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Conducted by A. Osborne Eaves.

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Stray Thoughts.

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The zest there is for increased efficiency everywhere is one of the things at least for which New Thought must be thanked. Most people were content to go on in the same sleepy careless manner; the war has electrified thousands of people; it is seen now that the reformation of a nation begins with the individual, not the mass; there is no one who cannot improve himself, and on all sides there is a keen desire for more knowledge, means whereby one may give to the nation his very best.

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Whatever privation may lie ahead of us it is hoped that readers will take to heart what has been said in these pages from time to time with regard to food, that less may be taken with advantage, and that meat is not a necessity, nor are potatoes, which have been held by some authorities to be poisonous. The one thing to bear in mind is a scientific fact; the more food is masticated the less is needed by the body. Fletcherism was always advocated; to-day it becomes almost a necessity, and one's health will be the better for the practice. Hard foods are preferable to soft, so that the Wallace foods, Grape-Nuts and similar preparations are not only economical, but through going farther, whilst occupying little room, less demand is made upon any class of the community or on shipping space.

Reviews

Bruce McClelland has written another stirring book entitled "Law of Success," quite equal to his "Prosperity Through Thought Force." In it he gives a page or two of his own life story and the application of the principles he enunciates to the improving of his position. There is some forceful reading and many helps to financial freedom, for which so many long. If stimulus and inspiration are needed in this direction no better book could be obtained. The price is 4s. 10d., and the publishers are R. Fenno & Co., 18, East 17th Street, New York.

"Health and Power Through Creation," by Paul Ellsworth, is another book that deserves a high place, for it is written with real insight. Both body and pocket may be healed by carrying out teachings the author applied in his own case with such excellent results. From time to time it may be possible to quote excerpts that will prove helpful to the reader, but it is better for him to purchase the book so that he can study as it should be studied. Price 4s. 10d., E. Towne Publishers, Holkoke, Mass.

"The Science of a New Life," by J. Cowan, M.D., usually three dollars, just issued in a new edition at two, comes at an opportune time. The need for a new life with so many is obvious. Getting out of the rut, setting one's feet on a new path, entering a new land of beauty and hope, awakens the spirit of adventure. Newness of life is breathed in the spring in which we are at the present moment, and the doctor's work should transport many to that fairy land he raises the veil from. It is well got up, bulky, diverse in matter and inspiring to people of all ages and both sexes.

(All the above books are stocked, as well as a number of new works, and as lists may not be sent out except by request of a reader a post card should be sent whenever it is desired to receive a list of a new books)

"When called upon to decide between love and duty, the small mind chooses love, while the great mind chooses duty. The reason why is simple: The enjoyment of love is for self only; the life of duty is for the world. He who chooses love chooses to please himself; and the small mind always thinks of self first. He who chooses duty, chooses to please the race, and the great mind always thinks first of the welfare of the race—the entire race, and not merely a certain group or nation."—"The Revealer," Sydney, Australia.

Flowers are a perfect demonstration of the Law of Prosperity. One plants a tiny seed with the trust and faith that it will expand and give forth to the light hundreds of blossoms. It is a fact that the more flowers are plucked, they make room for others in a more abundant quantity than before. Flowers are not, as a rule, left on the plant to save them; for, on the contrary, when they are saved they go to seed, and that is not always desirable; so they are picked, and more and more plentiful is the growth.

A BOOK OF AFFIRMATIONS.

Breathing and physical culture exercises will increase the value of the Affirmations. Practise in the open air whenever possible and in sunshine also.

I am Vitality.

Vitality courses through every vein.

Vitality is filling my system and invigorating me.

My mind is drawing in Vitality from without and from within.

Vitality is being released from the Self and renewing every organ in my body.

I am a dynamo of Vitality which pulsates in living waves throughout my entire system.

The store of Vitality is illimitable; like a sponge I absorb all I require whenever I need it.

I am immersed in an ocean of Vitality and am merging in that ocean.

I am a radiant centre of Vitality, which is omnipresent.

[*Beginning of the day*] My whole being is filled with all the Vitality I need for the day's work.

[*End of the day*]. While I sleep Vitality suffuses my whole being.

I can draw on the life-force at will, for the universe is flooded with an inexhaustible supply.

RELAXATION.

The marked difference between the 18th and the 20th centuries is the gradual increase of tension. Speeding-up has attained great prominence in nearly every calling. Human nature is very plastic and adaptable, but when new conditions arise the system cannot easily adapt itself. Preparations are necessary, because the body as a whole has a keynote which encompasses a certain range of vibrations, beneath or above which it is dangerous to go.

People get strung up, life rushes by too swiftly. They cannot keep the pace set by it, and unless they alter their keynote they go under.

Strain and tension explain the "week-end" habit, as they do many of the asylums. All this is avoidable. "Letting go," or relaxation will remedy the situation. The contracted and knotted condition of the nerves will shortly disappear.

The mind must be made up to stop worrying, remembering that as one writer put it the greatest troubles are those which do not happen. One should slow down several times a day, not perpetually plan ahead, but take difficulties as they arise. Holidays should be taken when possible; getting close to Nature, revelling in beautiful scenery, the simplification of life and the cultivation of a hopeful spirit are desiderata.

At the heart of things is Peace.

Good is the only reality, I rest in the Good.

"Underneath are the everlasting arms."

I let go with the utmost confidence.

A BOOK OF AFFIRMATIONS.

I relax and open myself to the Spirit of Rest.
I enter the Great Within, wherein is Peace.
Ineffable Peace takes possession of me.
I am serenity, for I open myself only to Peace.
I am the embodiment of Poise.
At the heart of things is Peace : I relax utterly.
I have time for all I have to do ; there is no need to hurry.
I let go and enter the realms of serenity. I experience rest
Like the gentle splash of a summer sea my life passes,
A delicious calm passes over me. I am at rest.
I open myself to the zephyrs of tranquillity.
I am enfolded in the arms of the Cosmic Calm.
I am lulled to drowsy tranquillity.
My nervous system is straightened out ; the life force sweeps
through it serenely.
I am filled with the Spirit of Rest and Calm.

WISDOM.

This subject ought properly to come before the whole of the others, but generally it is the last thing ever thought of. Just as the average man is not yearning to become an angel, so he exhibits little interest in Wisdom. The reason is because it does not seem to touch his life as yet. Being only average he craves only average things. Yet it is man's final goal.

Man goes blundering through life, blind to the beauties that surround him on every hand, deaf to the warnings that would shield him from many a self-made pitfall. Were he filled with Wisdom he would tread with certainty, with knowledge ; he would choose aright, and it is in this possessing the power to choose that he should exercise that Wisdom which will make his choice beautiful and ennoble his life here.

It is no use trying to force Wisdom ; as well might a boy long to skip his youth and blossom into a man instantly to save going through the experience that only youthhood can give him. Every step has to be taken in the upward climb to Perfection, the end of evolution, but each step is a jewel

Experiences teaches ; I become wiser daily.
I profit by experience ; experience teaches Wisdom.
I demand Wisdom.
Wisdom comes to me as I need it.
As Wisdom is man's prerogative I claim it.
I seek more light.
Light comes to me as I meditate on Wisdom.
My consciousness expands daily.
I am responsive to higher and finer vibrations.
I claim, through my Higher Self, more and more Wisdom.
I am a manifestation of the unchanging Life Principle.
I claim to have charge of myself and build myself in Wisdom.
Wisdom is the highest manifestation of the Divine ; as a
child of the Divine I appropriate Wisdom.
Daily knowledge is being converted into Wisdom.
Give me Wisdom to choose aright.
Let Wisdom come first, all else being added.

AMBITION.

This is a strong word. There is nothing done without Ambition. It is often decried because now and then a man abuses it. Yet without it there would be no incentive to action of any kind. A man without it is like a jelly fish—no backbone. In the jelly fish there is no need for it, but as man evolves up from this low form of life he feels the need of a backbone. If you have no Ambition cultivate it, for you will do nothing without. It need not be personal; you must have an Ambition to help the world, and there is no nobler aim than that of serving one's fellows.

Keep your Ambition, whatever it may be, ever before you, and you must some day, however far distant, realise it.

I am filled with Divine Discontent.

I am planning for a wider, freer life.

I am outgrowing my present environment.

I seek a wider field.

I am daily enlarging my views of life.

My own comes to me as I grow more worthy of it.

I soar to the superior side of things and life.

I fit myself for more responsible work.

I am capable of attaining a far higher goal than the one now reached.

More responsible duties await me.

My thoughts are stepping-stones to higher places.

Thought builds up my Ambitions.

The higher I climb the grander the outlook.

Like a lark my Ambitions ever rise higher.

RENEWAL OF THE BODY.

Now that it is recognised that the whole of your body is renewed through and through, top of head to foot, in less than a year, you can begin to see how it is possible to rejuvenate yourself day by day. Never mind tradition or the opinions of your neighbours; keep your own counsels, don't brag, but quietly and doggedly set to work to rebuild yourself just as you want to be. If there is any organ that is not doing its work properly affirm for it. Do not see the organ in its imperfect condition, but visualize as far as you are able an ideal one. See what is said under "Health," "Youth," "Vitality," and be determined that even if you had some "chronic" condition up to now that you are no longer going to be worried with it. Set it to flight, as you can by earnest and forceful Affirmations and the laws of the mind and inner forces, as given in Talisman text-books. One strong reason which led to the publication of this booklet was the number of people encountered who year after year carry around this ailment of that complaint.

Fundamentally I am whole, complete.

Each morn I wake some part of me is absolutely new.

I am my own creator.

I create afresh, and consciously.

A BOOK OF AFFIRMATIONS.

I renew my hair, skin, eyes, heart, lungs, etc., and every vital organ.

Nature is never the same, always changing; I am part of Nature.

Every organ is perfect.

Every organ functions perfectly.

The renewal (*naming particular part*) is taking place in accordance with the Law of bodily Renewal.

Hosts of healthy cells are now rushing to take place of the worn out ones.

The new cells are full of vigorous and pulsating Life, building anew my organs.

Every organ is renewed in the likeness of my mental images.

Change *must* occur in every particle of my being, therefore I will that each one shall be renewed in its most perfect form.

SELF-CONTROL.

Well may Self-Control be placed at the front of all desirable mental possessions. The man who would grow must be self-governed. Nothing untoward must raise a ripple of temper; not that he should be a stone, or indifferent to himself or his fellows, but that he shall be master of himself, or his surroundings at all times, under any circumstances, cool, collected, keen, alert, but absolutely self-controlled. Self-indulgence in some form or other is one of the commonest weaknesses met with, and unless it be mastered no growth is possible.

Every man is a king, therefore let each act like one. Let him rule his own kingdom, with his body, mind and surroundings. Let him consider the cells of his body, the particles of his mind as his vassals, to do his bidding. His virtues, weaknesses, indifference, must all be subject to the sovereign will and accompanying Affirmations.

I have perfect Self-Control over myself.

I govern from within; from the highest part of my nature.

I open myself to the highest part of my being and am controlled therefrom.

Poised I stand in the midst of all circumstances.

Daily I become more self-controlled, because I draw nearer the Real.

Self-Control resides in the heart of things; I now approach the centre.

I am self-controlled because I have outgrown the negative operations of life.

Every man is a king, he is monarch of his own realm: my regnant power springs from my Self-Control.

I am moved only from within; I look to the within for initiative.

I have perfect command over my thoughts and actions.

I govern myself from the highest part of my being.

I obey the Law of Eternal Progress, and am therefore self-controlled.

ASPIRATION.

There is a fear of morbid introspection coming from too much withdrawing, or seeking the Silence, but there is never the

slightest tinge of this where there is genuine Aspiration. It has nearly been extirpated by modern life and materialistic conceptions, but we are gradually growing out of these mistakes, and seeking the purer.

However far down a man may be, even the greatest criminal, there is a tiny corner of his consciousness where is a faint stirring for something—it is impossible to define it, or to be explicit, but there is a Desire for something which would satisfy some part of the Nature. Every one has this feeling at times: with some it is insistent, with others it only flashes over the soul in periods of great emotion or stress. This divine spark needs nurturing. Taking it into the Silence, brooding over it, in the sense that the great Spirit brooded over the face of the waters, it will emerge after a time, with definite shape, and seek the aid of the powers of the mind for expression.

I open my being to the highest part of my nature; I draw down the Divine Fire.

I am one with the Highest.

I aspire to rise daily.

My thoughts go up to the very Source of Life and Love.

My being expands daily.

I enter the realms of bliss, the zone of Realities.

I seek to be higher to-morrow than I am to-day.

I would contact the higher part of existence; I would rise to wider and far richer life.

I would contact the Cosmic Sense, live in the highest part of my consciousness.

I would be nobler, purer, more rounded out, stronger in character than I am.

I would express what I am in latency.

I would express more of the real. It lives in my higher vehicles.

FRIENDSHIP.

It is said that kings have not had a single true friend, and it is a truism that people in big cities are often more lonely than those in the heart of the country. Friendship is, indeed, a flower that blooms too rarely. Yet it need not be so. The fault is usually with ourselves, and the secret of having friends is simple enough—love more. The selfish stretching out always and never giving anything in return, sets up an effectual barrier against friendship. The essential of friendship is giving, not getting, and the sooner this fundamental principle is recognised, the less heart aches there will be. Whilst you are yearning for a friend, there are thousands in exactly the same position. They are waiting for the advances to be made, and seeing that they wait, nothing happens. The other side is doing the same. Cultivate a wide sympathy; take an interest in your fellows and their affairs; do not be so wrapped up in yourself; remember that all men are brothers, however much appearances may appear to controvert this truth. Cultivate Personal Magnetism; see what is said under "Love."

My fellow men want friends.

All men are brothers, therefore everyone is my friend.

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I radiate sympathy for all, regardless of colour, sex, class, &c., and the artificial barriers created by civilization.

I make friends readily, because I desire to help my fellows.

Helpfulness is the keynote of Friendship.

I am the friend of all in trouble, difficulty.

We are all brothers, however far removed by distance, race, &c.

I draw nearer and nearer to all seeking sympathy and Friendship.

I try to realise "Goodwill to all men."

Daily my sympathies become wider and deeper.

The desire to be of service grows daily.

I aim to make the brotherhood of man an actual fact so far as I am able.

Humanity is one vast family ; we are all brothers.

I seek to extend my helpfulness each day.

LOVE.

Well have the world's thinkers and saviours placed this force before any other power, and it merits being placed at the beginning instead of near the end here, only it is open to misconception, like Wisdom. By Love is not meant sex attraction, but a far grander, purer attribute of the soul, devoid of selfishness or sentimentality, perhaps best compared with a mother's Love for her child. For the want of it the world has passed through misery and unhappiness. It is the sun that dissipates shadows, brings warmth and Life to the well-nigh dead. We cannot Love to order, but we may daily cultivate this ever-widening spirit of helpfulness, being a step further in advance of Friendship. Love is the basis of Law of Attraction, about which so much has been written, and begins right down in the mineral kingdom, increasing till the gods are reached.

Love lies at the root of all.

Love is the great building force of the universe

Love is the key to all things, because it is synonymous with good, and good rules the world.

I expand my Love, beginning with those nearest me, looking for the best only and giving my best.

In proportion as I Love I grow.

The universe itself is an expression of Love.

I seek to understand all, for to know all is to forgive all.

I respond to all sympathy and thus extend my own.

I extend my Love I bear my family to my neighbours.

I extend my Love to my fellow townsmen, my fellow countrymen, to the citizens of the world.

By raising and refining my thoughts I see into the heart of things and know that want of Love is at the root of sorrow.

The more I evolve I greater I Love.

All is Love.

STRENGTH.

This may be taken physically or morally. The latter is the more important of the two. There is no need for a man whose work is sedentary, for example, to be as strong as

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Samson ; the navy, soldier, athlete, or strong man, are different. On the other hand, there is no reason why a man whose work is light should be weak. He should have strength enough for his work, but it would be the greatest folly to train along physical culture lines for lifting feats, because he would have no use for the strength he generated. It will be noted that more and more machinery is doing the horse work of the world, which is only what should be. One may be strong without being muscular.

A man cannot be too strong morally, and most of the Affirmations which follow are designed to this end.

I am Strength personified.

I am a tower of Strength.

I have enough Strength for all my needs.

Strength of purpose marks all my aims.

Whatever opposition confronts me I am equal to it.

Being part of the whole I share in the Strength of the

le.

Strength to accomplish increases day by day.

Dauntless in purpose I make my way, difficulties melting at my approach.

Every atom of my body is a dynamo of Strength.

Strength is the background of every organ in my body.

Strength pours into my body as I want it.

My Strength is equal to every demand I can make on it.

My Strength protects the weak and helpless.

All limitations I burst asunder.

Like a rock I stand amid temptations or tempest.

I lie quiescent, whilst a torrent of Strength begins to flood in upon me.

WILL.

Just as the invalid will derive considerable help from the Affirmations just given for Strength so he and the man of weak Will will build up his Will-power by those which come under this head. For far too long a strong Will has been deemed to be something which a man brings into the world ; it is true that one man may begin with more than an ordinary amount, and also that another may be almost destitute of it. But it is essentially a characteristic which can be acquired, and like all other powers it is gained by practising it, not talking about it.

Begin with little things—giving up something you like for a time ; forgetting things which give pleasure ; doing things you really dislike ; getting up early if you are partial to remaining in bed ; treating tantalizing people with gentleness and urbanity, &c. Your daily life will provide you with plenty of exercises.

I dare !

My Will is strong, because I have the power to make it so.

I possess the Will to will.

Freedom being my prerogative I make my Will stronger and stronger.

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I steel myself against all weakness

As part of the omnipresent Will I exercise it increasingly.

I guide my Will with the lamp of Wisdom and the Ideal.

Higher and higher into the realm of the Ideal my Will rises.

My Will sits at the feet of Goodness for instruction.

I take my Will into the Silence to be purified and vivified.

I vanquish all difficulties by my reinforced Will.

My Will represents the highest part of my nature and I guard and guide it.

My Will is ever subject of the Law of Love.

When all else goes back to nothingness pure Will remains.

I Will, therefore I can!

My Will is equal to every demand made upon it.

NEWNESS, OR LIFE.

One definition of Life is the coming into manifestation. That means a perpetual newness. The idea scarcely ever occurs to the average individual. If we try and fix our old effete, worn-out thought into the new expression just emerging we get a mongrel, or hybrid. This is the origin of age, that marks our bodies with its signs and claims us for its own. If we would avoid this we must expect the New, look forward to it. We must drop the old as we take up the New, not to try to keep both. Looking back, dwelling on the past, and talking of old times with regret are examples of our wrong attitude. Every second of time Life bubbles up like a fountain.

Several lessons elsewhere have elaborated this theme, one of the most absorbing the human mind can contemplate, and on the understanding of which so much happiness depends. We have only room on this page to summarize much that has been written: seek Newness and expect it.

I look forward to the New.

I have absolute faith in the New.

I yearn to understand the New that, like a fountain, is ever pouring forth.

The New makes free, because I do not make lasting ties with it as I did with the old.

I gladly relinquish the old because the New is better, having the experience of the aeons.

The New comes direct from the Source of all; it is first-hand.

I leave the beaten rut to tread the New.

I ally myself with Originality, which is found only in the New.

I open myself to the Spirit of Life.

I am possessed by the Spirit of Newness, or Originality.

I cast aside the old freely, to make way for Life, the Ever New.

I seek free expression, which can only come from unity with the quality of Newness.

Newness means Evolution, and I evolve daily.

I seek Newness and expect it daily.

To be continued.

How to Remain Young.

LESSON I.

HOW WE MISUNDERSTAND LAW.

The history of mankind has been the history of discoveries ; there has been a perpetual unfolding, an uncovering of something previously hidden from view, and there has been no cessation to this process. One might dare to assert that for the next hundred million or billion of years this process will not be in the faintest degree exhausted. The reason why is because this eternal discovery constitutes life, and to life there is no end. It does not mean, however, that everything man discovers is necessarily true ; it is just as easy to discover error. But life consisting in a series of bringing to light certain aspects hitherto not known, we are not always in a position to assert whether the knowledge gained is true or false. Indeed, the more there has been discovered the less certain has man been that he knew what truth was. The man in the street makes up his mind at once almost as to the question of a thing being a fact or not, but the man who is of a philosophical turn of mind is by no means so sure. One need not dip deeply into metaphysics to become aware that the problem of truth is the most abstruse that the mind can conceive. Even the great so-called realities of life—time and space—are as baffling to the intellect of the twentieth century as they were to the savants that peopled this globe in the twilight of time. True, the Hindus have shed considerable light on the problem, but the western mind cannot appreciate the subtleties they propound, except here and there in a specially trained mind. The Greeks busied themselves with hair-splitting arguments as to the nature of time and space. The question of the antinomy of motion will probably occur to the student of Zeno, but for the benefit of readers not familiar with it it might be said that this Greek philosopher contended that a flying arrow did not in reality move at all : if it moved it would be in two places at one and the same time. The student must extricate himself from the dilemma as best he can, and he does not gain much light if he contemplates the question of time. Although we cannot truly say that to-morrow is here now, yet we instinctively feel that it is here at the moment, only we have not come round to it yet. The whole question of prediction, which seems so profoundly unscientific to some minds, is largely based on this question of time.

Neither pragmatism nor intellectualism solves the problem of truth, and for a very simple reason : there is a factor in it which has not been taken into account so far. The nature of matter, again, is not easily settled, there being as much to be said for the view that it does not exist at all, except in our minds, as in the opposite view that all is matter, that spirit is only matter in a highly attenuated condition. Sense data—so far as the five are concerned—are all misleading, as we all know in our daily lives, as when we see the sun setting, or a house we know to be fifty feet high appear to be but one foot high when viewed from a distance. These illusions we are used to,

but we are not aware of the difficulties which confront us when we attempt to determine reality. The schoolman postulates illusion as the essential condition of human activity; the intellect is based on it, and only by an acceptance of this factor can we appreciate truth. We live in a changing world; nothing is ever the same for two consecutive minutes, hence what we term real can only be so for an infinitesimal portion of time, so that truth is not the simple principle so commonly supposed, since the consciousness itself constantly changes like that of which it is conscious.

Thus it comes about that we misunderstand law. By law people understand a mode of working in the realms of nature, in the manifested universe. From it are deduced cause and effect, so that once a certain action takes place we may be positive that it will be followed by clear and definite result, and it is well that this should be. If the chemist to-day mixed oxygen and hydrogen and obtained water, and to-morrow on repeating the experiment he obtained nitrogen he would not be able to place any reliance in these things. It is on the presence of law in nearly every material of which we know anything that we obtain stability. It is the knowing how a substance will behave under certain conditions that we subdue every element to our use and service. For instance, whilst *fire burns* is one of the commonest propositions we have, and is self-evident, it is not true as applied to asbestos. This enables us to guard against the ravages of fire. Then the fact that oil and water are so utterly unlike in their nature permits us to quell an angry sea in the vicinity of a ship. The whole of twentieth century civilization is indebted to the presence of law in every department.

The manner in which man controls the laws of nature, bringing all forces under his sway, every factor in nature contributing to his slightest wish has induced him to place his own being—body and mind—under law. That law is placed outside himself, and just as he knows that the various elements he handles daily act along well known and definite lines, so that he can foretell exactly what will take place when he brings them together, so he attributes to outside forces certain powers over himself, and willingly obeys what he regards laws of nature because he has seen the disastrous effects which have followed disobeying. He knows, for example, that prussic acid cannot be swallowed without causing death, or that boiling water will injure the flesh. Passing on he comes to less marked effects on body or mind from substances or emotion even. Observation appears to confirm the presence of inviolable law. It will be remembered that it has only been during the last twenty-five years that law in the moral world has been recognised, and to-day this belief is universal. There is not a flaw in this view; we live under law in every domain, but we misunderstand the factors in the problem. If law were thoroughly understood on every plane of nature there would be no sickness, no "age," as we call it, no death, no failure of any kind, no sorrow, no crime. The world would be a veritable paradise; the "golden age" would have returned to mankind, and man would have climbed to a height that would outdistance the stars in comparison.

We have to admit law; nay, we welcome it, for by its existence and operation we know that all things have definite properties, that we can rely upon matter always behaving in a certain manner once certain conditions have been observed, or certain rules obeyed. And thus we are led to speak of everything in the universe being under law but we are ignorant of what constitute these laws. It is true that we are familiar with many laws through observation and experience, but both observation and experience lead us astray at times; so, too, much more frequently, does inference. We usually study law and the manifestations of life by means of these three channels—often solely by these means, not recognising that there are others, which, if known, would provide us with quite new and surprising data. These we shall examine later as we proceed to discuss the various salient points of our subject.

Observation would lead us to suppose a picture painted on a perfectly flat surface showing a landscape that distance, or perspective, were a fact; observation would suggest that the colour of the sun were red or yellow; that the sun moved round the earth, as the ancients held.

Experience would tell us that because we found some particular result occur a number of times it would always take place, but it does not: empiricism in medicine furnishes us with a valuable example here.

Inference has been proved to be quite wrong time after time, because it has been founded on faulty judgment. For instance, one might infer that a human being placed in a position would act in a certain manner because many others had done so; or, a company promoter would infer certain results from taking up a certain line, and his reasoning would appear to be flawless, but results would utterly disprove his theory. In fact, the world is full of theories, and many of them are accepted as facts, so plausible do they seem, yet they are found mirages—this is patent to everyone, showing how unstable are the criteria we apply to daily life and its troubles.

One reason why we misunderstand law is that we do not recognise that we are surrounded by illusion. In the East our whole life is regarded as one gigantic illusion. The veil of Maya is thrown over everything which manifests and only the life beyond this one is considered as real. When it is known that the higher vehicles of man are in closer contact with reality, approximately, and that the seen is the outcome of the unseen; or, manifestation is the effect, not the cause, then we begin to see that there is truth in it.

The outcome of this is the enunciation of a discovery which can only be considered as marvellous. It means that the real cause of law in the universe does not rest in anything which we see around us, but that its genesis is higher in the world of causes, *i.e.*, the mental realm.

Let us see what this discovery means; man imagines he is governed by law; that is to say, that he has to be subservient to forces and circumstances outside himself, whether he will or not. He is the merest slave of Nature. He can, it is true, neutralize many of the ill effects which these laws impose, but that is all. He may, for instance, set in motion another law which shall modify the first to a great extent. For instance,

if he touched a live wire he would be instantly killed, but by wearing rubber gloves he can handle the naked wire with impunity. So he may walk along the bed of the ocean in safety when provided with a diving suit. He daily harnesses the forces of Nature to his bidding, and to that extent proves that knowledge is indeed power. He knows well enough that he must take means to counter Nature, or disaster will overtake him. What he fails to see is that so long as he is prepared blind forces are amenable to superior intelligence, and we always to regard Nature as the master she will live up to the idea. Her have to remember the great metaphysical law that the inferior is always subject to the superior; or, put it in other words, the lowly organised is always subject to the more highly organised. A creature existing in two dimensions cannot accomplish anything like one existing in three or four.

Once man can act on the planes of causes instead of those of effects, as down here on earth, he can always control so-called laws.

Possibly the man who gets nearest to Nature understands this best. Richard Jeffries furnishes us with many object lessons. "It is injurious," he says, "to the mind as well as the body to be always in one place and always surrounded by the same circumstances. A species of thick clothing slowly grows about the mind, the pores are choked, little habits become a part of existence, and by degrees the mind is enclosed in a husk. When this began to form I felt eager to escape from it, to throw it off like heavy clothing, to drink deeply once more of the fresh fountains of life." Betaking himself to a hill some three miles away he continues: "I was utterly alone with the sun and the earth. Lying down on the grass, I spoke in my soul to the earth, the sun, the air, and the distant sea far beyond sight. I thought of the earth's firmness—I felt it bear me up through the grassy couch; there came an influence as if I could feel the great earth speaking to me. I thought of the wandering air—its pureness which is its beauty; the air touched me and gave me something of itself. I spoke to the sea, though so far, in my mind I saw it, green at the rim of the earth and blue in deeper ocean. I desired to have its strength, its mystery and glory. Then I addressed the sun, desiring the soul equivalent of his light and brilliance, his endurance and unwearied race. I turned to the blue heaven over, gazing into its depth, inhaling its exquisite colour and sweetness. The rich blue of the unattainable flower of the sky drew my soul towards it and there it rested, for pure colour is rest heart. By all these I prayed; I felt an emotion of the soul beyond all definition; prayer is a puny thing to it, and the world as a rule sign to the feeling, but I know no other. By the blue heaven, by the rolling sun bursting through untrodden space, a new ocean of ether every day unveiled. By the fresh and wandering air encompassing the world; by the sea sounding on the shore—the green sea white flecked at the margin and the deep ocean; by the strong earth under me. Then, returning, I prayed by the sweet thyme, whose little flowers I touched with my hand; by the slender grass; by the crumble of dry chalky earth I took up and let fall through my fingers.

Remaining in it for a few moments one may simply luxuriate in it without seeking to turn it to advantage or experiment with it. Although the method here advocated is simplicity itself, and should only be regarded in that light, it is so foreign to the average mind that at first it is not easy. The chaotic and inferior-seeing mind has become quite natural, and to attempt to bring about a state utterly dissimilar to it takes time. Therefore, should you fail fifty times to do it do not be discouraged. You know you have all time in which to accomplish it, and it is something worth learning. It is one of the things of life that really matter, because the vitality and energy with which we are dealing is no mere physical thing: it has reference to the perpetual growth and unfoldment of the individual. We all seem to have time to do everything, however trivial, except to grow. Possibly this may be because the person who reaches thirty supposes that there is no more growing to be done. Our real education only begins with many of us after sixty or seventy. We have made such a botch of life and distorted its purpose so completely that we spend years getting free from the entanglement.

Supposing, then, that one can at will enter into this interior stillness, and feel that no longer is one the prey to the surges of disruption, inferiority, disappointment or any of those states of mind which tend to tear and destroy, one can take the next step—hope.

This is not the feeling which is like energy or vitality but does not expect either to manifest in the life, but the feeling of confidence, of expectancy, of certainty that what is desired will be secured. What ground has one for justifying such a feeling? How can it become a conviction? Is it all so simple? Well may such questionings leap to the mind in people who for years have been fettered by sickness or been restricted in some direction, not daring to do this, or being afraid to do that for fear of the consequences.

Candidly, one cannot believe to order. There always have been, and always will be, fairy tales for man. There will always be "something too good to be true" for some, but not for all. There is nothing too good to be true, as I am continually pointing out, for the man who understands; it is merely a question of time and growth, a question of coming into a recognition of the law of one's being. But growth we cannot dispense with. An inrush of vitality may occur sometimes and a miracle be performed which sets the world wondering, but the secret of vitality has not been probed, and a relapse into old convictions emphasizes the need of knowledge which is once more power. We cannot believe a statement because it bears the hall-mark of authority. Were we children the matter would be different. We each believe those things which are allied or related to our consciousness. We might as well expect water and oil to mix. There must be some common ground on which a new point of view and our worn old ideas may meet. Here we have the secret. No matter how strange, opposite, distasteful a belief may be we can weld it to our consciousness. We cannot, however, hold two ideas which are as opposite as the poles. It is no use trying to believe that black is white, and all such attempts to hoodwink the reason with self-contradictory statements are bound to be fruitless and positively injurious to the

individual. No one should be expected to stultify his reason or practise a species of self-hypnosis.

We must ask ourselves whether there is any scientific reason why man should not be able to believe what he wishes to do. He can increase his muscular system by properly directed exercises, he can improve his memory to a marked extent by certain method, and he can learn to perform gymnastic feats which seem well-nigh impossible and to contravene all *we* know of Nature's laws. He can rise in thought to the planes of the gods, and knowing he came from something less than the worm we are justified in assuming that he will in the future transcend his present limitations. Scientists have declared that they can find no logical reason why man should die, so when due consideration has been given to this question of belief it will be admitted that we can assimilate views utterly divergent from those held to-day.

Search about in your own mind and you will be able to find a connecting link between the views you hold and those now placed—possibly for the first time—before you. Or you might familiarize yourself with the New Knowledge teachings and theories. They will be found well worth re-reading, and whatever is advanced in these pages will not seem so chimerical after all. Therefore if at the first glance these assertions do not seem convincing agree to act on them for the time being, and if you can feel inclined to accept them so much the better. You are not asked to blindly believe, or take on trust, but only to suspend judgment, and going over the various points seriatim maintain a rational and unbiased attitude.

The reader may be assisted by considering one or two big objections. The first: Is it not natural for every living thing to pass through certain stages till death takes place? This is quite true, but with man we have a manifestation of the highest form of consciousness known, and his consciousness conditions his life. For instance, in some countries a human being attains his full growth years earlier than in others. In each case the reason a definite period is fixed is because it is the race-thought of the nation. This determining factor, formed unconsciously by man, acts involuntarily, and if a man is not inclined to feel old at seventy heredity reminds him. Yet we find some men at that age doing their work like men of forty, whilst others will be bent nearly double and infirm. Ask any scientist and he will tell you that human life is being prolonged, and as time goes now it will be still further prolonged, not by eating this or abstaining from that, but because man possesses a possibility of it, and refuses to be old to order. When hair restorer firms take a whole page to advertise their wares in a daily paper every month or two, and at a period when money is badly needed one can only come to one conclusion: people are kicking against the inroads of age.

The number who so rebel must be very large, because business men are not philanthropists and expect a return for their capital. Seeing the advertising on this lavish scale has been going on for years, and there are scores of other firms spending thousands of pounds yearly in making known their remedies, to say nothing of local chemists in every town who have their own specialities, we *know* the demand must be very great. A handful of people who were interested in retaining

their youth could not support a single firm who depended on hair tonics alone—that is obvious

So this demand for the semblance of youth on every hand shows an awakening and a new attitude towards things. People are beginning to alter their opinions respecting old age. They may not believe they can stave it off altogether, but they dislike the idea of senility and only give in to it under protest, as it were. Therefore what was considered once to be quite natural is being repudiated, being regarded by many as being unnatural, and as their feeling becomes more pronounced the conditions known as old age will be reserved for a later period of life. Thus when a man holding these advanced views looks about him he is not impressed like the ordinary individual with the appearance of those about him. He sees people aging but does not like to think it an inevitable process. In the case of the average person the evidence of his senses is confirmed, and so he remains under one of the many illusions of the day.

The reader will see that if he can divest himself of the customary view he begins to take a new interest in things, that he is no longer under the domination of false views of life. One of the principle objections, then, has been removed.

Now take the lesser objection. How can a person, not old, but who has suffered low vitality for years, secure an adequate supply, having been assured that his case is chronic or incurable?

These cases are the despair of the faculty and are usually turned over to the psycho-therapist. Some of the extreme cases may not prove very unsatisfactory, but outside this very small section—probably not more than five per cent. of those who suffer from a want of energy or vitality—the life-force may be generated for all requirements. Experience will convince one gradually that the process is a perfectly natural one, and even a little success will create an impetus to stick to the methods advocated till glorious health crowns the efforts made.

We may now return to the question of hope. Hope is so natural that the poet tells us it "springs eternal in the human breast." It is therefore co-existent with life itself, something which it was intended should never desert us, and something which was not to be a drug or narcotic to lull us into stupefaction so that pain and misery should not be so keenly felt. An unbiased view of its functions can only lead us to believe that it was intended as an incentive to spur man on to claim the highest he could picture at any part of his life, to fill him with a feeling akin to certainty as to the results of his quest. It has only been recognised recently what the true inwardness of hope was, to bring down in a concrete form that which was hoped, however impossible of realization it might seem to be.

This view of hope, the only scientific and rational it is possible to accept, should be assiduously cultivated, and the longer it is held the more logical it will appear. It may be necessary to remind the reader that this is only one step in the system, because with some people hoping is such an easy matter that they think that alone should achieve whatever is sought. One might hope till doomsday and not receive what they wished for, unless they did so understandingly. It is

VITALITY AND ENERGY.

admitted by everyone that when hope has been lost everything has been lost. There is absolutely nothing left, therefore this ingredient in the recipe for energy and vitality is of supreme importance. It can keep alive spirit when all else fails. If one were to judge by appearances one would frequently lose heart, give up the struggle, and the almost magical power which inheres in it is shown by the title of the auxiliary language which has penetrated to all corners of the globe, and is laying the foundation of a true brotherhood of the races, Esperanto—literally, one who hopes. Were the whole language searched no other word would be found so well suited for the lofty aims of Zamenhof's invention.

Even a modicum of hope will beget other qualifications which are equally indispensable to success—belief in oneself. We are all so prone to act upon precedents, to take the measure of the possible from the experience of others that we unconsciously limit truth and our own belief in ourselves. Let the reader secure that interior calm and poise which have been dealt with, and the practice of the other instructions will lay the foundations of a system of creating vitality and energy.

To render this preparation the easier get into new surroundings whenever you can. Try and cut yourself adrift from your daily environment. Thoughts being real things every time you see anyone you know he or she at once thinks of you as you are—deficient in vitality. If they knew you in sickness they will be cheerful enough when they see you looking better, because they really wish you to be well, but at the back of their mind will be the idea of your weakness or delicate state of health, and that thought will be flashed or picked up by your subconscious mind. Naturally, you yourself will be utterly oblivious of this, and you do not realize the injury you are doing yourself. When you are in a quiet, idle frame of mind your subconscious mind will throw up this image into the normal mind, and your consciousness of weakness or want of vim will be hammered into your being afresh, reinforced every time the idea occurs. Don't you see how everything contrives, as it were, to ram it into your mentality that you are minus vitality? The very objects in your rooms and streets are like the mnemonic aids in a memory system. You want to remember something you have to fetch from the town, and you tie a knot in your handkerchief or a piece of string round your finger. So in the same way when you pass a familiar object, if the mind is not otherwise engrossed at the moment it will remind you of your shortcomings in the matter of vitality. The reminder is often extremely subtle, but nevertheless it is there. We know now that every object—whatever it be—emits vibrations or emanations which impinge upon our auras, and, together with the various thought-currents that are perpetually flashing across space, affect our mental machinery more or less. People who lack energy are, as said above, often highly strung, and these feel vibrations acutely. Plenty of people are "up one day and down the next," without any apparent reason, though the reason is there were one only versed in the new psychology.

The race thought of separation has blindfolded their eyes and our eyes. The general thought on both sides is that good, sensible, head-to-head and heart-to-heart communion is almost if not quite impossible.

Bless the Lord, I never shared this opinion. I always knew that ignorance killed and ignorance kept us apart, or seemed to do so. But between us and these dear ones there was never a sense of separation. I have here felt and seen too much to be a doubter or to be very unhappy. That they are working out their problems I fully believe, but in what environment or in what manner I have never been told.

This information is to come, and isn't it jolly to have something to look forward to?

The attitude of mankind towards death proves it a cruel and absolutely unnecessary institution. I have a large circle of friends and acquaintances and everyone of them is just as anxious to live as I am—right here in the world that they are acquainted with. I have never yet met a human being who really wanted to die. I have seen those who said they did, but they always took good care to send for the doctor when they were sick.

“Do you really believe that you will live for ever in your present tenement of flesh?”

I must have been asked this question in different forms a hundred thousand times.

I am trying to improve this “tenement of flesh” as fast as I can. What I shall make of it I know not. Everything depends upon my growth in intelligence.

But please believe that I am determined to be happy, enthusiastic, and ambitious to learn wherever I am. Should I wake up some day and find myself in Mars, I would be as good a Martian, as fine a citizenness as could possibly be found in the length and breadth of the red planet's domains. I wouldn't make a bit of a fuss, but I would look for a telephone as soon as I found my bearings.

I am simply determined to do my level best.

Another thing. If there were ten thousand people on this earth who feel as I do on this subject, immortality in the flesh would not be a matter of centuries but would be settled right here and now.—ELEANOR KIRK.

How I Freed Myself from Fear.

The way I got rid of fear or outgrew it was: first, by noting its works and influence in my endeavours, actions, spirits and health; second, by searching my mind and conscience for the reason I was afraid or the cause of fear; third, by holding these under the ban of an intense abhorrence; fourth, by laughing whenever I felt that crestfallen, cowed mood stealing over me; and, fifth, by sticking to it.

The man who suffers from fear is simply allowing the current to traverse his field-coils in the wrong direction, but there are many causes for fear, and it seemed to be a constitutional weakness in my case.

After one once learns the harm fear plays in our effort and endeavour, and then finds the cause, it is easy to know when fear is trying to get on duty as it is to know when a shoe pinches.

I have heard men say they dreaded to meet other men under

certain conditions, and in some such cases I have made it my business to be present when they did meet such men under such conditions. I was fighting for myself, although I had told no one of it, and I wanted to observe the other fellow's actions that I might in that way help myself in a similar emergency, or I might, possibly, help the other fellow.

In one case which I well remember, the man I was watching did not display any fear that I could detect, and upon talking with him in that connection afterwards he assured me that he did not experience what he had expected. This man was not in the habit of telling things about himself, about his fear when he did. The pressure was too strong and it got out, that was all, but the fact that he told me was sufficient to cause him to master it on that occasion. The valuation he placed upon my estimation of him took the place of fear, and fear did not get on duty for that reason, but if he had not told me of his fear, the force necessary to inhibit it would not have been applied. This lesson aided me wonderfully in outgrowing fear.

Another man was one who confided much of his trouble to his friends. He wanted to talk over the things that worried him, but I could give him no suggestions except to say: "Brace up, possibly the other fellow is more afraid than you are." Some credence was given this suggestion, and I was surprised to see how it braced him up, as I had thought the same thing in my own case and in my own behalf without any conscious benefit at all. This was another valuable lesson to me. I found that I had not been giving my own thoughts the respect due to them. When my friend met me the object of his fear he (the object), not my friend, went limp, while his eyes and countenance took on that blank, vacant, helpless expression that betokens real weakness in a man. This stimulated the courage of my friend, who now has only contempt for the fellow he once feared.

The trouble with many is that we do not know for sure what it is that gives us that impoverished feeling of inadaptation and displacement. We procrastinate and excuse, and forget that we are strong, too. We try to avoid the conditions that seem always to bring us under that spell of fear when we should be searching for the cause of that feeling of insecurity and weakness fostered by fear.

Fear is a negative, but none the less a living force. If permitted it will make its presence felt more and more frequently until by and bye it will give us no rest. If one cannot locate the cause of fear for himself, then someone versed in the chemistry of the forces that operate in life should be consulted, and all one's habits and experiences be told without reserve. Personally, I have depended upon myself alone in all my experiences with fear. I find that a lack of good spirits and of initiative strength is at the base of fear, and if we would outgrow fear, as I have done, we must note all the factors, both present and absent, that cater for, or enter into, the phenomenon of fear and its operations.

I was helped much by remembering times when everything went smoothly and happily. There were things I once enjoyed, but now I dreaded; there were things that good men enjoyed then and do now, but then I had dreaded because I did not know them. I held before my mind's eye the ease of action and tonation of other men, and I saw the enjoyment they experienced under the very conditions that I had dreaded and feared. I tried and did feel the way I knew these other men felt, and as I have always felt when fear did not have hold of me, and thus fear was stamped out, for I kept at it. I often thought of my best friend, my mother, and this was a powerful source of inspiration to me, giving me new strength to fight. My heart would seem to come into my neck and my whole spirit would vibrate with initiative strength. I was afraid of nothing then, and I make it my goal to feel that way at all times. The plan is a success

