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Conducted by A. Osborne Eaves.

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## Stray Thoughts.

The part that Dr. Quimby has played in the introduction of New Thought is at last to receive recognition through the publication of a mass of MSS. by a well known exponent of the movement. The extent to which Mrs. Mary Baker Eddy was indebted for her ideas to this writer is not generally known, and the work, when ready, should command a wide sale.

In like manner the work of Prentice Mulford has lacked the credit due to a pioneer who saw within man the making of something much higher. did he but know it. A writer referring to his work remarks: "In spite of weary reiteration and no little wildness, he is invariably fresh; at points he touches the literary quality; and there are occasions when his rude gift of insight is almost perfect. I do not know of its own kind a truer note could be struck than his discourse upon the higher love of self, since we are kings and princes in exile, and it is becoming in all things that we should treat ourselves with great courtesy and dignity."

It is, therefore, with peculiar pleasure that a further selection of his essays commence with this issue. It is some years since anything of this appeared in these pages. The simple, clear, sincere language will appeal to all, and as his teachings touch a responsive chord in the minds of his readers, they, too, may experience something of the larger life which raised him above the ordinary man in the street.

There has been a suggestion that the title of the International New Thought Alliance, which has just been holding its big congress at Denver, should be altered to bring "Christian" into the title. It is broad in being international, but if it seeks to make itself sectarian it will contract not universalise the movement, for no single religion should be exploited at the expense of others. One might reasonably ask why not "Buddhist," or "Hindu," or "Zoroastrian"? Is it sought to limit New Thought to English-speaking peoples? Esperanto has wisely refused to identify itself with one particular religion, knowing that its usefulness would be thereby confined, and New Thought should be broad enough to include all religions, as theosophy does.

## *How I Trebled my Income, and The Cure of Poverty.*

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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 at 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. That is, opportunities are numerous, but the power to take advantage of them is not at hand. To make it possible for every individual to secure 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 your 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 added 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

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# Force, and How to Get It.

(By Prentice Mulford).

If a medicine were found which would put in a man or woman, boy or girl, force and force of character—power and capacity to do business, power to influence and govern—such a medicine would have a very ready sale. Yet keeping yourself in a certain condition of mind will add continually to your force or force of character; and whatever you so add can never be lost. That condition is the keeping of the mind in the constant desire for *force*. Desire for a thing or for a quality of mind is a power always drawing that thing or quality, whether for good or evil.

Force is an unseen substance as real as anything which you see. The more force that you call to you, the more and more power do you gather to attract force, because like attracts like in all elements, seen or unseen. Globules of quicksilver mingle and form one mass; trees of the same species grow together; sheep herd with sheep and not with cows; tramps consort with tramps, because dejected, weak, despondent human spirit naturally runs to other dejected, despondent, unambitious human spirit; just as men of force, push and determination naturally drift, associate, plan and work with other men of force, push and determination.

What is force? If you have a purpose, a project, a business, and if, in presenting it or pushing it on people who may at first be indifferent or hostile, you can always keep up your spirits, your energy, your confidence, your enthusiasm in that business, you have force. If, after a few attempts, you become discouraged, disheartened and despondent you lack force. The pedlar who goes from door to door and persists in offering his wares despite all rebuffs, snubs and doors slammed in his face, maintaining all the while a cheerful mood, he also has force. That pedlar is winning his way up to a larger business. It was Cyrus W. Field's force that made at last the Atlantic cable a success despite failure after failure, breakage after breakage, all the invectives and growls of enraged and despairing shareholders. That quality in Mr. Field was a spiritual power; the force in any man or woman who plans a business, persists in it and pushes it into success, is again a spiritual power; and the very core, root, origin and corner-stone of that power lies in the quiet, persistent resolve to have force, the constant imaging or imagining of yourself as an ever-increasing power.

When you hold to such resolve or imagining, you are not only attracting force, never to be lost, but you are always sending from you, night and day, a current of thought or force which is pushing your plan, scheme or business ahead. It is acting on other minds far and near, putting ideas into those minds in favour of your idea, making them say when you meet them in person and put out your plan: "That's just what I need"; or "That's just what I want"; or "That's just what I've been thinking about."

Force is the power which lifts quickly out of discouragement. Force is the power which, after a night of dejection and perhaps tears, takes you out in the morning, restores your hope and your confidence in yourself, gives you new plans, new ideas, and presents new opportunities. Force is that quality or element which makes you stop brooding over mistakes or disappointments, and starts you again on the main track towards success. Force always turns your face toward ultimate success, and away from failure. You will find this element in every successful man. It is a spiritual power, whether used by a business man, a good man or a bad one; whether used by the Good Samaritan in dressing wounds, or the Pharisee in making long prayers; whether used

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by a company of male or female gossips in tearing somebody's character to pieces and sending them through the air a current of injurious thought or force, or by a company of friends whose talk has only for its aim the benefit of others. You can have more and more of this quality by desiring it, or demanding it when alone. But you can get far more of it by so desiring it in the company of such people as have a certain faith in the truth of the law, and that the more minds that come together to call for force, the more will each one receive through such co-operation or demand.

Read the above sentence over again. It conveys a truth so far as it is in the writer's power to state it, which is of mighty import on the bread-and-butter, practical side of life. Force is the element which gives you tact and address. As you increase it you can stand and assert yourself before those who have browbeaten you, bullied you, and overcome you by force of stronger will tyrannically exercised. This is the power constantly used against those who are trying to get up in the world. No matter how good, how amiable, how well disposed you are toward others, if you lack force, if you lack the ability to assert yourself, or get justice, if your wits are driven out of you temporarily by a snub, a frown, a sneer, you cannot succeed in the world; you cannot have that to which you are justly entitled. Force is that quality of element which, in case you receive a sudden shock, a misfortune, an unexpected failure, causes you quickly to rally, get yourself together again, forget all the trouble, in new efforts to push ahead. Force is that spiritual element which must rule the material. In the physical world there will be accidents and failures. Houses will decay or burn; business may not succeed for a time according to our hopes; friends may prove wanting in the season of need. Trials must come in every phase of life, until they cease to be trials through your growing force. What now may be to you as mountains will in the future, through getting more force, be but as mole-hills. You may not to-day fear the person or thing which in your childhood was a terror to you. Why? Because you have more force, more wisdom; and wisdom and force mean the same thing. But wisdom is seeing by the mind's eye. It is not the knowing or holding in memory of a store of assertions or opinions gathered from books or men.

Why force should come to us when we set our minds toward it in the attitude of prayer or demand, is a mystery. Probably it will always remain one. It is not desirable to be ever occupied in the endeavour to unravel mysteries. The mystery of existence will always increase. To solve it is to try and find bounds for endless space. We need only to know that which will do us real good for the hour and the day.

It is a truth that we can get more and more force by simply asking for it; and it is within the possibilities of the human spirit to get so much that through it the material world can be wholly subdued and ruled. Then misfortunes are impossible. For if they do come, you have always the power to build up again. You may be turned on the street without food or shelter; yet if you have grown to a full confidence and faith in this power, you will feel certain that by keeping your mind calling for force, force will come to you to relieve your difficulties. It will come in the shape of a friend, or an idea to be acted on immediately. To call or pray for force is to connect yourself with the higher thought-realm of force; and out of this there will always come element or individualised spirit to give aid in some way. But all aid coming from individuals, seen or unseen, cannot be lasting. If you depend in any way on another, you cease to call for force. You are then content to be

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carried, not to walk with your own limbs. You are also as much a reservoir—a vessel whose mouth can be turned toward this power, to receive it—as the other person on whose force of character you depend. You want to earn the house you live in, the carriage you ride in, the clothes you wear, the food you eat. Call, demand, pray for force, then for wisdom to apply it, and you can earn these.

When, through prayer or demand, you have gained force, ask for wisdom to direct it. You can direct your own force to injure or benefit yourself. You can use your force on a whim or an imaginary necessity. You may run about half a day to buy something that you may not need. You may employ two hours in cheapening an article ten cents; in so doing, you may use up the same force which might have made you ten dollars. It is not enough to be merely industrious. Mere industry can use up valuable force in scouring the bottom of tin pans, or counting the tacks in the parlour carpet. It is quite as important to know where, or on what, to put your industry or force, so that it shall bring the best result.

If you spend half-an-hour in moping, or fretting, or frantic hurry, or indecision, you spend the same force, the same material, the same element, which, turned in some other channel, would push your business, or do you good in some way. The question which we need to ask you every morning is: "I have now a certain amount of force for to-day. How shall I expend it so as to get the best results—the most lasting happiness out of the day"? When you arise in the morning, if you need force to push things—if you feel timid and like shrinking away from people—then simply think of force. Keep the word, the idea, in your thoughts as much as possible. That will set your mind in the direction of force. What you think of, that you are always attracting.

The mood in which you keep your mind is a force in the kingdom of Nature, as much as the current of air or electricity. The thoughts in a current from you are forces acting on other minds, and as real in such action though unseen as in the push of your arm against a door. Your force does not stop with the action of your muscles, but in thought can go, and may now be going, hundreds and thousands of miles from your body, acting on and affecting other minds, for good or ill, as you put out good or ill thought toward them. Force is that which gives you daily new idea, plan, suggestion, as to business. The methods for every successful business are always changing. Fertility of invention is force. A. T. Stewart's force begot a new method for carrying on the dry-goods business. The same force which begets a new idea also pushes it. If the timid inventor called for force to put his invention before the public he would get it. Now he often starves in the corner while the man who knows only how to use force to push an invention takes the inventor's property and makes thereby a fortune.

Sometimes the unsuccessful but talented artist fails to sell his pictures, because he fails to cultivate or bring himself properly before society: while the inferior artist finds a ready market for his work, because he keeps himself favourably before the world. If you stand and point and make faces at the world, no matter how valuable your goods, it will not be so ready to buy of you. It is also a part of life's business and happiness to make ourselves inviting to others. To do this we must commence and invite from the inside—not the outside alone. The successful business method of to-day will not be the successful business method of twenty years hence. New force, that is, new device—new invention, these are always coming. Force begot the railway. But something is to supersede the railway. Force begot the

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telegraph. But something is to make the telegraph a relatively slow and expensive coach. Minds in sympathy—however far apart in respect of their bodies—can send thought ideas and news to each other; and when more is found out how to use, keep and train such minds, there will be unseen wires flashing intelligence across continents which no monopoly can grasp. The air will also be navigated by man and with more speed than the railway train; for every need, every longing, every desire of human mind, is a thing, a power, a force, a thought, ever drawing to itself the means and monopoly of everything—is in time to be outflanked, not by the destructive force of violence, but by the stronger, the peaceful, the constructive force of new inventions, which shall find out, by the so-called trivial, despised things of to-day, new powers in Nature, and new powers in man, which every man shall find it possible to use; and the wonder then will be that we did not discover it all before.

To get force—talk your business, plan or project over with those who are in full sympathy with you. The successful business world constantly acts up to this law. Monopolies and powerful corporations are begotten through the originators putting their heads together. They so come together day after day, and talk. As the talk goes on, new ideas suggest themselves concerning methods of action. The leading idea may seem to come from one man or mind. But it would never have occurred to him so soon, had it not been for the previous combination of the thoughts talked out and put out, by different minds. The thought-elements from those different minds mingle; and out of such mingling the new element is born, and is eventually expressed by some one of the group—possibly the man or woman who says least of all. The greatest force, the clearest idea will be developed where woman is a factor in such group. If two persons combine in harmony their force of muscle to lift a heavy weight they will lift it easier than one. If four persons so combine they will lift it easier than two. The same law and result applies to mental force. Each one of us consciously or unconsciously sends out daily and hourly this silent and mental force—this invisible element which we call thought which effects favourably or unfavourably the persons of whom we think. It is the same force which may lift a box, a bag, a trunk—the same, but differently applied.

If you have in view any enterprise or business, and you can meet at regular times two, four, six, or as many persons as heartily wish you success; if they hear your plan and talk it over with you, always in earnest sympathy and good-will; you are having their co-operation in making for you a silent force which will aid you more than can anything else. You will then the quicker find persons who are in sympathy with your purpose. People will come to you, or you will be led to people who will wish to aid you. They will be the persons who will need what you will have to give. If you have a new knowledge, or a new truth, or a new invention, or a new device in art, or an improved wagon or chimney, or anything in any way making life more comfortable and happy, you will, through the power of co-operative demand or prayer, be the sooner brought in contact with the people who can aid you—the people whom you need, and who need you. Your co-operative ill-wish is a co-operative curse—there is power to harm in a curse. A curse is an ill-wish—a prayer for evil. Prayer is simply a thought sent out to a certain end or purpose. A curse or ill-wish is a force for evil. It works through a law which is merciless in its operation. If three or four persons commence ill-natured gossip about another who is absent, they send through the air an actual force which is harmful to that person.

*(To be continued).*

# *Practical Psychology in Daily Life.*

(By Helen Wilmans.)

(This constitutes Series II of The Master Consciousness)

## THE SOUL OF THINGS.

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As spoken from out that unexplored void whence all life issues he is an aggregating spark of pure sex fire, to grow and grow for ever through his loves or desires—these loves, or desires stretching forth all the time and crying, "More, more!"

And he entered this world of negative beliefs, not to conform to these beliefs, but to shape them to his own liking. There is a life of perpetual conquest before him; perpetual overcoming.

And does man conquer? No, not yet. He conforms to the negative beliefs into which he was born. Now and then he presents a weak face of semi-resistance to them, always to back down from the contest, defeated. Indeed, he is defeated before he begins the contest—defeated by the belief that even his God is against him; for he has been educated to believe this. And yet, being a bundle of desires, he attempts to actualise them in spite of his belief that they are of the devil. He temporises with his conscience on this point to a certain extent, and in the meantime builds ramparts, as it were, for his own protection against the overwhelming and constantly encroaching negatives; not knowing that his desires are meant for his guides; not knowing that desire is the heaven-born master of belief, and that he, as the incarnation of desire, has only to announce his mastery in order to see belief give away before him until it is utterly routed and destroyed.

When the full understanding of this great truth—that desire is the master of those conditions or beliefs that have so long mastered us—first burst upon me, I was as one reborn. The very moment this great truth worked its slow way through my thought, and at last banished every cobweb of doubt, I stood revealed to myself as a babe just come into a new world. And, indeed, it was so. I was born out of earth's beliefs into the heaven of unlimited aspiration and unlimited fruition.

For ever in search of truth and never before satisfied to rest one moment, I yet knew, at this point, that I had found a resting place; a place not on the incline where I might slip back again, but on the summit where it was safe to rest. And for several days I did rest just like a sleeping infant, who had passed safely from its dark, narrow embryonic home into the world of air and light and freedom. I knew that I was safe, I knew that my feet had been placed on the right road, and all I had to do was to push forward; to push forward to overcome those negatives which had so long been my master. Being born into the truth, I felt that I had nothing to do but to grow in it.

After a few days, I began to question myself whether I was really growing or not. I went over the old ground. "I am reborn," I said, "into the true life of love, whose manifestation is aspiration, but why do I still remain so weak?" The answer came. I had crushed my desires so long that they were almost dead. I recalled the time, and almost the hour when I could look into the shop windows, upon the splendid array of velvets and laces and jewels without wishing any for

myself. I recalled how, at that time, I had congratulated myself on the self-conquest this fact showed forth. I did not know the amount of self-conquest the circumstance registered, also registered the amount of deadness that had come to me as the result of my supposed victory. I remembered how (long ago) any little disappointment nearly broke my heart, and how glad I was, as the time passed, to be able to have my desires crushed without keen suffering. But every bit of palliation brought by the years was evidence of the amount of death each crushed desire had left; until at last, when the great truth for which I had been so long searching burst upon me. I seemed already dead in the death of every hope my nature had given birth to. I was in that fearful and most irreclaimable condition called "content." I was fast becoming an old woman—something I never intend to be. I saw the whole situation. If I intended to live and grow in the new life to which I had been born through my intelligence, I must, indeed, become again as a little child.

And what is it to become again as a little child? It is to be one continual incarnation of "want"; and to want not only with my soul, but with my body, for body and soul are one. A child is all want; and the moment its thought goes out after a new want, its hands reach for it. Of course, the child and its wants are but the type of the man and his wants.

Then in trying to gain strength after my new birth, my first denial was this: "No, I am not dead in negation." (This being dead in negation of life is what the Bible calls being "dead in trespasses and sins against God" as manifested in our natural desires).

This was the death that I denied. "I am not dead, but only sleeping. I will awake. I will sedulously affirm the existence of all those pure and harmless desires I once tried to overcome" (too successfully). And so I tried to make myself believe that new dresses and rings were desirable; and above all things that the desire for anything whatever that would quicken the expiring vitality was desirable. For vitality, which is Life, is born of desire—the child of love.

To overcome our doubts of the divinity of our own desires is now in order. How are we to do this?

We are to do it first of all by a calm, clear conviction that desire is the spirit of growth in man, as in all things. We can only get this conviction by much thought and introspection. Look within yourself fearlessly, and in utter disregard of the opinions of the churches and of all your friends and acquaintances for demonstration of this truth. Cultivate your own powers of analysis by the closest observation, and turn a deaf ear to everything that does not conform to the conclusion you come to.

These conclusions are pretty sure to be faulty at first, but they are yours; they are a part of you. They are the first effort of growth in the native soil of your own mentality, and as such as they are exceedingly valuable, since they demonstrate the productiveness of your own soil. Having demonstrated this one fact, of which you were almost unconscious before, you have established a certain amount of respect for yourself. You have found out that you are as capable of thought as others, and, therefore, do not need to have your thinking done. And so the mere fact that you have established in your mental organism the self-conscious power of original thought has lifted you a long way out of the negatives that surrounded you. You are mentally stronger; and as the mental is the physical, you are stronger all over; your vitality is greater and your health is better.



Having now reached a point of greater self-conscious power, go back and read the lessons over. Read them slowly, thoughtfully and critically. Do not accept them because I have proven them true. They are not yours—not a part of your being—until you also have proven them true for yourself by the solidest kind of reasoning. By the time the light of your own intelligence breaks over the mighty fact that desire is the spirit of all life, the great and only prompter to action, you may begin to apply the denials and affirmations to it. You may deny that desire is a sinful thing. You may affirm your respect for it and your confidence in it.

These denials and affirmations are wonderful in their effect, and the student should go alone many times a day to make them. They need not be spoken aloud. They can be made in the thought and be just as effective.

In the lower orders of life, desire is trusted with implicit confidence and the result of trusting the desire is growth in the individual and evolution in all nature.

In the lower orders of life, the perception that desire is the legitimate impulse of all growth, is merely instinctive, or institutional: instinct or intuition is natural knowledge; is that knowledge of truth, of Life, which has never questioned itself and, therefore, never thrown doubt upon itself.

As instinct or intuition has ripened into reason in the man—by a process of growth, through which he has called every faculty of his being into question—his doubts have awakened, and they have challenged each separate faculty he possesses to give a strict account of itself. From this point has ensued the gradual unfoldment of intuition into self-conscious reasoning power. The natural intelligence, which is instinct, or intuition, must be understood and endorsed by the man's riper perceptions, or else it will not be trusted. These riper perceptions in their gradual unfoldment have passed through ages of infidelity to the natural intelligence expressed by the words instinct and intuition; but now they are coming into a recognition of its value. And this personal recognition of the value of natural intelligence marks the line between growth on the higher plane, which I call unconscious growth, and growth on the higher plane, which I call Conscious growth. Conscious growth is that high order of growth that understands the whole matter and can intelligently co-operate with natural or instinctive growth.

Looking within ourselves we find what all admit to be the intuitional nature; that peculiar faculty which takes it for granted— independent of any reasoning on the subject—that desire is the spirit of all life, and acts accordingly. This intuitional faculty is the undeveloped understanding. It is broken in its allegiance to the spirit of itself, which is desire and by its unfaltering recognition of desire, it clothes desire in flesh and blood, and the desire becomes manifest or visible, on the external plane.

Intuition is the faculty in man by which he becomes aware of, or feels, the presence of an unerring power within himself that in some mysterious way answers questions for him; or, at least, inclines him in directions where he will find his questions answered.

And though so little is known of intuition, yet it is a notable fact that the faculty does command the most unbounded respect from persons who have made the study of mental phenomena a speciality.

And no wonder, because the beginning of all growth is in it—both of unconscious growth and conscious growth—as I will show farther

along.

Intuition is the laboratory through which the latent Life Principle becomes visible in tangible substance. The unfolding of the intuitive perceptions suggests to us the fact that in them there is a well of vitality to be drawn upon by the cultured intellect, and to be used in the upbuilding of the race; or in man's farther process at self-creation. It is the door opening into the hidden power of a realm of infinite possibilities. The question, then, is this: Is faith something related to intuition, or is it something apart and separate from it?

As a coming light dispels the darkness in front of it, so does intuition send forth more or less brightness, according as the intuitional nature is more or less developed in the individual, a long stream of light, leading upward for ever, and pointing always to shining heights ahead which it is possible for us to attain, through that effort which rests on a secure belief in the omnipresence of good. This stream of light is faith, and it is a clear stream that takes its rise in intuition.

Faith lights up the whole interior man; and this light keeps brightening all along the road that leads to his clear understanding. It points to the time when the full-fledged reasoning powers of the man shall have so developed as to confirm its hopes, desires and aspirations, all of which are the spirit of intuition, and its own spirit also.

Faith is not reason in its full sense. It is the trustfulness of intuition that longs for confirmation by the full-fledged reasoning faculties of the highly-developed man. It is intuition in aspiration for something beyond and above its present reach. And when reason has confirmed faith, the individual has stepped up to a very high place indeed—to the place of understanding.

Faith is a guide to understanding, and until we reach understanding the best thing we can do is to trust it. It is the light of our otherwise darkened lives.

The opponent to faith is doubt. Now, doubt is one of the reasoning faculties, while faith is of intuition—the natural knowing, or the implanted knowing that comes from the earth life.

"But," the student asks, "is not the reasoning power the same thing as intuition? Is it not intuition developed to a self-conscious plane"?

Yes, it is; but at the point where self-conscious thought begins in man, there doubt is born. Self-conscious thought doubts first before it accepts the evidence of the natural knowing—the intuitional perceptions. With this doubt it becomes aware of the existence of the positive pole of doubt, which is faith. At this juncture the investigating thought perceives the necessity of choosing which it shall rely upon in its further search for truth. It may rely upon doubt, or it may rely upon hope, or faith. It soon finds that doubt leads nowhere and ends in absolute darkness while faith is itself a light, and leads in the direction of more light.

Therefore, the growing intellect follows faith. And yet faith has been followed in so wavering and unsteady a manner that the race has been many thousands of years in crossing the line from that condition of natural or animal knowing, called intuition, to the higher condition of self-conscious knowing called the understanding.

And now, as these lessons are meant for practical instruction in the manner of evolving the self-conscious thought that shows man that he is master of all conditions, and can do his own growing, I will give a student something to do here and now. He must deny doubt and

affirm faith.

But, suppose the question confronting him is one in which it seems more plausible to doubt than to believe? It makes no difference; he is learning a lesson now, and it is a lesson where his mistakes will teach him as much as correct results.

Let us suppose the question is presented to his mind, and doubt jumping up, says, "I don't believe it." What then? Why, nothing. The matter is ended. Investigation is crushed. The result is so much deadness. But suppose he says to doubt: "There is a plausible side to this (it is not a question unless it has a plausible side), and I will bring faith to bear on it. Now, faith is alive and leads to more life, while doubt is dead and leads nowhere.

So the student calls faith into requisition and follows after it. Now, the leading characteristic of faith is to glow and burn with constantly increasing brightness the more it is trusted, for it travels in but one direction, and that is toward understanding. Well, let us suppose that the inquirer follows faith. In doing so he will be sure to find the answer to his question either in the negative or the affirmative. The answer may not be what he wanted, or what he expected, and—by the light of still high-truth—it may not even be correct. But whatever it is, it holds the seed germ of another question, which, by following in faith, will lead him nearer the truth, and finally he will reach it. To follow faith honestly in the pursuit of truth, will lead to its acquisition. I say in the pursuit of truth, and not in the pursuit of theories or creeds. See that your mind is unfettered by past beliefs when you search for truth, and deny unceasingly the power of prejudice.

Remember that doubt is a blight upon every effort you make in search of the truth, and refuse to follow it. The person who trusts his doubts is always looking on the gloomy side of life, and never achieves anything. He is wretched from morning until night, and is subject to every disease that he hears of.

But faith is the light of our growing lives. It starts from the fountain-head of intuition within, and gleams in long straight lines leading upward for ever, always toward the realm of the beautiful, the true and the good. And if we walk in its pathway we reach resting-places in new altitudes of understanding, where—looking back—each step is seen to stand out in strong light, though we may have passed over it hesitatingly, and with but half-hearted conviction as to its being the true way. And we know that we have done well in trusting the gentle messenger sent out by intuition, the native born intellect within us.

Now, in going out face to face with what the world calls the evils of life, I ask you to exercise your faith to a few days or weeks until the foundation for it shall have become so organised in your mind that understanding will be certain. I do not ask you to trust faith blindly. If I should do so, and you should do so, and yet comply with my request, you would simply be setting aside your reason and permitting me to psychologise you. To be psychologised is to have your judgment held in abeyance by the judgment of another person. Indeed, your judgement may be held in abeyance by yourself. Your prejudices may so hold you that your reasoning powers are inoperative, in which case you are self-psychologised. This condition is called "statuvolence" But even blind, unquestioning faith is better than the deadness of no faith. Encourage the growth of faith within yourself, but question it and try it by the light of the science you are learning; also try the science by the light of your faith. In this way you can determine the

## PRACTICAL PSYCHOLOGY IN DAILY LIFE.

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intelligence of each. As I said before, there is life in faith, for the blindest faith in the world gets organs of vision after a time, and becomes a guide that leads to understanding. If after your first study of the lessons there should be a reaction from the conviction they have planted within you, do not be discouraged. This reaction is the old mode of thought or habit, of your former life, reasserting itself. At such a time, reports of so-called evil will encompass and confuse you; sickness and death will alarm you: the influence of all the negative forces will sweep over you again; again you will doubt the truth of omnipresent good. Right here is the great need of faith. Right here is the place to make the supreme effort to be faithful. Remember that the endeavour of your life is to cross over from negative to positive. A belief in omnipresent good is positive and will in time, and by slow degrees, lift the student into an understanding of the science. Therefore, I say, let faith reach out as it is ever trying to do towards understanding; encourage it; stand by this inner guide as you would stand by your life. The conditions of the race are embryonic. It is in process of being into high or spiritual life—in process of passing from the negative to positive pole of being. This is the process in which Mental Science is assisting so gloriously now. Therefore, when you become discouraged with the study, as students sometimes do, and the wretched habit of your old-time thought returns to you, as you look about and see that which appears to be evil looming up on every side, you must call up faith and say, "All these apparent evils are unripe conditions of our embryonic race. They are conditions of negative, full of misunderstanding of truth; full of errors born of clouded minds, not yet strong enough to bear the full light of understanding and to claim the good." Say to yourself, "I will wait for confirmation of what I have received not because someone has directed me to do so, but because it must be that the absolute truth I have received—the truth that all is good—will vindicate itself to my perfect comprehension in the fullness of time."

I now introduce the student to another statement in Mental Science so great, so forcible, that it will be many a long day before its full weight can be measured. The statement is this: In a universe of omnipresent good supply is always equal to the demand. This is a law as unnerving as the law of cause and effect. The existence of the Life Principle is the cause; man is the effect. Man, the effect, then, becomes a standing demand upon the cause and the source of supply, and all that he demands is his for the taking. The supply is always equal to the demand. "Ask and ye shall receive; knock and it shall be opened unto you." But you must knock understandingly. The law is inoperative to him who knocks blindly. An intelligent perception of the principle embodied is necessary to insure a return. Ask, knowing the law that the supply is equal to the demand, and why is it so, and you will surely receive. Thus, when you have pressed past your denials, made your affirmations understandingly, and established yourself in conscious relations with Life, or good, treat every patient who comes to you, knowing by the mere fact of your recognition of the all prevailing presence of Life, and your belief in its power to become apparent on your intelligent demand that you can heal him. To heal a patient is simply to make the truth that all in Life apparent to him in his own person. If your patient is very ill, do not be frightened, but call up faith in the basic Life statement of this science—viz. that all is Life, and that the supply is equal to the demand you make upon it, if you make the demand

understandingly. Know for ever that all Life is yours for the recognition; that in proportion as you recognise it will be you power to heal.

If you fail to heal your patient, the fault is probably in your ignorance; in immature knowledge of the power of the Law, and of man's oneness with it— though more about this will be mentioned further on. But in any case your duty is clear. Study the lessons again. Go down again and again in silence of your intuitional life, and watch and wait for the truth welling up from that source. This will bring you understanding. It will fortify your faith in yourself, and double your ability as a healer and a teacher. Do not at any time hesitate, in view of your own powerlessness, to take a patient who comes to you of his own volition. He was drawn to you by the Law of Attraction, and you can give him that for which he came, for the supply is equal to the demand, and for this very reason you will not fail, if you have intelligent faith. You are the supply to the patient; the patient is the demand upon you. The patient would not have come to you for treatment if your supply had not been equal to his demand; for such is the Law. If you fail to heal the patient it will not be because you had not the actual power at hand to do so— for the supply is equal to the demand—but because you had not the faith in omnipresent Life as manifested in you, or sufficient understanding of the Law, and so fell into a condition of negativity, in which you are drawn into the patient's error, or negative beliefs in sickness and fear; for always, in treating as in teaching, does the measure of your understanding of the science of mind determine the measure of your success.

This is the Law of Mental Science as of mathematics. You would not expect to use the science of mathematics unless you understood the principles.

Students have devoted years and years to the understanding of the principles of mathematics before they could demonstrate the problems that were of such vital importance to them. But the trouble with the Mental Scientist is that he expects to demonstrate long before he understands the principles. You know that your understanding of the principles of mathematics determines the success with which you use figures. So in healing; the understanding of the laws of mind and the invisible process by which it is made to govern so-called matter— or negative mind— is essential to success in performing cures.

Jesus said, "Ask and ye shall receive." In this sentence he foreshadowed the entire result of that great Law—the supply is equal to the demand. But it is recorded of him in another place, where he qualified this remark, and said: "Ask and if ye ask not amiss ye shall receive." Have faith, and if it is not unintelligent faith, ignorant faith, that which you have faith in will come to pass. We could not by any possibility whatever have intelligent faith in a thing unless there was a supply to that faith. The faith implies and includes the demand. The demand implies and includes the supply. The reason we have faith at all, and the only reason we could have it, is because there is a supply to it. How often I have spoken this idea in other words. Long before I came into the science, my observation and experience induced me to formulate the same thought in these words: "Every intelligent hope is the sure prophecy of its own fulfillment." Jesus constantly enjoined faith. Faith discerns spiritual gifts, even if it be at first blind faith.

Blind faith is a simple trust in something better than we know, without any special evidence of its existence. Faith takes no notice of physical facts. Because it is a refined and positive agent, born of

intuition, the original natural intelligence within us, its action is far above the negatives. It for ever gives evidence in accordance with its origin. It is the ever-present witness to the unfolding and unfolded power within us. It has been a saving power all down the ages, and it is pledged to see our establishment in ever higher truths.

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SPIRIT AND BODY ARE ONE.

LESSON VIII.

The body builds the spirit while in flesh. The spirit is not an entity separate and distinct from the body as has been supposed. It is not some perfect creation submerged in matter and working its way through matter. It is nothing but the thought life that the body generates during its existence. It is of the same substance as the body, and sustains the same relation to the body that the aroma does to the flower. It is the finer part of the body's exhalations. In short, it is thought.

Every moment we are adding to our thought lives. Our thought lives are far ahead of our bodily lives, though all of the same stuff. They are comparatively free. They are much more positive than the body and need not be subject to those conditions which kill the body, and probably are not subject to them. The thought, life, or spirit, is the reservoir into which the body seems to pour the imperishable part of itself—that part which clings to its own individuality and refuses to die when the body dies.

The fact that this thought life, or spirit, is not visible to our eyes is no proof that it does not survive the dissolution of the body, and no proof that is not a powerful thing, since the most potent forces we know of are entirely invisible to us.

The difference between the body and the Spirit is this: The body is spirit fixed in certain forms of inherited belief; while the spirit is the progressive or constantly growing idealistic part of the body, always pressing upward to higher and nobler conceptions of itself.

It is my own opinion that the spirit exists after the death of the body. And I do not base the opinion upon anything that theology has ever formulated, nor yet upon the claims of the spiritualists, but upon the fact that in the economy of nature nothing is ever lost. As the thought life, or spirit, is the finest production there is, I cannot believe that it is dissolved into into unintelligible mist. For I know that thought is a substance the same as the body, and it is the finer part of the body. It is the part that flows forth in hope and aspiration, unclouded to a certain extent, by doubt, and yet, on the other hand, unfixed by belief.

Being unfixed by belief like the body, it must of necessity be ethereal in form, drifting, perhaps, and uncertain or unconscious of its own power, though holding such splendid material in abeyance. The tendency in all thought is to become fixed in all belief. And it seems to me that this thought life, or spirit, being unfixed, must be attracted toward a condition of greater fixedness or stability. Therefore the doctrine of reincarnation seems, at least, a plausible thing. It is the nature of unfixed substance to drift in the direction of fixed substance. It is also in the nature of Law that—given a certain condition—we must conquer that condition before farther progress is possible.

*To be continued.*

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.

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 in the world. And though it may be worth something to-day, it will not be worth anything to-morrow unless we have improved ourselves sufficiently to meet the greater demands of the morrow. We realise, therefore, that constant improvement of ability is necessary to this end, and 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 realised—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 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 front, others will have to be in the rear; but this statement is not true. There is room for all up in 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.

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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 that she is 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, therefore; 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 come to this conclusion; and reason 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.

How to promote advancement, in our various fields of action, is the problem; and the solution is found almost everywhere in the increase of ability. In some instances there may be sufficient ability, for the time being, while the power of effective application may be lacking; but, as a rule, it is more ability that we all need; and therefore any method through which increased ability may be gained, will be welcomed with deepest and most sincere appreciation.—C. D. LARSON.

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