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Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

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Stray Thoughts.

It is frequently asserted that New Thought is not new, and it seems justified when one finds some of its teachings in books written a couple of thousand years ago. One prominent pronouncement in our movement is: "The outcome of all thought must be action." The idea is expressed thus in one well-known phrase: "Faith without works is dead."

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The object of all thought should be action in some aspect. Scarcely anyone in our own race thinks along purely abstract lines, therefore mentation must be concerned with things, and, in a minor degree, with emotions which in turn are related again to things. What is the use of a mountain of knowledge unless it is turned to account? To dream may be pleasant, but it is not productive; it has its place, but not to be indulged in daily merely for its own sake. All of us are so mediocre when we might be supernmen, or much more evolved than we are, and more of what we know might be translated into action. Readers who fail to see the connection between daily life and the New Thought will find the contemplation of thought in relation to action distinctly helpful. We so constitute ourselves that we cannot see a thing from all standpoints at once, with the result that vital connections are often missed.

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Consider this statement of modern psychology: "If it is true that worry and not work kills, then it may be as truly said that we are killed by our own unemployed energies. For the continual craving for life, love and activity, which is as constant and important as the heart-beat and the sunlight, never leaves us, and like an undirected stream, where if directed, it might water a garden, or put out a fire, or if great enough, run a mill." We must be active all our waking hours. Activity and love being present, make the life full and wholesome.

How I Trebled My Income, and the Cure of Poverty.

As I respond very readily to all tender appeals, I wrote to her immediately and at length. I knew how it felt to be lonesome for somebody that seemed far away, or that might not exist at all. I could therefore write with a full measure of sympathy.

When your life seems empty, and when nothing seems to be coming into your life, you may know that certain important forces in your mind and personality are dormant. These forces, however, should be active at all times, and highly active, because it is largely the activity of such forces that determine what is to come into your life, and how much. This is a great psychological fact laying all humour aside for the time being; and it is right that we should have as many desirable things coming into our life, every day, as we can possibly attract, and as we know what these forces are, and how they may be aroused, it was a simple matter for me to tell that girl what to do so that she would at least attract something.

Two months after I had sent her this much desired information, she wrote me again, and her letter was one of the saddest I have ever read. This, in part, is what she said: "I have done exactly what you said, and those strange forces have certainly been aroused with a vengeance. I wanted to attract a man, and it seems that I have attracted more than I can count. Men are coming to see me from everywhere. I see nothing but men, men all day long, and far into the night of every evening in the week. They actually come in droves. It is unbelievable. I never heard of the like before. In fact, I have to pinch myself almost constantly to convince myself that I am awake, and that it is not all an impossible dream. I have attracted men all right. Yes, indeed, I have attracted men. But, oh my! such men. They are nothing but bald-headed "cronies," widowers with a dozen children, old, "good for nothing bachelors," that were discarded forty years ago, and useless, impossible male specimens such as no woman would look at for a minute. Such are the men I have attracted. And I don't want any of them. I would rather die; far rather. Oh, dear, dear, what can be wrong? I am almost distracted with disappointment and disgust. But do tell me what is wrong. They are still coming, and I don't know how to keep them away. I have started something and don't know how to stop it. Oh, do tell me what is wrong."

It was a sad letter indeed; for what can be more disappointing than to attract a hundred times as much as you can use, and then not be able to use any of it. But, of course, there was something wrong; and anyone who knows anything at all about the law of attraction, could tell in a moment where the difficulty might be found. She had overlooked the great fact that "like attracts like." She did not realise that we must become exactly like our ideal before we can attract our ideal. You may turn on the full current, and start something with a vengeance; but everything that will be attracted to you, through the tremendous force of this current, will be exactly like yourself. Therefore, if you are not above the ordinary, you will not attract what is above the ordinary.

This fact suggests at once a dozen sermons, which if well delivered, would be worth going across the country to hear. But rare delivery is not my talent, as yet; besides, I have promised not to preach. Nothing further then will be said on this subject to-day, except this, that the above is a true story, and deserves some good, "tall" thinking. By all means, remember this, that it is the very

LESSON XV.

There was a time when it was considered among a large class to be the proper thing to bear a solemn expression, look on the world as a wicked and miserable place, and that all one could look forward to would be the prospect of leaving it before long. "The vale of woe" still remains the same for many to-day; without being solvaged, there are vast portions of the civilised races of to-day far from happy. Observers tell us that it is the rule, not the exception, to see faces that are strained in the London crowds that flock the streets daily. But we need not have the testimony of statisticians; our own observation will give us the same facts any day in the week, in any village, or city, and it is not because we English are a sober-minded race, or less responsive to the lighter side of existence than our bright neighbours across the channel.

It all arises from the outlook. We all know that the earth is just what we make it, and it is far more natural to take a bright outlook than a pessimistic one. It is a case of your deigning to take a certain view whatever may be that of your neighbour. There is no need to argue whether man was intended to be happy or not; many philosophers will emphatically deny that he was; they will say that "man was born to trouble as the sparks fly upward." Statements like these—and there are plenty of them—require to be taken with a grain of salt. It has to be remembered that each one speaks for himself. A man suffering great physical pain, who has been a chronic invalid, who has had bitter disappointments in his married life, in the way his family have turned out, in his employment, in the treatment accorded to him by others, such a man cannot be blamed if he tells you happiness is a myth, that it exists in novels but not outside them. He may back up his position by telling you of millionaires and wealthy people, people who possessed all the world could offer them, committing suicide. In spite of all this you would be perfectly justified in maintaining that it is a man's place to be happy, that it is, in fact, the logical outcome of existence. There could be no aim or end in life were Nature to create without an object, and unhappiness could not be the object, because unhappiness means harmony, and Nature is always striving for harmony.

Remember, each man may be what he will—a miserable wretch, or a joyous sunbeam. It is his own concern, not any one else's, and having gone through with this course we need not hesitate to decide that you will be on the bright side.

Just as you can control your own thinking, being happy is only an extension; it is only controlling your own feelings, and feelings can be controlled more easily than your thoughts, so that the creation of happiness is not such a difficult thing after all. But the student may think there is a feeling behind that it is a make-believe, and that perhaps there is no legitimate reason for being happy. Well, if things are going wrong there is a very strong reason why you should be happy. This allowing the mind to admit for an instant that things might be better is treason after what has been said. For one thing, the very fact that there are obstacles, as has been pointed out, should be welcomed rather than otherwise, for without obstacles you cannot grow, or advance. If you were to sit still all day, doing nothing but just what you wanted to do, advancement would be impossible. If you made up your mind to sit down for a month and never walk because it would give your legs such a rest, and they would be all the better for

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the rest, what condition do you suppose your legs would be in at the end of the month? Obstacles are necessary, but it does not follow that we are to try and make them greater; what we are to do is to find out the force necessary to counteract the obstacle, apply it, and by finding out its secret we conquer it, and have learned a lesson that will stand us in good stead in the future.

If there is a time, therefore, when we need to be happy, it is when things look blackest, because if we go under then and work with half our faculties, or have them clouded with grief, we shall make a mess of things. It is only as we bring a fully conscious mind to bear on the problem, whatever its nature, that we shall turn it to our advantage. Then there is the other idea; there is nothing greater than ourselves; nothing can overwhelm us, nothing really injure us save as we permit them to do. This seems difficult to believe, but it is the truth, and later in life you will prove it. There is thus no need to fear anything, and the so-called trouble is only one more opportunity for you to bring your intelligence and highest mind to bear on it.

You know, as a matter of common science, that the sun is shining the whole of the twenty-four hours, but it seems difficult to believe because we have night at some part of the globe while it is day at some other part, and when it is day there are clouds which keep out the rays of the sun. Nevertheless, the sun is there right enough. So, too, your sun is always shining though you may not know it, and when you are miserable it is only because you elect to be so. There is no state we can imagine that thinking does not make it so, as we are told, so that we have to make up our mind that there is legitimate cause why we should be happy. By making the most of everything, by ignoring the sting, if there is one, one draws instinctively to one the best, and that in turn makes one more happy.

This, therefore, is the one thing to do under all circumstances—be happy. Become a sun, radiate joy, exhibit the joy of living, enter into the consciousness of the birds in spring, which sing for gladness. Do the same thing. Look back to the happiest day you ever remember. Imagine it present to-day. Imagine your pleasure increasing a hundredfold. Refuse to see failure in anything you have been connected with or are at the present; see health in yourself and those to whom you are most attached; see kindness in all; see everything coming your way, everything working out for the best. Think of that line of Ella Wheeler Wilcox, which has been copied into all the papers of the world: "Laugh and the world laughs with you, weep and you weep alone." There is a whole philosophy in the sentence, and if only for the sake of those around you it is your duty to laugh, to be happy. Nothing so brightens up people as the man who is always happy. It lets the chronic croaker see that everyone is not his way of thinking, that some, at least, are happy. To be a radiant personality is worth a fortune to a man or woman engaged in business. No one wishes to do business with a morose, miserable looking individual. Such people shrivel up those they approach, and they are glad when they are gone.

To help you to attain this state of perennial brightness, think of the sun from various aspects. Think that it is owing to his light and warmth that the best seasons in the year, the ones we look forward to, are remembered so enjoyably; that it is to his power that vegetation is transformed, that flower, fruit, the choicest products of the earth, are brought to perfection; that sickly people are made well, dull, miserable ones rendered sunny. Imagine the sun as a smile, leaving happiness behind him everywhere, and you will tend yourself to become a

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human sun

Remember that happiness is not what religion is with some people, to be brought out one day a week, but something which is your constant companion, always by your side. Its very presence will lighten whatever burdens you may have.

Think that it is not a shadow that can dissipate the shadow, but the sun, which is a master of alchemy.

You will find that this attitude of always looking for the best, the brightest, will bring those people to you who will help you most. Such a state of mind has been well described by one of the most far-seeing New Thought writers of to-day, "Gladness is a magnet that draws more and more of everything that can increase gladness."

Students have been adjured to be creators from the beginning of this course, and if they are simply happy when something very pleasant happens in their lives then they are moved from without, by circumstances, that it, but so long as they are thus moved they are not masters of themselves and their fate. They must be self-moved, self-controlled, and they can only be said to be so when they are happy when things they do not want come into their lives.

But after a time few things will come into their lives they do not want, for by that Law of Attraction they will draw to themselves only those things which have a connection with them. If everything in your nature is foreign to that which is outside it then it cannot affect you. In all allegories it will be remembered that nought inimical to virtue could approach it, any more than ice could approach a furnace without melting. So by making oneself a centre of happiness, ills and weaknesses, failures, whines, cannot affect one.

There is one other thought that arises from this central idea of happiness; it is a test of strength. Circumstances test men more than anything else. If a man rises above his difficulties, if he triumphs over obstacles, and he does this by showing himself not only indifferent to them, but by this attitude of gladness to which we have referred, then he has conquered. Fate no longer tempts him; she knows that he is proof against any wiles she may bring against him. He merely smiles, knowing that all is mere appearance, that the strong determined heart towers above things, is something greater, and invincible, because it is linked to that force which is the spring of all manifestation. And here we have the secret of happiness: man IS great, and greater than any circumstances, greater than anything that can happen to him. All he needs is the knowledge that this is so, and the faith that being what he is he need no longer live the life in which fear was a characteristic, but that he may commence to shine perpetually, like the sun, which is only a symbol of himself.

LESSON XVI.

The education of the Will is a most important phase in the New Knowledge, because it is really the highest faculty man possesses connected with the lower mind. It partakes of the higher mind, and what we obtain of it here is really a reflection. Its object or purpose is to see that what the mind decides to do shall be carried out. Hence it has an element of force about it, and it is this force-aspect which is so apt to be misused and not understood, thus causing incalculable injury.

Do not confuse Will with De ire. The two are distinct, though at

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first this may not seem to be so. A man may have a strong wish to possess something, but not have the Will to carry through the steps necessary to ensure its execution.

It is the mental "steam," and many people are born with a very small amount. In such cases it has to be augmented, and even converted from a potential to an actual state. The most worm-like creature possesses it in germ, but it requires certain conditions before it can manifest.

The best way to train the Will is to note what has been said of concentration, for an effort of Will is part of the mental mechanism of this power of the mind. A re-perusal of the lessons generally will help in regard to the training, but more particularly, a receptive condition of mind for a few moments daily, when the attitude should be desiring that the real Will behind the man shall begin to impress itself upon the lower mind. Try and think of this taking place; feel the Will flooding the mind, so to say, with its power, and this will release the tension on the nerve centres and the nerves themselves, tending to harmonise all the factors of the mind. Having remained thus four or five minutes, or longer, begin to draw the faculties together. Now formulate some wish you desire to carry out. So-called teachers of memory and mental training fail to see the harm that exists by telling their pupils to carry out things which are utterly impossible at the moment the instructions are given. When this is done and the student fails to achieve his purpose he is more discouraged. He has, in fact, weakened his Will. It is worse than it was before he made the resolution. Never attempt a thing which you know to be far beyond your capabilities. You may try something harder than you have hitherto attempted, and if you fail with this you know that you have aimed a little too high, but that is all, and you also know that in the attempt you have strengthened the Will.

Where the Will is used in the eradication of bad habits, or character-building—and it can be put to no better or nobler purpose—take a very slight failing and see how long you can forbear from doing it. You are in a better position to do this than the student of the ordinary mental course, because you now know that thought is a force, a thing, in fact, and that by turning the mind away from a subject, switching it off, and directing it to the very opposite, the tendency to do the action or think the thought is reduced materially. This method, at first, may seem to be burking the real issue, but never mind that; a little later you can face the bad habit and make up your mind that you will not do so.

One reason why the Will training usually taught by people who have gone along the orthodox lines is so barren of results, is that they recognise man as having limitations all along the line. They have had the old notion that a line must be drawn somewhere. Now we, on the contrary, boldly assert that there is no limitation, save that made by man himself. This is a big statement, but we stand by it, because we know it is true. It is true that we cannot transcend limitations at a step, but it can be done in time. It is only growth, that is all, and seeing that man has all the time there is he need never fear he will fail to realise his ideals along *any* line. The fact that he transcends a part of what he set himself to accomplish should give him courage and confidence that he will conquer eventually. These lessons are not to be confounded with the ordinary academic courses which are always laying down principles upon "experience," which we ignore, because experience can only refer to what has been passed through; it can give nothing new to us.

(To be continued)

THE MAGNETIC PERSONALITY.

The five senses will not monopolise the attention. The avenues of the senses must be closed, whatever be the distractions surrounding the mind, which must become detached.

By constant cultivation the mind will be able to detach itself from objects of sense, and as this stage is approached the power of discrimination between the ideas of the lower mind and those of the higher will be developed. What it is sought to accomplish is to get to the real nature of the man; not the imitation which he has been presenting to the world under the impression it is himself. Instead of repression of the individuality, which has been the rule under the system which obtains everywhere, there is expression, and in proportion as the true nature is reached will the possibilities of Self-creation be feasible.

To call out the best that is in one is to lead to original thought, and to live the fuller life it is necessary that we should refuse to see the inferior side of the characters around us. Everyone criticises the actions of everyone else. Nearly all conversation turns ultimately on some person known to one or both of those taking part in the conversation and to criticise is nearly always to criticise adversely. It is more common among women than men not because the former are any worse, but because their interests are narrower than a man's and the subjects of conversation accordingly more limited. Every time the inferiority of a person's nature is discussed your own inferior side, that is the nature you display day by day, is accentuated, and you render the evocation of the power of Self-Creation more difficult. The sign of a really great man, among others, is the absence of judging others, as will be known by studying the teachings given forth by the founders of religions. To find fault is to be blind to the higher side of a man's nature because your own sense of the higher has been blunted. The weaker side is accentuated and out of all proportion, and there is much truth in the saying, "To know all is to forgive all." Fault-finding is more harmful to the person indulging in it than to the person found fault with, because the "fault" is seen more by the person criticising than the one criticised. It helps to strengthen the critical faculties, to make one keener to detect imperfections and, inversely, to be drawn off the attention of the perfect. It will be invariably found that critics are never happy people. Not only is the mind rendered more obtuse to the finer vibrations found only with the higher nature, but the physical body suffers. Experiments have proved that anger, fear and jealousy give rise to the formation of poisonous secretions the exact nature of which can be obtained by the colour given off on litmus paper.

All disintegrative forces must be eliminated if one is to create oneself, because it is analogous to trying to build a house or machine with poor or unsuitable materials. In the past through ignorance of this science of mental alchemy we have allowed ourselves to be built up of unsuitable materials, and now that we propose to take the building of ourselves in our hands we must see to it that only the best materials are used and put together with care and deliberate intention. It follows if we are to live from the highest to live only the best; we know that anger, hatred, meanness, greed, and all forces which show themselves on the inferior side of life must be gradually obliterated from the nature because Self-Creation with such materials would be to put up a jerry-built structure. There is nothing too good for us; all we have to do is to recognise the best and claim it. A thing which is not really our own we can never retain, because it is not attuned to our vibrations, and there is nothing in common with us. We spoke earlier of every object being in a state of vibration, that every human being

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vibrates at a certain rate—a matter dealt with in “Your Aura and Personal Atmosphere”—so that all vibrations not in accord with your own are automatically thrown off, whereas when they agree they are absorbed and are expressed by that all-embracing word “happiness.”

LESSON VI.—THE ALCHEMY OF MIND.

There is a two-fold work to be undertaken; the elimination of the inferior side of the nature and the building up of the first part of this process does not consist in merely aping others, but rather refusing to observe what may appear to be weaknesses and to endeavour to call forth those vibrations of the nature which will bring about a revolution in a man. Day by day the task will be easier, for new brain channels once made will allow the new thoughts and aspirations to be more readily taken up. The habit of sitting quietly for a few moments by oneself, taking one thought of some great writer and endeavouring to understand its import, to feel its truth must be practised. There is no need to read a chapter: that would defeat the end in view, which is clarifying the mind or quickening the intuitive faculties so that whatever truth there may be in the thought will be seen by meditation on it. Original thought will thus be engendered. The function of the mind has not been fully recognised, and its powers and possibilities have been no more than faintly guessed at. It has been waiting to be “discovered,” and this is being gradually done by students all over the globe. It is now known that a man is not what he thinks he is, but that he is as he thinks. But so few know what they really think, and so many think the thought of others that they are not themselves, but masquerading. Once they turn out all this mental debris and begin to make their minds they will represent their true selves. To change the mind it is well to know some of the laws governing this change. Firstly, an unexplored brain area below the threshold of consciousness is the receptacle of past thought. Heredity or Race-thought is stored up here, and a man often acts against his best judgment, refusing to obey the admonitions of his better nature, following the Race-Thought. After thoughts have been repeated a number of times the essence of them, or the essential idea underlying them, is carried to this tract of the mind, and the impulses associated with the ideas thus carried over as a permanent part of the mind are stored up, so that when a similar idea is presented to the normal mind it is linked by the law of association with the stored-up ideas. Hence the narrow range of ideas in most minds. These “digested” thoughts will continue for many years—often for the whole life, and be transmitted to the children. They prescribe or lay down the type of life that shall be lived and the type of body, to some extent, that one will have. They are as sensitive to thought-waves as a marconi instrument is to sound-waves, so that a stray thought similar in character to that held by the person will unfailingly be attracted. There are places all over the world where suicides are frequent, where even sane people feel inclined to take their own lives, the reason being that a mental atmosphere of suicide is created, and permeates every human brain within a certain radius, which allows itself to hold a similar thought for a moment. All the phenomena of telepathy are based on this law, and in Self-Creation one aims at refusing to think the old thoughts which have constituted existence up to now. One thus peoples one's

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mental laboratory with the most undesirable tramps of the mental world. One is not aware of the process going on day by day, year by year, building up our characters and making us what we really are not. Outside connections aid in completing our disguise and individuality becomes increasingly difficult to express. We have been so assiduously taught since childhood to please others and consider them first that we almost wipe out any wish to please ourselves, action and thought thus aiding each other. Self-effacement never leads to the expression of the individual, but a milk and watery character, filled with the virtues of an unselfish life, with the emptiness of a negative existence: it is the antithesis of a strong personality, which depends upon itself under all circumstances, being self-reliant and having behind it the shadow of the Self. In proportion as a man becomes self-reliant does he express the best within him, for it is the individuality showing forth.

Returning to the submerged consciousness it is wise to note that while it may thus prove a drag upon the upward progress of man it may be made the medium of his climb towards Self-Creation. It mechanically retains every impression, as has been said, offering each one to the normal everyday mind as the latter needs it, or as it thinks of a subject for which there is an equivalent idea stored away. Of course, there are many thoughts or ideas which are new even to the submerged consciousness, as, for instance, taking up a new study. However well arranged a text book may be a new subject always offers more difficulties when first it is taken up, because there are no analogous ideas to help in assimilating the material. Later those difficulties become less noticeable, and there seems a certain familiarity with the subject. This consciousness has nothing to do with discrimination or violation: it can only store up ideas and produce them when wanted, the active mind seizing whatever it wants, or automatically taking the material offered or within reach. Hence the consciousness is strictly non-moral, and does not pass judgment, praise or blame. It will accept whatever is given to it, however, and, further, do what it is told to do.

I am well aware that this part of the subject offers many obstacles to the student who has read other treatises upon it, because there is no definite and exact terminology for it, such as exists in all other sciences. Different writers have tacked on different names, the nomenclature of Hudson, Evans, Myers, A. Besant differing for the same thing. So long as it is understood what it is to which reference is made nomenclature is immaterial. A further trouble is that the student does not always see how it is that a part of the mechanism of the mind, and a part which has so much power in its keeping and therefore should be the superior side, will act as the slave of the commonplace everyday mind. The everyday mind is commonplace because it has never tried to be otherwise. One can only get from a thing what one can use; the demands made are of light character hence there are no opportunities to test the powers. This "lower" mind, as it is called, may be regarded as the cause and the other is the effect, the lower selects and the other executes. The lower may, and generally does, make mistakes in its selections, and the other stratum of consciousness will go on working at these until new images are provided for it to work on. Immediately new material is presented to it and daily reinforced it will proceed to work with it with the same impartiality it manifested in the carrying out of the previous ideas. Briefly, the lower mind can initiate and has the proper power of impressing on the other any behest, which it will faithfully carry out. The constant pouring into subconsciousness of original thought will accomplish two

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things—the gradual starving out of old thought and the introduction of constructive thought. This is mental alchemy.

LESSON VII.—THE DYNAMICS OF AUTO-CREATION.

Thought is perpetuated by food like the tissues of the body ; stop the supply of food and it will perish. You know when you cease to pursue the study of a particular subject it fades away from your memory. Certainly it is never wholly eradicated—no thought is impressed on the mind that does not retire to the further recesses of the mentality, and only a strong emotion or a series of concentrated thoughts can evoke it when it has lain for years unheeded. For practical purposes, nevertheless, a thought never fed by thoughts of a like kind becomes powerless to function. Hence if we never think the old thoughts they will occur less and less frequently. It might be considered that refusal to think along the old lines might be sufficient to achieve the desired object, but this is not so. It would only be a negative process refusing to think certain thoughts. To determine that certain ideas shall not enter the consciousness is not sufficient, and moreover this would mean employing the forces of the mind to bar out the enemy. Mental force is just as easily exhausted, in fact, more so, as physical, and if the mind is employed in fighting it not only dissipates itself, but it arouses fierce opposition among the thoughts, which possess a semi-intelligence or consciousness of their own, and heredity or instinct makes them fight for existence. They know that their life is at stake, and like all forms of life seek to preserve their existence. Mystics of every age and country tell of the deadly combats which take place in their inner selves between one part of the mentality and the other—the higher and lower striving for supremacy. Note that when a man does not take himself in hand, but goes on in the old way there is no trouble of this kind. It is only when he challenges the right of the creatures which he has harboured so long, his mental offspring, in fact, that he really learns how powerful they are.

Not only are thoughts things, but they are allied with forces in Nature, which there is scarcely room to dwell upon here, and which do not sufficiently concern us to demand treatment. This alliance with semi-conscious beings makes the conflict a thing not lightly undertaken, especially as the emotions are generally concerned in these struggles, and when the **DESIRE ELEMENTAL** takes part in the combat the man has to nerve himself to the highest point. If a man squanders his mental energy in turning out his unruly children little is left for the constructive process ; let him adopt other tactics, though readers getting hold of the earlier text-books of the new psychology will find therein policy of fighting advocated. Simply ignore the old thoughts. Admitting their existence is adding fresh fuel to the fire : giving them attention is one way of feeding them and strengthening their existence, though this is not generally known. To turn the consciousness on any thought is to quicken its vibration, because you must generate another thought to think of the one you intend to strangle, and the two then coalesce, thus bringing about a very different result to the one intended. I receive letters frequently from students who complain of the little headway they make, and the cause is due to this want of knowledge concerning the laws of thought. Be content to pursue constructive a policy.

(To be continued).

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Look at the mighty work there is for the new thought to do ! The masses are in the hands of the enemies of the new thought ; and under their blighting influence they lie half dead and almost impervious to the lifting power of the new. Look at the entrenchments of the old thought. It has been built into systems, and is sustained by mighty salaries drawn from the very heart's blood of its victims. It is organised at every point. It is well equipped for a long siege ; but its equipment is not proof against the decomposing influence of the new and high thought now coming into the world. By way of illustrating what I have been saying let us glance at the position of labour. Each succeeding year there is a growing excess of labourers over the demand for them. With every improvement in machinery thousands of men and women are thrown out of work. Every discovery of a new motor, or every new application of an existing one, is paid for in human lives reduced to beggary ; in children defrauded of everything that makes life worth living. What, then, shall we quit making discoveries ? Shall we stand still, or, what would be better yet, if this is the proper idea, shall we not destroy what machinery we have and return to the primitive condition wherein each family spun and wove its own wool and cotton and raised its own hog and hominy, and felt itself independent of the need of exchange ?

But exchange is life—exchange of every description—and the absence of it leads to stagnation and ends in death. Therefore, we cannot return to these old conditions, nor can we stand still where we are. We must press forward in making still more discoveries, that will throw still more people out of work.

But the people have got to have work, and in order to have it we must create new uses. In order to do this we must cease to repress desire in ourselves. On the contrary, we must foster and cherish our desires and let them become our stimulant to greater creativeness. Desire is the spirit of every effort. To suppress desire is to kill effort before it is born.

Now, the race is not to keep going for ever round and round in the execution of the same old uses, like a blind horse in a tread-mill. If this is to be the case it might as well cease to exist. And the fact is, the race is now manifesting the result of its past and present tread-mill existence, and is even at this time beginning to cease to exist. Look at the fact that we have three million labourers out of employment in the United States alone. This means that there are three million persons over and above the number actually needed. That which is not needed disappears ; and the hard conditions of these people, their lack of enough food and warmth, will tell on them in time, and they and their offspring will become weaker and weaker and finally cease to be factors of society. Not being needed, they must either make themselves needed or disappear. In the course of evolution there is no room at the bottom. The lopping off goes on at the bottom ; never at the top. In the race growth all the room there is, is at the top. The creative principle works from below upward ; and its one propelling force is desire. Those who are content with little get little, and finally get nothing. They crush the voice of desire within themselves, and desire, which is the propellor of all activities, ceases, and when it ceases the person who generates it, or who ought to generate it, ceases. Now, people must desire. Those who have ceased to desire must begin to cultivate the faculty again. But this is only the beginning. After desiring, they must trust their desires ; they must put every particle of faith they can summon in their desires. This condition is creative ; it is a condition that furnishes new

ideas, and that stimulates to the effort that embodies them.

This is what I mean when I say that the race must create new uses or die. Nature is always true to herself. She produces with a lavish hand in each special line of her vast creativeness, and one would suppose that it would never cease. But lo! a nobler creation appears, and that which was produced in such abundance disappears. It was only a preparation for a higher birth. As with vegetation, so with races. Only the exercise of the creative principle with a race is ever the guarantee of its immortality. If it grows, it is all right, it will be continued in life. To create new uses is to grow. The only way to create new uses is to trust our desires by carrying them into effect in the external world.

Imagination lies at the base of desire, and is its mother. It is endlessly prolific; so much so, so stupendously suggestive of wonderful possibilities, that we are afraid to trust it. "It is too good to be true," we say, and, with the faint-heartedness of a fatal ignorance, we shut our eyes upon the glorious prospect it opens to us. And yet, to trust the desires born of imagination is the beginning of the creation of the new uses that will alone entitle the race to a permanent habitation upon the earth. In the creation of the new uses will be found our own salvation. This alone is race growth.

The imagination is eternally forecasting a condition of more than heavenly splendour; but the dull, every-day treadmill faculties are constantly discrediting the glorious vision. Now, so long as this condition endures, so long as this barrier to further progress continues to exist, will the race—as it continues to multiply—keep pressing with more and greater weight against the barrier; and in this pressure the weaker will be crushed; and, indeed, there will be no comfort for any on account of the eternal scramble for better places and the fear of losing such places as we now occupy which, in spite of the small comfort we get out of them, are better than none. This is the condition of race stagnation to-day. There is only one way out of it, and that is by bursting the barrier that prevents the foremost from going farther. This would enable the slower in development to trail after the foremost, and thus keep all creatures in motion on the progressive route.

What is a barrier? It is doubt. Doubt of all things, but the already demonstrated facts of every-day life. This doubt strangles imagination, the mother of desire, and prevents the expression in effort of a thousand—yea, a million—creative resources lying latent in man, as the tree lies latent in the acorn.

If the acorn were developed to that point, intellectually, where doubt is born, it would never be anything but the acorn. It would discredit the splendid imagination that forecasts the oak—and the desire that cries for expression—and the oak would die within it. It is due to the fact that doubt is not yet evolved on the lower, or unconscious, plane of growth, that growth has the power to proceed at all. Doubt is born of thought when thought begins to ask questions. And, in the plant and animal world, individuals have not become introspective, and do not ask questions. The power to do this belongs to man.

Thought, being the body builder, has the privilege either to discredit desire or to believe in it, and thereby clothe and make it manifest. Desire, in the order of evolution, seems to precede thought. It does not really do this, since the two are coeval; but one thing is certain, it does precede self-conscious or self-analytical thought.

THE MASTER CONSCIOUSNESS.

Thought exists long before it becomes conscious of its existence ; hence my meaning when I speak of conscious thought and unconscious thought. Now, in the growth of the lower orders of life, desire—which is the basic principle of all development—is not discredited by the doubts that are born of thought ; and so the process of growth—as we observe it—is simply marvellous, if we are to judge it consistently with the present status of our doubting minds. Suppose, for instance, we knew nothing of the past miracles of growth, and someone should tell us **that a mighty tree lay folded in an acorn, or that the glorious Japan lily—that wonder of flowers—was enwrapped in the folds of the little rusty looking bulb.** How easily we could disprove it from the materialistic standpoint by dissecting both acorn and bulb, and finding no trace of their mysterious intelligences. The desire that exists in these seed germs, the mighty power of unfoldment never to be discerned by material analysis, the potency of indestructible individuality, the characteristic, self-respecting, impregnable and invulnerable “I” is there, and holds true to its self, waiting and waiting its chance for expression in circumstances that favour it. But of all this mighty power not a trace is visible to the natural eye, and yet experience has proved that it exists, and we know it and have ceased to wonder.

Now, man is a seed germ of infinitely greater power of unfoldment. But because we have never seen his unfoldment we doubt his power. We have grown to a point in intellectual growth. Where we have reached the negative pole of our own mighty intelligences, and where, instead of believing in them and in the buds of promise staring up from them, we doubt, and these doubts chill and wither the buds ; and so the race stands still as we see it, and in almost the same tracks it has been in for hundreds of years.

Desire is the soul of individual growth. Although I cannot state what follows as a demonstrated fact, yet it does seem as if desire were a part of the Law of Attraction drawn to organisation by individual recognition. An analysis of desire shows us that it possesses the same quality that the Law does—it draws ; it possesses the drawing power. This drawing power at certain stages of its evolution becomes love, the very soul of all life, the heating or living principle (that principle in nature which, when perceived in its effects, has been called God).

Now, whether desire is of the Law of Attraction or not, it surely so seems to be, and it is the very voice of nature within us that constantly reaches out in pursuit of greater expression. Therefore if I were to speak from the old theological standpoint on this matter, I should say that desire is the voice of God within us, and that all growth depends upon our listening to this voice and obeying it. Theologians, however, have divided their God and made a devil of one half of Him, and they say that the voice of desire in a man is from the devil.

They do not know that desire points always in the direction of freedom, which is happiness, and that the many fearful actions charged to its account come from the mistaken efforts of the intellect to gratify it. Desire is certainly the voice of nature speaking through the man's intelligence. It may be crushed out by thought the body-builder, or it may be clothed by recognition and made manifest in flesh and blood. Doubt of its worth and its noble aim and end will crush it. Intelligent recognition of its true character, its noble purpose and its power will establish it in visible manifestation in such forms of manly and womanly strength and beauty and grace and lovingness as the imagination cannot now conceive of.

Every manifestation of life, whether mineral, vegetable, animal or

human, is an incarnation of the law ; the power that draws to a common centre : the Love Principle, or the Life Principle, of the universe. The Law is expressed in love. Every life loves something and wants that something and grows to a larger life by the acquisition of it. Every life therefore is a bundle of desires, and the more complex the life, the more manifold the desires. The tree climbs to a nobler growth through the gratification of its appetites, which are its highest desires. So does the worm ; so does the greater animal.

But it has been the unflagging effort of all civilisations to crush out the natural desires of men and women, and substitute a cut-and-dried system for the training of he trace ; pruning people down and pressing them into certain moulds—mostly of the theological pattern. And so it happens that men do not express the spirit within them, the living, breathing desires, that they are, but something else that means nothing or almost nothing.

“Conceived in sin and born in iniquity,” says the Bible, which means that man was conceived in a false belief and born to reap its consequences. That false belief is, that his natural desires (which constitute the man proper) are vile and sinful, and must be crushed out. Desire is not only the means of man’s unfoldment, but it is the unfolding man himself ; it is the Law of Attraction unfolding through the man—a recognition of which, by the man’s intelligence, conjoins the man with this Law, to his realisation of the words Jesus spoke when he said, “I and the Father are one.”

When you crush or moderate or tame the desire, you crush or moderate or tame the man. Man as incarnate Love, or desire, is an aggregating centre. All that he desires from out the inorganic mass of things drifts to him by the Law of Attraction, if he will not chill his desire by a doubt. And no one is defrauded by this because in deep truth the supply is always equal to the demand.

It is only when desire for those things called property begins that men have to regulate the gratification of their desires by a sense of justice. Even this apparent suppression of desire is not suppression, but the yielding of an inferior desire for the gratification of a greater one.

“But,” says the student, “the sense of justice is surely the boundary line of desire.” To which I answer, “No ; desire can never find a boundary line, but it can fill the measure of growth on the horizontal plane.” The plane on which we now live, and in which property rights have their origin but this apparent limitation will have the glorious effect of pushing desire upward into a higher plane, where a higher, a more unfettered and a nobler class of thoughts will clothe it in a new form of splendour and power.

The babe is born into the world—a pure love—to constantly unfold itself in every increasing desires. But the crushing process begins immediately, and presently it is pressed into the mould of the world’s ignorant or negative beliefs and ceases to grow. It ceases to grow as it ceases to desire. Having reached man’s estate he congratulates himself that the keen edge of his ambition is dulled ; that he is learning content. Oh death, thou art in league with content for the annihilation of the race ! By slow degrees the natural desires, instead of being trained and made stronger and guided upward, and changed into the aspirations for the absolutely true in all things, are pushed back and chilled, and finally killed ; and this is the end of man’s vitality, and consequently the end of his life.

(To be continued).

It may be interesting to imagine what one would like to do or to be, but if it rests there nothing has been accomplished. To have a strong desire to do a thing is an urge for actualisation, and there is the power to accomplish, for the two are complementary. Expression means action, and there can be no growth except by expression. Let action therefore, always be the outcome of thought, and in this way "much becomes more"—power becomes a real factor in the life.

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Reviews.

There are still many to whom the name of Rudolph Steiner is unknown, despite the years he has been before the public, and the appearance of his "Investigations in Occultism" should bring the value of his researches to a larger public, for interest in the occult has grown of late. When it is added that the object of work is to show its practical value in daily life, it will have a bearing on existence which modern men and women never attributed to the subject. There have been many answers as to what man really was. We have another attempt to state the problem here, and the writer has succeeded in giving a rational, scientific, and helpful definition. Man's complexity in regard to his vehicles of consciousness is simplified, and a scheme of life outlined which will make its problems clearer, give man more heart to play his part in the great drama, and justify his faith in the optimism which New Thought has always emphasised. The work is admirably indexed, and the get-up leaves nothing to be desired. The price is not stated. The publishers are G. P. Putnam's Sons, Ltd., 24 Bedford Street, Strand, W C.2.

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Hygiene can prevent more crime than any law.—*Hugo Munsterberg.*

—o—

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(To be continued).

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