and that step is only an extension of the same principles. Step thus succeeds step, for true advancement never ceases. As a stone once started on a mountain side gains in velocity each yard travelled, so the advancing mind gains in momentum with each step; it almost acts automatically. The ego within being quickened and that ego awakening the most potent faculties of the mind—virgin forces which from their very nature cannot be hindered or rendered inoperative to the same extent as thought generated in the interior sides of life, things which appeared to be difficult before now become easy. You no longer wonder why others hold responsible positions; rather you wonder why you should for so long have been content to occupy a position which was so crawling, which did not allow you to expand the ever-pulsing and expanding consciousness within you.

The pivot of success is that faculty which recognises no other power in the universe than that inherent in each human being to be what he wills to be—the fruition of his strongest desire. Once this truth has imbued the whole mentality success is indeed assured. It is a work requiring time for its consummation because it means growth, and growth and spontaneity are scarcely synonymous. Growth may be rapid or slow, depending upon the way in which the student sets to work. It will indeed be swift when the forces of the mind have been properly marshalled, and as in Nature the strongest forces are those which are silent, so in the world of mind the currents are finer and more dynamic, because the matter to be affected is less dense than what we term matter in the physical universe. Matter waits like an intelligent watchdog, waiting his master's command, though it is following the law of its own being, yet that is a minor law; it is so employed till it can be employed for a bigger purpose. It is lying idle, fallow,

so to speak, and when the man with a mind comes along, he sees it and sets it to work. Matter has not intelligence in the sense man has, though it is possessed of a consciousness; it obeys the well known law: the grosser is subservient to the finer, or the less complex, and by this law we harness the great forces of Nature.

Reverting for a moment, before closing this Lesson, to the question of individual worth, of the difference between men who are successful and those who are not, make a point of noting the two as an exercise. The man who is in a responsible position, who has made a success of his life, will always be found to have a substantial air, a certain air of confidence, of reliance in himself, which will be shown in his manner, the way he carries himself, the way he speaks. There is nothing of the whine in his voice, but rather of quiet authority. A man like this rarely boasts because he has no need to do: he is sure of himself. He takes a definite course and knows what the result will be in most cases, because he has been over the same ground before and knows what to expect. He has, in a word, a marked personality, and he asserts it in every action, though not obtrusively. He cannot help being himself; he has a distinct individuality which shows itself in his character. The man who has nothing behind him has a certain flabbiness, an indecision, never knowing exactly what course he ought to take; he is guided by circumstances; he waits to see what comes along and acts accordingly. His actions mark themselves in his gait, his look, his speech, his wavering or undecided movements. You know at once when you address such a man that he will never make his mark. A man who requires an inordinate amount of time to "think it over" when a proposition is put to him will find his place in the rear, not the forefront. Rapid judgment, quick decision, prompt action are the signs of the strong man, and the mental course laid down in these lessons will evoke these.

Having made some such comparisons as indicated above set yourself a further exercise, to be practised daily, of trying to feel solid, strong, substantial. Get up a feeling of reliance in yourself, and the fact of knowing that you are capable of doing all you set yourself to do will make it easy to make this state of mind very real. Each day this feeling will grow, and you will not only be on the look out for opportunities, but you will create them as the need for them arises. Remember, however, that a man is never higher than his thought, and that he cannot command a thing physically until he is master of it mentally. Banish the thought that opportunity is something that comes once in a man's life, and never returns if it is not taken advantage of. Opportunities occur every day in a man's life. It is not they which are rare, but the attitude of one towards them. Some men would regard an obstacle as an opportunity, and that is exactly what it is, and when treated in this way it is a real factor in growth, for every obstacle surmounted has forged another tool for the carving out of man's future goal.

The New Age offers more and more opportunities. For every door closed there are twenty opening. Things may appear to be topsy-turvy—the wheel of fate has turned more radically than usual, but those who have come nearer the bottom will have to bestir themselves, to take things philosophically, not dwell on what they were before the war, but on what they can be once more if they watch the trend of things. Ignore the age difficulty, do not admit being too old to begin again; enter the field once more with the enthusiasm of youth, sure that the spirit knows nothing of the arbitrary thing men call age.

(To be continued)

LESSON X.

The following by H. Harrison Brown, the widely-known New Thought writer, on "The Master Will," is of interest:

What? That fussing with your fingers; that wiggling of your knees; that tapping with your feet; that picking at your nails; that working with your chin; that uneasiness in your seat; that constant attention to your dress; that twitching of the muscles of the face; that bobbing of the head; that wandering gaze of eye; that half interest in what you are doing; that chewing of tongue. Stop every motion of the body that is uncontrolled.

Put yourself as Will, into active Mastery of the Body.

Put yourself into every act.

Did you ever see an animal that let its body have any uncontrolled actions? Every motion of the kitten, dog, horse, or any bird or beast, expresses the feeling that accompanies it. You let emotions form habits and body expresses in them only the lack of individuality—lack of will. Every uncontrolled expression tends to strengthen the habit. Soon one unconsciously is making motions that show waste.

Note the idiot and the imbecile. You see that their body does not obey will, expresses not thought, but acts through the instincts of heredity; the unconscious expression of the animal. Note the neurasthenic and the nervous person, and you will see all varieties of unconscious movements of body. If you have any—*stop it*. Study insanity. Where does it begin? Always in some little expressions in action of this lack of self-control. Where does it end? In complete lack of self-control.

Where lies prevention? In stopping the first expressions of unconscious and uncontrolled emotions. In action without conscious direction.

Fumbling with your gloves, lady? Stop it. Let this habit of action develop and you may lose full control. Where are you placing yourself as *Will*? Will should always be master of body. All motions that do not express decision should be always avoided. There would be no insane asylums were each person taught as *Will* to always express himself through the body.

The Affirmation—*I can!* will not only cure this present evil condition, but it will close prisons and hospitals. Want of proper *Will* expression may be assigned as the cause for all human ills.

Man as an expression of Divinity *can* be self-controlled. Until he is, he will be controlled by heredity—the dead. External authority finds its opportunity to dominate. Slavery to others' opinions, fears of blame, a desire for praise, all arise in a lack of self-control. Once I give up my control of life, where shall I stop? No one source is so pregnant of evil as the domination of parents and teachers and preachers over young minds. "Don't" is the beginning of disease, crime and poverty, and their attendant evils. "Do! my child," should be the shibboleth of all training.

"Do right, my boy," said the Jewish Rabbi Hillel in the time of Jesus. "This is the essence of all religion." But what is right? The mistake lies in laying down ways in detail. It is wrong to play with pasteboard with geometrical figures or names on them. This is the distinction without a difference that is common in all the present codes of morality. But such codes are as false as it is possible for such statements to be. Motive! Why do you do it? Give money to a beggar woman to win her confidence to wrong her, and to give money from the motive of human fellowship, is one in act. "Give to the

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poor," is obeyed in both cases. Why did you give? The answer tells whether it is right or wrong. Controlled by inward motives. What motives are right? Only those that lie in that self-respect and self-control of both thought and action.

Unthinking men and women go astray. Thinkers decide and control. No matter what you do, let it be under the established principle of self-trust. A trust which causes one to say: "I will do always what I feel is right!" Establish this as a Principle of conduct and then act without considering whether what you do is right or not. *Know it is right because you cannot do wrong when you act under this thought: I always do right.* But what is the standard? *Mine!* What others think is not for me. What do I *think*?

This establishes a decision in mind that will always lead to a positive expression in body.

A slouching gait; a stoop in the shoulders; a wavering glance of the eyes; a clammy shake of the hand; a restlessness which will not let one stand still, are evidences of a lack in character. The upright man will always be upright in body. Mind, I am not talking about "good men," honest men," or "kind men"; nor about the "goody goody men" of the church and social circle. I am speaking of men who have self-respect, who have opinions, who live Truth in themselves. Such persons cannot be bowed down with trouble, with grief, or fears or pains. "*I am*" and "*I can*" prevent these conditions. Once give up will to control of outward conditions, and the weight of the external weighs one down. Stand upon the Indwelling and there is no consciousness of external power.

Is this an ideal condition? Walt Whitman says: "Nothing external to me has any power over me."

Is not this condition worth cultivating? How did he learn his power to endure, to overcome? By overcoming. So can *you*, my reader, who was this very day complaining of weakness, of pain, of grief, of fear, of heartache, of loneliness. You can so control your mind that all or any of these shall seem too trivial for a moment's consideration, and you will then be still in body.

Note carefully your actions. See if you have not been and still are frittering away your forces under false notions. How many unconscious motions are you making all the time. The present attention to "Efficiency" is a step in applying Thought to all our actions.

When you find yourself making any nervous motion—*stop it!* When at night you find yourself restless, making any movements of any part of the body, say "stop it." Bring yourself under yourself as Will, by speaking aloud the word if necessary. Find yourself going somewhere because you do not know what else to do, say "stop it," and then sit down and do something you decide to do. When I returned to home from my lecturing tour, three weeks ago, it naturally took a few days to fall into my work again. The first eve, not knowing what to do, I went to a movie. The next eve I did the same. The third eve I got my hat to go, when I said, "Henry Harrison, why are you going? Do you desire to go?" And the answer was "I don't know what else to do with myself." Immediately I saw that I was working aimlessly; working without any self-direction, and I said, "Look here, young man, sit down and we will talk it over." "Who controls you? Are you a leaf in the wind of the public mind or are you self-directed? Trying to run away from yourself? Well, you can never do it. Sit down and stop it. Decide what to do. Put yourself as Will into action. Decide what will you do." I answered "I will." I sat down and read over my

exchanges and cleaned up my desk of that work. I was as quiet and happy as a babe. When I desire to go to a movie, I go, but I do not allow myself to go because I don't know what else to do. Let it be your Affirmation, "I do because I desire and decide to do!" and you will always keep control, not only of actions, but of the cause of conduct—*Thought*. If noise makes you nervous, stop it. What? *Not* the noise. You have probably no control over that, but stop your nervousness. You are not obliged to pay attention to anything disagreeable. That to which you give no attention has for you no existence.

Carlyle allowed this habit to so grow on him that he was not only a torture to himself but to others. The crow of the rooster sent him into pain. I was told in Long Beach that the singing of the Mocking Bird near the Hotel Virginia so annoyed a woman that the proprietor had it shot—and he paid the legal fine for so doing. But what of the woman? Poor, weak, uncontrolled invalid will, necessarily, by giving up to this irritation, continue to grow worse until insanity or death intervenes. *Stop it*. Every unpleasant feeling. You have power of self-control. Use it and be well and happy. Allow yourself to be controlled by externals, and suffer all the torments of a mind at war with itself.

Whenever you discover yourself in any mental condition of unrest; find yourself out of harmony with environment, know that the trouble is within yourself and stop it, by affirming your power to control your mind and body, through mind. Whenever you discover any physical action, the result of a nervous habit, stop it at once, by commanding it to stop. Stand before a looking-glass and put yourself into the desired physical attitude and then talk to the Real Self—the subconscious reality—and tell It what you desire. You are always to remember that it is from the sub-conscious you act. There lies the power.

You have given it some Auto-suggestions heretofore that have given rise to these unpleasant habits. Now consciously stop them, by giving suggestions that will result in self-control.

Realize that all functions of the body are subject to conscious control. There will never be any abnormal physical expressions once we take conscious control of body through suggestions framed in line of our desires. Stop every unpleasant feeling and unnecessary movement of body by the Affirmation—*I am Self-Control*.

LESSON XI.

Have you ever been in a house you did not like and yet could give no reason for your dislike? It is a common experience. The house need not be dark or gloomy to give one an unpleasant impression, nor is always confined to very old houses. Other houses, on the contrary, impress us most favourably; we feel "at home" in them. The more sensitive one is, the more pronounced the feeling. It is not a matter that one can reason about—it is just sensed. The explanation involves no mystery, however. The house has an "atmosphere," emanations which it gives off, and when these come in contact with the auric envelope, or personal atmosphere of anyone it is immediately felt. Years ago Sir David Brewster wrote: "All bodies throw off emanations in greater or less size, and with greater or less velocities; these particles even enter more or less into the pores of solid and fluid bodies, sometimes resting upon their surface, sometimes permeating them altogether." Major J. W. C. Kaye, in a lecture given at the Royal Institution, London, in April, 1920, showed how X-rays disclosed features hidden

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for centuries in the paintings of old masters. In one picture by a Dutch master, portraying the Madonna appearing to be looking at something, though there was nothing on the canvas for her to look at, it was discovered that that missing something was a child, which a former owner of the picture had evidently disapproved and had painted out. Flaws in steel axles of aeroplanes were detected, and it had been possible to penetrate three inches of steel, six inches of alloy and twelve inches of wood.

What has been deemed impenetrable, even the densest bodies we know, have been proved to be quite the reverse and new discoveries regarding matter show new attributes of it. Radio-activity has been proved to be present in all substances, and even thoughts and emotions or feelings, are only matter in a very attenuated state. So we see that each human being is constantly throwing off emanations or vibrating unconsciously very fine matter which affects the vibratory field of other persons. The stronger the character, or individuality of a person the more definitely does this raying-out process take place. A weak, colourless man, with no defined opinions about anything, wishy-washy, milk and watery, vibrates but feebly; his vibrations are undecided, lack direction, initiative, intensity, concentrativeness, hence they get nowhere and do nothing. There is nothing "live" about them. They lack "ginger." There is no Personal Magnetism about such a man, and he is the tool of anyone with more character than himself. That there is something analogous to magnetism in the human system has occurred to biologists more than once, though they are averse to naming the nerve-currents magnetism. Dr. M. P. Hatfield said: "The arrangement of the nerve-envelopes is so like to the best constructed electrical cables that we cannot help thinking that both were constructed to conduct something very much alike. I know there are those who stoutly maintain that nerve-force is not electricity; and it is not, in the sense that an electrical battery is the same thing as a live man, but nevertheless, nerve-force is closely allied to that wonderful thing that for want of some better and clearer understanding we agree to call electricity."

We know now by experimental psychology that this nerve force, or Personal Magnetism, as we prefer to designate it, can be increased at will, can be directed at pleasure, and that its character can be altered for the purpose we have in view. The latest science of all—psycho-analysis, popularised by Prof. Sigmund Freud, confirms the position we take up.

Proceeding to study these questions more closely, it is found that the brain is the primary battery of the system; secondary batteries are those inherent in the nervous system. In the first case the current generated may be projected at will; in the other case it is often forced into activity through outside influences—the magnetic current of others; it may also leak through disorganised nervous conditions, disturbed emotions, poor health; persons of a vampirising type may drain it from persons who have not keyed up their nerve currents; old persons put in the same bed as young invariably benefit in health, and the latter are depleted of their vitality. Whether one wish it or not the mentality is constantly setting in motion the surrounding ether, which is the medium whereby nerve and other magnetic currents are conveyed or transmitted.

Magnetism of any potency is generated only in a body which is in perfect health, as already stated, because tangled or jangled nerves cannot let it pass freely in or out of the system.

(To be continued.)

THE MASTER CONSCIOUSNESS.

Incipient man, undeveloped man (and remember that all things are man—the tree is rooted man, and the horse is a four footed man) is at ease in his ignorance of a higher life of understanding. And this condition was his Eden before he reached forth his hand and took fruit from the tree of knowledge. The tree of knowledge has brought to the full every curse that was predicted of it.

Woman became conscious of her pain in childbirth and learned to dread it. Man became dissatisfied with herbs and berries and earned by the sweat of his brow. And thus the race has forged its way through bitter experience since that far away question which destroyed the even balance of the instinctive nature, until now.

And what do we find now? Why this—as Tennyson expresses it —“knowledge comes, but wisdom lingers.” The knowledge of many things is ours. Look over the world and see what mighty combinations we have made, what states we have builded, and what inventions we have discovered. And yet “wisdom lingers,” for we are no happier than the beasts of the field or the birds of the air. Nay, we are not half so happy. They still enjoy their first Eden, but we, though long since departed from that crude state, have not yet completed the circuit round that upward spiral, which shall open the corresponding Eden lying so far above the other, all bathed in that light “which never shone on land or sea”—the light of understanding. But we are coming to it. And at least we see all our disquietude, which we have named sin, sickness and death, is only false beliefs and false opinions based on untenable grounds. We have believed ourselves separated from the good, the Life, and, therefore, aliens to happiness. We now know by argument based upon the eternal principals of absolute truth that this is impossible. We know that the Law of Life, the mainspring of vitality, does fill all space, and we are a part of it as pure as it is. We know that we do not have a dual life—one of spirit and one of matter. We know that our lives are whole or “holy.” We have come consciously into true relations with the universe, though the knowledge of the truth has been filled by ignorant beliefs and wild speculations based on such evidences as we got from our five avenues of sense. But the five senses were never to be trusted. They themselves were creatures that needed education before we could safely rely upon them. They brought us reports of evil continually when there was no evil. Now that we know what truth is, these senses are continually bringing us reports of good that we can trust them.

To deny entirely the evidence of the senses, as some of the leaders in Christian Science are doing, is the height of folly. I simply deny their evidence when it is not in accord with the fundamental truth—all is good, all is Life.

For observe this: we have re-cast the statement of our lives. We no longer reckon from the premises of a dual life, part mind and part matter. We have to get our reckoning from a different standpoint. We are all mind, therefore, each individual mind must shape its conclusions from a mental basis.

If I reason out the fact that all is good and there is no evil, my senses must bring evidence from every point in accordance with the truth which my brain has evolved, or I will not believe them. By the truth evolved from the positive pole of me (my brain), I have learned that all is good, and my senses, which belong to the negative pole of this me, must submit to the logic of the fact as reported by their superior in authority and power, and must bring evidence from every point of the compass in confirmation of it.

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By the light of the great truth—all is good—I have reasoned out the fact that there is no sin. Then up jump the senses clamorously and say, "Why, here in Chicago a few nights ago an innocent old man was murdered for his money. Do you pretend to say that the miscreants who did this deed committed no sin?"

In answering this I still hold firmly to the conclusion of my reasoning powers. I say there are no miscreants and that no sin was committed. I say that the men who did this deed were following that Natural law, which urges every living creature on in the pursuit of happiness. These men were seeking their own happiness, and were directed by the picture of the world's selfishness in their misguided attempt to realise it. They did not commit a sin as the word is understood by government, by society and the clergy. They made a fearful mistake, and this was all. So it is seen that what we call sin is ignorance of the Law of Being—the Law of Life, that is altogether good.

Men believe themselves and others to be evil, and thus believing they proceed to work out their own beliefs. We, being all mind, are as sinless as the Law, of which we are the manifestation or visible expression; and when our senses confirm this doubly demonstrated truth we can trust them.

But when our senses tell us that we are sinners, or that our neighbours are faithless or vile, we know that they lie to us because we have proved by logic, based on universal or absolute truth, that no one can be vile.

When our senses tell us we are sick, we must deny the power of sickness over us. Before we come into the truth that all is good, we cannot deny it. We have to submit, perforce, and thus take the consequences of our ignorance. But now, in the light of absolute truth—the truth that all is good—those relative truths of our negative or ignorant former life called sin, sickness and death, are to be denied in the most uncompromising manner. For do we not know that we are all mind, and that mind is the Law made visible?

There are cases where I count it wise to repeat. It is always well to repeat again and again in teaching, and, therefore, the following will be excusable:

Mind is both negative and positive. If any substance could be perfectly inert (which is impossible) it would be perfectly negative mind. Neither can we mention anything altogether positive. The terms negative and positive are relative. They mean vitality unexpressed, and vitality more and more expressed in higher and still higher degrees; for the universe is one mighty magnet, ranging from lower to higher degrees in expression of vitality all the way through.

In proportion to the amount of vitality expressed by an order or group of beings is the intelligence of that order or group. In the entire range of being from a clod to plant, from a plant to the lowest animal life, and from the lowest animal life to man, the entire difference in shape and intelligence is accountable for by the difference in the amount of vitality expressed. If a tree expressed as much vitality as a cow it would not be rooted in the ground. It would possess a different organisation and be enabled to walk abroad. If the cow expressed as much vitality as a man, her gaze would not turn downward. Her superior vitality would project a nobler expression of itself, and her thoughts would range out horizontally and upward.

All along the road of development from low to high, from negative

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to positive, we have been climbing step by step from animalhood to divinity. Born of the first faint monition of sex, which is only another name for the Law of Attraction, or the Life Principle, was the resolve to move on. And this resolve is the organised Life impulse as expressed in the individual. It is the Law of Attraction individualised—incarnated. That is to say, it is positive good, or the Life Principle, made visible by the recognition of itself. It is the first little thrill of desire or aspiration. All compulsion is in aspiration. Desire is the beginning of growth. All along the road up to where we now are this original life impulse to move on has pushed its way through negative forms of mind. At every advancing step it has left behind it that negative part which it could not refine or make to correspond with its own more vital desire, and this dropping off or leaving behind its less intelligent part, is called death. And thus man has made a stepping-stone literally of his dead self at every point where the negative part of his mind (he is all mind) prevented the growth or expression of his positive part—his thought life. He burst through a thousand rings of negative mind before he reached the place where he knew that all is mind. But he has reached that place now.

Through and through, the consciousness of the true metaphysician tells him that he is whole, or "holy"—being all mind. It is the consciousness of his wholeness that is called the atonement in the Bible, and upon which the salvation of the race is rightly declared to depend. Jesus stated a scientific truth when He said that man was one with the Father—by which I take it he meant that man is endowed with all power over negative mind. He can make this negative mind conform to him to the utmost. So perfect, indeed, will be his ability to control negative mind that he need no longer escape it as in death, but will have it in his power to refine and vitalise it to such a degree that he will not need to lay it down in death.

The salvation of the Bible is made to depend upon belief. This also is the doctrine of evolution. Believe and you shall be saved. Believe what? Believe "God," which means good. Believe in the allness of the good; believe in the perfectness of the one spirit of Life that permeates all things.

All is good, and there is no evil. This is the great truth to which Mental Science has at last carried the leaders of the world's thought. These leaders have passed the long night of hideous dreams which the race calls sin, sickness and death. They know that sin, sickness and death are but the changing shapes projected upon the world's *camera obscura* by the people's dawning intelligence—not yet brightened into that light where its reflections could be considered anything more than the fleeting vision of the hour. Our beliefs in sin, sickness and death are the result of our negative condition. We can educate ourselves in positive truth to such an extent there need be never again the breaking of the magnet man by what the world calls death.

This lesson would be imperfect were I to pass on without acquainting the reader with the power of the world's established beliefs, and giving him an idea of how they are to be overcome; for they must be overcome, or death and disease will always hold the race in the very same fetters in which it writhes to-day.

Race belief is responsible for the conditions in which we see the people. It is responsible for all the weakness and wretchedness and poverty we see about us. And yet the greatest crime one can commit it to project a belief beyond the damning beliefs that are killing the people, one and all. It is heresy to think a vital thought, because a

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vital thought reflects discredit upon the old, stratified or fixed thought called race beliefs.

These old beliefs are holding the race in a condition of living death, and nothing but new vital thought—which is heresy—can prove it.

I call the entire product of the world's old thought to judgment this day. I ask it show something it has produced besides disease and death. I state boldly that it not only has nothing else to show, but it has rung down the curtain and turned off the lights upon the further power of the people to show something better. It says virtually, "Wisdom dies when I die." "I am the ultimate of intellectual effort," claims this most monstrous tyrant of all the ages. Think of an ultimate to human intelligence that ends in death instead of a conquest over death; an ultimate to the ever progressive mind that sanctions the existence of disease, of murder and poverty and a condition of unbroken hell, instead of conquering all these negatives, or denials, of mental power, and establishing heaven on earth! Think of an ultimate to human endeavour that ends in pulseless sleep, instead of awakening the vital powers of an unexplored universe, and rifling its treasures for the enhancement and perpetuation of its own vitality and pleasure!

"We are getting old, and death is inevitable." This is the language of the day. This is the effect of the world's devitalising and monstrous beliefs; to which it adds the threat that he who projects a belief beyond these beliefs is heretic, and must be damned.

Why, the race is damned already in the deadness of the beliefs that hold it on the low and wretched plane of vitality where it now rests: and who cares for further damning? The only further damning possible will be a damning of the same kind; and this will be more deadness, and complete deadness will be better than the half deadness of our present condition. In our present condition we are dead and conscious of our deadness. In deeper death we shall be as we are, only conscious of our misery; and this will be gain.

Half-way conditions are never palatable. I either want to be dead all over or alive all over; and I know that there is nothing that can re-vitalise but the birth of new thought in our organisms. By the birth of new thought I mean the acquisition of new truth.

And the acquisition of new truth must be met single-handed and conquered. Why? Because my salvation and the salvation of the race depend upon it.

There is but one thing to be saved from, and that is the creeping deadness which is even now berumbing the faculties to every soul who has emerged from childhood, and which ends in death. This condition is the negative of life, and is the result of living too long in one set of beliefs, without prospecting farther ahead for still more of truth's living waters. For the waters of truth that sustain us to-day will not sustain us to-morrow; we must draw fresh draughts from this undying spring daily, or we die ourselves.

It has been the bane of the race to believe that one draught from this spring of life is enough for its salvation. As this one draught, however, has not saved it, it then makes another mistake by supposing that the salvation promised is to be postponed to a life after death. In this way it entirely ignores the self-evident fact that present life is all the life there is. Life is being, and Being is now, and can only be now. To live to-day we must be to-day. When to-morrow comes it will then be the present time, it which we must still be. Life is the one fact in which there is no postponement. If we fail to live to-day, we have lost the day; we cannot postpone this day's living until to-morrow.

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cells are made thoroughly alive, the creative energy of the system will be increased to a remarkable degree.

To gain exceptional ability it is not only the mind that must become strong and active, as the mind can do its best work only when the entire personality is alive with active energy. A strong healthy body teeming with living energy will add largely to the working capacity of the mind, and when all the potential energy of the personality becomes thoroughly alive with strong and positive action, the power necessary to genius has been secured.

The difference between a genius and an ordinary mind is found principally in the fact that in the former the powers of mind and body are in a state of high activity, while in the latter most of those powers are dormant. The genius is not specially gifted; he is not formed in a different mould; nor is there anything superhuman about his nature. He simply has the gift of being fully alive through and through; or has the rare faculty of turning practically all his power to constructive use. And since the latent powers of every human being are nothing less than enormous, it is evident that extraordinary results will be secured when all of those powers are placed in full constructive actions. Every person, however, can turn all his energies into positive and constructive action. Everybody, therefore, can become a genius in one or more ways, as everybody can develop exceptional ability.

It has been conclusively demonstrated that layers upon layers of potential energy exist in every human system, and also, that the average person is placing in action only that part of his energy that is found on the surface. It is, therefore, clearly understood that any individual may gain conscious possession of an enormous amount of power when he learns to arouse the greater energies that are latent in the depths of his nature. This the genius has done to a degree, but not always to the fullest degree. Even the greatest minds have tapped only a small portion of the potential power that is latent within them. Knowing this we are thoroughly justified in being highly enthusiastic about the future of our attainments as well as the future of the race. Those who will, however, need not wait for the future to reveal the greatness of man. These things can be done now.

The fact is that every person has latent talent within him, so much creative energy, that no limit can be found to its measurement. To gain what power he may desire, therefore, it is only necessary that he finds methods through which he may place more and more of that energy in action. The energy is there. It has been scientifically demonstrated that it is there, and it is the positive action of that energy that produces exceptional ability, remarkable talent, and rare genius. To place more and more of this energy in action, a number of methods may be employed, some direct, others indirect; but a few special methods will not reach every case, nor will they prove sufficient in any case. Nothing less than a complete scientific system will avail, and it is the absence of such a system that is responsible for the fact that mortals are weak, even though they are in full possession of powers that are remarkably strong. The reason, however, why such a system was not formulated in the past is found in the fact that science had not discovered the existence of the potential energies in man; but now we know that man does possess these layers beneath layers of limitless energy, and therefore it is only necessary to formulate and arrange the necessary methods in order to bring more and more of this power into positive expression.

The genius that appeared in the past was developed by methods that unconsciously applied the active energy of the system, or that increased the amount of that energy.

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Living a Thousand Lives.

But for good reasons I exercise that power with care, and upon rare occasions only. My desire for experience along those lines was satisfied most thoroughly a good many years ago, but I prolonged the experiments far beyond my first expectations, for the sake of more knowledge. I wanted to know how an ailment, in a certain part of a certain human body, could be transmitted instantly to the same part of another human body, even when the two were miles or even yards, and when the one in health had no knowledge of the ailment of the other. I wanted to know what makes these things possible; for the fact is that most people are, more or less, supersensitive; and they who are supersensitive may "absorb" almost any condition that is in action or in existence in their immediate environment. And I am thoroughly convinced that I now do know what does make things possible.

When I first began to increase the sensitiveness of my nature and to experiment with this power, the most startling results appeared in connection with the transmission of physical conditions; but results along other lines, and far more startling, followed in a very short time.

Quite early in my experience, I would find my mind contacting what appeared to be inner worlds or planes of light and force; and upon occasions I would feel as if I were actually living in those inner states of being; but my experiences in that connection were, at first, too confused for comprehension or description.

Later, however, discoveries and realizations came to my mind that spoke in no uncertain language. And so astonishing were these realizations that it required all the courage in my possession to proceed.

Among many other remarkable facts, constantly pouring into my mind, I found that all minds meet in a certain way upon an inner plane of thought; that is, there is a finer something in every mind that contacts this inner plane of thought; and also, that every mind, acting through this finer something, continues to pour all of its feelings, desires, fears and aspirations in upon this inner plane.

This discovery came to me, through personal experience, upon a certain evening when in the company of about two score of people, all of them near and dear to me, and every one sincerely interested in deeper wisdom and finer living.

For some days previously I had given much attention to my experiments, and therefore upon this certain evening was keyed up, so to speak, to a very high pitch of mind sensitiveness.

During the early part of the evening I began to feel very strange — new sensations were surging through my system, and instead of feeling like myself I felt as if I were a complex personality, a sort of mental combination of all the people in the room. I tried my best to analyse the situation, and soon began to feel myself living, mentally, upon an inner plane, and actually touching, mentally, the minds of every person in my presence. Indeed, I felt as if I were living the lives of all those people, because their feelings, hopes, thoughts, fears and desires were pouring into that inner plane, and through that plane, into my mind, whence they would express themselves in every fibre of my being.

(To be continued).

