

# NEW THOUGHT.

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## *Stray Thoughts.*

As soon as an invention is out people ask: "Why was not this thought of before?" Take electricity, for example. The elements of which it is composed have existed since the earth cooled, yet it is only recently that we have found out how to produce heat and light and other things by its use. So, we now have psychoanalysis, and doctors are showing that disease is a matter of the subconsciousness. Once dig it out of this part of the mind and it disappears. Exactly, but why was it not found before? Well, where would unfoldment, evolution or the new be if everything were known as soon as man came on the earth? Everything remains in the bosom of the great NOW, and it has been ordained that a process of *becoming* should be the law of life.

When this is thought about a little we are led along several lines of interest, which readers can work out for themselves. One idea which will emerge in the minds of some will be the prominent part that *action* takes. Mere passiveness does not take us far, yet it is an attitude which is very common everywhere.

Life may be said to consist of theory and practice. The former usually precedes the latter, but there is a superabundance of the first-named. We all know more than we practise, and the reason we do not achieve more is that we fail to *apply* what we know. Ideas are the theories, but that is all; the practical working out rests in the domain of action. The one thing demanded of all of us is the *use* we make of ideas, for all ideas have a use. Some may work out in the field of thought, others in that of action.

Most of our problems could be solved by action, or the use of the decisions we come to in our minds. One peculiarity of doing a thing



is a power to repeat it, and repeat it with more ease and also efficiency. It is the hanging back, the fear that we may fail in what we wish to accomplish, that prevents our making the most of our opportunities.

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Reviews are crowded out this issue, but will appear next.

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## *How I Found a Lost Article.*

A year ago June the company by which I am employed completed a masterpiece in the line of an engraved diploma, for one of the greatest universities in the United States. The engraving was done on steel, all by hand, and took practically forty-four hours of one of the most skilful artist's time to complete it in. Carefully, after the diplomas were printed, the plate was waxed and filed away, among the many hundred other plates of this kind, in a steel vault kept purposely for this sort of work.

Just a week before the graduation exercises this last June, the university wired in their order for diplomas, making changes as to the date and signatures on the plate. The order department was given the order, with instructions to rush the job through immediately. When they came to look for the plate it was gone. Excitement followed. One by one the office force tried to see if they could find it, but met with no success. Everyone arrived at the conclusion that, during our moving this spring, the plate had either been shifted somewhere or lost.

With hopes all gone, and just three days to do the work in, the order clerk, trembling, went in and told the manager of the misfortune. Furious, the manager assured her that HE'D find it. He went into the vault and did some good hunting. Late in the afternoon I, passing the vault, bumped square into him coming out of the vault rather sheepishly, failure written all over his face.

"Have you looked for this darn plate?" he demanded, extending a copy of the diploma to me.

"Why—I promised to—but didn't get time," I lamely explained.

"Take the time! Get busy! Drop everything and find that plate!" he commanded, thrusting the copy into my hand, and walking away.

Discouraged, with a positive feeling that I wouldn't find it, I went into the vault, planning on spending a few hours, pretending that I looked for it, and then come out and say I couldn't find it. "If the whole force had tried and they couldn't find it, how could he expect me to?" I argued with myself. But a little voice inside of me, a voice I tried not to listen to, argued differently. "Oh! what a lame excuse! For shame! To give up without even trying. Just because they cannot find it is no reason that YOU won't." That little argument won me over though. For, as I stood there facing the many hundreds of drawers, in any of which this plate of value might be misfiled, I clenched my fists and promised to find that plate or call myself a coward. I searched carefully in every possible place I could think of until closing time came, and then went home with a stronger resolve to find that plate the following day. I knew that I would find it. I went to sleep with that confidence in my heart; got up and hustled to work with it. I was at the door of the vault early in the morning, waiting for the eighth hour to strike, when the massive doors of that great big vault would open.

As the doors opened I entered the vault, my resolve fresh in my mind, I studying all the drawers carefully, concentrated my mind on

*(Continued on inside back cover.)*



## THE PRINCIPLES OF SUCCESS.

### LESSON 10.

Before we can have an ideal we must have ideas. A man may desire very strongly something which appeals to him, and wish that he could have it, or experience it as the case might be, but that would not help him in the slightest in achieving it. Certainly it would be useful, for without desires, even ideas would not occur, to say nothing of ideals. Ideals always mark a later stage of growth. And the great majority of people go through life without any ideal beyond that of the animal which eats, drinks, sleeps. Worse than that, the animals do work willingly when not under man, but man would often shun work as he would the plague if he could. And the whole reason for this is that he has not troubled to train his desire.

This must, therefore, be the first work, for without desire there can be no ideas. Through that power of suggestion which is responsible for so much unhappiness in the world, people are content to copy each other. It is an all-round case of "You do as I do," in everything except the smallest matters, so that we all think alike, more or less; note what has been said in previous lessons bearing on this subject, when you will see the force of instructions here in the present case.

If you wish to have ideas do not follow the mass of people. The majority of young men or young women take the same type of weekly paper—three parts of fiction, one instructive—all very well in its way, when it is made subservient to more serious reading. They differ very little in any of their interests, and for the most part are commonplace; you will break away from this type and ask yourself what it is you want. You, in common with everyone else, will have tastes, inclinations, and you will watch these, seeing in what direction they lead. You will soon discern what inclinations ought to be encouraged and what starved out. Talents are not so much referred to at the moment as tendencies, which are more of a universal nature will be cultivated; those which tie down or limit the expression of the life will be shunned. Take, for instance, the question of suspicion. At first it appears a perfectly natural thing to exercise ordinary prudence in regard to people with whom we are brought into touch. If we find them doing something more open-handed and generous than has been our lot to encounter, we may be justified in looking for ulterior motives. This imputation seems as natural to the majority of people that many would consider it as quite a natural feeling. In reality it is not; it has nothing in common with the universal. In other words, all tendencies which narrow down life, which harbour negative thoughts, must be rejected, because they give rise to traits of character which prevent the legitimate formation of ideas and hence of ideals. There can be no success without ideas, and there are few ideas which do not bring success. The success and prosperity of a nation only begin to wane as there is stagnation in ideas, and King George might well observe the setting in of dry rot in the country, when, after his tour of the British Colonies he uttered the words "Wake up, England."

Ideas belonging to the realm of thought, in which stability is less marked than in the realm of matter, must necessarily become affected in time, but the mentally lazy wish one crop of ideas to last for all time. The fluidity and plasticity of thought emphasise the imperativeness of new ideas in every department of human activity, and success is attained by all those who recognise the law underlying ideas which has just been placed before the student. Note also, the construction of the human mind leads people to seek the new even when it may be inferior to the old. There is that tone of change, that long-



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ing for something which is not now possessed, that something which is answering all requirements will be put on one side in honour of something different. This peculiarity of the mind is so well-known that a firm of patent medicine manufacturers will change their address, trade under a new name, alter their formula slightly and flood the market with a new advertising campaign, which will catch on immensely. Advertising is only an appeal to the love of the new, an appeal to the spontaneity of thought. If, therefore, you are engaged in the manufacturing of any commodity, and it has not had the demand you think it warrants, ask yourself if it would not go better by being re-christened or altered. Think of the creation of fashions and what a hold they have on women and the maintenance of trade in civilized countries. If it is furniture, either modify it or begin a new line. Note what your fellow men say about furniture, how it could be improved. Lock at the thing yourself also. A chair is not merely something to sit on; it may be made very elaborate, with adjustable book-rest or writing slide, movable or adjustable seat; the same with the arms, and the chair may be convertible into a bed or couch. Look how elaborate is the dentist's operating chair, or that of the barber, or take a modern "liner," so luxuriously equipped, so powerful, so fleet, and compare it with the primitive canoe, from which it really sprang.

The same evolution which was applied in the above cases can likewise be applied to your own. If you do not manufacture and are engaged in, let us say, teaching, do not be content with the text-books for use; prepare special lessons which cut out needless work and substitute exercises which your own experience teaches you are superior to the ones you use. If you are a teacher of a council, technical or private school, your scope is limited in regard to set lessons, but not to methods of teaching. Pedagogy still offers as wide a field to the man or woman with ideas as ever. So in any walk of life, however hidebound it may seem to be at first. Whether you employ, yourself, or are employed by others you can ever seek to unfold the new. There would be far more of the new in daily life were not people so afraid of a little trouble and breaking away from custom. Hard work does not create success. Many men work twelve to sixteen hours every day; some have done so for fifty years and they are not successful. They have not solved the secret of ideas as applied to one's daily life. We must link the outer mind to the inner mind, for while the outer expresses, the inner originates. Within the recesses of the mind lies the quintessence of all that is worth having, albeit there may exist much that is worthless, nay, positively injurious. If we would gain ideas there must be daily recourse to the inner or subjective aspect of the mind.

The world, that is everything outside man, acts upon the senses; impressions are made upon his consciousness, and he reflects the contact which the world makes upon him. When the word "world" is used here, it includes people, so we have the impression that our neighbours and our fellow men make upon us. \* Thus we slowly shape our ideas and views of things and people, and seeing that everyone is more or less affected by his environment and education, which are practically the same thing in the majority of cases, we derive our ideas from outside. This is the great mistake we all make, and the reason we have any inventors or geniuses at all is because they really *think* and do not allow themselves to be impressed from without like their fellows.

Thus ideas are evolved by turning to themselves for light. We may not be justified in saying that they deliberately turn their attention to their inner nature to evolve or evoke ideas; if they worked with that



view they would become intellectual or industrial giants but they had an interest in some phase or other of their work, and by merely getting interested in it they exclude the outside thought, and make unconscious demands upon their own inner riches. Men like Marconi and Edison are exceptions in this respect; they know of the wealth they carry within themselves and also the means whereby they can mine it. With many men ideas are often simply bubbling to find an outlet. Sometimes they come when a man is in the street, his mind intent on something far from the thought which swiftly strikes him. He is startled often by the suddenness with which these flashes swoop into the mind, and also fly out of it again; for unless he jots the idea down there and then it goes for good. Some people have an inrush of these ideas at night, and wisely get up and make a note of them, not trusting to a vagrant memory. These are germs from the vast domain which constitutes man's real wealth, and the knowledge of the source of this wealth is indeed a matter of tremendous import to a man.

We venture to say that no one—save a baby and an imbecile—can fail to elicit a response from this region in him if he only follows the instructions laid down in these lessons. All genius, all originality, all so-called gifts, great mental power, have had their genesis here.

To gain ideas worth having, you will, having treated the mind by means suggested in this lesson, turn to the thing about which you wish to gain a new idea. In remembering the axiom that no question can be asked to which there is no answer, try and see the thing from a new standpoint. A strong but poised desire should possess the mind, for a deepening of the understanding is needed for an expansion of consciousness.

Now this, the writer, who has given more than twenty years' study to psychology, has found to be the most unpopular feature in it. It is like asking a man to work for truth alone, to labour without desiring to see the fruit of that labour, merely being content to know that he has done his duty. This is a very altruistic standpoint, and only the few are capable of taking it. If these lessons were addressed to superman or saints, or people not far from either, the injunction would be simple enough. The course is written for ordinary men and women, however, for those who have the laudable and perfectly legitimate desire of improving themselves, or studying the inner laws of self-culture in order that they shall make a success of their lives. No doubt it would seem very nice to be able to ask for a big sum of money and get it there and then, or to have some dear wish gratified by merely wishing. There is a principle at work, however, and it is necessary for growth, for real advancement, that this principle should be understood, before the gratification of a wish can be fulfilled. This principle is briefly: Everything in nature has power over man until he learns to control it, and it is man's work to understand and so master all forces. If a boy at school had every lesson and problem worked out for him he would be no further advanced if he kept at school till he was a hundred. As it is only by *doing things* that we really learn, so if we could gain ideas we must make the lower or outer mind a fit and suitable receptacle for the ideas to come to us.

The desire for a deeper or wider consciousness may seem far from the mark to be a waste of time when all you want is a rise in salary, or promotion, but nevertheless your success is vitally bound up in this problem of a bigger mind. It is mind growth that is going to liberate you from your environment, and when you turn to the within you are tapping the inexhaustible source of all there is. You are going to th



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source of creation. The future lies there with all its possibilities. Thus there is a very practical bearing in this question of securing ideas. The daily habit of allowing nothing to ruffle us, whatever be the nagging, worrying thoughts of the day, will lead to serenity of mind which will enable the higher mind to get into touch with the lower. When we have cured the turbulence of the mind—in types of the irritable and over-energetic—or awake to the possibilities of life, we are ready for the next step—the desire for more power mentally.

A few moments passed daily with this earnest wish will induce a tendency in the mind to expect that power, and little by little it will filter in, and things we deemed ourselves incapable of doing at one time, will now seem to be quite natural. Ideas will now come, and what you do with them will depend upon the measure of success you attain. They should certainly lead you to group a number of them together and from them to form an ideal. Ideals should never be placed too high, let common sense help in their selection, but do not, on the other hand, put it too low. If you make a false ideal you may reach it, but you will not retain it for long nor be happy in it. The law underlying ideals is that there should be harmonious relation between you and them. A man might say he would like to live among angels, as he was tired of the perversity and disappointed with the ways of man, but if he had not the nature of an angel, if he had nothing in common with them, he would be miserable and long to return to the world of men. Just as oil and water don't mix well because their natures differ so widely, so an ideal that is not in harmony with the mind which mistakenly conceived it, is not an ideal.

In other words, do not take another man's ideal for your own. We are all at different stages of growth, like children in various classes or forms at school, and what appeals or suits one would be quite inadequate or unsuitable to another. Let your ideals be extensions of your ideas, for there will be less likelihood of their not suiting you. Cultivate these qualities which will serve you in your ideals. In this way, you will grow like what you seek to become. You will be imperceptibly drawn to the environment or position you have pictured; like attracting like, harmony will cement an ideal which is in tune with it. No one who has not placed an ideal before him has any conception of the uplifting power it has over him, or the enthusiasm it creates. The daily papers give constantly in the life stories of men, who have achieved some goal, instances where an ideal was held before the aspirant and encouraged him to work when things seemed blackest, when everything was going wrong and fate threatened him.

A pessimist never attains greatness because he never has an ideal, he does not believe in them, therefore never looks forward. An ideal is a belief in worthiness to something better, a faith in one's possibilities. And consequently every working power in mind and body is placed in the most favourable position for accomplishment. The subtle power of suggestion which teaches us that he can who thinks he can, fires the imagination and helps unfold his hopes which are placed in the future, to blossom into actuality. With the calling into existence of an ideal, the dull routine and monotony of daily life are scattered into fragments; life means a new aspect, fairy realms pass before the mind's eye.

The charm of novelty, which characterises youth, again finds place in the nature. A complete transmutation commences in the man, and there is now something worth working for, something that will add a new stimulus to existence—in a word, that power which modernity has done its best to annihilate—Romance is resuscitated.—(To be continued).



An act of will is sufficient to generate it where the nervous system is in perfect order, so that this is the primary requisite. The amount of magnetism generated always corresponds to the mental growth attained by the person; inharmonious characters are limited by their mentality, for they dissipate whatever magnetism they manage to create and it is therefore wasted. Just as a quart bottle can only hold a quart, however much more one may try to get into it, so there must be *growth*, actual evolution, before a person can become truly magnetic.

Brain growth, as laid down in "Brains and How to Grow Them," must be encouraged. There must be no fear of giving the mind work to do. Any subject which evokes thinking, concentrating, meditating should be welcomed. A few moments may be given daily to complete rest of brain, and commencing with the back of the brain will gently that more life shall manifest through that part of it; there must be the strong desire for it—do not confuse will and desire—because if you are trying to get something you do not really want you will only meet with disappointment. A man can have whatever he wants, but he must really want, not think he does, which is quite a different matter.

The top of the brain can be treated in the same way, then the fore brain, and the whole process need not take more than five minutes. The central idea to be held during the time is that you wish to become more magnetic, more forceful, more attractive, that you wish to vivify every particle of your central battery, the brain, to accomplish what you wish. Hold the idea constantly that you are growing; get rid of the idea, if you have ever held it, and most people do, that growth stops at twenty or twenty-five, as far as the body is concerned, and at forty-five so far as the mind is concerned. Growth is eternal; there is no time limit to the man who puts himself into the right mental attitude to receive the life-currents which are always pouring forth from the central source. Anyone desiring to possess Personal Magnetism must ever think of himself as growing, being subject to evolution, and with the idea of growing must go the conception of moreness as applied to every faculty, power, talent or ability; not the notion of simply going on, but of moreness in every aspect of life. Finality and limitation are ideas that must be banished, extirpated altogether if headway is to be made.

In rhythm lies strength; chaos produces weakness always, so that where all thoughts, emotions, aspirations centre about one focus, we obtain an inclusive harmony which permits the free flowing of the currents that surround one or emanate from one. If you will consider all your acquaintances, their peculiarities, idiosyncracies, you will note that each shows out some quality more strongly than others—rarely are all qualities of equal strength. You may have a good-tempered man who lacks decision, or a bad-tempered one whose strong point is his decisiveness. Where you get positive and negative in one organism there you have reverse currents and they neutralise each other. What is to be aimed at is a grand harmony; even if small in quantity, if there is a synchronism, it makes for facility in the generation and distribution of Personal Magnetism. Hence the desirability of eliminating every negative quality found in the mentality, and the cultivation of every positive one—there are sixteen given in a previous lesson. Just as one could not have ice where the temperature was forty degrees, so we cannot have Personal Magnetism where all the vehicles, qualities and powers are not co-ordinated. One knows in chemistry or electricity one must have all the factors necessary for the experiment, otherwise the results sought will be vitiated.



To create Personal Magnetism, then, key yourself for the day. It is important that the mind should be directed before the events of the day crowd in to an active, hopeful, purposive period. Let there be an intention that the system shall be in a receptive and favourable condition to both create and receive fully and freely magnetism. First the belief that it shall be received, then use the imagination to picture the suffusion of the system of the rosy fluid which constitutes the magnetism. See the whole system bathed in it. Stretching or tensing every limb (each in succession) to its utmost, immediately it is relaxed the magnetism will flow into it, and the repeated stretching will bring about development in the atoms of the part affected, and room for more and more magnetism. Five or ten minutes will suffice to charge the system in this manner. Then let the thought be expressed clearly that it shall be conserved in the system; that it shall be stored for use as and when required. Picture the whole body filled with the magnetic fluid being assimilated in the nervous system, and ready for instant use. The whole process may be accompanied by the affirmation: "I am equal to whatever happens to me to-day." Then go forth absolutely fearless, firm in the knowledge that nothing can injure you, gain an advantage over you, but that your life is based on love, and hence you are unassailable. Such a spirit will carry you anywhere, and as your love of mankind radiates joyously, as you are filled with the desire to be of service to others, to help your fellows, to make the world a better place to live in, there will be an expansion of consciousness, a new sense of power, a weakening of the old-time Fear which has paralysed so many all their lives, a feeling of triumph, of conquest.

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LESSON XI.

Personal Magnetism is increased as the interior forces are drawn upon, because the life lived on the surface, with the ordinary talents and abilities, do not touch the springs of our being. The more closely we get to our internal forces the more power we secure; we get into touch with the power-house of the system. We thus see the truth of what has been advocated throughout these lessons—as we contact the superior in ourselves we become a part of the superior, we approach our true selves, and magnetism is a natural expression.

The power of thought has naturally been emphasized in all processes connected with the expansion of consciousness and growth of mentality but it may be well to point out that not every thought possesses power. What we call obstinacy has a good side to it—it prevents our going to pieces. One rarely finds highly emotional people obstinate, generally it is the reverse. By our thoughts we build a certain mentality, and this mentality remains fairly constant. Were we to alter with every thoughts, we should be like the chameleon. Through a certain fixity operating we are not swept off our feet when calamity overtakes us, or carried away unduly by sudden joy or good fortune. Thought contains power in proportion as it represents reality. The thousand and one thoughts that flit through the mind in a day, are not forces because they are not related to, or connected with, sources of reality or power. They are like the light breezes that ripple the water on a summers day, they do not contain within themselves the elements of power. It is true that they may affect mind, body or emotions in time, but this is after they have accumulated and passed on to the subjective mind. Intellectual processes, study and analysis, for instance, do not constitute thoughts carrying power. They are purely objective,



and one is able to understand why some students fail to produce the results they seek. Where the intellect alone is concerned we are merely dealing with objective thought which ends where it begins. It is only as the thinking becomes subjective that it possesses power, and to become subjective the feelings must enter very largely. Thought, then, penetrates the whole mental field and atmosphere and feels the play of the various currents that move in the inner mentality.

It must not be supposed that only certain types of thought can affect the emotions; most can, and those which cannot may yet use deep feeling as a medium to reach the subconsciousness. Desire, aspiration, hope, faith, all are elements which can be enfolded by feeling; they can enter this vehicle and accompanied by thought, clear-cut and definite, the thinking may become profitable. The thought is then truly vitalized and all vitalized thought is potent. Preceding lessons have endeavoured to teach this, but putting the matter again in another way, may make it still clearer. Pupils sometimes go on for a year or more and not secure results, and the reason is that their thinking has been purely mechanical all the time. The great dynamo that each one of us possesses is rarely affected where deep feeling is not exercised, and some people are temperamentally deficient in this. In such cases it may be cultivated like anything else, and the practice of gentleness, gratitude, gladness and sympathy will assist in an astonishing degree. People often dwarf their nature in this direction because they consider it relates to the feminine side of things, but this is not so. In both sexes it is indispensable and it was the absence in the German character which brought about the catastrophe the world has witnessed. The strength of a man and the tenderness of a woman are the goal to aim at, strength to accomplish whatever purpose one may have, tenderness to lift the fallen, help the weak, heal the wound, detect and relieve the suffering. Only by the exercise of the more maternal or feminine side of the nature can one understand one's fellows or one's own nature. We may manage to starve out pity from the human heart, become stone, incapable of the finer feelings of humanity—"blood and iron"—but what will it profit us? We become mere shells, automatons, thinking machines, but certainly not men and women.

The deepest mental life is situated in the region of the subconscious, so that every thought charged with it is potent for good or ill, according to its nature. All thought worth anything may be deepened when it is enriched and made powerful. Deep thought is generally accompanied by deep tranquillity and this again makes for stability and forcefulness. So long as thought is on the surface it remains ordinary; it only intensifies the commonplace, does not link up with the source of our real being. Our whole aim in these lessons is to evoke the individuality, the true man, and this does not inhere in the personality, or surface thought. There must, in fact, be a determination to live more in the within, and this calls for resolution, for all activities of the daily life have little to do with this realm of mind. Surface thought tends to make us egotistic and therefore superficial. This also accounts for the weakness in thought and hence in character, manifest on every side. Going below the surface we contact the strong side of existence, and individuality and strength both emerge from it.

Digressing for a moment, what are the salient features of the strong man, the man who possesses in a marked degree Personal Magnetism? Why, the ability to carry through whatever plan he may conceive, undeterred by circumstances, persons who may endeavour to make him change his mind. He has what we call individuality, he



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knows what he wants because he has thought long and often ; he has by concentration, comparison, and his knowledge and experience found the methods which will best enable him to attain his object, and the indomitable will propels him irresistibly forward, and all these factors have come from the strength and confidence found within, not on the surface of the mind.

It is no use striving to acquire these qualities by seeking advice from others. One might go to a Rockefeller for the secret of success and yet be unable to profit by the vast experience laid at his disposal. The enquirer would be trying to graft a highly specialized intelligence to his own untrained mentality and the plan would not work. It would be like the jackdaw with the borrowed plumes of the peacock ; the idea and thought would not be his own. Even money would not help such a man.

There must be a lack of magnetism where a man is not using all his powers ; he is not really himself whilst he is content to work with the surface of his mind ; he is a part, and the part is invariably less than the whole, incomplete. He may strive hard by copying others to increase his individuality, but all the efforts are made in the realm of the surface mind, so that whilst it is quite true he may increase his store of facts and knowledge of the world and men, he does not tap the spring whence individuality rises. Where a mind is only partially employed admission is unconsciously given to negative states and antagonistic forces, or useless, and therefore wasteful ones.

Again, as it is immaterial to the steam generated in a boiler as to what use it is put by the engineer, so the energy which is constantly created for the needs of the system will travel along the thought avenues of the mind, and when those thoughts are useless and harmful an undesirable push will be given to them. This accounts for people often doing actions which they know to be beneath them, and which they regret bitterly later, but which at the time they felt impelled to carry out. With the individualised man the energy would have been used to carry through something which required greater decision and force of character than usual.

Seek to enter the within, then, and to this end take odd moments during the day and turn your attention to the depths of your mind. Focus all your faculties on the work. Although you have not two minds you have many separate sections, and what you are really doing is to bring the conscious mind to bear upon the subconscious one. Desire strongly and perseveringly that the energies and life of the inner regions shall be awaked, vivified and communicated to your ordinary, everyday mind. There is no need to go beyond this at the time and after a week you will certainly feel more individuality in yourself, more confidence in your ability to take hold of your problems and handle difficult situations. The self-confidence you have been aiming at will be more marked, and courage—the best antidote to fear, will fortify the character and lay a foundation for the steps which are to follow. This is, in really, a new education and too much importance cannot be attached to its value. This will give sufficient work for the present lesson.

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*(To be continued.)*



## THE MASTER CONSCIOUSNESS.

We are expressions each instant of an ever-present truth, and by the understanding of the truth we live. But it is each day's new understanding of it that enables us to show forth new or fresh life. The understanding of the truth that we obtained yesterday will not serve for to-day's needs, although it served for yesterday's needs. It is like the food we ate yesterday. The food that strengthened us yesterday sufficed for that day, but we need more for the present day.

The beliefs of a past age were sufficient for that age. They afforded all the mental sustenance the age demanded. But the new age of to-day is demanding more wisdom—a wisdom that will change our present beliefs—and because it is not getting it in such quantity and quality as it needs, it is more devitalized, more listless and languid, more diseased and dying, more debased and reckless than any previous age in the history of civilisation.

Old institutions are worn out because they stick to the identical ideas that once met the needs of the race, but that no longer meet the increased need of a new race. Daily and hourly the people are becoming more indifferent to the allurements of a heaven postponed to a future world. They are demanding heaven here and now, and are accepting in lieu of it such apologies for their ideal conceptions of it as the world can offer in shape of its poor, little limited range of unsatisfactory and evanescent amusements. And what—in these circumstances—are the teachers of the people giving them? And what are the churches doing for them and what is the popular literature offering them?

The teachers of the people are offering them nothing that they need, and have, therefore, lost their power to teach. The Churches are still presenting the same old ideas, but the people are no longer accepting them. What then? Are the Churches searching for new truth on which to fill the great mental craving of the populace? For it is a mental craving no matter what it looks like. No, they are not doing this at all, they are simply calling upon that brute force called established authority to assist them in ramming their rejected ideas down the people's throats in spite of the people's wishes. This is the attitude the Church occupies to-day towards the entire body of thinking people, who are craving, as men never craved before, for the stimulant of mental food that is to save them here and now, soul and body, whole and in one piece.

Practical salvation is what the people want; salvation that can only come by an increased and ever increasing knowledge of new truth.

Practical salvation is the present demand of the people; and the whole world—so far as the schools, the Churches and popular literature go, is as dead under this demand as our burnt out satellite, beneath whose borrowed rays no seed germ is ever warmed into existence. And this is only half. This dead theology, and dead educational system, and dead literature that once held their seats of honour by the consent of the people, and even by their veneration, are now holding these same seats by a force at once pugnacious, defiant and intolerant. They have nothing to give the people any longer. The people are demanding new truth; vitalising truth; truth that will hold out stronger inducements to all life's present activities and stimulate the unfoldment of nobler activities right here in the world.

For the thinkers have found out that true life, vital, satisfying life, means action and not ease; means conquest and not slumber; means the ever unfolding function of their own endless progressive intelligences in uses for the benefit of themselves and for those for whom it is a



delight to work and to whom it is a delight to give

Nothing is going to satisfy the thinkers of to-day but the making of men and women out of themselves, by that incessant acquisition of new truth which I have already spoken of.

And this acquisition of new truth means death to the old beliefs. But the old beliefs are consolidated, petrified by ages of seasoning, and they are not going to be broken up and scattered to the four winds of heaven without an effort on the part of the thinkers.

Farther on in these lessons there will be one or more chapters on denials and affirmations, which will give the student a better idea how to deal with the old beliefs than can be done in this chapter. But a hint at least will be given.

The student is requested to think of the subject as here considered. He is asked to take one idea at a time and scrutinise it closely. Then let him take the entire subject of the lessons and regard it attentively as a whole and see what conclusion he comes to. If what I have said seems logical, then let him take up the other side and think of it. Let him ask himself what salvation he can find in the old beliefs. Let him look at our whole social fabric, with its competitive and brutal systems, and see if he considers the race saved. Let him acknowledge honestly that such as society is, it is the result of the world's present beliefs; and then ask himself if it is not time to break away from beliefs that have been faithfully held to for thousands of years, only to bear such fearful fruit. If he doubts the character of the fruit, let him plunge into such reading as the daily paper for a week, to see the murders, arson, suicides, false dealings man with man; the huge swindling combinations; the wide disparity between the capitalist and the man who works for him; the thousands and thousands of homeless men who are begging for the simple privilege to work; the soup houses in our cities; the Churches closed and empty on week-days, while men, women and children freeze on the streets; the general unrest; the curse of uncertainty in every cup—that of the millionaire no less than the pauper. Let him look at all this and know that it is the result of the world's present beliefs, and then turn back again to the first of these lessons and read them over with an understanding wide awake and receptive to new ideas.

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## DENIALS.

### LESSON IV.

All religions for every race and tongue agree in revealing certain things. They all hint at certain forms of denial. They all coincide in the idea that God—meaning mind or spirit—perpetually creates or makes manifest. But what are the denials these various creeds hint at? The old Puritans preached the most rigid system of denial, depriving themselves and their children of every comfort in order that they might please their "God." But their most strenuous efforts in this direction failed to develop a better condition of morals, longer lives or healthier bodies. Neither did the rigid heaven, which their grim imaginations projected, serve to attract the desires of the race upward. And gradually the mental power which is the Law in externalisation, and which is always manifesting in spite of the frozen or the torrid creeds of ignorance, set these creeds aside; and the race grew more and more in the knowledge that it created itself for a life of ever present happiness.

Carlyle said that for a man to be happy he must utterly renounce self. No man ever said a more foolish thing. To renounce self is to



undo the work of creation by which we are here to-day with the power pursue happiness. To stand by self, and to build these selves up in such strength that they can appropriate, or make more of the infinite Life Principle manifest, not only to ourselves but to the whole world, is the object of creation.

Carlyle was wiser than his words, for he did not renounce self. Nevertheless, the conflict between his Puritanic creed and the natural assertion of his powerful individuality made his life so inharmonious to himself and others that his biography is one of the most pitiful ever written.

Emerson thought that for a man to be healthy and and happy he must come into a state of non-expectation—ceasing to look for good fortune—and that in this attitude the universal good would flow to him.

Emerson tried to live this idea and what was the result? Why this: That great brain of his which was the pride of the nation, and of the world, broke down in every tissue—softened, ceasing to generate a thought; and so he died.

And yet every religion hints at denial. Can it be possible that this universal fact means nothing? No, it is not possible, for the race beliefs are precious things; and it is always unwise for the thinker to discard without investigation any widespread belief like this.

And now give me your close attention. If Life is omnipresent, absolutely filling every point of space in this vast universe, then it becomes a truth subject of mathematical demonstration that there is no room for evil—assuming evil to be, as the world now accepts it, and opposing force to good, having equal or nearly equal power with it.

We cannot put two substances into a given space at one time. For instance, a quart measure cannot hold at once a quart of water and a quart of wine.

If good—by which I everywhere mean the Spirit of Life—Life being good and only good—is a something that fills all space, how can evil as another and a separate something occupy the same space at the same time? It can no more do it than a quart of water and a quart of wine can occupy the same quart measure at the same time.

The originators of the idea of evil as a self-existing power fell into the inconsistency of making the spirit of Being, the Law of Life, a person. Now, the very idea of personality, which necessarily has its limits in order to be personal, contradicts the idea of omnipresence. Still, in spite of this contradiction theologians say that their God is not only personal, but omnipresent. And somewhere, no doubt, as they slide from one of the self-annihilating propositions to the other they find a place to stick to their belief of evil, which is represented by a personal devil. If we accept their omnipresent good then it is offset by their omnipresent evil, just as their personal God is offset by their personal devil. What kind of reasoning is this that it should hold so large a portion of mankind in its wretched bonds?

There is no sin or evil in all the universe. All is good, and good is omnipresent. All the actions and conditions the world calls evil, sinful, wicked, and judges worthy of punishment, are only errors or mistakes growing out of a lack of understanding, or omnipresent good. In my denial of evil, I do not deny the existence of murder, theft, lying, selfishness, cruelty, revenge and the like; but I do deny the sense of guilt that the world imputes to these things, and I do deny that they are deserving of punishment or they are sins or evils. For these offences are only mistakes growing out of ignorance as to the best



## THE MASTER CONSCIOUSNESS.

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method of pursuing happiness. In this form of denial I do not and cannot (of course) change the condition itself, as many Mental Scientists seem to believe they are doing, but only the aspect of it in your mind, revealing it to you in its true colours as a mistake, so that you will be able to cast out all resentment, seeing that nothing is deserving to be called guilty, or is deserving of punishment.

The condition called evil is a condition with a sense of guilt attached to it; a humiliating sense of shame for wrong-doing and this condition does have a place in the realm of omnipresent good; but the condition itself is but a belief in evil, and it is a mistaken belief similar to the belief in disease.

Evil is not the opposing of good, as it has been supposed to be. It is simply error. It is ignorance of good. And so far as its ignorance of good it is ignorance of Life or Being, and in this manner it is its own retribution or correction.

All ignorance is its own punishment—ignorance of health, no less than ignorance of justice, but the world does not know this punishes them for any error or belief.

Every form of ignorance shuts a man out from a knowledge of the Law of Being, which I have been calling in these lessons by the simple and comprehensive term of "good."

And every form of ignorance is its own punishment, inasmuch it locks up the Life Principle from the ignorant person just to the extent of his ignorance.

And yet every form of error is a certain condition of good, for it is a manifestation of Life, though on a negative plane. It is good in an unripe stage of development. Negative or unripe good (or Life) always leads to positive or ripe good ultimately, just as unripe fruit must finally become ripe fruit. Error is a component part or a factor in universal good, and is indispensable to the completion of the great whole. Truth and error are two names applied to different degrees of development in good or Life. The unripe development of the good we call error, the riper developments we call truth.

But what we call error, as well as what we call truth, is also truth on a lower or more negative plane; for truth is substance, and all substance is truth, or reality in varying degrees of negative and positive.

Therefore the whole seeming incongruity resolves itself into this one simple fact—good is omnipresent, and what we call evil is only undeveloped good, which is destined to become developed good, even as the child is destined to develop into adulthood.

The peach is bitter and repulsive in one stage of its existence, but it gradually ripens into the splendid fruit we know it to be. The race is a growth just as the peach is, and time will ripen it out of every crudity it now exhibits. Is it an evil thing for the peach to be unripe? Surely not; neither is it evil for the race to be unripe, since it is ripening under the influence of its varied experience as fast as possible. To hasten its ripening it only needs the fostering protection of a better system of education. It should be educated out of its ignorance, its errors, its mistakes, instead of being murdered for them.

As well beat the peaches of the trees because they are unripe, as murder and torture humanity for its unripe condition.

Denials are in order, and the first denial is, "There is no evil." The thought-waves flowing out from your mind, having the mighty power of truth behind them, travel in the same manner as sound waves.

*(To be continued.)*



the object I was looking for. Suddenly a mental picture, a vision, of the steel plate lying flat in the drawer it should have been filed, with the other plates neatly filed upright on it came before my eyes. Trembling with excitement I called for the janitor, had him remove all the steel plates in the drawer, and, sure enough, at the bottom of that drawer lay the precious piece of steel which had caused so much anxiety. It had slipped down, working its way flat down on the bottom of the drawer, while the other plates, just as my vision showed clearly, were filed in the regular way, upright, on top of it.

Everybody called it a miracle; but not I. I firmly believe it was (1) *faith*, (2) *confidence*, (3) **CONCENTRATION ON THE OBJECT, DESIRED**, for I have practised it several times since, and have always been successful in finding the object sought for.—*Nantilus*.

“How to Live a Thousand Lives,” unavoidably held over.

## *The Secret of Genius.*

*Continued.*

Those methods were sometimes the result of prenatal conditions, sometimes the result of ambition, and sometimes the result of mental research; but they were always incomplete, and, not being under the conscious control of the mind, were never fully applied. It is therefore, natural that results should be uncertain and that only a few great minds should have appeared in history. The limitations of the past, however, in this direction have now been overcome. So, therefore every person may henceforth develop his ability, his talent and his genius according to the principles of exact science and in accord with his strongest desires and highest ambitions.

When we proceed according to the principles of exact science, the desired results must invariably follow. It is an exceptional amount of creative energy placed in positive action that constitutes the principal process through which genius is developed, and as this energy is latent in every mind we must naturally conclude that every man is a possible genius; but his possibilities in this direction can only become actual realities when he learns to train all of this latent talent energy to express itself both fully and constructively. To this end every dormant cell in the system should be made alive, and every sluggish cell should be made highly active. This will place in action all the energy that is already generated, and cause a greater and a greater amount of potential energy to come forth into expression.

Every cell in the human system is a centre, so to speak, of a group of forces, and determines by its own state of action what the action of those forces is to be. Therefore, when every cell in the system becomes alive they will express their full creative power. In this connection we must also remember that every cell is a point through which the greater potential forces of the system must pass on their way to expression; but no energy can pass through a dormant cell. It is, therefore, necessary to arouse all the cells in the system before we attempt to place in action those greater energies that are potential within us.

To arouse every cell in the system, turn attention upon every part of the personality several times every day, and try to express through that part a strong desire to make alike all the energy you possess. This action, however, must be in perfect poise, and the mind should at the time think of all its energy, as being very strong and of exceeding high quality. Whatever the mind thinks during any process of concentration the creative energies of the system will proceed to generate or create. Therefore, to think of all energy as being strong will cause strong energy to be generated. During this process of concentration



the deepest feeling possible should be given to every action of the mind; attention should aim to act upon the finer forces, that is, those forces that we feel when we are in touch with the finer elements of our interior field of mental action. The value of this process of concentration makes it important to cultivate depth of feeling with persistence, because to reach the deeper layers of potential energy the mind must be able to fathom the vast depths of its own limitless life.

The superficial mind is always a weak mind, because it does not come in touch with the greater powers that are latent within. The mind that feels deeply, however, is always a strong mind, because it can place itself in contact with the live wire of the great within and thus gain possession of inexhaustible energy. Another important essential in this connection is to train the mind to think with the entire personality. To think with the brain only is to use only a part of the mind, and thereby limit mental capacity; but when the entire personality becomes an instrument of thought, the capacity of the mind as well as the strength of the mind will naturally increase to a remarkable degree.

There is brain matter in every cell in the human system, and this brain matter will increase in every cell when the whole personality is employed in conscious thinking. To increase the brain matter in any cell is to increase the power in that cell to generate energy. Therefore to train the mind to think with the entire personality is to increase perpetually the creative energy of the system until sufficient energy to produce rare genius will have been secured. Considerable practice will be required to train the mind to think with the entire personality.

In the beginning the principal purpose should be to produce positive action in all the energy that is being generated in the system. To promote this purpose, try to hold the entire personality in your mind, so to speak, while engaged in any process of thought, and try to feel every cell in your being while thinking, no matter how profound your thought may be. In other words, whenever you begin to think, realise that your whole brain occupies your entire personality, and that your entire nervous system is an instrument for your thought. You thereby cause the process of your thinking to expand until it includes every cell of your system in its field of mental action. As you proceed in this mode of thinking, you can actually feel the power of your thought acting upon every nerve, every cell, and every atom in your entire system. This mode of thinking will not interfere in the least with the concentration of attention on any special subject. On the contrary, it will aid concentration, as it will give greater scope to the process of concentration, and will add remarkably to the volume of that mental power that is being employed at the time.

To try to draw upon the energy of the entire system while you are thinking, is another practice of great value, as it will not only increase the working capacity of the mind, but will prevent the brain from becoming tired; sluggish, or exhausted.

(To be continued.)

