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Conducted by A. Osborne Eaves.

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Stray Thoughts.

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The new movements, as was expected, are beginning to spring up on every hand, and the work of reconstruction proceeds apace. Those who have taken up the New Thought philosophy will now be in a position to appreciate the alertness and readiness to take up whatever may be necessary to do.

Those readers who want to take up another occupation will now have an opportunity to launch into other channels. Men and women will be wanted by the thousand, and no longer will there be the wail of the middle and upper class woman who has been brought up with no ideas of how to use either hands or brain. Facilities for acquiring practical knowledge in various businesses are being accorded, and once a footing has been obtained it will be the woman's own fault if promotion does not follow in due course. There will be cases of course, where a woman is keeping a position for a man, but in many a case the man will not return. Men have learnt to look at things in a different light since the war, and many will go into other spheres of activity, where they find more congenial duties.

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Readers who have not secured *Bibby's Annual* should do so. Not only is it the most artistic production in the journalistic world but its letterpress is so fresh and up-to-date. Its price is now 1/3, but it is quite worth it. As a matter of fact it costs more to produce, so that it is a labour of love. The editor reviews a socialist book just out by Mr. Lansbury, who traverses the statement that there is room at the top, hinting at the old bogey—want of opportunity—as stopping progress. Naturally, the editor could not accept such an obvious fallacy, and proves his position by reference to well known self-made men. Why, biography is full of such cases. Socialists, apparently, still believe in chance, fate, luck, destiny, rather than blame inefficiency and want of ambition, the true causes of a man's failure to rise.

* * * New subscribers are informed that there is no omission of pages, as might be supposed through each article or lesson commencing in the middle of a sentence at the top of a page but that the custom often observed in the issuing of parts of a publication is followed for greater convenience. The preceding issue will make this quite clear.

It should be noted, too, as stated on title page, that this magazine is a quarterly, not monthly.

Prosperity Opulence and Abundance

(BY HARRY GAZE.) *Concluded from last issue.*

The difficulty in many forms of economy is that your income often has a remarkable tendency to fit itself to the standard you set. If one decides to get along on a certain narrow amount there may be a wish to have more, but not necessarily that quality of imperative demand that makes the supply sure.

The demand that brings positive supply is a deep sub-conscious demand, not merely a surface or superficial one. Conscious demands must be made sub-conscious either through great intensity or repetition. One should not shrink from the term demand.

Demand is positive prayer. Demand may be as reverent as it is forceful and effective. In true demand there is no doubt, anxiety, fear, or hesitation. A clear, decisive impression is made and projected. Visualize your prosperity. In the realm of constructive imagination see yourself in surroundings which suggest well-being and prosperity.

The law underlying self-construction shows that man can build and re-build himself on a plan of greater efficiency and power. Each one has success-building qualities that can be reinforced. In every man we find certain characteristics which in some degree are vital leakages so to speak.

Do you concentrate clearly and strongly? Is your memory as effective as it should be? Do you daily exercise and nourish your mind in the best possible way, and with the best possible way, and with the best material? Are you affirmative and constructive in thought, word and action?

Realising that one should have a sane mind in a sound body, do you think, exercise, rest, eat and breathe for the maximum of health and body efficiency? The true seeker for success will frankly face all these conditions, realising that the omitted factor may be the missing link in the success chain he is forging.

Build a happy, healthful, live personality. Be sincere, vital and effective. Quicken every slumbering force in your system. Your success will be in proportion that you can blend poise with vibrancy. If you have been built along the old lines, let the past go, and begin over again. Build along finer, higher and more constructive lines. Keep on reminding yourself that your life is only in process, and enough of wisdom and power can build everything over again, and this power is really within you for realisation.

The thought of prosperity is held in the mind impersonally. The supply will really come to you because of your communion with the Supreme Source.— *Life Culture.*

The Silence: How Entered

(1. BY A. OSBORNE EAVES.)

Every subject upon which the mind of man can turn is capable of being regarded from a number of standpoints, hence no two writers on the subject of the Silence may agree. With some it is a question inextricably bound up with religion; with others, it is a question of getting into touch with the highest part of one's nature. It is largely a matter of temperament; the devotional type will always see life in every aspect as an expression of divinity—divinity of a personal type.

The practical man will view the Silence as the interior recesses of his being, a kind of storage battery on which to draw whenever needed to meet some exceptional demand. He will be fully prepared to admit that everything must have its root in the One Source, but he will scarcely consider that it is doled out by some being who is asked to supply what is required. He rather regards man as master of his own destiny, the maker or muddler of his own future. Whatever he is, he blames no one but himself. He is where he is because he knew no better; he has done some very silly things, and he is now reaping what he has sown. He gained something by making mistakes—he does not make the same one twice, if he has properly learnt his lesson; if he has not learnt it he will repeat it so faithfully that at length it will have so seared his heart and brain that he will never forget the pain he has endured through the repetition of the lesson.

The practical man knows that he and he alone is the creator of his destiny, that he has all time (millions of years ahead) in which to unfold or perfect himself, that he can go slowly or rapidly; that he can climb up the face of the cliff, if he is prepared to undergo the strenuous labour, or take his time and wind round the path that leads gently up the mountain slope which will eventually bring him to the summit. He knows, too, that as all roads lead to Rome so there are many roads that lead to unfoldment or perfection, and that his way would not appeal to all.

This contribution to the Silence, therefore, is made from the standpoint of action, not of meditation or contemplation, which belong to the mystic. Those to whom it does not appeal will pass it over and find great help in the other methods given below.

"The Silence" has puzzled many people who have come across it for the first time, because it is used in a technical sense. There are few New Thought writings that do not contain some reference to it because it plays so conspicuous a part in the philosophy. Until the time of M. Bergson the intuition has scarcely been recognised as part of the make-up of a human being; western psychology had relegated it to the domain of superstition. The brilliant French metaphysician has now restored it to its rightful position. Reason is a very limited and inadequate instrument of the mind with which to explore the interior consciousness. For one thing, it is concerned with the normal thinking, the everyday mentality which rarely strays from the boundaries drawn by the mind itself.

If we are to transcend the limitations of the life lived by millions of creatures to taste something of the existence of which we can hardly form any conception in the ordinary consciousness, it is essential that we understand this teaching of the Silence. Words are so clumsy: they convey so little of the reality they profess to make clear that we are little the wiser. The most brilliant word-painter could convey very little of the beauty of a

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scene as the scene itself, nor could the most scientific or elaborate description of the perfume of the rose give us the remotest conception of its actual sweetness and effect on the organs of smell.

It is difficult, therefore, to place before the reader what we mean by the phrase "real existence." You hear people say, "the daily grind," "monotonous round," "a colourless life." If you are an adult you may be able to recall exactly how you felt when a boy or girl when a holiday was mentioned, or you were having a "good time." You note how children caper and skip about when something is promised them. Now that feeling, that "joy of living," which the blasé man or woman, who has tasted all life's sweets and to whom nothing is new would give worlds to experience—the joy of living approaches most nearly real life. That is, real life as far as mere man is concerned; super-man is planes ahead; so are the devas, and the thousand and one super-human beings and entities, but each is fitted to receive far more bliss than he ever realises, except in some rare moment of ecstasy, when the consciousness touches soul levels.

Nearly the whole of our daily lives are spent in the realm of common consciousness—the material consciousness; that which is concerned with the five senses. At night the mind repeats like an automaton the events of the day, and wisps of other people's thoughts which lazily float into his mental atmosphere. Now and then possibly a high thought flashes across the threshold of the mind, some beautiful bird of passage flits by, and reminds us that the realms of existence are illimitable and surprisingly lovely, far transcending the phase we call "life."

The Silence will lift us out of ourselves, will enable us to sense some regions of the interior world, for it must not be supposed that once we reach the Silence it is always the same. There are planes or levels, or degrees of fineness or intensity. Varying the metaphor: there are countless chords or vibrations of which we may become cognisant; there are others which our beings are not refined enough to respond to any more than our ears can detect the difference between quarter tones, except in a few cases. Some vibrations require a specially attuned organism to respond to, and one object of entering the Silence is to enable us to listen to those chords. It is a retiring into the deepest recess of our being, and remaining there to ask for what we want, or simply drink in or be suffused by the marvellous life which ever wells up there.

If, reader, you have nothing of the poet in your composition; if you have not a musical ear; if you cannot concentrate for two minutes together on one thing, your notion of the Silence will be very hazy, and you will make contact only after repeated attempts. Know, however, that *everyone*, however dense, material, stolid, unimaginative, practical, inartistic or unmusical, can enter the Silence. In fact, it might be said that it is only by its means that man can grow, can expand, so that whether he voluntarily begins to-day to practise this means of evolving he will have to do so in his next or some future life. When, however, a man knows that his life to-day is only a thousandth part of what he might experience, that his consciousness to-day is as is that of the worm when compared with the average consciousness he begins to see what he is missing.

There is an idea that the object of Silence is to come into touch with spiritual verities, or to bask in soul-shine; it is essenti-

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ally this, but this is only one phase of it. As has been said the realms of the great within are illimitable, and the most undeveloped as well as the sage and saint or mystic can find here vistas of existence.

The quaker and quietist, the "converted," the dervish, yogi, sufi, mystic, reach some portion of it in meditation and contemplation. It is a haven for purposes of rest. The jaded city man seeking recuperation, or to draw upon his reserve vitality may find an inexhaustible store. The nervous, highly-strung, bundle of nerves, worrying individual may secure a tranquillity he never dreamt it possible to contact. Those in trouble in difficulties, need no friend who have access to their friend within. Problems that arise in the daily life may be solved in this guarded region of one's consciousness, guarded because all mental impedimenta must be left outside its portals before one can enter.

It is, in fact, the refuge, the source of inspiration, the haven, the heaven, the elysium for everyone. It should be entered daily, if only for a second or two; its more interior portion is only contacted for a few seconds, the finer vibrations not being assimilable by the gross ones composing the mental sheath or body, as it is more correct to term it.

One of the main objects of entering the Silence is to obtain from the practice what has been delegated up to now to experience. It was always believed that experience was the best teacher man could have, but that this is not altogether true is seen in the habit so many people have of seeking advice from others as to what course should be pursued under certain circumstances. It is a fact that many leaders of men like Abraham Lincoln, for example, used to sleep upon a problem, and found the solution the next morning, or, as in the great American referred to, a solitary walk in the open air and turning over in the mind of the difficulties to be surmounted would make the way clear. The "turning over" in the mind would frequently lead to the portal of the Silence, and in abstraction or a state of reverie it would be entered, the consciousness returning enriched with knowledge the lower mind could not give.

Half the blunders of the world result from depending on what we call "experience," useful enough sometimes, but in exceptional cases being futile. "Errors of judgment" are common enough, goodness knows, with even the most thoughtful of men and women. The Silence gives us a mentor ever ready to advise us in all crises, suggest ways and means for the furtherance of plans, and provide us with wings that will take us to realms of the highest bliss imaginable. The wonderul cosmic conscious lies hidden in the Silence, though deeper than the usual levels whence we draw inspiration. It is a difference in degree rather than kind.

Now all the above has been necessary to define the functions and use of the Silence. We all want to make a much wider use than we have done of this unfailing source of power and helpfulness, and it but remains to give the reader a few hints which, with what follows, will enable him to make practical use of the Silence.

The greatest forces work in silence; what we see in manifestation are never causes but effects. So we must first dismiss all noise. We must learn to quieten the emotions, still the mind, get a little time away from chattering people and worrying circumstances. A little practice in concentration will make this fairly simple.

Next, clear the mind of all extraneous thoughts. Have a clear-cut idea as to what you want to do or accomplish. Let us suppose you wish to have information as to how you can grow in knowledge of your innate forces. You may either carry this idea into the mind, gently willing that your consciousness shall sink more and more deeply into your being. Waiting a few moments, keeping the mind focussed on this idea, and breathing regularly you may affirm that your mind is expanding to more light; that it is ever growing (which is really a fact, though you may not be aware of it) and that knowledge is being impressed on your mind. Or, as an alternative, you may simply desire firmly, but without any agitation, or clenching of the teeth or strain on any muscles, that you will listen to the inner voice that shall direct you what to do. You may experiment in both directions; your temperament will decide to some extent which one you will adopt. You should sit alone when practising this entering the Silence, and if you can manage it first thing in the morning it is far better.

The reading of good New Thought books is a distinct help to putting the mind into the condition that shall still the various centres of activity in both the body and mind. Never mind whether you get results or not, continue the practice daily, devoting ten minutes or a quarter of an hour. Some find half an hour not at all long, and it need not be fatiguing, provided there is no strain of any kind. In time of trouble or stress the mind must be tranquil and hopeful, or optimistic.

(2. BY DR. LINDSAY.)

There is a scientific formula for obtaining the Vision, for receiving inspiration, the true and dependable guidance, instruction and comforting, direct from the department that has perfect knowledge and power.

That formula is comprehended in the terms and practices and principles of the Silence.

There is the heavenly quiet which can be enjoyed and converted into multiplied blessing by an adept, even if he were in the midst of great anvils, furnaces and forges of a riveting shop or surrounded by a multitude of turbulent people. A quiet that he feels in all of his being when he commands it; when he may hear no other musical instrument but his own violin or piano, although a score of instruments were operating around him, each following its own melody.

There are others who are completely stunned by sounds or movements or even thoughts around them; those who cannot sit quietly or choose their own movements in the midst of a multitude but rather fall into the confusion with others. There are others again who never know or feel the quiet even in the solitude of forest or desert or by the side of still waters. Not feeling the quiet, they often make violent sounds to drive away fear. I find there are as many varieties of attitudes towards quiet as there are people, so I may as well desist from defining what mere quiet means to human beings.

There are many senses in which there may be a quiet, none of which are in any way related to the "Silence"—to explain this will enable many people to understand why they do not receive the blessings that we claim scientifically possible from certain practices under the true Silence.

To be continued.

Many a man has followed a habit of taking a little walk at the beginning or ending of a day or at midday who never obtained any result from it different from what would have come to him under any other circumstances; yet when Abraham Lincoln returned to the White House after his walk he knew exactly what to do with reference to the pending questions of the day. Many a man has sat back in a car to all appearances asleep, though not asleep, who only obtained a little physical rest and relaxation. Lincoln under similar circumstances had something at hand the following day, which he prepared in those moments on the train, that so far exceeded in merit the speech of Everett, the greatest orator of that period, that Lincoln's speech made the people feel it would have been a sacrilege to applaud, a speech that carried every man with the speaker to the complete annihilation of the prejudices. Lincoln had a miracle for every hour of his life to all except those who understand the powers of Silence. No man ever excelled him in the practical knowledge that was needed in his field of action and yet he never had the education of school or college; he had the education of the Silence. But if thousands of others have done the same things apparently that he did with reference to retreating from the stir of surroundings, yet could not solve problems, what was the secret of Lincoln's bringing so much out of the principle and practice?

Lincoln was not a man who went into trances, nor did he ever think that he was spoken to by a voice from the outside, so his ability to retire was a retirement to his inner self. His soul was his teacher all through his life. Without knowing it, perhaps, he scientifically applied the laws of the Silence. Lincoln's greatness is not for you, but a greater greatness for you is to be found in the same practice, for it will be your individual unfoldment, and what is your own is more to you than if you were a copy of the Saviour of the world.

To begin a formal practice of the Methods of the Silence the universal procedure, regardless of the form of the blessing you wish, is the preparation by passivity.

Passivity is a mental state as complete in rest and ease as if you were asleep, although the stage of passivity I am describing is not sleep, but is often followed by sleep.

Passivity of the mind cannot be perfect with any tension upon the body, external or internal. The first step, therefore, is to place the body in a place and position where relaxation is possible. Will to let go. When you actually drop down as a dead weight upon chair or couch you put all the voluntary part of you to rest, and this is sufficiently suggestive to your involuntary mind to put all involuntary organs and structures to rest, internal and external. Now let your mind wander, indifferently, to many subjects, avoiding concentration of the mind, for that is activity, whereas you are now seeking passivity.

When the body is comfortable and relaxed and the mind indifferent passivity is not slow in coming to almost any one.

You have in the above the lesson on passivity which is scientific. Every one has brought ruin to himself when he modified it. When they tell you to concentrate your mind in this passivity you will prevent all good results if you obey them. Do you ask why? Because the passivity is for the purpose of bringing your objective self

subject to impressions that come out of the subjective self ; to blend your conscious mind with the soul so that you can receive its instructions or the benefit of its healing power. You are making ready to carry your prayer right to the power that can answer it, as long as your conscious mind remains actively fixed upon the thing you wish your soul is not taking hold of the matter. You must objectively place your desires with your soul.

If I have made the ways of relaxation and passivity sufficiently plain to you, let us go back to something that you should do before you become passive. I might refer you to Lincoln's practice to make this clear. The national questions were up for him to answer. With his mind, he reviewed all of the phases of the matter and he saw how vital the situation was, and he was intensely alive with the desire to take the proper action he aspired to do the best thing. Then he said to himself, "I will put this aside now and think of something else and after a while I will take a walk down the highway all by myself and when I come back I will take this thing up and decide upon it." He did not meditate upon it while he was gone, but if it came into his mind he looked for a bird or talked to the trees—his mind was in a state of abstraction—sometimes he would say, "Well, I'll sleep over this and tell you in the morning"; that is the same thing, there is aspiration, there is a mental act of separating the one idea from the other, which is concentration, and then there is a complete trust that you will know after your rest what to do. These steps are all preparatory and previous to the relaxation and passivity. Thousands of people have used this formula with a desire to obtain a certain answer—and they received an overwhelming impulse in the direction they wished. This shows that the power that answers in the practice of the Silence is controllable by suggestion, even to an extent that it will give you just what you ask, even if it is untrue. Therefore do not ask for a certain answer, but ask for the truth. Do not command your soul to concur in preconceived ideas, but ask it to guide and instruct according to its will and perfect innate knowledge. Do you ask me what manner of things you shall ask for, under the practice of aspiration, forgetting and passivity? I would reply: Anything that is to affect in any way your mind, your body or your character; that is to be expressed primarily upon or through either, for, literally speaking, nothing affects one without affecting the three phases of the individual. They are inseparable in the present form of our existence. It is through the principles of the Silence that cure takes place when it occurs, whether the scientific formula of the Silence is used or not. Healing is much more likely to occur if the formula is used, for that is the best way to get action upon the power that heals.

All who are informed upon the scientific formula for healing know that it is as described above, under passivity; but instead of the patient himself trying to concentrate upon the change he wishes and then forget it, a second party gives him the suggestions while he is passive. Do you, then, realize how I became acquainted with the virtues of the Silence?

It is no uncertain power with me when hundreds of people afflicted with every form of disease common in this country are among those who have responded to suggestions given under the principles taught herein.

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Every undesirable habit has likewise disappeared when treatments were given in that form: insanity or manias as well as general insanity has responded to the same principle.

Self-consciousness and lack of self-confidence, the two conditions that have stood in the way of success in more people and defeated the best hopes and possibilities in business, education and art in more instances than all other barriers combined, have been completely corrected in countless numbers by the power and methods of the Silence.

Referring back to the beginning of the subject, the formulas of the Silence, you will recall that I said these forms were proper to follow for a time. As a formal practice deliberately prepared, for they can be dropped after a time, because there is a law that at whatsoever you fix your standards, that occurs spontaneously. The formal, daily practice is to impress the soul that your will standards are to act in accord with it. When you have established the habit of turning the mind aspiringly within, you will then at all times, regardless of noise or people, or any other conceivable thing, fulfil the laws of the Silence. This is active Silence.

The purpose of all formal practice is to reach the point where one does the thing spontaneously, at least in principle.

The technical forms, given as exercises in learning to write on the typewriter are ordered with the expectation that one can leave off the formal practice, but unconsciously or involuntarily apply the principles in all of his writing.

Let it become the standard of the individual that out of his soul shall proceed the solution of his problems, then in the midst of his speech the lawyer or the platform speaker will receive the instructions—will speak the words out of his soul as literally as if he had aspired, forgotten and sat in the quiet for half of an hour. What we call subjective artists of any sort are those who have in some way become in touch with the soul. The accomplishment of this sort through the objective effort to learn the thing so perfectly that it can be done with ease can be reduced to months by the formal practice of appealing to the soul under the laws of the Silence to impress the consciousness or the body to express the thing. To objectively let go is the most difficult lesson to learn as such, but if aspiration to do that with reference to anything is followed by the attitudes or standards of the Silence, mastery is easy. Instead of living an attitude that we are learning something, bringing it in from the outside, let one conceive of the truth that the knowledge and power are within; that the soul shall therefore express it. Then remember that the soul expresses itself upon the passive principle, literally meaning that one objectively becomes surrendered, becomes as a little child in the soul's hands.

After the high estimate has been put upon the practice of the methods of the Silence for the purpose of curing disease or habits and for the development of physical power or skill or for intellectual attainment and art culture, for the establishment of poise and the increase of harmony in any direction, still there are untold blessings that mean more to some of us than all of those and other things thus far mentioned.

Emperor Marcus Aurelius wrote, "Men seek retreats for themselves, houses in the country, seashores and mountains, but this is

altogether a mark of the most common sort of men, for it is in thy power, whenever thou shalt choose, to retire into thyself."

"For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquility; and I affirm that tranquility is nothing else than the good ordering of the mind. Constantly, then, give thyself this retreat, and renew thyself." Had the Emperor given us a practical formula such as is given in these pages what a benefactor he would have been to all mankind.

So do I find for the purposes he mentions the matchless value of the Silence, for that is the great Ocean of Love, of God, in which one can immerse himself completely and find afterwards his perceptions clear and his heart at ease—all anxiety, all doubt, all fear have departed. An indifference comes that makes one master over things, conditions and himself. The Silence is the Holy Ghost, the Comforter that Jesus said he would leave with his disciples. Not that he meant he might take it away with him if he chose, but that he had taught them to enter into the closet (the quiet) to pray and there meet the Silence; before departing he had revealed their God within to them, so they were possessed of the Comforter, who should also teach them to interpret for them.

If distress threaten to come, use my formula to find Marcus's retreat and see how quickly peace is again enthroned. I cannot exhaust this subject; I only want to start you thinking, for you will find the individual need always if you use our psychology laws of the Silence.

Then there is the feature of real companionship in the soul's own world—by which I mean not only the real companions, but the companions as they really are. You have to make every allowance for the false or limited in the objective expression of any one to love him as you want to. Not that your companions are intentionally deceitful or lacking, but that it is just impossible for the exterior to express all that the soul is. When I retire to my innermost self as I teach herein I find my own just as my own really is, and while I see others, too, as they are, since they are not congenial to me they are not mine; and I bless them by letting them alone and then find my world just as it is peopled upon the basis of the All-knowing, and they are perfectly adjusted and adapted.

Some readers will be disposed to pass this over slightly, not to return to it until through objective bad choosing they meet with terrible disappointment, in someone, then come back and seek remedy for their heartsickness. You will find your remedy, but I want to impress you with a great meaning and value that there is in this world that your soul has peopled with a choice based upon fitness. If one grows it must be upon principle of unfoldment from within, yet we have people perpetually seeking for it in the without.

only infinitely more complex. For our purpose we have to try and simplify its composition, and we can afford to ignore much of its complexity, only giving our attention to such parts as are necessary for the object in hand.

We were considering, then, the question of impressing a strong desire for energy on the interior of the mind. The time when this may be done is a moment or two after we have attained the point referred to. Any violent emotion entering the mind at such a moment would undo everything. The poise and rhythmic breathing advocated will compose bodily and mental vibrations. There will be instituted a reciprocal action most favourable for the end we have in view. This interior calm should be felt throughout body and mind—a sense of well-being, ease, peace. Again, the indrawing of the breath can be made instrumental for the carrying inwards of the desire for vitality. But this desire must be the quintessence of intensity or fervour. It must be felt with all the power and force of one's soul. If it cannot be the man making the experiment does not want vitality or energy; he only thinks he does. Man can have whatever he will, if he is prepared to pay the price. The man himself must judge whether it is worth it or not. It is no use seeking the advice of one's friend, or a specialist, or any "authority" whatever. The matter is purely a personal one. There are needy wretches living in squalor who say they would do anything to be well-to-do. There are invalids who affirm they would undergo almost any privation to secure health; there are mediocre folk who would say they would "give the world" if only they were clever, but in nearly all cases they shrink back when they know the conditions.

Life is not a cruel task-master, exacting from each more than he can really give, in exchange for happiness and wholeness. Rather may it be pictured as an inexhaustible essence open to every human being to help himself to, how and when he likes. Like a flame it never becomes less because we light our own portion of life from it. Man may take or leave it; it is there for his use, and only as his conception of it alters can he enter into true fellowship. The elixir of life, the nectar of the gods, the cup of happiness, are all phrases to denote man's idea of something outside himself. Then comes the idea of taking possession of this something, but in truth it is inherent in man himself. Man has by dint of wrong thinking extending over many millions of years cut himself off from the source of supply so that with many the life-principle has come to be a thing apart, though in reality "closer than hands and feet," as the old Vedas have it.

One necessarily appeals to readers of very diverse temperaments and views, hence what appeals to one may not equally appeal to others, but in one essential there must be unanimity: man is the cause of all that affects him, the reason being that when analyzed down to bedrock he is pure desire. Desire for expression sums up the totality of human life, though millions of volumes could be written to delineate or split up into innumerable fragments the manifold aspects of that desire.

The universe, reader, exists for you, it lies at your feet with all its untold riches and potentialities. If you are "poor

in spirit" you have at once the explanation of your want of energy or vitality, and you must get in tune with yourself to claim your legitimate inheritance. Go back and read what has been written respecting children. Try to picture yourself with the mind you had as a child, when you did not understand the meaning of the responsibilities of life, when you regarded everything around you with wonderment. A few moments spent daily in this practice is profitable. You will here and there pick up some of the old vibrations, and very sensitive people will actually live over again portions of their childhood. As the child doubts nothing he believes that whatever he wants he can have, that nothing is impossible. He is never concerned with what he shall eat or drink, whether *this* will disagree with him or *that* will give him strength. He only obeys the blind impulse to live, to do as he wishes. All else remains unexpressed, latent, not called into being. Knowledge of the sort one gets as one grows up is only another name for contraction or restriction, a series of don'ts, a negative state; a waking-up to the existence of a spectre which the child rarely sees—sorrow. Its very universality convinces the budding human being of its reality, and later when he becomes sufficiently curious to know its purpose with life he finds elaborate theses written by brilliant minds. He thinks that perhaps those views are an abortion, but in whichever direction he turns one or other of the schoolmen meets him and supplies sufficiently elaborated treatises or bulky tomes, contradictory as to causes but perfectly unanimous as to the existence of sorrow. Even the most glorious Figure Who has crossed the page of history was described as "the Man of sorrows." Could anyone escape the infection after this? There are people who deny that there is anything new in New Thought. Ask them to cite any record of any race or nation or period when the conception of sorrow was unknown!

You are not expected to wipe off the idea of sorrows from the tablet of the mind, because it is part of your consciousness. Yet it is utterly unnatural like so much more that is found in existence. Remember that wherever sorrow is found there also will be found deficient vitality or energy. Sorrow is negative, a deprivation, something from which "joy" has been abstracted. It is the shell or husk of life, the shadow of life, not the sunshine. Knowing this you will change your attitude towards sorrow. You will recognise that the major portion of mankind may elect to live in the presence of this great negative, chiefly because it supposes that it cannot do otherwise. You will dissociate yourself resolutely from this view. You will open yourself for both in the presence of the omnipresent joy. As you change your outlook, turning from the valley of sorrow which is in perpetual shadow, glimpse after glimpse will be obtained of the mountain tops of eternal sunshine and joy. You are not asked to become narrow, contracted, blind, or indifferent to your fellows. Rather must your heart expand, warm towards them. They are where they are because it best accords with their present beliefs. They consider it part and parcel of the scheme of things and never regard it philosophically on the whole, though at times they attempt feebly to kick over the traces. If they become too violent a dose of soothing syrup labelled "Religion" is administered, when they

once more subside, docile and stupefied.

Widen your sympathies, help each man just where he is, not officiously—there are too many mentors at work—but in a kindly spirit, giving such help as seems most suited to his needs. We can all pass on the touch of joy and light in some form. Each man's salvation is his own individual work, as yours is, but help can always be given, and in the helping of others joy comes. The widening of one's being expands the consciousness, and blended with hope makes easier the creation of vitality and energy. Antagonism invariably destroys them, and antagonism is a marked feature of modern life with its excessive activity in many directions. What we antagonise we always fear, and fear inevitably paralyzes vitality, so that the value of the cultivation of the spirit of universality will be obvious to everyone.

We will close these necessarily brief lessons by an excerpt from the writings of Robert Louis Stevenson. It is recommended that it be repeated each morning, as it should both tranquilize the mind and supplement all that has been written above :

“ Help us to play the man ; help us to perform our duties with laughter and kind faces ; let cheerfulness abound with industry ; give us to go blithely on our business all this day ; bring us to our resting beds weary, content, and undishonoured, and grant us in the end the gift of sleep.”

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The following excerpt seems a useful exercise, and should key in with the above :—

Wherever you direct your attention there you send your force.

In vitalizing the body, then, the first great essential is to learn to direct and hold the attention within. As it is difficult at first to concentrate upon the body unless the thought is expressed in action, it is well to begin in the following manner :—

EXERCISE I.—Lying flat upon the back, endeavour to express strength and power throughout the body by making tense each muscle. First, make rigid the toes, then the feet, ankles, lower limbs, upper limbs, muscles of the abdomen, waist, chest and neck. Now raising the arms slowly over the head, stiffen the muscles of the upper arm, forearm, wrists and fingers, stretch evenly from toe-tips to finger-tips. Then slowly relax, beginning with the fingers. Repeat not less than five times, putting a little more force into the exercise each time.

After relaxing, yield to the inclination to breathe deeply a few times, then become quiet; so quiet that not a muscle moves, and note the effect upon the body.

This exercise equalises the circulation, helps to gain control over the muscles, and trains the mind and body to obey the will.

EXERCISE II.—With the muscles still relaxed keep the attention within, and take the thought restfully and quietly through the entire body, beginning at the toes as in exercise one, slowly move up into the feet, ankles, lower and upper limbs, holding for a moment in the abdominal organs (keeping always a picture of perfect health), then in the stomach, solar plexus, lungs and throat. Now take the thought over the head, holding a moment at nerve centre at back of head, then move slowly down the spine, back of limbs down again to toes. Repeat until every nerve is relaxed and quiet.

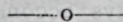
This exercise, if practised faithfully each day, will give you the mental control which will enable you to turn your attention promptly from the useless things that waste your energy and centre it upon that only which you wish realised in your life.

While the mind is in this quiet condition, ask yourself whether or not you are in the habit of breathing deeply. If not, begin right now and practise diligently.

EXERCISE III.—Place the hands on the sides just above the waist; expel all the air from the lungs, allowing the sides to collapse. Now inhale deeply, pushing out firmly against the hands. Watch the breath carefully, keeping it steady and regular. This form of breathing (usually neglected) is of the utmost importance in increasing vitality and should become habitual.

These few introductory exercises, if practised carefully and with a quiet, steady determination to take control of your own instrument, will be helpful in bringing you into a fuller realisation of your own power to express a healthy mind through a healthy body.

Less than a score of years ago she was bright, youthful, happy and comely. Another woman the same age who has been more kindly treated by fate, as the world would term it, looks many years younger. Again, take a nagging, worrying, mean man; he marks his body with his mental states, so that at forty or fifty he appears twenty years older than he really is. Science and tradition, despite the services they have rendered humanity, have nevertheless held it back, the latter in particular, and movements like Christian Science and other idealistic bodies have been hindered where they should have had the willing support of what should be man's greatest aid to expression.



LESSON III.

THE SUPER-POWER IN MAKING.

Of the many forces inherent in man one stands out dominantly. It is a power which has marked the history of mankind since he first appeared on this planet, the power which has been so abused, misunderstood, vilified, and ridiculed—faith.

Somehow or other it has come to be associated with sets of belief, and it has as a result been tabooed by the more thoughtful. The extraordinary and fanatical ideas mistakenly bound up in it have led to its abolition, as far as so integral a power of the human soul could be abolished. It has been so interwoven with ignorance and superstition that its ultimate rejection in favour of reason was patent. So many foul deeds have been committed in its name, so much misery brought about that it has earned a sinister reputation. One does not marvel that it should be eyed with suspicion and incredulity in so many directions.

One, therefore, feels somewhat diffident in seeking to strip it of its undesirable garb, and endeavour to reveal it in all its sublime beauty. One feels inclined, in fact, to apologise in seeking to rehabilitate it once more. A portion of our students may be tempted to regard the effort as an attempt to once again to enslave man, to push him back into those dark ages which have cost him so much blood and pain to escape from. The bulk, probably, of those who read these lines have divested themselves of the crude, childish notions still the mental pabulum of the mass of mankind, and the thought they must once more accept its offices in the working out of the problem of youth is not at all pleasing.

We may be sure that the greatest teachers in all ages and countries would not be unanimous, as they unquestionably are, on the reality of this power and the miraculous results flowing from its whole-hearted acceptance unless there were some tangible basis.

We must, however, look at the matter from a different standpoint. The day has long passed since we can force on man the taking up of a teaching or an idea on the ground of authority. We are not asked to abrogate reason, or to stultify common sense, which must long be our guide in the domain of mind. We must not seek to lessen the part played by these factors, but rather augment them.

Possibly, had the world-teachers given a carefully reasoned out theorem concerning faith we should look more kindly on it, but this was not done, so far as history shows, probably because

analysis would not have been understood by the people to whom the value of faith was taught, or because the full teachings have not been preserved.

At any rate, we are not at all dependent upon either authority or tradition. We can pick up various threads as we find them and follow logically and with confidence the results obtained therefrom.

If we will examine our minds whenever we accomplish or undertake anything we shall invariably find that we had the belief at the back of the mind that we could achieve what we wanted, that we had the ability to attain our end. In fact, the more closely we look into the matter the more certain becomes the conviction that faith always accompanies every plan that is carried to fruition. There is a belief that such and such a thing will turn out so, and the further consideration of it strengthens our conviction.

On the other hand, whenever we fail we find that we were really not sure in our own mind that we could succeed. The feeling of confidence we had in undertaking any venture was only another name for faith, and it is found to be the bedrock of all success in every walk of life. We do not recognise it under this name, and many a successful man would be the last person in the world to put his success down to faith. Nevertheless, the fact remains. What we have called self-reliance, confidence, or belief, has been faith. The unfortunate connotations bound up in the word, however, has robbed it of much of its power, because we have adopted a mental attitude which has inhibited channels in the mind from acting and furthering the ends aimed at.

Knowing the hearty dislike there is to the word itself we shall refrain from using it as much as possible, and employ a synonym in its stead. No one could be more averse to the connotations associated with it than the writer, so that the reader will understand that he is not seeking to foist a nauseous draught upon an unwilling patient.

When we go down to the root of the whole question we are compelled to posit that *all is good*. There is no getting away from this primary proposition. Talisman booklets and lessons have hammered away at this point with such insistence that we shan't spend any time in elaborating it, yet to realise it faith is necessary, and even the idealist lacks it in regard to the universal goodness. Jeffries, who has been described by his critics as a genius and an idealist, could not see the force of the assertion. He lived in days when shipwrecks, calamities, wars were on a pigmy scale compared to our day. Had he been alive to-day we suppose his opinion would have been confirmed, yet the emancipated mind sees in the cataclysm that has overtaken Europe and other parts of the world signs more hopeful than ever of the glorious future of mankind. He was steeped in the effete doctrine of dualism, and the words of the editor of the "Occult Review," Mr. Ralph Shirley, show once more the illusory nature of evil.

"The human mind, owing to its finite character, is compelled to think in terms of a dualism which is merely a mathematical means of conveying to the senses the unity that is at the base of all things. We imply an imaginary contrast by the intellectual juxtaposition of pairs of opposites—matter and spirit, positive and negative, false and true, light and darkness, good and evil, and so on. But in each case there is only one reality. Darkness

is merely the absence of light, just as cold is the absence of heat. There is no such thing as absolute cold. There is merely a relative diminution or loss of heat. So with matter and spirit. There is no such thing as absolute matter, but there is only the greater or lesser degree of spiritual energy. To our human consciousness matter appears more dense in proportion as spirit is less immanent. But once we lose sight of the fact that matter in itself is a negation, we render ourselves liable to fall into the same error as the nineteenth-century scientists, who built their intellectual conceptions on the foundation of a symbol without a meaning, *i.e.*, on the term 'matter,' from which, when they had abstracted the conception of spirit, they found by ultimate analysis that nothing remained, *i.e.*, nothing but that energy which is an inalienable attribute of spirit.

"It is well therefore, to remember when we talk in terms of pairs of opposites, that we are using a trick of language—one of the illusions of the duality which is characteristic of our mental attitude to the phenomenal world. We may talk of the Real and the Unreal, or the Real and the Illusory, but in doing so we are in effect asserting that there is only one Reality. Deep down in the symbolism of language lies embedded this one deepest truth of philosophy. In the common nursery phrase in which we talk of 'naughty child,' we are asserting the 'nothingness' of evil, that is to say, its essentially negative character. The Master in the Gospel speaks of the Devil as the Father of Lies. What is the implication of this expression? Simply the fact that we conceive the principal of evil as itself the negation of truth, the personification of the Unreal. In the story of Creation, as narrated in Genesis, God said 'Let there be light, and there was light.' Darkness needed no divine fiat for its creation, its existence was merely postulated by the finite mind which by its essential nature was compelled to think in terms of opposites, being dominated by the dualistic conceptions inherent in the apprehending by the finite mind of the phenomenal world."

If there is naught but good surely we are justified in having faith, and this conception may help those of us who have cultivated a positive dislike to the word "faith." Its affinity to superstition and ignorance, or, amongst the educated, indicating mental cowardice, because they dare not face facts, has made tens of thousands to have no more to do with it, and only to accept those things which could be proved by the five senses. Well, the time for that attitude has passed. We need not regard it in the same light as the old school, but endeavour to place it on a scientific basis.

We make a beginning by the acceptance of the theory, if you like, of the existence of one great power—good; that it cannot be bad is self-evident; that it is up-purposive is equally unbelievable in the light of the past. There is no possible escape from the fact of evolution, or if that word be disliked, of expression, usually termed life.

Can the reader conceive any factor or element which has prevented his realising his dearest wish more than faith? He might stand before a Titian or Raphael and say "Faith would not help me to paint like this. I must have the ability first." Of course he must, but faith *would* supply the ability. He merely thinks he could not paint because, possibly, he has not tried, or, having tried, his attempts have been very indifferent. But he

was not using the super-power at the time. He was employing the old brain with the old thought, the old conception; had probably taken no lessons, lacked the power of observation, one of the rarest faculties with which a human being is endowed, the value of which is so admirably portrayed in the character of Sherlock Holmes. But, at the bottom of all, he was wanting in the element of faith, the stumbling block of so many.

Let us alter our conception of faith. Let us realise that it is not something passive, but active; that it is not something to believe in merely, but something to do, or that will enable us to do. It unlocks within us powers and forces appertaining to Self, the greater man within.

Without it we employ the mind based on experience, and the mind based on experience never transcends the normal. Such a mind is merely carried on the stream of evolution, willy, nilly. True, it will advance, but slowly and painfully, whereas by faith every step is a joy, a privilege. Experience is cautious, rarely attempting anything new or bold; faith being unconsciously linked up with intuition and the subtler forces of the higher mind, launches out on the unknown fearlessly; it knows, though it may not be able to give a reason for its knowledge.

When we are told that mountains may be removed, or that there is nothing impossible, the reason we cannot accept the statements literally, is only because of our want of faith. If, therefore we would eliminate the habit of aging, or any other bad habit, we must be possessed of faith, that we positively can conquer it. Man, being much greater than he manifests, can only show forth that greatness by a belief in it. If he were guided by reason alone, he might naturally conclude that seeing he had reached forty or fifty years there would not be much likelihood of his exhibiting any unusual traits or genius in that direction. This view would be strictly in accord with "facts," because he would not awaken those centres in the brain which would double or treble his power, bring him originality, new ambition and zest, and determination to distinguish himself along as yet untrodden paths. Time after time have the great teachers reproved the people for their want of faith. Man has been told that again and again that he was divine, but he has persisted in regarding himself as little raised above the animals. Thus we see how lamentable has been lack of faith. We have all been working with half our faculties, and bemoaning our fate, being deprived of this or that, of human happiness being illusory; for this reason alone was the idea of "heaven" invented. Man felt that somehow, he was not having a square deal; that he was being kept out of his own, and he was told that in the future, in another sphere, his deprivations would be made up to him. No wonder he was discontented. It is like taking three of man's senses and telling him he ought to be happy that he has two left. He would get along in a way, but he would not experience the joy he would with five. We have got into the habit of regarding ourselves as complete, yet here we have been living with one vast slice of our being untouched. It is as though we had vast wealth stored up in the bank, waiting for us to get it as we required it, yet ignorant of its existence. Man has been shut off from another world, and a world where creation is more operative than on any other plane.

(To be continued.)

How to Win and to Keep Love.

"What do you want most of anything?" asked a woman, who, being known to put questions with a purpose, was usually answered with truth and frankness.

"I want," replied the person addressed, "someone to love me the best of anybody in the world. I never said this out loud before, but it is true."

Of course it was true. Moreover, though it is seldom spoken "out loud," this is the dominating wish of every normal human being.

We sometimes hear it said of a person that he is "lovesick." As a matter of fact, though one speaks with a smile or a sneer of another being lovesick, two-thirds of the world is lovesick (sick for love), and the feeling is perfectly legitimate. The sacred writer could give God no higher praise than to say that He was Love. Love is ever the theme of the author, the poet, the maker of songs. It is as natural as breath, as honorable as life, as necessary to happiness as are food and shelter to health. A person should no more be ashamed of his thirst for love than of his thirst for water.

Love is the great refiner, the great stimulator, the great purger of selfishness, sin and despair. He who truly and nobly loves, and is loved in return, has come into a kingdom wherein he is guarded from those influences that would despoil his character and belittle his soul.

How can the love which blesses, ennobles, satisfies, be won and kept?

Hundreds have asked this question privately, thousands have yearned to ask it, millions have longed to have it adequately answered.

Can this love be won at all by anyone who will pay the price of winning it?

The answer is plain, clear and emphatic. It is sure to be won by any person who works with the laws that produce it.

And he who wins love, or anything else, according to law, will hold it just as long as he continues to work according to law.

What wins love of any kind, the lover's love, the friend's love, the child's love? Magnetism. What holds love of all kinds? Continued and sustained magnetism. A horseshoe magnet will draw unto itself every particle of steel and iron filings within the radius of its influence, and hold each particle for ever unless it becomes demagnetised. Can the magnet be counted upon every time and always to draw the filings. Yes, because it works according to the law of magnetism. Can it be counted upon every time and always to lose the filings if it becomes demagnetised? Surely, because it works according to the law of demagnetism.

Settle two points once and forever in your mind; all love, of whatever kind, is won by magnetism, all love, of whatever kind, is lost by demagnetism. Two equally important things to remember are that no love can ever be won without magnetism, no love can ever be wholly lost while magnetism remains.

It thus becomes clear that one who is to win and hold love must become and remain a magnet.

How shall one become a magnet?

Never by anything outside himself.

Occasionally one sees advertised some charm or preparation which is warranted to win love ; and now and then a person will declare that by such means he actually won affection or some other desired thing. In such a case, if the truth were known, it would be found that the belief that the wished-for object was to be gained had created in the brain a set of magnetic vibrations which really won the coveted thing. It requires more continued credulity than most people possess to cause a charm to "work" satisfactorily.

Sometimes a person imagines he can gain the affection of another by having "a good word" spoken for him, or by parading his possessions or rich or titled connections. All this, like other outside means, is futile.

Only magnetism wins and holds love, and one's magnetism is as much a part of himself as are his eyes or his hands.

As has been said, magnetism is one of the most forcible, effective and subtle forms of life. What is love? Another form of forcible, effective, subtle life. Like attracts like. Magnetism draws and holds love.

A most important fact for the would-be magnet is that the person who, without selfishness, unkindness, or neglect of others is sufficient unto himself, is magnetic.

"I have learned," said one, who knew whereof he spoke, "that as soon as one gets where he can stand absolutely alone he always has plenty to stand with him."

Napoleon, Margaret Fuller, Frances Willard and Henry Ward Beecher have been spoken of as among the most magnetic souls the world has ever seen. These people were capable of the most ardent affection, the most acute emotion, but no person or circumstances could reduce them to despair, or throw their lives into chaos, hence nothing could demagnetise them. The clinging vine attitude may be fascinating for a time, but when the glamour which it generates, and which never lasts long, disappears, every vestige of magnetism goes with it, and the clinger is left to droop without special notice from any one. "It is a strange thing," said a woman, who, because of her troops of admirers, is called "the spoiled darling," "that when I fairly agonised for friends I had but few, and of those few the ones I most loved deserted me. I sometimes begged for love, sometimes I grew desperate and demanded it. I wept at the least coldness, worried hours of the night if one whom I loved seemed to neglect me, and was miserable nine-tenths of the time, with very little of the love for which I endured all this as compensation. At last I decided that I would enjoy my own self-respect and approval—I had lost them in my frantic efforts to win and keep love—would treat people courteously and kindly, but that they might love me or not as they chose. I resolved to be happy without such as did not give themselves to me without any of my mental antics. I became by force of will, quiet of mind and heart. I read and studied, laughed and sang, provided myself such entertainment as I could, and looked to myself for happiness. And behold! I grew to have so much love I was fairly bewildered by it. I am plain of face and of dress, and have no company manners, but love and attentions pour in upon me. I don't understand it at all."

(To be continued).

