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

Conducted by A. Osborne Eaves.

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CONTENTS:

STRAY THOUGHTS.

PRINCIPLES OF SUCCESS (Copyright).

THE MAGNETIC PERSONALITY, by A. Osborne Eaves.
(Copyright).

THE MASTER CONSCIOUSNESS, by Helen Wilmans.

PSYCHOLOGY AND PICTORIAL BEAUTY, by C. R. Stiles.

Stray Thoughts.

Our Prime Minister is an optimist, but his dreams and visions could scarcely be expected to materialise in the twinkling of an eye, so complaints are still heard that we have not a new heaven and a new earth. What will bring these things about? More wealth? More power? No, it is the change in the individual; it will come about by a "change of heart," to use a much employed but nevertheless expressive phrase. As the spirit of helpfulness is manifested, the tendency to seek the best in everybody and every aspect of life, to recognise that the world is passing through its birth throes and that criticism won't help the process much, but rather retard it—as our attitude to life alters for the best *things* will alter in like manner. After all, "thoughts are things," to quote the words which Prentice Mulford, the father of New Thought, put in heavy type at the bottom of every page of his books for a long time. All we see around us are objective ideas, thoughts wrought into steel, stone, wood, cloth, or what not.

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When the Teacher who is expected before many years pass comes to teach mankind a new religion, or truths suited to the times in which we live, it will be necessary that the warring of ideas, the clashing and jangling that are now so rife shall have passed away, as men's minds will not be fitted to receive the new truth. As it is only in the silence that growth can take place, the present mental atmosphere can give no wisdom, save that born in the consciousness of one here and there who refuses to be caught up in the swirl of unrest.

In the meantime it is gratifying to see that the church is taking up a phase of its work which was rightfully its own in the early days of the western religion-healing. If it were only logical it would see that it is just as competent to-day to heal as it used to be, and that the days of miracle have not passed—premising that we mean by miracle the operation of little understood laws. The “laying on” of hands has accomplished wonderful things in the past, and even in our own day miraculous healing, apart from religious bodies, is not unknown. By all means let healing in the church be encouraged, and as faith in the ministrations of the organisations becomes deeper we may expect to hear of many so-called miraculous cures.

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The “Old Age Cure” of Professor Steinach, of Vienna University, either has been or is about to be “filmed” by the Official Film Department of the Austrian Government. The discoverer agreed to place all his material at the disposal of the Government. Science has done great things in the past, and it is by no means bankrupt. The outstanding difference between it and the New Psychology is that whilst the former is disposed to concentrate its energies on the form or material side, which is really the effect, the latter fastens on to the life or consciousness side—the cause. Like the engineers at each end of a tunnel through a mountain they will one day meet; though each has started the problem from a different side, it is the same tunnel all the time.

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Best wishes to every reader for 1921 and ever afterwards.

Reviews.

Messrs George Philip & Son, Ltd., the well-known publishers, have favoured us with the first two volumes of their New Era Library, edited by Ernest, Young, B.Sc, F.R.G.S. The first is “England in her Days of Peace,” by Eleanor Doorly, being an introduction to industrial history. Though so modest in her aim the writer has achieved more than an introduction, and she has invested what to many is an irksome subject conveying little else than dates and names, with an interest and charm that should commend the book to everyone. The last page is devoted to mental science, including psychoanalysis, and the concluding words may well be quoted:

“These students of mind.....have discovered that just as an almost invisible thing like a grey gnat kept strongest men from living in the Isthmus of Panama, so a mother’s or a nurse maid’s unscientific ignorant treatment of a tiny baby may prevent it quite entirely, when it grows up, from living as anything but a criminal. It is a terrible, but a wonderful thought. There is fear in it, and a great hope. For if it is true that, by our ignorance alone, we manufacture criminals in their babyhood, then by the knowledge of child care spread into every remotest home in the land, we may, in the end, make a world of righteous men.”

The second volume is “Countryside Rambles,” by W. S. Furneaux. Most people who think at all are nature-lovers, and our author helps us to understand her in her many moods. We town dwellers need to get closer to nature to understand ourselves better, and this manual shows us the way. (The price of each vol. is 2s. limp cloth; 3s. 6d. cloth gilt).

PRINCIPLES OF SUCCESS.

Bend the whole energies of the mind upon your task. Isolate your thoughts, detach them from the ordinary trains of chaotic ideas and focus them on the machine and its workings. Do not be in a hurry, and if you have no success stop the experiment and return to the work to-morrow, or the day after.

The other course is to demand that your mental faculties shall expand, that wisdom shall be yours, that your powers of apprehension shall daily unfold. It is to be noted that nothing that man has persistently asked for has been denied him. The whole history of man shows it to be a struggle to obtain more and more freedom from his environment, a desire for perpetual self-expression. Every invention of science and art are all evidences of this inner force seeking an outlet.

The desire for wisdom has been scarcely evoked because it did not appear to have anything in it which would contribute to man's daily needs. It was something like telling men that they ought to be "good," when that "good" as seen by most people meant the starving of more than half of the desires in one. Wisdom is often confounded with religion, and to many religion is repugnant. If we consider that all mankind suffers to-day from ignorance, which is the only "sin" that the new psychology recognises, we shall appreciate in some measure the value of the possession of enlightenment. With enlightenment would come the solution of every problem, whatever might be its character, and it would confer upon its possessor what most people so strenuously seek—Power. It is customary to seek all that power stands for—opulence, success in one's calling, but the basis of those things is that which should be arrived at, because once it has been achieved "all things are added." It is a veritable touchstone, a talisman, though its existence has scarcely been mentioned in the publications of the Talisman Publishing Co., as the object in view in these was the popularising of the idea of the value of right thought, and the right attitude of man towards life. The exoteric side of the question was presented in order to catch the ear, and although in this course the more popular aspect only may appeal, these words are written in the hope that the student will gradually turn his steps in the direction of the inner path. So many people have a dread of study, of mental labour of any kind, so that instruction has to be disguised, rendered palatable, sugar-coated, or watered down. There is nothing to be gained by blinking the fact that the task the student has set himself is arduous, but the results aimed at are most far-reaching, the goal is a magnificent one, and even were one not to attain it wholly the advance he would make in the attempt would carry him far beyond his present position. The words of a living mystic seem so appropriate that the writer may perhaps be pardoned for quoting them:—

"All you have to do is to take the marble of the lower self, and with the chisel of will and the hammer of thought to cut away the matter that veils the beautiful within you from being seen; to let the God within you shine out in glory and lighten the world in which you live."—(Annie Besant).

If you cannot rise to these heights now; if the picture does not attract you now, never mind. Aim at something slightly lower; the wider view will appeal to you some day: it *must*, because it is the goal of all human beings; it is only a question of time. In the meantime all such aspirations will aid in the evocation of originality, which will express on whatever line may happen to be your own. For example, to minds of a devotional type the love of truth will be the dominant idea

PRINCIPLES OF SUCCESS.

in the mind, and it will draw nearer to its ideal through concentration first and afterwards meditation. The artistic type will find originality in subject, whether working in colours or stone. The literary worker will be inspired through some cause, every man according to what he seeks

Silence and solitude often give results which are not obtainable otherwise, and the presence of beautiful scenery is a distinct stimulus to originality because of the absence of walls and surroundings which are heavy with the thought emanations of many people. Authors and inventors have found this out though knowing nothing of the cause.

By a law of metaphysics the attempt to "think up," that is, to try and get to know all there is to know about any particular subject, brings to the mind all its resources, and as they thus move synchronously to one centre they increase their dynamic power: they create an actual demand for more thought force, and this is immediately forthcoming, just as where there is a want of blood in any part of the system to meet an increased demand there is an increased flow to that part. This is seen after meals, when the stomach's blood vessels are more generously supplied, or the brain when severe mental labour has to be undertaken. There is no demand without a supply, in every department of Nature, and so the call for more mental force cannot possibly fail. One of the principal reasons why we have no greater volume of thought is that we never exhaust really the supply we have, and it is another law in the realm of the mind that superior force is not supplied where the inferior is not fully employed: it could not be. A man would never employ a racer to do the work of a dray horse, because it would not do its work as efficiently as the more strongly-built animal, and it would injure the racer considerably. So no one would dream of using a delicate piece of mechanism for rough work. As a muscle used daily increases in strength so mental power used daily and to its utmost extent is transmuted into a higher power; or it draws matter of a finer type or constitution to enable finer work to be undertaken. The quality of thought used by a scientist or mathematician is far higher than that employed by a manual worker; it is more sensitive to the higher vibrations, and in these reside the potencies of the future. Why could there not have been scientists and philosophers at the same time as savages? Because the brain, like the linotype or other highly complex machine, is the result of evolution. There is one factor, however, which alters things very much—the time element. If a man were to set himself the task of walking across Europe it would take him, walking 16 hours a day, at as high a pace as possible, ten weeks, whereas an aeroplane would do it in a few hours. If the human mind were left to itself it would in course of time attain a far-higher level than we know at present; evolution would push it on, but the man who determined to reach that level years—possibly a century or so ahead of the average individual—would hasten his advance marvellously. Evolution being one of those things without an end—infinity in its characteristic—whatever period has been reached by the most advanced mind in the whole human race it merely marks the position that *all* will attain some day. Omniscience may be ages ahead, but humanity is travelling to it slowly yet surely. This is an encouraging thought to the man who is dissatisfied with the headway he is making. Every honest effort to improve his mental stock-in-trade results in capacity.

Day by day, then, let the student practise thinking, quiet persisting thinking, and in concentration and meditation new conceptions will rise in the mind. They may not be complete ideas, only

PRINCIPLES OF SUCCESS.

half-formed, hazy, ill defined, but by proceeding along the lines sketched they will become clearer.

In addition let the student cultivate the habit of thinking out things whenever possible, rather than going to various sources for the information. Edgar Allan Poe, through brooding over a crime, was able to construct it and find out the motive. Others have arrived at the solution of complex problems through similar methods. You will note that the most obvious thing is always spoken of by the majority of people in ordinary conversation, and each side keeps up this style. In politics precedents are always consulted, and the past is ever in mind with its lessons so as to avoid the repetitions of blunders in the future.

A new mind is needed to think originally, and a new mind does not remain at one point always. It is continually going forward. Whatever it may have thought last year will not necessarily be held this year. The mind can expand in one direction, so that one particular subject is better understood: this is the way the specialist is manufactured. On the other hand, the man may be interested in a number of subjects, and he will develop an astonishing amount of information. He becomes "learned," but like a Haeckel, or a Huxley, he has not touched the fringe of the great subconscious, so that the life of the soul is a sealed book to him. What is needed is an all round development—body, mind, soul, or the higher mind, and only in the last named can be found originality in its fullest form. When this quality is expressed in everyday life it is because little of the force of the higher mind has filtered through to the ordinary consciousness, but the great well remains untapped practically. For one thing the right attitude of mind is not adopted. If you do not look for something new you do not realise newness in anything. The great force of expectancy is a real livener of the mind; it calls forth power from the centre which is ever in reserve, waiting for the demand of the owner of the mind. It seems so difficult to dissociate oneself from one's mind. We all say "my mind," "my hand," etc, evidently recognising that the "I" possesses hand, mind; there is the faint idea of the possessor; of something standing behind all the manifestations of life. In truth, we are not our bodies or our minds, for the observant student will often find within himself a desire to do a certain thing, and a feeling of dislike of repulsion; there will often be a clear idea of what ought to be done, but a force acting in a contrary direction is felt.

In seeking to gain originality remember that you require the whole of yourself. At present you do not use more than ten per cent. and that is just why you are not original. The use of all you are brings forth the unsuspected ways in which you will look at things, and as you look at things differently you will think differently. You must not lose sight of a law little understood, but full of deep significance: every moment of each day is absolutely new, hence it offers new possibilities. Before the universe was in a solid state, life as we know it to-day could not have existed, but the new was then coming into being—slowly to our senses, when we could not look below the surface and see the vital processes at work. There they were nevertheless, and time merely existed so that the new might come forth. If we had nothing "new" there would be little need for this dreary round of repetition. Many people really believe that life is a repetition, and that is one reason why they are so dissatisfied with it. "The daily round" sums them up well: they see no changes, they feel no new impulses because they have never been taught to

PRINCIPLES OF SUCCESS.

expect them. They have fully believed in the proverb "There is nothing new under the sun," and pointed to re-discoveries to support it, but these cheap platitudes do not affect the seeker after the real and not the shadow. No sensible man nowadays questions the correctness of the theory of evolution, and evolution only means an ever-becoming. Why should he evolve if there was not newness in the process; we could not evolve, in fact, without coming into the new.

Originality, then, is the contacting the new, the unthought of it in the various aspects of existence, the proceeding from the old to the new. There must be a constant expectation of new light dawning, of new suggestions coming to one. There is no doubt that these would be far more common were it not that the mind is not often in that receptive condition which permits the carrying through of ideas. The study of these lessons should bring the force of the mind to a focus and aid in the object under consideration.

Another point of importance is that mere thinking that you are original will not make you so. If your conception of originality is small or limited you may be correct to that degree of originality, that is, as far as your understanding of brilliancy or originality goes. You see, it is something more than an opinion that is needed, because an opinion is not based on understanding, and if there is no understanding opinions are not worth much. This is why merely thinking you can do a thing is not in itself sufficient to the perfect doing of it, understanding and thought must go hand in hand, for while you may think you are original and you live a disordered or confused mental life, or in other wrong mental states, you will not be original. It cannot be reiterated too much that there must be harmony in all parts of the mind, and this is only possible while we give to our thought the elements which do not make for the qualities we want. To think thoughts of originality that will have weight, the mind must enter into the realisation of originality; in other words it must rise to the plane of thought where originality dwells. All mental laws must be obeyed: the laws of the mind must be understood and observed, and with this understanding crude, undeveloped and inefficient conceptions of originality will disappear, and we shall be in a position to make the fullest use of our powers. What you understand and mentally feel concerning originality is what you actually think about it, and this will determine the amount of originality you will give to your thought. As, already advised, then, for ever seek the higher, finer, superior consciousness, and as you gain this your understanding will increase, you will know how the laws of the mind, the laws of originality operate, and you can then help the process of original thinking. There is no need to regard yourself as being original, nor, on the other hand, of always seeing yourself as commonplace. Avoid either thought, but fix your attention on absolute originality, and desire it with all the force of your being; desire to take every successive step along the path towards originality.

Thus when all the forces of the mind are directed to the quality of originality you will become original, whether you may be aware of the fact or not, because when desire is turned into a channel, one-pointedly, the conscious and the subconscious powers of the mind begin to produce the elements and forces necessary to give expression to the desire, just as when a man is determined to master a subject its difficulties fall before his continued onslaught, and things bend to his will. No man ever failed to master a subject who did not tire of his quest, who was determined to see it through to the end. It might take him a short or a long time, but that would be quite immaterial.

(To be continued).

THE MASTER CONSCIOUSNESS.

The mind that yields a beggar's hut, lives in one; the mind that yields a palace, occupies a palace. Since I learned this, I am beginning to control my financial condition, and my surroundings have constantly improved. The truth, which is beginning to be incarnated in me, is already making me free—free from pain and poverty and fear. Never has a life brightened as mine has done since I came into this science. This is not the result of will power or mesmeric control over men and things. It is the result of Being. In proportion as I am, my own comes to me by the Law of Attraction, which is the Law of Life.

I see the eternalness of good—what I call good being simply Life, or Being—the entire absence of disease and death as active principles in nature.

I recognise the boundlessness of Life. Stop and analyse the word Life. Get as complete a conception of it as you can before going farther. Eliminate from it every plea of disease and death, and see what a tremendous thing it is. See how it covers and swallows up all the small and immature ideas of a personal God. See how it stands for every imaginable and unimaginable good, to the entire exclusion of all that is undesirable—such as disease and poverty, and sorrow and death. Is it any wonder that I call it the all-Good?

Then affirm this: "I begin to see the eternalness of good; I begin to recognise its boundlessness; I know that it fills all space; I am consciously, or understandingly, in it, and I am manifesting it in this body, which is becoming more and more a mental statement of it in proportion as my affirmations become more and more realistic to my perceptions."

By your realising this truth, that all is Life, and, therefore, good, you are enabled to speak the word that becomes the flesh and blood of a regenerated existence; In other words, you are able by a supreme belief in Being, in the Allness of Life, or good, and by this supreme belief identifying yourself with it, to speak for what you want, and to get it, too; and that without wronging another, because there is no monopoly in the knowledge of truth; and each mind can make its own opulence apparent in the degree of its power to recognise the truth that all is Life, and, therefore, good; thus casting out every belief in evil, every belief in disease, sin, sorrow, and death, and leaving Life only, Good only, to fill your entire personality.

And of this everlasting good, or Life, such qualities as are recognised as best and most desirable can be affirmed by the student, and affirmed as being already in possession.

I have the power of an infinite understanding. I am great. Thus, "I am healthy, I am strong, I am intellectual, I am beautiful, I am opulent." Any, or all, of these affirmations are in order.

And remember that everything that is, is now; that in infinite Being, in the eternal Life Principle, there is no increase and no decay. All exists, and exists in absolute perfectness at one time equally as much as at any other time; and that which makes apparent any part of this Life, this perfectness, is individual recognition. Therefore make all your affirmations in the present time. "I am that which I desire to be, and I am it now." The eternal Principle of Life is best expressed in the simple word "Being," which means yesterday, to-day, and for ever; or one eternal now.

All is good, and all good is mine. I have health now, because the power dwells within me to compel the perfect action of every function of my body; and all I need to do is to recognise this truth in order to send the negativic forces (weakness, disease, pain, etc.) flying,

THE MASTER CONSCIOUSNESS.

and to utilise my unlimited power. Why, I tell you who read these lines have nothing to fear, for no sickness, no tyranny, no negative conditions, no fetter or slavery of any kind whatever can hold or even detain for one moment the growing soul of man after he has entered the domain of the Law of Attraction—the Principle of Life, the all-good of limitless Being, by a knowledge of the fact that he is one with all this infinite power; that he has this infinite power within himself, at this daily and hourly command, to set aside any hindrance in the shape of the negative forces which may rise either within or without him.

And what is required to find this power? A living recognition of it. A firm, unshaken belief that it is within you; that it is your all in all. But this you cannot attain in a day or a week. It only comes with the daily striving after truth; the earnest thought and effort to secure truth; and constant living in, and practice of, the highest truth you know. In this way you gradually draw near to the grand results Mental Science promises and reveals, and every twenty-four hours leaves you in possession of an increased understanding. But the increase may be so small as to be immeasurable from day to day, and only discernible at longer periods of comparison. For so it is we journey up the heights of understanding; ever enjoying the new manifestations of the eternal revealed to our wondering eyes at each advancing step. The brain, as the most positive part of the organisation, takes the lead; and because I know that this organisation is all mind, I am sure that it—thought, the positive part of the magnet me—will infuse enough of its intelligence into the less intelligent part to show forth the fact that pain and sickness are not positive forces—love, life, intelligence, faith, justice, courage, health, etc.

There will always be negative and positive in the magnet me; but all the time the positive part of the magnet will be getting more positive, and the negative part will keep pace with it. It will become proportionately less negative. This is our process of growth through eternity.

At the present time our reasoning powers recognise dimly the fact that all is good, and our beliefs respond in part. But presently our reasoning powers will reveal unconditionally the fullest knowledge of this great truth, and our less intelligent (or more negative) parts will be sufficiently permeated with the belief to cease pain or to acknowledge disease. And from this point we shall advance still further in the glory of the knowledge of absolute good; and our bodies will become pleasures to us whereas now—under our present beliefs—they are most constant torments.

It is all a matter of progression or growth. While we believed in evil, our growth was retarded. We are living like the animals and dying like them. But now our belief is changed and our progress toward infinite happiness is more direct and satisfactory. It is only a question of time. Let us be patient, but at the same time leave no stone unturned that will quicken our pace.

We have spent days in denying the existence of evil and we are now ready to affirm the existence of good. All is good. No harm can come to me. I am not afraid.

All is good, but the manifestation of good depends upon man; and it is the manifestation of good that I call creation. Man manifests through his power to recognise. He therefore creates in the sense of making visible. Nothing remains for man to do but to make good manifest. Now the first and principal thing toward the manifestation of good is to believe in it—"believe in good if you would be saved." We make manifest that which we believe in, and nothing else. We

THE MASTER CONSCIOUSNESS.

believe in evil ; and though evil is not a self-existent force like good yet the belief in evil has overshadowed us so that we have made almost nothing manifest, and so the might of our splendid lives has been nearly nullified. Good, or Life, is a self-existent force. To believe in good is to be met face to face by good at every step. We have no conception of our immense capabilities, and cannot have until a belief in good shall have given a few astonishing results that are sure to follow such a belief. Even believing in evil, as we have done, and having taken the consequences of that belief, man still shadows forth the fact that he is a wonderful creature. Let him believe in good, in that which is desirable, and before the belief is nearly knit into the fibre of his brain he will begin to see himself master of time and fate, and the thing which had seemed impossible of achievement will yield to his touch immediately. For in his mighty universe of absolute good he who holds the key, "belief," opens the door and takes what he will.

Belief is a thing of cultivation, and the bible makes it apparent that one thing we are to overcome is unbelief—unbelief in good. Therefore, knowing the grounds of our belief, feeling them to be solid, we must proceed to teach ourselves how to believe even as we teach children their lessons. It will be line upon line and precept upon precept. We have spent several days in making these denials. If we have made them faithfully, we know that we are not sinners, for the simple reason that there is no sin. We also know that our neighbours are not sinners, even though their offences seem to loom up mountain high. They, too, are only ignorant of good. Bearing this in mind, we feel a sympathetic tenderness for them we never felt before. Moreover, our own consciences are less morbid in their activity. A constant denial of evil has stopped their accusations by lifting the sense of guilt, and thereby we are at rest and comparatively free from what is called the temptation to sin. The denial of sin destroys our belief of sin as something with a sense of guilt attached, and proves its character in this respect. These mistakes called "sins" have, by the very penalty which society attaches them, been made a temptation to us—a sort of "I dare you to come this way." Humanity will not take a dare. It climbs every fence stretched before it. It will find out what is on the other side ; and it does well, for there is no greater evidence of man's inherited greatness than the fact that he will not be fenced in. Take down the fences. Let the student declare at once and for ever that, knowing the higher law, he will be governed by it henceforth without compulsion. Do not let your conscious—mis-educated by constant contact with the negatives—made fearful and cowardly by a belief in evil—frighten you any longer but rise up in the majesty of truth, and cast the whole burden of guilt and shame from you by a recognition and avowal of the fact that all is good. This will bring forth the manhood of men and the womanhood of women, and the godhead of good from within them.

All is good. Keep repeating it to yourself, and get a comprehension of it as soon as may be. Ask yourself of what good consists. Good consists of all there is. No matter how poor or mean or small some things look to your uneducated perceptions, or how negative and helpless the condition, it is something which is indispensable in its place in the economy of the whole, and which with many other things and conditions, great and small, strong and weak, developed and undeveloped, fills in and helps to make complete the grand whole. No substances or thing, or condition, but has its uses as a laboratory for evolving, finishing, and refining of universal good. Everything which

THE MASTER CONSCIOUSNESS.

appears to be wrong or sinful in you is but the error of your negative life, the mistake of your ignorance, and is pledged to beat, bruise, push, and maltreat you until you are thrust into higher and better conditions.

We are voids which should be filled with knowledge of absolute truth ; but until we are thus filled, darkness possesses us, and the faint movements of light which break the darkness into fanastic shapes, are our beliefs. Our beliefs—those beliefs by which our lives are guided—have no better claim to respect than this. And yet, see how we cling to them !

There is nothing which will let the light into our lives and banish the darkness but knowledge of the great truth—all is good. As the darkness goes, our beliefs will go. We shall begin to see things as they are. We shall begin to know ; and knowledge wipes out beliefs. And since we live among where as yet there is no positive knowledge we must introduce another belief which promises more than any former belief. As all our beliefs have failed to save us from error, sickness and death, we can try this new belief with the full conviction that we shall be none the worse for it, in any event. We have nothing to lose but much to gain. This belief (it is only a belief to the student as yet) is based upon the one idea that all the races of the world have agreed upon. "God is good," exclaims the Mohammedan ; "All is good," says the Persian ; and in every language under the sun this expression has its equivalent. When the people of all the world have united upon a thought, it may be depended that it is one of those intuitional thoughts born with the race, and, therefore, true.

All is good—all is life. Let this truth take hold upon you ; dwell upon it constantly ; work over again every problem of your life by it. If the newspapers bring you constant reports of evil, hold fast to the fact in your mind that all is good and be willing to wait until a riper knowledge makes clear to you why all is good. For, having received this wonderful truth, everything within you, and outside of you, will adjust itself in conformity with its polarity.

Dear student, do you not see that it is impossible for me to educate you in a knowledge of this science ? I can only show you the way to educate yourself ; and our progress must depend on your faithful effort to carry out the line I am laying down. Try and believe with all your strength that all is good. Assert it mentally and keep asserting it.

Belief, having travelled so long in the wrong direction, must be turned around, and held with its face towards the light—even forcibly, if necessary, long enough to become accustomed to the dazzling pure white flame. It will become accustomed to it, and it will rejoice in it, and move forward to meet it jubilantly.

It is sometimes necessary to break through one's environment with brute force, and without the sanction of the reasoning powers. It was in this way that I freed myself from the superstitions of a false and foolish religion, into a belief of which I was born, and in the prison-house of which I was held by a circle of other believers, through whom no single ray of light truth could penetrate.

As personal experiences—though they seem egotistical—are of immense use in pointing a lesson, I will now present an account of the struggle that took me out of the Church.

Is the student aware that by far the greatest number of insane people in the world have been driven insane by the horrors of the Christian religion ? I have seen statistics for the statement that four out of every five who fill our asylums are there on account of religious beliefs.

To be continued.

The Magnetic Personality or Self-Creation and its Attainment.

LESSON I.—WHAT MAN MAY DO.

When we compare man to-day with what we know of him as a cave-dweller we scarcely recognize any likeness. He has made marvellous progress. To-day he is a veritable magician, and there is promise of still greater wonders.

The secret of producing life from so-called dead matter was found before the war, and any schoolboy can now produce it by a very simple operation, just dropping a speck of protoplasm into a solution. Science, in fact, has at the moment of writing succeeded in creating an animal unknown in nature. In the domains of experimental biology Professor Eugen Steinbach transformed decrepit rats into frisky rodents, and applying the operation to human beings remarkable changes in rejuvenation were noted. One patient, a well-known actress, asserted after treatment with thyroid extract, she did not know what fatigue was. She remarks: "As a rule a woman getting on in life hasn't the vim she used to have, but I go through my part here, which is rather an exacting one, and feel ready to dance all the time I had been suffering with my heart; now it is quite all right, in spite of the fact that I smoke fifty cigarettes a day. My hair has grown, and I have got thoroughly fit and firm. This afternoon I have been doing all sorts of contortions for the photographer, and it has just been child's play. I feel I could jump over a house."

Then, we have only to look round and note the numberless fruits, flowers, vegetables, and even animals man has called into existence by cross-breeding, being able to get exactly what he wants. There seems nothing in nature, in fact, he cannot produce, if he makes up his mind—black or blue or green roses are simple propositions to him. One has only to compare the raw, unfinished materials before man took them in hand with the finished handiwork.

Strange it is that with few exceptions he should have left his own body and mind outside his daring experiments—except in the East.

An amusing story is current of a Hindu over here imprisoned for some offence who decided not to work, and put himself into a trance as soon as he heard the warders approaching. The prison doctor could not wake him, so the man was left alone. How many Europeans could produce a state of unconsciousness at will?

It has never occurred to man that he could both change body and mind if he wished. By some means he has come to regard his body as being placed under certain laws which preclude any changes being introduced. Of course, if there is any deviation from the moral he seeks to restore the balance. To do this he looks outside himself, imputing peculiar properties to substances when taken into the body. He has thus diverted his attention from powers and faculties within himself, and come to depend upon external agencies. By observing certain changes taking place in his fellows he has come to regard those changes as inevitable. Thus the same changes he has noticed taking place in others have made themselves manifest in him, and we have to-day what is termed "age," "disease," and other self-created delusions.

THE MAGNETIC PERSONALITY.

It is a long step from making the last assertion to being able to realise it in its fulness in one's own consciousness, and that is why the same statements and the same facts have to be repeated so often, and with little variation. A fact is usually capable of being stated in several ways, and each of these ways may be essential to the idea embodied being clearly grasped.

Metaphysics are elusive and protean, though Truth itself is only one. A statement appears in a different light each time it is read, according to the mood, or temperament of the reader. This, then, is the reason that repetition of statements is so necessary, and why books by different writers are so essential to the student. The instrument by means of which all knowledge outside ourselves reaches us is termed the mind, and this mind is so peculiarly constituted that it can only function or work in given directions. Thus we hear men say: "I would not believe it if I saw it," and the mind has gone along one or several lines so that the thoughts can only act in certain ways. When a new idea is presented to them they regard it much in the same way that anyone colour-blind would regard a colour—it would have no meaning for him. Just as the eye is trained to see what the mind wishes it to see, and the mind really does the seeing (note how illiterate people will misspell words when copying them, though they are "under their nose," because their mind has not learnt to spell them properly), so alien thoughts presented to an unprepared mind are instinctively rejected. There is just as much automatism in the mind as there is in the body. If the mind had to be put into the thousand and one actions which will carry out in our daily lives existence would become a burden.

We do a great deal with the body involuntary, and so we do with the mind. We act unconsciously.

It this way each man believes himself to be limited, and so long as this belief is present a man is like his fellows—differing in degree, not in kind. Such men will blindly go through life, obeying the life impulse automatically, obeying their hereditary instincts. The strange feature of glamour—no other word expresses the fact—is that its victim is in utter ignorance of its operation for a very long period of his evolution. In a dream one often has an idea that he is dreaming, but the action of unreality in the daily life can only come when one can transcend the ordinary consciousness. Is it possible to transcend this? Yes, it is. No man may set a limit to the possibilities of the human mind, because whenever one has been so foolish as to set down in black and white the impossibility of a thing it has been accomplished.

LESSON II—THE USE OF INERTIA, OR STABILITY.

Suppose it were desirable to freeze a pond for the purpose of skating, if loats were constantly rowed about on it the ice would have difficulty in forming. All nature proceeds upon the same plan. Patiently and persistently she builds up form after form, and beauty is added to beauty until the plan conceived beforehand has been completed to the uttermost. But if she set out to grow roses and before the process was accomplished she decided they should be thistles neither one nor the other would be the result. If the world had been built up on this plan nothing would be stable. It is this law of inertia or stability on which the smooth running of the whole universe rests. Chaos would result were it otherwise, and the denser the realm of mat-

THE MAGNETIC PERSONALITY.

ter the more slowly is the building up done and the more slowly is the unbuilding or disintegration done. Take a more familiar instance of this principle. A man wants a house building, and he goes to an architect to whom he explains exactly what he wants. The architect prepares plans of the structure, and the builders proceed to put his ideas into stone—to make an idea a concrete thing. What would happen if the architect altered his mind each day as he prepared his plan? If he obliterated a window here or a door there, or added a wing or took off a storey? The builders would be paralysed, and a lop-sided amorphous building of some kind—an abortion—would be the result.

So with the human mind. If man made up his mind to pursue one course to-day and another course to-morrow nothing would be achieved. When a man is of that temperament we usually say he cannot make up his mind; he is a prey to indecision, and he rarely accomplishes anything in life. Some people are always making new plans. They go along a certain path for so long, and then they come across some suggestion which appeals to them as being worth putting into practice. They begin to get enthusiastic about it; they make comparisons with the temperament of their friends who never deviate a hair's breadth from some policy they have pursued for years. The man of changing plans is apt to think contemptuously of his neighbour, as being a "stick in the mud," a "fossil." Such an individual, he will say, will never get anywhere; he will stagnate; no plodders get anywhere, etc., etc. He is annoyed to find, however, after a few years that his plodding friend has retired from business, and is living an unpretentious life without any of the struggles which attend the man who thought that only by being up-to-date in his ideas and methods could he make headway. The plodder has had one goal before him; perhaps it has not been a very high one; that is not the point. He had formed some plan to which he had shaped his life, nothing which interfered with the carrying out of that plan was allowed consideration. Thus the enthusiasm of a New Thought tyro, who wished to place before him something of the grand vista which he had himself just glimpsed would fall on dead ears—none of the senses would be in a position to respond. The idea presented would not be in consonance with those which the man had so laboriously and slowly built up. And the enthusiast would be wrong to blame that man because he could not look at things from the same point. By the very fact that man is the highest product of manifestation the principle of individuality will be more strongly embedded in his being than in lower forms of life.

The law of Stability is the surest guarantee that whatever a man decides upon he may rely upon being carried out. There is the fullest confidence that whatever he builds will remain and not vanish like smoke. And thus we have the "eternal hills," and apparently never-changing face of nature. Millions of years are necessary to bring about the terrible cataclysms which sink a continent and raise from ocean bed a new land. This law of Inertia may be said to be the fruit of activity, or the opposition of action, its complement.

One cannot have a coin without two sides, or know what darkness is without light. There could be no cold without heat, truth without falsehood, and so on. But if Stability is so essential should not one's aim be to increase that Stability so that the law shall be aided by man and the success be the more complete? To co-operate with Nature is the privilege of man alone, and it is by this co-operation that he has risen to the place he occupies to-day and the power he wields over her forces.

THE MAGNETIC PERSONALITY.

But there is another law at work, the existence of which is not generally known. There can be no dead matter in a universe, as I have shown at some length elsewhere. There is pouring out from an ineffaceable Scource at the centre of the kosmos a vast and constant stream of consciousness, or life, for the two are practically synonymous. This life is useless without a medium through which to express itself. It would be like the sun shining without any universes to shine upon. Matter must be found to furnish a medium of expression. Matter is formed for this purpose, and the life commences to vivify it, beginning in the lowest aspect of it, at the bottom of the ladder, so to say, and that we call the mineral kingdom. In order that this densest of all matter shall be fully vivified the life resides in it for countless ages, and a low form of consciousness is generated. Here is the genesis of that wonderful Law of Attraction, about which so much is heard in mental science, and which is fully dealt with in one of this series. In time the matter becomes inadequate to give the fullest expression to the imprisoned life, and it seeks another form which will permit this expression. The vegetable kingdom is entered, and here æons are passed and evolution proceeds apace. Still further expression is demanded, and the consciousness has freer play in the animal kingdom. Morality and a new set of factors come into operation here, and there is far more possibility for variety in form. The kingdom of human beings is next ensouled with this consciousness, already the richer for the vast experiences it has gathered in the ages spent in the realms of Nature below man. With the advance into each kingdom the powers and possibilities of those below it are added to those given in the new one, so that when we come to man we have a being in which the past is epitomised—he is truly “dust” and returns to dust, but he is something vastly more. He above all else in creation has the power of original thinking. He is thus endowed with faculties which place him on a par with a god, potentially, and waiting only for time to bring into actuality the powers awaiting expression. Note that Nature, prodigal though she be, never bestows gifts which are either unsought or useless. When movement was desired the plant rooted to one spot had its petition granted and limbs were provided. The life pulsing within, imprisoned in a form which was denied movement from place to place, broke up the form that had served it for so long, and took to itself another which would express the desire within it—that of an animal, not too highly evolved, because there would have been powers for which it had no use, senses for which there was no demand, which could not be wielded as yet because the imperious voice within had not as yet been raised. What use would be the lithe and fleet body of the greyhound to the tortoise, or the wings of the eagle to the worm? So original thinking, like all the gifts of Nature will only be given where desired ardently.

Long and painful has been the ascent from the amœba to man, and safeguarding each step in evolution has been the Law of Stability, which has ensued to the creature the fruits of its labour at whatever stage it has reached at any given period in its evolution.

The failure to recognise the limitations of this Law has led to stunted growth, and delayed evolution in many cases. Nature ordains that when a thing has served its purpose, when no further lessons can be learnt it shall be broken up; so we have the phenomenon of death in every kingdom, by which consciousness, depending upon Nature entirely, unwillingly or too negligent to act for itself is deprived of its sheath, and cannot function until a new and higher one is given it.

To be continued.

Psychology and Pictorial Beauty

(By C. R. Stiles, F.S.S., F.R.G.S.)

It is common knowledge that all great scientists display aloofness and abstraction and, as it were, coldness of mind, a sort of combination of algebra and of ice, the surface of which has been untouched by snow. The intellect of the artist in colour and form is antithetical to that of the man of science and carries us into a region of penetrating sympathy and deep emotion; logic gives place to aesthetics. The peculiar aesthetic emotion roused into activity by works of visual art has little connection with the emotions provoked by the finding by an astronomer of a new comet, or the discovery by a bacteriologist of a new germ. The scientist reasons with our intellect, the artist arouses our emotions through our eyes. I do not, of course, suggest that emotion plays no part in the world of science. Such is not the case, but in science logical reasoning predominates, whereas in art emotion rules.

The aesthetician will define real pictorial art as the representation on canvas of the emotional powers of the artist in such a way as to make the spectator feel with the creator of the work, to make him feel with and as the artist. The psychologist will define pictorial art as the transference to canvas by the mechanical aid of brush and colour of the emotionally-toned ideas of the artist, and so to arouse into activity or to stimulate like 'complexes'—emotionally-toned ideas—in the spectator. It is the degree of the power of the artist of provoking or stimulating aesthetic emotion that makes him great or little in his profession. The vital importance of pictorial art in the history of society, the profound influence it has exercised from the very beginning give it a unique and peculiar place among the powers of human expression. It is, therefore, of more than ordinary interest to give consideration to psychology in art, a subject which has received little serious and conscious attention either by the colour-craftsman or the picture-lover.

A picture which we do not understand, or with which we are not, intellectually, in sympathy, may be great to an impressionable mind, but how much more would one be drawn to a picture which appeals to us intellectually and emotionally! I do not say that the appreciation of beauty and the enjoyment of pleasure are synonymous; they are not, but it is very difficult, if not impossible, to say whether one appreciates the beauty of a picture, or enjoys the pleasure of looking at it. It is hard to differentiate between the "sense of pleasure" and the "sense of appreciation." There is much of one sense in the other. No one will dispute that colour is an element of beauty, yet it is only one of the elements which are involved in the process of making a picture. Probably, however, form and colour are the two strongest elements.

It is in observing and analysing what form of curve, what proportion of length and breadth are most frequently used and what colours predominate in their use in classifying the various methods of putting these colours on to canvas that we are able to understand and appreciate the psychology of the beauty of visual art. Perhaps the chief value of the psychology of aesthetics is in the deduction of artistic prescriptions from the science; not that the psychology can hope to instruct genius, but that a mastery of the subject can and does enable the artist to understand why he did certain things instinctively, as it

were, and why he avoided other things ; why he developed a picture on certain lines and why he avoided other lines.

The psychological factors which determine our appreciation of visual art can be divided into two categories : (a) Direct ; (b) Indirect. Naturally in the first category are included form, colour and composition, and in the latter category (a) Association ; (b) Feelings. The degree of the beauty-perfection and the character of a picture is determined by the direct combination of the various direct and indirect psychological factors, and by the unity of form, colour, balance and symmetry. Only by complete unity and interconnection of the various elements which go to make a picture can the full aesthetic enjoyment of looking at it be attained. Every element in a picture should help every other element, form, colour, balance, symmetry, line and curve should all play their part in creating the beautiful.

The art critic should judge a picture, in the main, by the relationship of line and colour, in the degree of emotion aroused, and in its aesthetic qualities, not by the name of the artist, by the reputation of his works, by the date executed, or by prices recorded for the sale of the artist's pictures. The picture should be judged psychologically, not by known facts. The science of psychology plays an all-important part in the production of the beauty in art and in the appreciation of the beautiful. The definite beauty-sensations experienced by the artist, the picture-lover or the art critic are all based on psychological elements. Emotion rules in the world of true art.

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