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NEW THOUGHT.

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

Conducted by A. Osborne Eaves.

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Stray Thoughts.

Einstein's theory of relativity will provide material for the materiality for a long time, and one figure used to simplify its intricacies will often be quoted, for it saves much thought. If a human being could be projected from this planet on to another and shot back here he would not have aged a second, though the earth might have passed what we call a thousand years.

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This is as much as to say that time does not exist, except as a necessary measurement in our lives because we cannot think abstractly. It has long been held that both time and space were illusions, but they seem necessary ones to mankind at its present stage in evolution. The extremely hazy notions we all have of time are well known. It seems to be almost the universal experience that a year to children is a very long time; after they have reached twenty the years seem to go more quickly, and after forty still more rapidly.

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That there is neither past nor future, but the eternal NOW cannot be readily grasped; we fail to see that time IS and does not pass; we are all conscious of the present, and the more we can view life as one vast "present" the more slowly shall we age and the greater will be the advance we shall make. We might have a cinema film spread out on a table, row after row, so that we saw the beginning and the end of the story at the same instant, yet the consciousness might not be able to go through the process of visualising every action at the same moment of time. To run it through the cinematograph would require an appreciable amount of time, though we had beheld it all in a flat state before, and in an instant of time.

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Stand within a few feet of an express as it dashes by and its velocity seems stupendous, but see the same express eight or ten miles away running along its iron course, and it is clearly crawling to our vision. The unreliability of our senses has long been a matter for jests, and that is why we so frequently fail to differentiate the real from the unreal. Appearances are deceptive.

How I Trebled my Income, and the cure of Poverty.

You have no idea how many bright things there are on ahead. Do not forget the tremendous power of a genuine and life-long ideal. It is a magnet drawing you irresistibly to higher and greater things. There are moments when things look dark ; but the more energetically you push forward, the sooner you will get out into the light.

We are now convinced that all men and women who understand the law of advancement may have an abundance of everything. We are also convinced, therefore, that poverty can be eliminated ; and among the many essentials that must be complied with in the elimination of poverty, and in the promotion of constant increase, there are two that stand pre-eminent, and that practically include all the others. The first of these is that we must apply fully what ability we possess ; and the second is that we must have the opportunity to apply that ability to advantage. If we are able to do something worth while, and have the opportunity to do it, the problem of want will be solved for us. We shall henceforth have perfect freedom from poverty, and we shall not only have abundance on all times, but will continue to realize increase along all lines. In many instances, the ability to do something of worth is present, but the opportunity is not, while in many other instances the situation is reversed, but the power to take advantage of them is not at hand. To make it possible both of these essentials is therefore the problem. And a real cure for poverty will have been found when the solution for this problem is found.

To apply fully what ability we possess, regardless of how great or how small that ability may be, is the first essential. But here we must define what is meant by full application. To simply do one's best is not sufficient, for the fact is, that no one can apply himself fully unless he is constantly trying to improve that ability which is being used in his line of application. In the strict sense of the term, you are making the best use of yourself only when you are trying to improve yourself. There is no place of actual standstill in human life. To live is to act. To act is to move either one way or another. Therefore, if you are not moving forward you are losing ground ; If you are not trying to improve your ability you are slowly but surely losing ability.

To lose ability, however slowly, is to fail to apply that ability in the fullest measure, which is evident, because that which is being emptied cannot be full, and that which is losing power cannot be applying its full power. Thus we understand how we shall naturally lose ability if we fail to apply our present ability according to its full capacity. Then there is another side to this same problem. In the first place the world demands efficiency, and in the second place the world is constantly moving forward. Progress is the order of every day in every place ; new demands arrive with every hour ; and to meet these new demands we must be equal to the new occasion, which invariably means efficiency. In brief, since the world is moving forward we must also move forward, or we shall be left in the rear ; and it is in the rear that failure and poverty are always found. No man can do his work right unless he is doing his best, but he cannot do his best unless he is ever trying to do better. This is a law that must not be forgotten. And when he fails to do his work right it is evident that he will be losing ground whatever the field of his work may be. Thus failure and want must inevitably follow.

(Continued on page 3 of cover.)

We constantly invite the New to touch our consciousness with its divine fire, without wishing to wrangle over what A or B has done in the past. Like the Futurists we cut ourselves adrift from all that is old or authoritative—tradition.

With this attitude, then, we seek to get in connection, or switched on, to the great wave of evolution, which is the only new thing there is in the universe—the constantly progressing, ever unfolding. There can be nothing else that is new, or anything else that is true, and it is the true we want. What was true a thousand years ago is not necessarily so to-day, and this is not because truth is not true, but because truth is something that is repeatedly being transcended. It is like a bud bursting into bloom, which is not the same two days together. The bud does not contradict the full blooming flower: it amplifies it, that is all. So it is with man's faculties. So long as he hitches them to the past he draws no new nutriment from it, but once he throws the past aside as he would something which has worn out, which had served its purpose admirably, but was no longer of service, then he gets into line with the cosmic force, from which alone can real progress come.

Now take the training of your Will from this standpoint. Do not set yourself a big thing all at once. Suppose you were in the habit of lying in bed a little longer than you should. This is splendid material to practise on. Say to yourself: "I am not going to let this habit master me." When the clock strikes rise promptly. Every time you compromise with yourself, saying, "Well, I have not much to do this morning, I needn't get up yet" you weaken the power of the Will. There must be a quiet determination to stick to your word. The training you have already received through this course will aid you immensely. You will have mental secrets and wrinkles which are not dreamed of as yet by the outside world. The more difficult things you wish to accomplish will be achieved by these combined methods, and the Will will be invincible in time.

One other factor, which will assist in this aim: When you treat the mind in an arbitrary fashion, and say to it: "You will have to do this because I say so," giving no reason, you may compel obedience, but it is the wrong attitude, and it will react unfavourably on the mentality. Something which is forced is never natural, and when it is not natural it is done at the expense of some other part of the organism. It is "going against the grain" or "swimming against the stream," instead of with it. It is only using up force uselessly, which might well be employed in co-operating in getting a stronger Will. What you have to do is to convince your reason that what you ask of the Will is reasonable and within the range of possibilities. When once the acquiescence of the reason has been obtained you have secured an important ally, and the task will be all the easier.

The training of the judgment is not exactly on the same lines as that of the Will. Here we have to take into account the actions and motives of other people to some extent. We require a wide knowledge of human nature. For instance, we purpose taking some steps, and before taking them we ask ourselves: "Will this be the best way of dealing with this question"? The training already gone through will lead us to come to decisions more rapidly than before, and we shall be in a position to see the salient points or fundamental principles more readily. Of course, integrity will always come first, as if we act crookedly because it will benefit us the good will only be apparent, seeing that we have deceived ourselves, and every deception weakens all the faculties. Do not be too much in a hurry to decide a matter.

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Say—if your decision affects other people—that you will consider the matter and let them know later.

In arriving at this decision be alone; review all the facts of the question calmly, and if the problem is difficult let it sink into the depths of the subconscious, and firmly ask that it be dealt with. Lincoln often had, like all public men at the head of affairs, knotty questions to solve, and he usually went out for a walk, his mind off what he had been thinking about, and as a rule by the time he got back the solution had entered his mind. This is the ideal way of dealing with such problems. If the day does not suffice sleep over it, and in the morning the matter will have been straightened out for you. The mind will be more ductile, more plastic than those of most people, and many so-called problems will be solved at sight. Every faculty, power and talent will have been sharpened, brought up to a point where intelligence is assisted by higher forces of the mind, and in many instances it will appear as though a question settled in a few moments were the work of nature deliberation. Commonsense in like manner will become almost normal.

The New Knowledge cultivates every faculty in the man with the result that there is a harmonious working together of all the parts of the mind. Balance, so lacking in geniuses, clever men, and even some great men, will become more pronounced as time goes on. No single faculty will be trained at the expense of another. The student will be thoroughly practical, whilst at the same time having high ideals. The great mistake made by Christian Science is in keeping in the upper brain, refusing to recognise that such a thing as the lower exists. It is no use shutting one's eyes to self-evident facts, like the ostrich. Lop-sided development can be avoided by recognising the reality of everything on its own plane, but one need not keep on a plane when one has learned how to transcend it.

Executive ability naturally arises from the consideration of the above, and a man who has none limits his sphere of usefulness very much. It does not mean that every man is necessarily connected with business, and that the business man alone needs it. No man can live to himself alone, and in public life there is always room for men with executive ability. Learn to take an interest in some form of public life, if you have no business or profession, but the probability is that you have. You can apply these teachings to your business with marked benefit.

It is difficult to imagine a man without ambition, and we doubt if the student lacks this quality. In many cases, however, it might be fostered to a much greater extent than it is. It is frequently decried because it has apparently wrecked so many lives, but all experience is more or less valuable. We certainly have cases of "splendid failures," and the phrase is a true one. A man who is a splendid failure often accomplishes far more than many a quasi-successful one. For one thing, the failure is not always an ill-balanced man, but he is often born a century before his time. If the student were almost destitute of ambition at the commencement of this course he should no longer be, seeing the glorious possibilities that lie before him.

If ambition is still lacking take stock of yourself. See if the life you are now leading offers all the scope you need. See if there is not something in life around you which you do not as yet enjoy, something which would fill your cup of happiness—in short, see if there is not an Ideal of some kind, and the probability is that there is. Its presence will spur you on to ambition and the realisation of it.

Tact, like the other qualities dealt with in this lesson, will begin to grow and manifest itself in many different ways. Interest in others, consideration for their weaknesses, a desire to help and encourage them is an attitude which should be adopted towards them.

By an enlargement of the consciousness one will become more sympathetic and tolerant, and as a result one will merge oneself more with others without in any way losing one's own individuality.

LESSON XVII.

If a student has worked carefully through the preceding lessons he will now be in a position to synthesise them, but to do this efficiently he should have read them many times. Some indication of what study means may be gathered from the statement made by a student whose health has been restored by a particular lesson which he read four thousand times! People differ very much in temperament, and what with some people would be learnt with four or five readings may need twenty times that number with others. Another student spent six thousand hours studying a course, and many have read the same course hundreds of times. In fact, to change your consciousness re-reading is necessary till you have accomplished the end in view. Every time you read these lessons they grow in value, and there is here a profound metaphysical truth: we only see what we have been trained to see, and it is this faculty of growth that works such transformations in our intelligence and power to apprehend new truths. The writer has experienced this himself, and he knows that it is almost universal, whatever be the type of mind, only, as just said, some people require a great deal more practice than others.

Many of the ideas in this course will be familiar in a way to the student, but he will have lacked the necessary links in the chain of reasoning, the little bits that bridged over gaps, the "way how" that would make the information of real help in one's life. Although at first it may seem a waste of time as you persist in mastering every point raised, facts which at first appeared disconnected will dovetail in a strange fashion and difficulties will be swept aside.

Do not be content with thinking you are quite sure you understand every statement made; try and realise that it is *true*, which is a very different thing. Then when this is quite familiar some wonderful mind growth will take place, if you give your mind the chance. By spending a few moments quietly every day, preferably at the same time, with the predominant thought that your mind may grow, that you may know more of truth, for truth's sake, not to bolster up some favourite view of life, actual expansion *will* occur, and you will have thoughts of a different type to make up your mental life.

Now begin to turn your studies to your daily life, your business, and see in what manner you can improve it. It will not be long before you will see a marked improvement. You can see yourself what a difference it will make when you begin the day like a boy going out for an outing on a summer morn. There will be a joy in life itself, an unspeakable gladness, and you will take real interest in your business if you have never done so before, because you will begin to see possibilities in it which were not visible before.

You can now definitely begin the study of Imagination, the Will, Brain-Growth, and Aspiration, which is hope turned to the highest point

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to which you can lift your mind, with a strong desire that these four essentials shall be realised to the fullest extent; a body in which magnificent health resides; a mind brilliant and penetrating; a character strong and reliable; a soul of which the dominant note is beauty. Success means much more than money, and if this course has been carefully studied this will have been apparent. The bulk of people will be content with material success—for a time, but they will decidedly outwear this; they will experience something which money cannot purchase. For some this may come very late in life; for others it may never occur, though they live a hundred years. The savage did not become a highly intellectual being in a matter of a hundred years, but by being re-born again and again on this earth, each time learning a little more, evolving, life after life till perfection shall be attained, and he becomes superman. Such is the goal that awaits *every* human being, and there is all the time that lies in front to accomplish it.

We need not for the moment aim so high, but decidedly the four essentials mentioned above should be striven for—though striven is not a good word, because there is nothing to strive after. What one should rather put before oneself is to BE these four; to LET each ideal take possession of us. Happiness is never caught when pursued, and that is why so few people are really happy. The rich man travels all over the world, in the lap of luxury to secure it, but he does not find it; he misses the spirit of it.

Man is in essence all the things he can picture to himself, and therefore he need not strive to be what he is. The lily does not strive to unfold its beauty; it cannot help it; it simply must. Man has been made a god, but he does not seek to unfold his powers as they should be unfolded.

You will be assisted in further growth, once you have grasped the principles of the New Knowledge by the frequent perusal of the works of the great poets and prose writers. There is plenty of choice to suit everyone's taste, and to live nobly one must think nobly. Only by constant association with the thinkers of the race can this be attained, and whilst one would not try to imitate any of them, each man being original, the thoughts they express will frequently find an echo in your own mind.

Your conception of man generally should have been raised during your study of the course, because when one sees the possibilities lying ahead of the race one can hardly fail to accord the powers of mankind a more lofty pedestal than has been conceived hitherto

By this means your active thought is kept from the old rut ; new mental matter is created, and the old dies from sheer inanition. It is another example of the old teaching of non-resistance, which is now seen to be strictly scientific. There is no opposition created by this method, therefore no force is exhausted. Powerful as the old thought is it can only make itself felt when the mind is in a receptive condition. It is then that it can attract attention to itself, and diverting the thought it receives life in a vicarious manner. The dreaded vampire derives its borrowed life much in the same way. This is dimly felt by people who cannot be left alone with their own thoughts, who have recourse to reading scrappy penny papers, as stated a few moments ago. They refuse to think because it necessitates sustained effort ; they have never learnt how to concentrate, so to prevent their thought from drifting they read something short, and something which would not require the use of the mind. This habit must be discontinued. Your mind is your own, and it must be made aware of the fact. Daily will you decide what you will think about, and selecting your thoughts you will " think up," if the expression may be permitted, all you can respecting them. This repeated each day will help to make the new mind, without which Self-Creation is out of the question.

What should be the nature of the thoughts entertained? Why, the reverse of those you have been in the habit of thinking. Men and women of every class, from the lowest to the highest, the illiterate and the educated, differ little in their fundamental or basic ideas. All believe in age, death, disease, poverty being inevitable. A few try to believe it is possible to do away with the two last-named, but the first two are deemed to be beyond the power of man to prevent. Many people, nowadays, profess to believe in free-will, but when cornered they have to admit that they are not at liberty to think as they would like. They imagine they could change their mind at will, but find they cannot—not in a breath so to speak. As it has taken years to build up the mental outlook and form the character, so it takes a certain amount of time to un-make it.

I have already shown the preliminary steps in the way of getting rid of inimical Race-Thought, and the necessity of weeding out the mind. The thoughts to take the place of those which have filled the mind must be of a higher order, and to induce such thoughts a finer mental atmosphere should be cultivated. Seek to refine the body, to surround yourself with refined people, to avoid surroundings of a degrading or coarse type. Vibrations of a higher kind are found in environment where refinement rules, and attempts at Creation along low or bestial lines would defeat the object in view, because the lower is invariably subordinated to the higher, so that all creations of an inferior character partake of the impermanent ; they sink to the level of the ordinary everyday type. " Like attracts like " is more true in the realms of metaphysics than in any other, because the higher we go in the scale of evolution the more sensitive are the factors concerned. As the lower vibrations are coarser and can only express low phases of existence when they come in contact with higher ones they are shattered, just as a person finding the keynote of a glass tumbler may break it by whistling its keynote into it. So a violin could bring down the strongest bridge ever built by finding its keynote and persistently repeating it. When the ground has been cleared, when the aspirant gets some notion of the task he has set himself then he is ready for

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LESSON VIII.—THE SELECTION OF AN IDEAL.

An ideal corresponds to some extent to the plan of an architect ; it is a mapping out of a policy to be pursued, a scheme to be adhered to. It has already been made clear that if there is no clear-cut aim, no definite policy, no headway can be made : it is travelling in a circle. An ideal is a necessity, but each aspirant must lay down his own standard, make his own plan. What might appear very laudable to one man might seem despicable to another. The aim of Self-Creation is to take a man out of his personality into his larger Self—to develop his individuality, and as no two men can be alike no two ideas can be the same. Each neophyte must find out what his line is—his Dharma, as it is called in Eastern metaphysics—and this can only be done by watching tendencies, by stimulating original thought, by developing the higher part of the nature, banishing criticism as regards others, avoiding anger and giving way to the petty weaknesses of character that pervert our real selves. All these are inferior aspects of thought, and strengthen the inferior of the man, keeping him in a similar environment. A man can only get out of life what he puts into it. To the pessimist the world is a miserable world ; to the optimist all things are working together for good. Each man has it in his own power to make or mar his career : he is his own creator, and Nature will give him just what he expects from her.

Ideals never descend to our level : they cannot be brought down ; if they could they would cease to be ideals. We must rise to them, we must leave our inferior mental atmosphere and work at our ideals. To find our ideals it is not necessary to form one too far ahead of our present stage in evolution ; let it be a little higher than the present one ; if fixed too high a fall is invited and discouragement may result. By placing an ideal just ahead of us we build scientifically, we do not seek to skip a step, but by overcoming the difficulties that we meet we are rendered the stronger to meet those ahead. For it must not be supposed that an ideal may be had for the asking. Those things in life which cost nothing count for nothing. A thing which is cheaply won is cheaply held. No conquest over self was ever accomplished without labour, and the aspirant who imagines he had only to read a few books and he has mastered Nature's secrets of life can save his time. Nature is just : she never gives anything for nothing, but, on the other hand she rewards those who work with her. No honest effort made in the direction of self-improvement can go unrewarded, and this should encourage the student to persevere in the glorious work he has undertaken. He has only to look at the records of the men of science to see the grand conquests they have made, the stupendous discoveries they have rendered the twentieth century famous for, the secrets they have wrested along their own special lines, and there are as marvellous worlds to conquer in the direction of mind as in the grosser forms of matter.

To help you in the selection of an ideal co-operate with Nature. You cannot do wrong in this. You have the same width of choice as before ; there is no need to restrict or narrow down the goal aimed at. If you have been accustomed to town life and its artificialities, seek the country. If you already live in the country, and are a lover of Nature, so much the better. You have probably looked more at the surface of Nature than below it : you have not endeavoured to penetrate the consciousness below you, to extend sympathy for the sentient flora round you. Contemplation and meditation of Nature, a desire to understand the life which is pulsing through it and striving to express itself—a kind of pantheism, if you like—will result in harmonising our vibrations and those of your surroundings. (An hour after

writing the above I came across, in a daily paper, the following quotation signed by E. H. Titchmarsh: "There is virtue in getting close to Nature and allowing it to influence our meditations.") New feelings will be experienced, a touch of cosmic consciousness may flash across the brain, and bring an uprush of ideas and feelings. Do not imagine that merely living in the country will produce this result—note the difference with which a beautiful sunset would appear to an artist and a clodhopper. The eye sees only what it is trained to see, and it is only the ear of the musician which perceives the exquisite tone gradations of the composition of a Mozart or Bach.

Train and refine the five senses. In the realm of taste drop the use of highly-seasoned and savoury foods, much animal food. All foods have their own vibrations, and the coarse kinds call forth similar ones in man's body. Select simple foods, the best, so that they shall fulfil their legitimate function, i.e. to nourish the body, not tickle the palate. Lessen the quantity slowly till you find the correct amount necessary to keep the body in perfect health. Don't become an ascetic; avoid extremes; starving the body is as bad as overfeeding it.

Good music exercises a beneficent influence upon the finer nature, and the love of it should be cultivated. Never mind if you "have no ear for music," merely because you have not studied the subject. Too many people labour under this delusion of having no "ear." In most cases the want of opportunity to develop the musical taste is the reason.

Cultivate the love of the beautiful in art, as well as in Nature, and thus develop the sense of sight.

Psychometry develops the sense of touch, and the cultivation of that of smell can be practised by inhaling the odours emitted by flowers and good scent. All these points could be extended very much, but the above outline will offer sufficient hints to the intelligent student, who can supplement it in detail. Do not imagine that this refinement of the senses will lead to effeminacy. Commonsense must go hand in hand with these experiments. Estheticism run riot would lead to the production of the "fleshy poet" in 'Patience,' or a prig, cad or saint, or emasculated nonentity. You are aiming at virility, at raising every one of the five senses to their highest as a preparation for the acquirement of a magnetic personality. So far you have been the slave; now you aim at mastership, and you must pay the price and play the game.

And now a few words regarding the emotions. They play a more important part in our evolution than is generally admitted. It is difficult to differentiate feeling or sensation from thought as the two go together so often. Try and see where the two meet and separate them. They may perhaps best be understood by the terms "heart and head," but I am aware I am using a very loose definition, only when described in the terms of psychology much space might be needed and the general reader might consider it "dry" and valueless. The student must aim at tenderness and strength—an admittedly difficult yet possible combination. The emotional nature must be schooled: sentimental music, songs, sights, plays, books must be avoided. Anything which will affect the feelings of passions should be given a wide berth whilst this period of incubation of the higher nature is proceeding—at least, in the earlier stages. The "head" had better rule rather than the "heart," till the invaluable faculty of judgment or discrimination has been gained—balance is a better word.

Excitement of any kind should also be avoided for the same reason—the controlling of the vibrations is rendered the more irksome. All this training will have opened the way for the development of the intuition, and this little used power will tell you what your Dharma

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is, what your ideal must be. The knowledge may come in a few months or a few years, but come it must if the suggestions laid down are followed religiously. That ideal will unroll before you further knowledge of the path to follow.

LESSON XI.—PRACTICAL SELF-CREATION.

A few words more and I have finished. Cultivate the art of deep breathing. Self-Creation without health is impossible, and the unifying of the vehicles of consciousness is rendered the easier by oxygenising the blood. Deep regular breathing, too, relieves the tension to which most people unconsciously subject their body. The rates of vibration may be raised by appropriate breathing, and the art of "letting go" which precedes the touch of the higher consciousness is best achieved by breathing exercises coupled with appropriate affirmations. There is a certain strained condition of the body brought about by our way of holding ourselves, of sitting and walking. It is the reverse of the condition of a baby's body, which is always limp. This stiff condition of the body brings about hardening of the tissues and brittleness of the bones, and this loss of suppleness, of course, is the beginning of old age. Limpness must be practised at intervals, and in this connection it may be useful to note that an absence of hurry and worry, a tranquil state of the mind is generally accompanied by a flaccid state of the body. Excitement always tenses the body, as anyone can prove for himself; the lips tighten, the face assumes a set expression, the muscles of the body become rigid, and often the nails dig into the palms of the hands. Mental states always express themselves on the body, hence to alter the physique limpsness is necessary.

Use the imagination to see the changes you desire to take place in either mind or body. The metamorphoses which occur through its instrumentality are frequently very marvellous, the stigmata, or reproduction on one's body of the wounds made on the Christ, being among some of them, whilst burns, scars, blisters, eruptions, etc., are easily induced under hypnosis. The extraordinary way in which a mother can impress the body of her unborn child is another instance of the power of imagination. It has never occurred to many people that the imagination could be used just as readily for producing changes which one desired as for bringing about undesirable ones, and one difference between thought and imagination which it will be useful to know is that by the latter anything which has form or shape can be visualised and built up out of mind-stuff by persistence "Imagination, the Magician" should prove of service to those who desire to go further along the line.

Where it is desired to effect changes in the physical body exercise is very essential. Thought and action are complementary on the physical plane, as will and thought are on the mental. Exercise allows old tissue to be broken down more readily and facilitates the raising of the vibrations. Changes in complexion, colour or hair, eyes, etc., are effected by persistent thought and desire. Will can aid in the transformation of either body or mind, but the goal one aims at should be cleverly defined first, so that no mistake is made.

Practise cheerfulness under all circumstances: wherever this is absent changes in either tissue or mind are difficult to bring about. Have the fullest confidence that the changes you seek to see wrought in your being will come to pass, and desire ardently the consummation of all your wishes. The more the spirit of love and sympathy can permeate your individuality the better, but not sentimentality, about which a word of warning has been sounded. A recognition of the brotherhood of man, which still allows the individual the right to live his own life, aids greatly in this great science of self-expression, which, after all, is only another name for Self-Creation.

Concluded.

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For desire is the pure fountain flowing from that central fire of love which is the motive power of vitality. And aspiration is desire endowed with wings that lift man upward and above the horizontal plane of the world's present status of thought. "Oh, that I could fly away on the wings of my desires!" But the wings of our desires are constantly clipped until our desires become the tamest of domestic fowls, and the pure and holy ambitions which they would have developed into lie dormant, leaving us in the "sere and yellow leaf," abandoned to the deadness of a mildewed content that we call the "will of God."

Now let us imagine for a moment that a personal God exists; then I could write as follows, and I doubt if any theologian could logically dispute my words: "God's will is expressed through me in desire. My desire is God's desire, because God fills all creatures. Therefore when I trust my desire I am trusting God in the most practical manner possible to one of his creatures."

And this would do for a statement on which to rest for ever, but for the great fact that God is not an individual, but a Law, or a Principle, and individualisation belongs alone to the external side of creation, and is the great factor in man's constant growth all through the uncounted ages of an unending existence.

It is man alone who is creative, or who has the power of making things manifest or visible, and it is a ruinous theory that substitutes a personal God in his place. I want, I want, is the constant cry of organised or visible forms. More, more, is the ever ringing demand of the individual; I want more. It is not God who wants more, but I, myself. For this is what individualisation means: and the objective world is the world of individuals.

Sin, sickness, poverty and death are the result of negative vitality—negation of life. We lack vitality because we crush out desire, which is the only stimulant to vitality, the only generator of it. In this condition of powerlessness anything may happen to us, because we do not resist and do not believe we ought to resist. "God sends us these afflictions," we say, when in fact it is our non-recognition of the desire within us (the Life Principal of the Universe) that permits them or renders their presence possible.

These conditions or beliefs are nothing more than that general establishment of negative developments which all through the ages have simply repeated themselves in a series of never ending rounds while waiting the advent of their master—man. And man has been here for thousands of years, and, in his mistaken sense of humility, based upon a belief in his abject dependence on a personal God, he has regarded these weaknesses, or denials, of his power as his masters. The negative forces—which are the unintelligent forces—are on top, simply because man—the intelligent force—does not take his place above them. And all this time he has believed that his false position with regard to these negative forces was God ordained; and this belief has paralysed his desire, by teaching him content. In paralysing the desire, instead of training it into legitimate and noble aspiration, the man has been paralysed. And this is the situation to-day; an awfully mistaken situation that man must be educated out of.

Man must be taught his supremacy over the negatives. He must understand that the Principle of Being which speaks through the tree and the worm in desire, speak through him in still nobler desire; in other words, that his desires are the voices of nature calling for greater, stronger and more wonderful manifestation upon the external plane of life.

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The "more, more," that cries through me, from the simplest little want to the loftiest hope, is but a reverberation from the undiscovered vaults of a glorious and an endless progression, that I may yet traverse in this gradually refining mental body, if I will not blight my desire with the chilling touch of deadly doubt.

Look at desire and see what it is. It is something within us whose outreaching relates us to something desirable yet to be attained. Is life a lie that a desire may exist and that which gratifies it may not exist? How superlatively foolish such an idea is! And say what we will of desires that appear evil, there is no evil in them, for happiness is the soul's supreme desire, and includes and sanctifies all desires—even those which for the time being prospect for it in mistaken directions; thus obtaining the curse of society and the restriction of the law, and adding strength to the popular belief that it is God's will that human desires should be crushed. The mistakes we have made in following our desires to the realisation of our highest ideals (dreadful ideals, many of them but leading to higher ones) are the events that have cemented public opinion in the belief that desire is of the devil, and that it must of necessity be crushed out or subordinated to a mistaken idea of "God's Will."

Desire is the aggregating principle of life in man. It is the cohesive quality. It is the "I" in him about which all belongings congregate. Desire—our own desires—all of them, from the simplest cry of the babe for food to the most complex wants of the most highly spiritualised bring monitions of the Law or Principle of attraction speaking in us for that thought material—that recognition with which we may become clothed in greater power and splendour and beauty and opulence.

That manifestation of whom desire is supremest is master by inherent right. Desire, being greater in man than in any other creature, proclaims at once his mastership and his unequivocal title to this position. He cuts down the tree because his desire for fuel or lumber overmasters the tree's desire to live. He kills the animal because his desire for food overmasters the animal's desire for life. And thus the survival of the fittest, to the mastery of the strongest desire, has worked the world's conditions up to where they now stand.

And here is man the conqueror, who has mastered all things and put them beneath his feet through desire, now that he is on the very threshold of the kingdom he has conquered, held back from entering into possession by the false assumption of ignorance that the desire in him, and which is he, is an evil and must be subordinated to "God's will"—as if this very desire were not the one eternal self-existent will, expressed as only it ever expresses itself, through living organisations of which man is the most complete.

LESSON XI.—FAITH, OUR GUIDE THROUGH THE DARK.

No man has the slightest conception of the Law of Attraction abstracted from the living organisms in which it is manifested. We can only perceive it by that which recognises it. It is growth in the tree; it is development in the animal; it is evolution in all nature; and in all things, from low to high, evolution is prompted by the desire of the organised creature pushing forth to its own accomplishment. Then all we can know of the Law is that which is made manifest through

desire. We cannot do otherwise than believe in the Law. Therefore, we cannot do otherwise than believe in desire. To throw ourselves upon our desires and trust them is to throw ourselves upon the Law and trust its absolute infallibility. This would be what the theologians would call "trusting God."

In spite of the manner in which we have crucified our desires they have still operated to work all the benefit the world has ever received. Look back to the cave-dwellers, and farther, and see that the course of the race has been progressive and not retrogressive. Is not this so? And what influence has operated to produce this constant improvement; this greater and still greater manifestation of the Law? I answer, it has all been unfolded from the actualisation of the desires of man. Every change in government, from the nomadic tribes up through kingcraft to our democracy, has been the growing desires of man acting upon the negative creations about him.

The world exists for the unfoldment of man's desires. The unfoldment of man's desires is the unfoldment of the man. The unfoldment of the man is making the latent possibilities of the Law manifest in the world of effects, and the multiplying a thousand-fold the new uses by which the whole race shall climb the ladder of civilisation to higher heights than any previous civilisation has ever attained, or even dreamed possible of attainment.

I am my own eternal "want to." I want to do this, and I want to do that, and every "want to" is the impulse of the Law of Life which I do but embody for the purpose of showing it forth. The Law of Attraction, or the Life Principle—which is the law of organisation, by which atoms cohere in the myriad of forms we see in nature—pushes through my "want to." Shall I believe in the Law and execute this "want to," or shall I say, "The Law is all wrong; it is a sinful, wretched affair," and so turn aside and drift with the inorganic negatives which my "want to" could control if I would but trust it?

My "want to" is my immortal selfhood. It points for ever in the direction of happiness; and I have but one object in life—that of being happy. That my "want to" may lead me in the wrong direction is not to be considered for a moment. It is sure to do so, because we are but children in the dark groping toward the light, and we hurt ourselves and others in the effort. But with happiness as the goal of every effort—the one eternal enticement—"all roads lead to Rome." The lode-star of the spirit's everlasting yearning is always shining fair and clear, and our eyes never waver in the intentness with which we regard it, even though our feet may be detained by the brambles in the path, and our bodies bruised all over in blind collision with other struggling bodies on the same journey. As the star becomes brighter and the light clearer, there will be fewer mistakes, and eventually, in the broad light of splendid day, we will perceive that the desirable is the attainable, not only for ourselves, but for all; that the supply is equal to the demand; and then competition will have developed into emulation where each one, instead of striving to get the most good, will strive to do the most good.

I find myself quoting a good deal from the Bible, and yet I have none of that superstitious clinging to the Bible that marks the theologian. I have been a student of it, and it contains some remarkable things that have been quite overlooked by the clergy—one of which is that there is no special reference made to a future state of life after death. All the promises refer to a fulfilment in this world. In fact, everything points to a time when death should be overcome right

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here, and when the "Lord's chosen" should inhabit the earth for ever. The two factors that were to bring about this condition were expressed by the words "believe" and "overcome."

TO HIM WHO CONQUERS.

Every promise in the Bible is to him who conquers. Belief comes first, and then conquest.

"To him that overcometh will I give to eat of the tree of life, which is in the paradise of God."

"He that overcometh shall not be hurt of the second death."

"To him that overcometh will I give of the hidden manna, and I will give him a white stone, and on that stone a name written which no man knoweth but he that receiveth it."

"And he that overcometh, and he that keepeth my works unto the end (works out my desires), to him I give authority over the nations."

"He that overcometh shall be arrayed in white garments, and I will in no wise blot his name out of the Book of Life; and I will confess his name before my Father and before the Angels."

"He that overcometh, I will make him a pillar in the temple of God, and he shall go out no more."

"To him that overcometh I will give to sit down with me in my throne, as I also overcame and sat down with the Father on His throne."

To him that overcomes is every promise made. And what is it that is to be overcome?

The religion of the world says that it is our desires that are to be overcome.

I say that if desire could be overcome (which it cannot be, though the pressure put upon it has forced it into a great variety of dreadful expressions) the Life Principle would be overcome; and nature—which is the visible and audible manifestation of the Life Principle—would be wiped out.

To overcome presupposes that which is to overcome, and that which is to be overcome. That which is to overcome is the Life Principle in man, as expressed in desire. That which is to be overcome is all that stands in the way of the fullest expansion and operation of man's desires.

And what is it that stands most in the way of the expansion and operation of man's desires? It is the thousand and one ignorant beliefs into which the race is born; beliefs that hedge our desires at every step; that press in on us more and more, making us reflections of themselves instead of reflections of Life, thus marring and maiming, and finally killing us.

These beliefs are real conditions. Everything being mind, all conditions are beliefs, and all beliefs are conditions. These beliefs, or conditions, then, are the crude surroundings which await us at birth, and which are our tools and servants, to be used by us in working out our desires to larger ends than we have yet dreamed of, thus making them our allies in the more perfect manifestation of the Life Principle in the world.

It has been said that a man is a bundle of beliefs; and so he is after being pressed into conformity with the world's beliefs; but in his primordial essence he is not a bundle of beliefs; but a bundle of desires.

If we wish to avoid or overcome poverty we must do something worth while. Whatever our field of action may be, our work must be worth something to the world. And though it may be worth something to-day, it will not be worth anything tomorrow unless we have improved ourselves sufficiently to meet the greater demands of the morrow. We realize, therefore, that constant improvement of ability is necessary to this end, we must fully apply what ability we possess. We must live and act up in front so as to be in a position to take the next step forward at the earliest moment possible.

Constant improvement will enable us to act well at every step of the way, no matter how much added efficiency each new step will demand.

But if we do not have the opportunity to act, the problem is what to do under the circumstances. The answer, however, is simple. There may be moments when opportunity seems to be absent, but the fact is that when the process of improvement is well under way we shall have more opportunities than we can use. The entire world, and every particular part of the world is looking for better men. Better men are in constant demand in every field of the world's work, and the better man who is improving himself and his efficiency. The moment a man has actually begun to improve himself the world will know it, because the eyes of the world are ever in search for the man who is coming to the front; and such a man therefore will be given the opportunity to improve his position and his conditions. Opportunities without number are waiting for better men, but it is only through the law of continuous advancement that better men are made.

The two great essentials therefore through which poverty may be avoided or overcome, and constant increase along all lines realized—the ability to do something worth while and the opportunity to apply that ability to advantage—may be provided when improvement or advancement, within one's own nature and power, is constant. And as everybody can constantly improve his power, his ability and his efficiency, we must naturally conclude that poverty and want can be eliminated permanently in the life of every individual. A leading fact, however, to be considered is this, that poverty can exist only in the rear of the procession. Avoid being in the rear and you will avoid poverty. This is invariably the rule. In other words, be up in front; but as the world is constantly moving forward you cannot continue up in front unless you are always moving forward; that is, ever becoming more able, more efficient and more competent in your work. In this connection, the statement may be made that if some are to be always up in the front, others will have to be in the rear; but this statement is not true. There is room for all up in the front. The greatest good to the race demands that we all be up in front; and in real progress we do not march, some behind others. We all march abreast.

It is invariably the rule that the thing you talk about or think about the most for or against, you will sooner or later adopt. Whatever your private opinions may be, you always move directly upon that which constantly holds your attention. It is this law that determines results in all forms of advertising. The public will buy almost anything if it is advertised sufficiently; and the girl on the bicycle never fails to run into that very post she is just watching so cautiously. Concentrate continuously upon any state, condition or environment, and before long you will be walking right into it. The same is true of the things we fear. What we continue to fear will finally come upon us; that is, we will walk right into it because we always give our whole attention to that which we fear; and wherever we direct our whole, and undivided attention, there we go every time without fail. It is a fine art, there-

fore, in fact, one of the finest and greatest in the world, to be able to govern your attention.

Advancement is the order of the day. To move forward is the principal thing. We have all to come to this conclusion; and the person is, that we have found that so long as we move forward, all things desirable in life continue to come to us, in greater and greater measure. It is advancement that invariably brings us the greater results that we may desire; and it is advancement that constitutes the "limited express" of achievement, the "flyer" of success, upon which we all may ride safely and surely to the fair city of our lofty ideal.

(To be continued).

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