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Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

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LIVING A THOUSAND LIVES.

Stray Thoughts.

The moon will break loose from the earth before 1950, and it will cause the earth to stagger or wobble whilst it is gaining poise. In the eighties we find it hinted in Madame Blavatsky's works that the moon would be disintegrated, as it would have served its purpose then, but no date was assigned to the phenomenon. There is nothing very improbable in the prophecy, for we know that nature is never still, and there is nothing that will last for ever; all manifestation is temporal, and when we know that what to-day is land was once under water, and that the submergence of Lemuria and Atlantis removed from us civilizations we have not approached for completeness, there is no reason why still greater convulsions of nature may not take place in the future. Man's day is so infinitesimal as compared with nature's, that is, when we regard a man as beginning and ending his existence in the space of eighty or a hundred years.

As we know, however, that man is immortal, and therefore has no beginning, and can, as a natural consequence, have no end, we need not be unduly perturbed. It is aeons since the moon had any life on it, and its functions are drawing to an end. The magnetic cord which connects it to this earth is becoming very tenuous, the weight of the moon, pulling on the earth, pulls the latter over out of its upright poise. When the cord breaks the earth will fly back to its poised condition, but it will reel to and fro, and stagger until it can become steady. One of the signs of the end of the age is made in Isaiah 24 ch. v. 20: "The earth shall reel to and fro like a drunkard, and shall be removed like a

cottage." Again, we read (Isaiah ch. 13, v. 9, 10, 13) "The day of the Lord cometh with wrath to lay the land desolate, and the stars and constellations shall not give their light. The sun shall be darkened, in its going forth, and the moon shall not cause her light to shine. I will shake the heavens, and the earth shall remove out of her place." A new orbit will be found, and we may expect different climatic conditions, because as the cord fastened to the South Pole is released, the North Pole is forced into the opposite direction; both poles are thrown away from the action of the sun, and brings the equator right facing the sun to catch all the heat. Hence we have all the earth turned to a new position to the sun. As a result the seasons will change, we shall have entirely new constellations, so that the stars we see to-day will no longer be there. Tides will no longer be affected in the way they now are, and we shall be cut off from the vampirising influence of Luna. The ancients knew far more of the moon's malefic power over humanity than present day scientists, and the disappearance of the lunar orb will banish much insanity and mental instability, as well as many forms of disease due to its force. One result will be the prolongation of human life; another will be greater freedom from the trammels of fate, and the presence of a buoyancy known to-day only amongst young animals and children—the "joie de vivre" which so many phase as they meet a will o' the wisp. But as to other changes and happenings we must reserve consideration till our next issue.

Reviews.

Excellent work is being accomplished by "The Journal of Welfare," 9d., the organ of the Industrial Welfare Society, the object of which is "to retain for Industry itself the responsibility for, and the direction of, Industrial Welfare Work. All problems connected with 'the human side of industry' are frankly and fully dealt with in the pages of this very readable periodical, the July issue of which has "Impressions of America" by F. J. Marquis; "Capturing an Industry," "Life of a shoe Operative," "Welfare in the Congested Area," and other articles.

"The Living Word" continues its good work of healing. Pocket size, the magazine contains many words of cheer each issue, and a sample copy will be sent any enquirer mentioning "New Thought." Address The Eloist Ministry, Coolidge Corner, Brookline, Mass., U.S.A.

I am glad to see a writer in the "Nautilus," emphasises some words of Prof. Wm James, the American psychologist, who has contributed so much to "New Thought," unknowingly, probably. Few readers have the pluck to wade through fourteen hundred pages of philosophy—Herbert Spencer is unread by thousands on account of the forbidding size and aspect of his writings, but in this case it would well be worth their time. The writer is discussing the need for instantaneous beliefs, and the difficulty of obtaining them. We can, however, he truly observes, obtain them. Gradually, our will can lead us to the same results by a very simple method. "We need only in cold blood ACT as if the thing in question were real, and keep acting as if it were real, and it will infallibly end by growing into such a connection with our life that it will become real."

Everything loses its grim, grey, dull, leaden hue, and gives place to a rich roseate tint. To the man planted down in some big city with its long ugly rows of houses, its squalid slums, its sad-visaged inhabitants, romance transforms such an outlook, and he sees everything limned in tints translucent. Once romance possesses a man he is never satisfied till he has found for himself an Ideal, and turned his face towards it. Do not be afraid of being dubbed a dreamer or mystic. Remember what dreamers have done for the world, how some of the grandest plans given to benefit humanity have been the dreams of visionaries, but like Oliver Cromwell, in the words of Lord Rosebery "a practical mystic." You don't proclaim your ideals at the street corner; you would regard them as sacred, things not to be talked about lightly, but kept in the shrine of the heart. The constant dwelling upon the Ideal, seeing the steps which lead from where you now stand to the next one ahead will draw about you the elements which will actualize your dream for you. This is not a novel or a story, and though there are cases where students learned the law and operated it realising their ideals the narration would be out of place; the cases read like a fairy tale, but students can read these narratives in New Thought literature for themselves. Let the student implicitly believe in himself; let him recognise the power of thought and realise that whatever ideal he can clearly visualise and persistently look towards, must in the fulness of time pass into the realm of the Real.

LESSON 11.

There seems to be a strong tendency to make "homeliness" into a virtue, the said homeliness being almost the same as commonplaceness. We all like to be like others: all fight shy of being considered different from their fellows, so that they will not excite undue comment. This leads to the habit of copying, and this is much easier than acting on one's own initiative. It saves so much thought and it appeals to so many to follow in the wake of others. From youth up we have been taught the value of experience; if we could benefit by the experience of others we should save ourselves much trouble and pain. So friends and teachers, relatives and books alike instil into us with the best intentions in the world, the wisdom of the ages, which is the suppression of the self. What they all teach is respectable inferiority. So with stunted or misdirected intelligence, the surface of the mind is cultivated leaving depths of the mind untouched.

What the student seeks, as will have been gathered from the previous lessons, is superiority—a raising of the consciousness to planes where we leave the common-place and enter new realms, the mountain tops whence we see fairer scenes—scenes in which the perfect, or real, alone has existence.

Superiority means the placing of the consciousness in an atmosphere foreign to the daily life; it is the contacting of the best in every sense, the level in which thought is all-powerful, when to think is to use all one's faculties to the utmost. It is the using of one hundred per cent instead of the ten per cent. which we generally put out in our ordinary life. People do not usually realise that when they carry out an action that they are not performing it perfectly. For one thing, they frequently lack confidence, and this alone cramps the output of one's powers. No man can possibly do his best who does not believe that he can accomplish the task he sets himself. Seeing that he can who thinks he can, the preliminary obstacle to remove is that

feeling that one is not equal to what one would accomplish.

Superiority is the natural outcome of the expanded consciousness frequently referred to, for the mind which looks at things from the New Standpoint is no longer content to confine the mind to the old ruts. He no longer feels bound as he used to do to the surface of things. His horizon has been widened and it is on this extended outlook that his vision rests. He would not be content to accept the old standard of things, and the consciousness would be centred on the great within.

It will be obvious that commonplaceness is a barrier to progress because it chains the thought down, and anything which does this necessarily prevents the using of the finer faculties, which can only be touched when the mind is in a certain condition. There are uprushes of the consciousness like the waves of the rising tide of which and the man can never avail himself while on the inferior side of life.

The superior side may be cultivated by assuming for the time being what we recognise as belonging to it. For instance, a perfect faith in ourselves to accomplish whatever we take in hand; self-control under every condition; a will not to be turned aside; the determination to maintain a high ideal, however much below it may be our daily existence. Why, the very attempt to act upon those suppositions will beget them. If a man who lacked belief in himself were told by his friends that he had no self-confidence and it was no use to think he had, because he would never gain it thus, would such a course be calculated to forward that man's well being? Decidedly not! It would, on the contrary, very materially retard it. What does every teacher do with a backward pupil? Why encourage him, of course, and does he not do this by telling him that he (the teacher) is sure that he (the pupil) can do it if he tries. The teacher may sometimes honestly doubt his pupil's ability, but he has sufficient knowledge of human nature and also psychology to know that by telling his pupil that he can do it, his powers will be stimulated and that if he only perseveres he will do it, or at any rate, make an advance, and even a step ahead is a definite gain. It is universally recognised that encouragement helps us to overcome obstacles, while discouragement paralyses effort and lessens ability.

We see, then, that there is sound commonsense to recommend the assuming of "a virtue though we have it not." We, who are teachers of practical metaphysics, know that these assumptions accomplish much more in the make-up of a man. We know that the attitude of mind which recognises that there is much beyond, opens up unsuspected avenues of thought, avenues that lead to the connecting up of the Sub-consciousness. Sometimes a sudden, instantaneous flash gives us a glimpse of the unspeakable, of something which cannot well be put into words. By that attitude of mind which not only expects expansion but desires it, a stimulus and quickening take place, and the superior side of things is realised. As there is a positive and negative to the tiniest imaginable atom, so there is an inferior and superior aspect of everything, and we may ally ourselves with whichever we wish.

Expect the best, give the best; look for the superior side in everyone and you will develop the faculty of recognising it. That faculty will be your superior side. By always seeing the best, recognising the good, and ignoring the weaknesses and the inferior in people and things we shall invariably attract the superior to us. We shall then live in the upper storey of the mind, that place where all mental forces are

intensified, where harmony is more pronounced and consequently where we are in a position to see more clearly, to apprehend more easily, to create and seize opportunity with more facility.

The relationship of things outside man has ever puzzled him. He invariably considers himself as something apart, never associating himself with Nature, which is really only part of himself. How many people divine the inner meaning of Emerson's lines?

"What'er in Nature is thine own,
Floating in air or pent in stone,
Will rive the hills and swim the sea,
And like thy shadow follow thee."

This must surely suggest to the man who thinks that there is a connection between ourselves and the so-called "dead matter" of Nature. How and why are we linked with her? The Vedas, whose origin is almost lost in antiquity, positively affirm the unity of manifestation, and so, too, do the writings of the Chaldeans, Egyptians and other ancient races. It is only in modern times that the idea of divorce between the two is found, and this view has been accompanied by a clever veil being woven by man which has shut him from the beneficial influences emanating from Mother Earth.

Nature is "one stupendous whole," as Pope said, and man on account of his having passed through every phase of it, through all the kingdoms, step by step, stands at the head of evolution. He is positive to all things below him, and he has the ability to vibrate with them. As he ascends in the scale of evolution he is automatically cut off from plane after plane, or section of Nature, a sort of watertight compartment, so to speak, to prevent the dissipation of his forces. This is best understood by considering cosmic consciousness, which can enter into the consciousness of a dog or a superhuman entity equally. In other words, the range of vibrations to which an expanded consciousness can respond is almost illimitable, and it can be lowered or raised at will. Man is indeed a microcosm; he contains within himself the potentialities of a god, though perhaps only showing forth the intelligence of a beetle.

Although shut off automatically from the kingdoms below him, as he rarely needs them, he can by adequate training, re-enter these strata of consciousness at almost any point. He re-establishes relationship with any part of Nature by turning his attention to it. This, however, implies more than appears on the surface. By attention is meant the whole undivided powers, faculties and abilities of the human mind. They must be focussed, concentrated upon the point desired, and nothing is so helpful in the achieving of this, as the habit of living in the upper storey of the mind on the superior side of existence.

If you wish to establish a relationship between some object and yourself you must put yourself in a positive position towards it. This is attained by fitting yourself to it. If you have nothing in common with a thing it is not yours—there is no affinity between it and you. When a business man seeks to make success he sees everything he handles bending to his desires, plans dovetailing in, regarding difficulties in the light of lessons to be learnt, things misunderstood that have to be understood.

If you aim at placing yourself in surroundings much higher than these you now occupy there must be within you that which is related to the coveted environment, and this is why so many people never get any higher, or do not realise their ideals. A man knowing nothing of mechanics and placed at the head of a big engineering firm would not

remain a week in such a position because he would be unfitted for the work. So likewise a commonplace man with never a thought above the normal, wishing he could earn a thousand a year, and lamenting the fact that he did not, could not suddenly transplant himself into such a position. If he were given a sum of money with which to initiate an enterprise, he would soon come to grief simply because he had nothing in his make-up that was common to the position; in short, he had not made the coveted environment his "own."

By making anything your own you must vibrate in harmony with it. Every object in a dull kind of way seeks to express itself; to attach itself to some person or thing that will use it. By use, it (or the life impulse within it) evolves, it fulfills the law of its being, so one can understand the attitude of the veteran exponent of the new philosophy who named one of his booklets "Dollars Want Me," reversing the usual order of things, in which it is shown that we want the dollars. Go back for a moment to the verse from Emerson, and ponder over it, and see if you cannot glimpse the idea of your ideal waiting for you to adapt or raise yourself to it, so that you are truly master of it, at one with it when you gain the prize. Man has only to ask, and he will receive, though he rarely realises that this statement is literal fact. Of course, he must know *how* to ask, and that is what this lesson is endeavouring to make clear.

Gaining the superior side of the mental life we are brought into better conditions; our ideas are no longer alien as they hitherto were, and we become one with our wishes. If we have been up to now square men in round holes we shall make our environment fit us, or mould ourselves to fit it.

So if we would be great or clever, we shall start with the assumption that we *are* great or clever, and that all we have to do is to bring that cleverness or greatness from latency into actuality. Living more in the upper storey of the brain we no longer see difficulties; we have mounted to a higher altitude whence we behold clearly the path we are to tread. In the higher realm we perceive the rise of the will, imagination, the power of thought, the potency of faith, and armed in the knowledge of our inner forces greatness is but a progression without cessation—an ever-going forward. Disabuse yourself of the time-honoured idea that great men are born so. Study the lives of our great and clever men and you will need no further evidence of the contention that anyone can be great who will proceed with the training of the mind along the lines laid down in this course.

LESSON 12.

Few factors are more imperative to Success than Poise, which is the holding of all the powers of the mind in equilibrium, alert, awake, responsive to every vibration coming from without, dead to those coming from without. Every force and faculty of the mind is drawn up, quiescent, not an unnecessary thought is devoted to an aimless end. It is a state of mind, in fact, which is very rare indeed. It means that its possessor has reached such a state by long and arduous training. It is essentially the state of mind of the Hindu Yogi, the man of meditation and contemplation.

The life of stress in the West is not conducive to Poise, for the mind is passing from one thing to another with inconceivable rapidity,

To be continued.

LESSON XII.

Readers of Talisman textbooks know how frequently warning is given against endeavouring to influence others. Let us repeat it once more that nothing will excuse such conduct. The human will must not be interfered with for the purpose of gaining an undue advantage over another. To endeavour to compel a person to act as you wish him is to create in him a feeling of antagonism. This sets up inharmonious vibrations in the mental atmosphere. These lessen your power of accomplishment because they create confusion in the mental mechanism. This is why domineering people so often over-reach themselves, and fail to achieve their end. They are unable to see all the factors in a problem, and stand in their own light. Goodwill is the keynote of the practice of successful Personal Magnetism. Compulsion is utterly foreign to it, and readers should fight shy of all books professing to teach one human being how to influence another. It is one of the potent causes for half the misery of the world. We all seek freedom, to go our own way; and provided we do not interfere with the rights of others.

There is a difference, however, between seeking to force others to obey our will and allowing ourselves to be doormats, and whilst we shall respect the wills of other people we need not give way on every occasion to caprice, ill-will or bumptiousness. We may sometimes be justified in endeavouring to prevent what to us seems to be evil, so much depending on the motive; if we make a mistake we shall suffer, but, at any rate, we shall bear the suffering philosophically, knowing that our intentions were of the purest.

One naturally wishes to "get on" with one's fellows and the first law for accomplishing this is not to willfully antagonise the oddities of a man. Like ourselves he is only human, and will have his weaknesses. These are not to be exploited in order to attain our ends, but there is no necessity to run counter to them. To get on with others find out in what they are interested, and this can usually be done by allowing them to do the talking. If they are of an incommunicative type they may be led gently to the point by a few questions. Agree with the cantankerous; endeavour to see the question from their side; you may even be able to supplement their opinion, to enlarge it, to assist them. If they belong to the egotistic temperament the help should be offered in the way of suggestions, and asking them if your contribution to the subject may not possibly be of service to them. Such men will often accept a suggestion when put in this way, where they would petulently refuse to look at it if put before them with an air of authority. To make friends with such folk one would lead them to suppose that the suggestions with a view of helping them were their own ideas which had not at the moment occurred to them. In this way headstrong people may be led, and the judgment and balance they lack because of their obstinate and pigheaded way of regarding things may be given to them to their advantage.

Quite the reverse attitude should be adopted when one is dealing with a shy person, or one who is wanting in self-reliance. These people need all the encouragement we can give them. There need be no diffidence in placing your views before them. Inspire them with confidence in your judgment and your disinterestedness. Do not sympathise with their weakness, or your still further weaken them and yourself as well. They, and the depressed or melancholic, want brightness, cheery optimism, friendliness.

Desire always to be of service, and this wish will frequently enable you to sense the wants of your companions. You cannot grow along the lines of the new self-development without becoming much more sensitive to the finer vibrations that are always playing about one. If you lack this sensitiveness obtain it by studying the previous lessons, and by reading *How to Reach the Cosmic Mind*, *Entering the Silence* and *Your Powers and How to Use them*. You will increase the amount of your magnetism, be better able to retain it because you will learn the importance of controlling the emotions, and you can utilise this magnetism to greater advantage. In the above experiments, for example, determine before coming in contact with the people you are to meet that you shall not be influenced by them; that you are going to be of help to them, and that any forces which will prevent this end shall be neutralised. Sometimes the person whom you wish to help may be accompanied by someone who secretly opposes what you may suggest. Your will will then be exerted to overcome this attitude. You will mentally affirm your ability to rise superior to any enmity which may be brought against you and to prevent interference with the plans you have made. It will be necessary to have the fullest confidence in your ability to do this. The slightest doubt on your part or the feeling that you are likely to fail will inevitably bring about failure. You must learn that you are superior to all negative or inferior forces, and this is one reason why long and arduous training is so insisted upon. If you easily get irritated, have little control of yourself, your emotions, your moods and mind generally, you are only on a level with other people. It is then just as likely that they will control you as you should control them. Only by the creation of a permanent and powerful mental atmosphere can you remain positive, or in any way influence others.

In addition, you must be possessed of unlimited enthusiasm for if you lack this you are not likely to carry your point whatever it may be. Whenever the point has some reference to others this enthusiasm is imperative, as it will sweep away their preconceived opposition or prejudices, or, if they are undecided, or inclined as so many are to "wait and see," taking their cue from what transpires, they will agree with you without knowing why they do so. Your mental attitude will become theirs without their knowing why. One sees much the same thing where a powerful orator induces those who came to jeer to go away agreeing to what has been said, though later they wonder why they should have been influenced by what they had previously called claptrap. Enthusiasm is a stupendous force when understandingly used, supplanting cold reason and even turning aside judgment. Fanaticism has often carried the day in the face of both, but do not be fanatical about a thing. Be convinced of the righteousness of the cause you espouse, or the line of action you intend to take, because you are then invoking the powers of nature on your side; you are working with the forces of good, which ever overcome evil. You have no difficulty in persuading yourself that you are justified in what you are doing, hence that lurking doubt which spells disaster in so many cases cannot assail you. Conscience is very a real thing, and once you are really up against it you will not accomplish much, therefore the justice of one's actions must never be in jeopardy. This may call for much heart-searching at times when problems apparently insoluble have to be settled. It might be said, in fact, that the success of the practice of Personal Magnetism depended more on this factor than any other, because whilst it is possible to deceive other people one cannot deceive oneself for long. Motives will sooner or later unmask them-

THE MASTERY SYSTEM OF PERSONAL MAGNETISM.

selves, and if self-interest or pure selfishness or greed be the dominating factor in one's action or policy be certain it will manifest in due time and prove the undoing of the one affected. Examine well, therefore, your motives: see that they will stand the most exacting scrutiny, and once your conscience approves of them, then your enthusiasm will be unbounded. Fortifying yourself with the powerful affirmation, "All is Good!" go forward fearlessly and all will be well. We British are too phlegmatic, and lack the élan of our Gallic brethren; it must be cultivated, for it is in keeping with the spirit of the New Age. There is no finer tonic for obtaining a plentiful supply of enthusiasm as New Thought. If you lack it you can create it by picturing what you would like to be, or do, what you would like to have, how you would like to be able to help your neighbours of the world. If none of these things appeals to you—in a word, if you have no ambitions, no goal, no plans for the future you might as well cease to exist. If you have plans, or are at all interested in yourself (many people try to persuade themselves, and, apparently honestly, that they are not!) or the well-being of those dependent upon you, or others, then you need enthusiasm. It is here that your imagination can come to your assistance, and you can lay down your plans, going over them time after time to make sure that they are really what would make you happy. The belief that you can accomplish what you have set out to accomplish will create the enthusiasm that is necessary to the success of the scheme. If you suppose you have no plans or ideal and would like one, read *The Conquest of Limitations, or Your Ideals and How to Realise Them*. Every step in the way from showing you what ideals to seek to manifesting them are laid down in detail. The "joy of living" is a very thing to some of us, but there is no doubt it is a stranger with thousands of our neighbours.

LESSON XIII.

There are three principal outlets for the discharge of Personal Magnetism. The first of these is the eye. The part played by this organ in the animal kingdom is well known. The power of the snake over its victim is by what is termed fascination, and this is achieved through the eye. It is a literal fact to speak of the "eye blazing." Both in animals and human beings the pupil dilates in anger or frenzy, or strong emotions. We can best watch its effect in the cat, which can transform the slit in its retina to one large ball at will. It is not a question of light, as is sometimes thought, merely because the cat can see in the dark. A cat can transfix a bird or mouse with its eye alone, and other animals have the same power. Animals also have the power of robbing their victims of the sense of pain, as hunters who have been severely mauled by lions and tigers have stated. In like manner, it is known that the human eye can subdue the fiercest animal. Lion tamers will tell you that immediately they take their eyes off the animals they will attack them. There can be no doubt that wild animals know when a man fears them; they have a sensitiveness not usually attributed to them. Trainers who take drink never have as complete a control over an animal as those who never touch it, one reason for this being that alcohol poisons human magnetism, and nullifies its protective power. A yogi will roll about and play with a tiger in the jungle because his Personal Magnetism harmonises with that of the beast, although that of the yogi is more highly organised and therefore superior to the animal.

The magnetic current passes from the nerve centres to the eyes,

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and may be discharged therefrom. Its effect is more potent when it is directed on the eyes of the person addressed or looked at. Acquire the habit, therefore, of always looking a man fair and square in the eyes when speaking to him, unless you wish to avoid his knowing what you are thinking about, for if he is at all developed he will divine your intentions, as you may his. There are occasions, too, where there is no need for this direct gaze, as in the case of the opposite sex, for instance, and it should never degenerate into a vulgar stare. Its intensity will vary according to the importance of the matter. Science has not as yet discovered that rays emanate from the eyes, enter the eyes of others and affect them. This they will demonstrate in time. Occultists knew this many centuries ago, though the exact nature of the force employed is still a matter of speculation, seeing it is so closely allied to the life forces. To cultivate it practise gazing at your own eyes in a mirror, steadily, without winking or blinking. The eyes will water at first, when they may be closed for a moment and rested. Continue the experiment daily for five minutes, until you can gaze fixedly at your eyes without being tired or wincing. The eyes should be strong for this work, as weak and watery eyes cannot influence others. To strengthen them every day immerse the face in a bowl of cold water and open the eyes whilst in this position, keeping them thus for a moment. Repeat several times. In drying the eyes never press them, but rub them lightly or let them dry themselves. Another exercise for strengthening the eyes, for those doing close work, or living in towns or in confined spaces is to fix the sight on the horizon, or the hills, or on the sky, so as to give difference in the "accommodation," thus exercising the different muscles of the eye. A third exercise is to look straight in front of you, then upwards, but without moving the head, then downwards, still keeping the head rigid. Then direct the eyes to the right side of you as far as they will go, then the left. Next looking straight in front direct them to the ceiling, or as high as you can without moving, then gradually sweep them in a circular movement till you have completed the circle. Then move them in the opposite direction. All these exercises may be repeated several times. Those who wear glasses should endeavour to break off the habit, for it is in very many cases only a habit. Read "How to Renew the Eyesight" if there is difficulty in doing without them. To gain steadfastness and steadiness in the gaze when out walking fix the eyes on a distant object or point and keep them there till you come up to it.

To use the eyes as a medium to convey magnetism endeavour to put your meaning into your eyes at the time you speak. That the eyes can speak even in animals is known to all of us; nearly every emotion may be conveyed by them, and no stronger medium can be employed to impose the will on one as the eye, unless it be the voice. Therefore, when you wish to influence or impress, put your words into the glance you give. With a will equal to your own or superior to it your gaze will be countered; you may have to lower your eyes, but do so with the determination that you will not allow yourself to be beaten. Say within yourself defiantly as possible: "I shall not submit to you: you cannot control or influence me." Repeat it again and again with all the conviction you can summon, and in most cases you will conquer. Make it a habit to impress people as much by your eye as by means of your voice. Picture your will being projected from your eyes, and where quickness of decision is imperative picture your magnetism being concentrated from your whole battery into one vivid and keen flash. Often it will sweep a man off his feet and clinch the matter.

(To be continued).

THE MASTER CONSCIOUSNESS.

It is the effort of Mental Science to provide us with certain facts, arranged in systematic form, by which we may gain understanding as we proceed along our journey from the not-knowing to the knowing of these truths. Denial has a cleansing power, and is the first practical step the student is called upon to face.

The omnipresence of good has been asserted and proved most logically. In making the denials the student must remember the reasoning by which the declaration of omnipresent good was sustained and must hold it as absolute security for all the denials he is requested to make.

These are the denials :—First : “There is no evil,” because so called evils or sins, are errors, or mistakes ; and errors or mistakes, are undeveloped or unripe good.

Second—“There is no dead matter,” because what we call matter is mind in a negative degree of development.

Third—“Pain, sickness, poverty, deformity and death cannot master me,” because I have developed out of that essential belief in them that once made them positive to me.

Fourth—“There is nothing in all the universe to make me afraid,” because I am the highest expression of Being (or Life) and so have dominion over all the negative forces of the world ; and then, also, because all is good. Good exists everywhere, and has always done so, but we have not always known it. We have been like children blind-folded, and crying that there was no light.

These denials that I have given, if persisted in, will tear the bandages from our eyes, and show us that the light, whose existence we doubted, is only the reality above all realities. The truth that all is good is a living truth, and the whole impulse of life is to make us conscious of it. We are co-operating with Nature and the Law of Life when we take sides with the truth in declaring there is no evil. We are declaring our oneness with universal Law when we deny the existence of matter as something separate from our mind. In denying the supremacy of pain, sickness, error and death, we are lifting ourselves out of the realm of the negatives where such things are possible. In denying the power of fear we virtually assert our power over everything in life.

These denials have great potency. Go alone and make them several times a day. When you are confronted by events that seem to contradict the denials, and your faith becomes shaken, turn again to the first three lessons and read them carefully over. The light will break in your mind from every new reading, and you will be better prepared to make denials afresh. Continue to do this for weeks ; continue to do it until the light of truth shines all around you. It may chemicalise you. Chemicalisation is a condition to which students and patients are often plunged by the receiving of new light into the minds. It is a stirring up of the dregs of long settled conviction, and it makes some persons sick. It may occur after any of the lessons, but it is said to occur oftenest after the lessons of denials. You must not notice it. It will not hurt you much, and in the end will greatly benefit you. Keep on with your denials. Refuse to come under the bondage of fear or belief of evil. The state of confusion and chemicalisation will pass, leaving your mind clearer than ever before. It is possible that these denials you are making silently will antagonise the persons about you, just as they antagonise your old convictions, so that you find unexpected opposition at every step. Your family will manifest greater irritability than previously. Your neighbours may seem almost

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quarrelsome. Christ, who seemed to understand this, said, "I come not to bring peace, but a sword."

He knew that truth antagonised error, and was prepared for its persecution in His own person. The truth, which is beginning to be organised in you, is shedding faint beams abroad, and these beams produce a disturbing influence

The old system of belief, grounded in error, rebels against the light. There is a commotion among the bats and night owls in the dim twilight minds about you, and it is possible that unexpected discouragements may beset you. If so, deny their power over you for even one moment. Say simply, "Nothing can discourage me. I am standing for eternal good. It is here, and has always been here. By my recognition of it—by my holding the fort for it—it will become manifest, not only to myself, but to others." And from this starting point you will grow to be a tower of strength. Presently, without a word of explanation, you will become a centre of attraction. The family will begin to gravitate toward you more than ever, and so will your neighbours. The bats and night owls will have disappeared before the light they found it impossible to resist. Your silence influence, which was at first rejected, is now found to be uplifting; and there is no soul, however sunken, that will not gravitate to an uplifting influence, especially if it be silent at first; for it is not well to speak until your silent influence has ripened the minds about you to a certain degree of reception. It is the blatant reformer that the untaught mind rebels against. Keep repeating these magic words: "There is no evil." Your child may disobey you, but do not punish him: lay your hand on his head: raise your soul by the mighty effort of faith in absolute good, and say silently, "There is no evil." Many unpleasant things may occur during the ensuing week, but conquer them all with the words "There is no evil." Remember that people are acting from the half-lights that their negative lives are yielding, and learn not to expect perfect results from an imperfect understanding of the truth. Hold this mitigating circumstance in your mind always when you are denying for them that there is evil—that they are not sinners, but only misguided searchers after happiness

I have especially named the leading denials, but there are others. If the quick sense of anger rises in your heart deny it. Say "I am not so negative as to be governed by anger." In this way you will gradually lift yourself into the realm of the positives merely by the recognition of them. To deny the supremacy of a negative over you is to acknowledge and recognise the supremacy of the positive within you. Do not palliate your feelings or seek excuse for them. Simply deny, saying, "I am not angry," and maintain it in the face of all contrary evidence. In this way you fight nothing. You simply forsake the negative and cling to the positive arraying your strength with it, knowing that "God and one make a majority." If you see your neighbour's unjust conduct, declare that it is but a negative condition, and, being such, has not the power to hold him longer than such time as he shall become conscious of his positive power to deny it, and your recognition of this fact will help to cure him of his mistakes, just as your silent recognition of the health element apparent in his body.

And so, little by little, we start to conquer a world of unbelief. It is our mission to strengthen ourselves daily by as much truth as we can recognise and appropriate.

(To be continued).

They actually sweep the very atmosphere clear from fallacious beliefs, so that others—without knowing why—feel the burdens lift from their conscience and their lives brightened. Evil is not a positive power any more than darkness is, and is dispelled by the assertion of truth, darkness is dispelled by the introduction of light. Therefore, when the student declares stoutly "There is no evil," throwing his words world-wide, as it were, the truth stands revealed; and thus revealed it proves that the belief in evil is incorrect. The character of evil thus disclosed, a man would be very foolish to place his chance of happiness upon it. Evils, or what we call sins, are the mistakes we make in our search for happiness; nothing more and nothing less. And where is the person that will risk anything of interest to himself upon a mistake when he knows it to be a mistake? He must see that he would have nothing to gain, but much to lose by so doing. This thing of divesting what we call evil of its sense of guilt, and placing it in the category of mistakes, will do more in the way of reform than all the penalty attached to it now. Show men it is not to their interest to make these mistakes called sins, and they will drop them. Take this line of thought and educate the people in it, and as soon as they learn the true spirit of the thing they will no more invest their happiness in such mistaken beliefs than they will invest their money in swindling enterprises.

No man would trust what the world calls evil but that he believes he has something—some happiness—to gain by it.

He thinks the so-called evil he is doing has power to give him pleasure; or, at least, to relieve him of some want he feels to be mastering him.

Now, let us make a personal application of this. Let us suppose that I am unjust, and that I am constantly chiding myself for it. Does this chiding, this constant reproaching from my conscience, cure me? No, it cannot; for every effort I make in this direction under the conviction of sin is an admission of guilt, which the truth in me refuses to recognise. It is a lie in the face of omnipresent good and cannot stand. What shall I do? I am grasping, let us say, and not willing to give others the privileges I claim for myself—there is no denying it, it is a fact. What shall I do about it? I shall first deny that the character of my unjust conduct is sin, or that it is a transgression of law to which the idea of guilt and punishment can be attached.

I investigate my feelings and find that the sense of injustice which possesses me is not bringing me happiness. Am I, therefore, transgressing the law? Remember sin is a transgression of law. But I am not transgressing the law for the law remains inviolate and must always do so. The law is omnipresent good and no one can transgress it. But we may endeavour to live by such mistaken methods as personal injustice prompts, always to prove those methods failures. Therefore, evidently these methods are the result of the non-comprehension of the law, and not of violation of it. If it were possible to violate or thwart the law, this would be an evil indeed, but there is no such possibility. Therefore, we are responsible for nothing but our ignorance of the law, and lose nothing but the glorious results that would come if we understood it and lived by it. Therefore, the indulgence of my unjust ideas is my mistaken methods of pursuing happiness, caused by my ignorance of the law of omnipresent good, and of the fact that nothing but my co-operation with the law will produce the happiness I seek. The more the unjust person dwells on this aspect of the case, the more he will see its truth. Then, if I want to get rid of my habit of injustice I

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deny that it is sin, and thus remove the cudgel which the thought of it holds over my head, and against which the truth that is latent in me rebels. But I admit that the practice of it is a mistake. A mistake is something that dies of itself when discovered.

A sin being an assumed violation of law, is something we feel we must atone for. I deny the sin. I cannot possibly sin, being a creature of omnipresent good, and being unable to manifest anything but good, there being nothing else to manifest. Then, in manifesting injustice, I have manifested the negative side of justice, and proved its unsatisfactory nature. I have proved that it is not what helps me to happiness.

It is because it is necessary that we should know the wrong thing before we can be absolutely sure of the right thing, and I naturally look forward to the belief that a sense of justice will do it. Thereby my mistake has been my teacher. It has educated me in a knowledge of positive good and proven itself a negative good in so doing. And it is just so with all of those mistakes called evils or sins. They are the negative poles to recognised virtues, and the virtues are actually evolved from them. The denial of evil, as a something for which we are guilty and punishable, finally makes the temptation to commit it fall away from us, thereby revealing the splendid knowledge of our own mastery. If we know that our mistake is not a sin, not a culpable violation of law, but only a blind and ignorant method of pursuing happiness, as a matter of course, we are no longer tempted in that direction.

No man is tempted to make what he knows to be a mistake.

His mistakes are inadvertent, and, as soon as he discovers them he abandons them. All mistakes arise from ignorance; and every mistake is a negative good—because it is indirectly leading to the thing the mind is prospecting for—which is truth and happiness. If it appears in the wrong direction for a time, it is because it is necessary that we should know the wrong thing before we can be absolutely sure of the right thing. We are all down here in these negative conditions, having come up just this far from lower or more negative conditions still; and all that we learn is by experience. In this school we make many mistakes, and these mistakes are all good, being our teachers to point us in the right direction.

Therefore, your first denial is that of the existence of evil. Declare again and again, "There is no evil." Do not wait for a full understanding of the grounds of your denial to come to you, but go on denying, and, as sure as you live, understanding will come. This denial (which is true) will put you in a state for the reception of truth and the incarnation of it in your mind. It is as if you said, "The everlasting Life is here, though invisible, and I will hold the fort until it comes." Doubts as to its ever coming may assail the brave soldier student, but no doubt shall ever quite dislodge him from his position. The winds and rains of a world's adverse beliefs may beat in his upturned face, but he will down them all. As he stands thus, the little plant of truth, that thing of perennial growth within him, is being fed from unseen fountains, and its harvest begins to open to his preceptions, and every day as he stands there holding it, truth the invisible, becomes truth the visible, breaking in glad efflorescence about him in a hundred desirable things of beauty and use; filling and surrounding him with such opulence as no man ever yet attained, or ever will attain, who acknowledges evil as a real power.

Living a Thousand Lives.

Continued from previous issue.

Truly, a most wonderful experience, and as terrible as it was wonderful. However, I decided to verify my discovery, and suggested that everybody relate his or her deepest desire and most cherished aspiration. And many accepted the invitation, without knowing my purpose, but with no surprise to me; because I had received, through the inner plane, all of those desires and aspirations nearly an hour before, and had, during that hour, lived with, and contended with, them all.

Furthermore, I knew that most of those people had not revealed their innermost secrets; but I found a simple method to verify what I had received and lived in that connection, moments before; and, in every instance, what I knew and felt, inwardly, was proven to be true by tangible means.

Upon another occasion I attended a prayer meeting where many hundred people were gathered; and during the silent prayer that preceded the audible prayers I felt myself entering into this inner plane where I seemed to touch the very heart and soul of every one present. And I could single out persons in every part of the room and discern exactly what they were praying for, or would pray for, when the season of audible prayer began.

Presently audible prayers were called for, and in every instance the prayer was identical with what had come to me, upon the inner plane, a few moments before.

Later in the evening, during a brief address, which seemed to lift and stir every soul in that audience, I passed through an experience too marvellous for any language to describe. The lives, thoughts and feelings of all those people were pouring into my consciousness in all their distress, enthusiasm, pain or joy. My own mind seemed to be a sensitive plate upon which every thought in the room impressed itself; and my personalty seemed to be a receiving station for the very life messages from every one present.

The Secret of Genius.

BY DR. C. D. LARSON.

When this process of drawing upon all the energy of the system whenever we proceed with any thought of action is accompanied by a deep, strong feeling concentrated into and through the entire personality, we have found the secret through which all the available energy of the system can be made thoroughly alive. Two important results will be secured through this process. First, the mind will receive more power, and will naturally perform some excellent work in connection with what it may be doing at the time. In fact, it is during such moments that man makes a new record for himself or changes his own destiny. Great moments are always turning points, and as the turning is always a turn for the better, those moments that give the mind the capacity for great deeds cannot become too numerous. Second, this process will promote the great purpose we have in view, that is, it will cause every cell in the system to become alive, and thereby we shall place in positive action all the creative energy that is being generated. In addition, it will deepen and enlarge the creative processes throughout the system, and thus cause the deeper energies of the system to give forth their strong potential powers.

In the average person there is a tendency to think with the brain only, but this tendency will gradually give place to the tendency

o think with the entire personality after the latter method has been practised for awhile; and from that time on the process of the individual will be rapid. The strength, the capacity and the ability of his mind will steadily increase, and great achievements may be expected at any time. During this practice, it is absolutely necessary to have superior quality in mind at all times and under every circumstance.

It is generally supposed that genius must be born, and that it is not possible to develop genius at any time after birth; but a great many of the old views are being shattered in these days, and the one concerning genius is one of them. When we learn what genius really is we shall realise at once that it is not necessary to be born a genius, but that exceptional ability may be developed in almost any mind that will pursue the right course of development. When we examine the born genius we find three predominant characteristics, the combined action of which produces the extraordinary ability in evidence.

The first of these is a natural concentration of mental life and energy upon one faculty or a group of faculties.

The second is an exceptionally large subconscious field of action, and the third, an extraordinary amount of creative energy. The born genius is therefore a genius because the within is awakened to a very great extent; because creative power is remarkable, and because all of that power acts upon a certain definite part of the mind. But the same causes produce the same effects everywhere; therefore we must conclude that anyone might become a genius if those three essentials were supplied; and we have now discovered how to create a larger subconscious field of action, how to increase the energy of the system, and how to direct all that energy into any particular part of mind.

There is nothing, therefore, to prevent any mind from developing ability and genius, in a measure, and even to a remarkable degree if he will but persevere in the application of those principles through which the three essentials just mentioned may be secured. What the born genius does unconsciously we must learn to do consciously; and since the mind has conscious control of elements, tendencies and forces, it is actual master of those things, while one who acts unconsciously is usually mastered by his tendencies, we realise what a great advantage it would be to develop our own talents through our own efforts, regardless of what abilities we might have inherited.

In the born genius the creative forces are constantly being transmuted into mental force by a natural tendency; but he has very little control of this process. Should he desire to employ his creative forces in another direction, however, he could hardly do so, because the process is more or less unconscious. But the mind that has consciously acquired the art of transmutation, can turn creative tendencies into any channel at any time, and thus escape the peculiarities as well as the disadvantages of that mind that may be born with genius but that has very little control over the process involved.

The born genius in too many cases cannot work unless he is in the mood, but if he were master of his forces and mental tendencies he could place himself in the mood at any time. When you do not feel like working there is something wrong with your mental or physical condition, or both. You are not in a normal state, because the personality that is in a normal state has a constant and strong desire to do something.

(Concluded).

