

PP1556 de

THE New Thought Journal.

A quarterly devoted to Practical Idealism, and
Self-Development through Self-Knowledge

Conducted by A. Osborne Eaves.

Est. 1903.]

[The oldest English New Thought Magazine.

Published by the Talisman Publishing Co., Harrogate, Eng., A. Osborne Eaves, Sole
Proprietor.

New Series, 76.

JANUARY 1918.

5s. per annum.

CONTENTS:

STRAY THOUGHTS.

HOW TO REMAIN YOUNG (By Leonard Treverill).

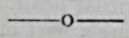
HOW TO WIN AND TO KEEP LOVE.

THE SILENCE: HOW ENTERED.

HALF-HOUR'S WITH YOURSELF.

PRINCIPLES OF THE INTERNATIONAL NEW THOUGHT ALLIANCE.

Stray Thoughts.



"Half-Hours with Yourself" has appeared up to now in type-written form only. It will run through these pages, but be revised and enlarged to nearly twice its original size, so that those of our readers who may have it will not in any way be disappointed.

It is distinctly interesting and also encouraging to find views which have hitherto been regarded as idealistic, or New Thought, seriously put forward by orthodox science. For instance, we have the American authorities issuing broadcast to the people a large leaflet entitled "Rural Health and National Well-being; Keeping the Nation Well and Sound," by Irving Fisher, Professor of Political Economy, Yale University and Chairman Hygienic Reference Board of the Life Extension Institute. The fact of there being a Life Extension Institute will be new to many, and emphasises the importance which the Americans are at last paying to a vital subject. Our own government, too, is waking up to see the seriousness of the question of population and the care of the rising generation. As has been said so many times, we are accomplishing in a few years what would have taken a century or more had there been no war. Tens of thousands of children have been sacrificed every year on the altar of ignorance, and this has now got to stop somehow.

Taking the words of ex-president Taft:—"It may well be claimed that the care of individual and family health is the first and most patriotic duty of a citizen," Mr. Fisher speaks thus:—"In the past, men have believed that there existed an iron law of mortality. A generation ago it was a common impression that the average life-time was fixed as by a decree of fate. When I was in college one of my professors showed us a mortality table, and said with great impressiveness: "There is no law more hard and fast than the law of mortality." I believed it, and even now many people are under this delusion. But there is a growing consciousness that human life is not a fixed allotment, which we must accept as our doom, but a variable, which is within our power to control, and this belief has recently led to extoordinary exertions all over the world

to save human life. Pasteur's immortal words: "It is within the power of man to rid himself of every parasitic disease, have gone far toward realization."

— 30: —

Principles of the International New Thought Alliance.

Adopted and made Unanimous at the St. Louis
Congress, September 18th, 1917.

We affirm the freedom of each soul as to choice and as to belief, and would not, by the adoption of any declaration of principles, limit such freedom. The essence of the New Thought is truth, and each individual must be loyal to the Truth he sees. The windows of his soul must be kept open at each moment for the higher light, and his mind must be always hospitable to each new inspiration.

We affirm the good. This is supreme, universal, and everlasting. Man is made in the image of the good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of this image.

We affirm health, which is man's divine inheritance. Man's body is his holy temple. Every function of it, every cell of it, is intelligent, and is shaped, ruled, repaired and controlled by mind. He whose body is full of light is full of health. Spiritual healing has existed among all races in all times. It has now become a part of the higher science and art of living the life more abundant.

We affirm the divine supply. He who serves God and man in the full understanding of the law of compensation shall not lack. Within us are unused resources of energy and power. He who lives with his whole being, and thus expresses fulness, shall reap fulness in return. He who gives himself, he who knows, and acts in his highest knowledge, he who trusts in the divine return, has learned the law of success.

We affirm the teaching of Christ that the Kingdom of Heaven is within us, that we are one with the Father, that we should judge not, that we should love one another, that we should heal the sick, that we should return good for evil, that we should minister to others, and that we should be perfect, even as our Father in Heaven is perfect. These are not only ideals, but practical everyday working principles.

We affirm the new thought of God as Universal Love. Life, Truth and Joy, in whom we live, move and have our being, and by whom we are held together, that His mind is our mind now, that realizing our oneness with Him means love, truth, peace, health, joy and plenty, not only in our own lives, but in the giving out of these fruits of the Spirit to others.

We affirm these things, not as a profession, but practice, not on one day of the week, but in every hour and minute of every day, sleeping and waking, not in the ministry of a few, but in a service that includes the democracy of all, not in words alone, but in the innermost thoughts of the heart, expressed in living the life. "By their fruits ye shall know them."

We affirm Heaven here and now, the life everlasting that becomes conscious immortality, the communion of mind with mind throughout the universe of thought, the nothingness of all error and negation, including death, the variety in unity that produces the individual expressions of the one-life and the quickened realization of the indwelling God in each soul that is making a new heaven and a new earth.

Half-Hours with Yourself

OR

SELF-RELIANCE THROUGH NEW THOUGHT.

—O

LESSON I.

How many promising careers have been blasted through the want of Self-Reliance. Young men full of hope, possessing undeniable ability, surrounded by influence and determination, have failed to achieve the success they have aimed at, have seen the prize slip from their grasp. They are not confined to any one class; they may be found among the poor and among the rich, among the ignorant and among the cultured. It is not a matter of education, nor has environment much to do with it, because some of the most successful the world has ever seen reared in the most squalid quarters, whilst, on the other hand, youths reared in the lap of luxury have turned out the most ignominious failures. Many magnates have seen the harmful effects of wealth on young fellows entering the world, and have deprived their own sons of any advantages in this direction, treating them as though they were part of the staff of the firm. This has answered sometimes, but not always, because the sources of Self-Reliance are not found in the direction in which they have been sought. Yet it is certain that every person, old or young, can acquire this power, which spells success in life, and renders oneself more agreeable to one's fellows. In many cases, a want of confidence in oneself seems natural, that is to say, it would seem to be a temperament. That there are temperaments cannot be denied, and it is well for the happiness of mankind that this is so, for, were we all one type, it would be a very monotonous universe. It would be like all one's meals being of the same food always, liquids and solids being the same, no variation in taste; were the earth, sky, water, people and animals all one colour, we can imagine how tired we should all be of life. If types exist, may not the want of Self-Reliance be one? No, not at all. It is only the expression of a negative quality, induced or hereditary, the deprivation of a natural quality. Many a man reliant and capable has, by ignorance of the laws of consciousness, lost all his Self-Reliance through some rude shock, others have had it snubbed or bullied out of them by parents, or those in authority; while many have from youth upwards always lacked it.

It is often thought that, if one knows what constitutes a thing, or its nature, it is simple to acquire. Most people know what Self-Reliance is, but to acquire it is another thing. There is a curious relationship between fear, sensitiveness, and want of Self-Reliance, though you will find men fearless who are sensitive, and who though Self-Reliant, are prone to fear in some directions. The complexities of human nature are so great, that this reticence may exist side by side with several "strong points" of character, but closely examined, it will usually be found that a basic principle is wanting.

EXERCISE.—Let the reader try to determine from what cause his want of Self-Reliance springs; are his parent, or grand-parents responsible for it? Is it due to fright in early life? Has he had a severe fall in childhood, or experienced any other

form of accident? It may take some time to trace out this cause. Let him, in addition, endeavour to analyze the type of Self-Reliance he lacks. In some cases it arises when in the presence of superiors—though we live in democratic times, there is no use blinking the fact that mankind can be divided into three classes—inferiors, equals and superiors. It is not a money question in the slightest; the poorest person may be immeasurably superior to the self-made millionaire or plutocrat. True greatness is invariably dissociated from wealth. There are some wooden-headed persons who affect equality with the highest, but they do not count as they are past teaching. Servility need not usurp civility, however, and if one's fortitude forsakes one because one finds oneself in the presence of a high personage, the following pages will enable such a one to dismiss the qualms he may anticipate, or actually experience.

The cause may often be found with a little patience, and it is well worth the while as it will render the cure so much more easy. Frequently it will be found that neither parent has any trace of this weakness, nor can any marked degree be found in one's ancestors. If, however, the person suffering thinks he may find that in early years he had as companions one or two who were of the bullying, hectoring type, and that he gave in to them, often merely for the sake of peace. In this way his own Self-Reliance would be weakened, and at a time when his character should have been forming, he has been dominated by these outside factors, who have left their impression strongly upon his mind.

Not infrequently do we find that a weak constitution has been the immediate cause. Where the vitality is low, where the boy or girl has had to battle with an enfeebled frame, or bad health it has affected the mental side of his nature. The effort to be as other children, to enter into their games, has shown how handicapped they have been, and the kindnesses their playfellows have extended have only hurt them in many cases. From this cause alone, solitude has been voluntarily chosen, and then the mind has been turned within. This leads to brooding, and as mixing with others becomes less and less frequent, a sensitiveness which merges into a lack of belief in oneself is the outcome,

Where, therefore, ill-health is the immediate cause of a want of confidence, it must be put right; if "chronic" this may require time, yet at the same time that one is getting rid of a limitation one may begin on the mental side, which is the more important of the two. Health itself is more a question of mind than body, because man is solidified thought, the expression in matter of a denser character in order that he may contact the universe. He must begin to understand something of the mechanism of his body, its functions, properties, its possibilities, its requirements, its limitations in its present state. There is no need to be unduly distressed because it has commenced handicapped. Every man cannot be a physical giant till he has learnt to transcend many of the laws which govern his being at present, but there is no earthly reason why he should wish to be unless that is his sole ambition, and if it were he would miss something far more important in life. In the same way every man does not need to become a Samson, because he will not be called upon to do the work of a Hercules, To-day we do our heavy lifting with machinery, and this will

be used far more in the future. We have men going in for weight-lifting who have not the slightest use for it, and to this extent their time is not only wasted, but they have created something which demands expression, and if expression is not given to it then it become a hindrance, a real stumbling block to a man's headway. A man must never create a thing for which he has no use, for if he does he is surely injuring himself. This is a psychological law of the supremest importance. The same force which is used in the building of that which is not needed could be utilized to produce something which is—it does not matter what it is. Now everybody wants health, because without it man cannot get very far. The saints of old used to count themselves blessed because they were afflicted with some chronic malady which paralyzed a portion of their being, unfitting them for the expression of all they could be. So long as man possesses a physical body, so long must he keep it in perfect working order, so that it may not hamper him in anything he may desire to do or be, and in doing and being, we have the whole of existence from the worm to the god.

Get health then, but note that it is not something to be seized on from the outside, as the bulk of people evidently think by the many things they put into the body, or on it to secure health. It is within; it is primarily an unfolding, or expressing from within, the outer requirements being subsidiary. Health is a means to an end, not the end itself, and in many of the cases we are now considering, the very presence of health will permit the mind to function normally, healthfully, and the want of confidence will drop away like leaves from a tree in autumn. We shall have a little to say about food in its place, but when a man has reached a certain point in his evolution, little attention need be paid to the subject, though fruit and nuts must ever be the ideal diet. Some find themselves obliged to abandon them because they have not sufficient grip over the mind, and are depending unconsciously on these things instead of principles. Well, this will be outgrown later, and there is no need to worry about it: compromises have to be made in early stages of one's experiments. The point is to keep an ideal in the background of the mind, and not to be dampened by failure to demonstrate over limitations at the outset.

A word on negativity referred to above. It is a condition of being passive, or being more a recipient rather than a actor or doer, or initiator of something. It is a state in which one permits himself to be acted upon by others. Its reverse is positivity, the quality that the reader will have to cultivate to its highest, for only by a liberal supply of this quality will he be enabled to eradicate want of self-reliance. Assertiveness is required, and it is this quality which we hope the reader will be able to secure as he proceeds and pursues this subject.

Negativity may be the cause one is seeking, and the most useful thought which the reader can entertain for a moment is that it can only exist through the permission of the persons experiencing it, so that all one has to do is to determine that he will not let it rule his life. Up to now the prevalent idea is that this negativity is natural, is part of the character, and that the best one can hope for is that it may some day be outgrown. This is a tacit admission that the condition is incurable, and this notion is naturally fatal to a complete cure. Knowing now that it all

depends upon our attitude to it, and that we keep the negative condition outside our mental field. We have weakened the habit very much. The subsequent steps necessary to remove it altogether will be given in due course.

LESSON II.

The idea of temperaments usually carries with it the belief that these things which one brings into the world and which can therefore not be changed, though they may be modified. If what we know as "character," which is a bundle of attributes, were complete then there would be reason for this view, but, as a matter of fact and of common experience, character frequently changes, and so-called innate tendencies are found to be capable of complete transformation. This is accomplished by scientific character-building, that is, by new thought. Environment, as has been said, is responsible to a great extent for one's character in the earlier portion of one's life. A sensitive child brought up with nagging and fault-finding people will be lucky if he makes a self-reliant man. These popular views serve to fasten the belief more deeply about the victim to what might almost be termed a mental malady, but, fortunately, one which could be effectively eradicated.

I shall assume that you have a lurking conviction that if you could only imbibe a little of this much-prized faculty you could get along very well, as you think, and with reason, that you possess abilities. If yours is a bad case you may in time come to doubt if even these equipments are left you! Never mind, there is no case too hopeless to remedy, but I want you to follow very closely the points I will try to lay before you, in clear, non-technical language.

In the first place, while mind is the last thing to develop, viewed from the outside standpoint, in man, it is in reality the first, because being higher than the body and much more subtle it must have preceded all physical evolution. Mind is not something which the brain can express in its totality, as the brain is an imperfect instrument, merely registering sensations which pass through it. Experimental psychology shows us that there are regions of consciousness which do not express themselves in normal waking life. In sleep these regions sometimes function, and the data obtained through this means is frequently startling, fully demonstrating that there are unexplored depths of the human mind which require to be brought under cultivation of this there can be no shadow of doubt. Why, it may well be asked, has this unemployed portion of the brain been so long in this condition, because nothing is made which has not a use? The reason is because there has been no need for it so far, except in some isolated cases. It has been like virgin soil lying fallow, waiting for the cultivator to come along. Nature is always lavish, scattering her gifts broadcast in every kingdom with a profuse hand. If a tithe of the seeds produced by each flower came to maturity they would choke each other by their rankness. So with the spawn of fish. By another law of nature, whatever insect, plant, animal, or man evinces a strong desire the means to express that desire are always forthcoming. There is a prevalent conception that nature is ever striving to thwart its creatures, but a little consideration will show that if this were really true it would be a flat contradiction to the "first" law of nature (therefore the most important)—self-preservation.

(3. BY H. EMILE CADY.)

We hear a great deal about "sitting in the Silence." To many it does not mean much, for they have not yet learned how to "wait upon God," or to hear any voice except external ones. Noise belongs to the outside world, not to God. God works in the stillness, and we can so wait upon the Father of our being as to be conscious of the still inner working—conscious of the fulfilment of our desires. "They that seek the Lord shall not want any good." "They that wait upon the Lord shall renew their strength"

In one of Everett Hale's stories he speaks of a little girl who, amidst her play with the butterflies and birds in a country place, used to run into a near chapel frequently to pray; and after praying would always remain perfectly still a few minutes, "waiting," she said, "to see if God wanted to say anything" to her. So children are always nearest the Kingdom.

When beginning the practice of sitting in the Silence, do not feel that you must go and sit with some other person. The presence of another personality is apt to distract the mind. Learn first how to commune with the Creator of the universe, who is all companionship. And when you are able to withdraw from the outside, and be alone with Him, then sitting with others may be profitable to you and to them.

"Sitting in the Silence" is not just a sort of lazy drifting. It is a passive, but a definite, waiting upon God. When you want to do this, take a time when you are not likely to be disturbed and when you can for a little while lay off all care. Begin your Silence by lifting up your heart in prayer to the Father of your being. Do not be afraid that if you begin to pray you will be too "orthodox." You are not going to supplicate God who has already given you "all things whatsoever ye desire." You have already learned that before you call he has sent that which you desire; otherwise you would not desire it.

You know better than to plead to or beseech God with an unbelieving prayer. But spending the first few moments of your Silence to the outside world, in speaking directly to the Father, centres your mind on the Eternal. Many who earnestly try to get still and wait upon God have found that the moment they sit down and close their eyes, the thoughts, instead of being concentrated, are filled with every sort of vain imagination. The most trivial things, from the fixing of a shoe-string to the gossip conversation of a week ago, will chase each other in rapid succession through the mind, and at the end of an hour they have gained nothing. This is to them discouraging.

This is but a natural result of trying not to think at all. Nature abhors a vacuum, and if you make (or try to) your mind a vacuum, the thought images of others which fill the atmosphere about you will rush in to fill it, leaving you as far away from the consciousness of the Divine Presence as ever. You can prevent this by beginning your Silence with prayer.

It is always easier for the mind to say realizingly: "Thy will is being done in me now," after having prayed, "Let Thy will be done in me." It is always easier to say with realization: "God flows through me as life and peace and power," after having prayed, "Let Thy life flow through me anew while I wait." Of course, it does not change God's attitude towards us, but it is

THE SILENCE : HOW ENTERED

easier for the human mind to take several successive steps with firmness and assurance than for it to take one big, bold leap to a point of eminence and hold itself steady there. While you are thus concentrating your thoughts upon God, in definite conversation with the Author of your being, no outside thought images can possibly rush in to torment or distract you. Your mind, instead of being open and negative towards the external, is closed to it, and open only to God, the Source of all the good you desire.

Of course, there is to be no set form of words used. But sometimes using words like, for instance, the first few verses of the 103rd Psalm, in the beginning of the silent communion, makes it a matter of face-to-face speaking: "Thou forgivest all my iniquities (or mistakes); Thou healest all my diseases; Thou redeemest my life from destruction, and crownest me with loving-kindness, now, *now*, while I wait upon Thee"

Repeat the words over many times, not anxiously nor with strained effort, not reaching out and up and away off to an outside God; but let it be the quiet, earnest uplifting of the heart to a higher something right within itself, even to the "Father in me." Let it be with the quietness and assurance of a child speaking to its loving father.

Too many people carry in their faces a strained, white look that comes from an abnormal "sitting in the silence," as they term it. It is hard for them to know that God is right here within them, and when sitting they fall into the way of reaching out and up after him. Such are earnest souls truly feeling after God if happily they may find him, when all the time he is near them, even in their very hearts. Do not reach out thus. This is as though a seed was planted in the earth, and just because it recognized a vivifying, life-giving principle in the sun's rays, it began to strain and stretch itself upward and outward to get more of the sun. You can see at a glance that by so doing it would get no solid root whatever in the earth where God intended it to be. All the plant needs to do is to keep its face turned toward the sun, and *let itself be drawn upward* by the sun.

Some of us, in our desire to grow, and having recognized the necessity of waiting upon God in the stillness for the vivifying and renewal of life, make the mistake of climbing up and away from our body. Such abnormal outstretching and upreaching is neither wise nor profitable. After a little of it one begins to get cold feet and congested head. While the soul is thus reaching out the body is left alone, and it becomes correspondingly weak and negative. That is all wrong. We are not to reach out away from the body even after the Son of Righteousness. We are rather to be still, and *let the Sun shine on us right where we are*. Why the sun *draws* the seed up as fast as it can bear it, and be strong. We have not got to grow ourselves, only to *let* the Sun grow us.

But we are to *consciously let* it; not merely to take the attitude of negatively letting it by not opposing it, but put ourselves consciously where the Sun can shine upon us, and then "be still and know" that while we wait there it is doing the work. While waiting upon God we should, as much as possible, relax ourselves both mentally and physically. To use a very homely but practical illustration, take such an attitude of the being as do the fowls when taking a sun-bath in the sand. And yet there is something

THE SILENCE : HOW ENTERED.

more than a *dead passivity* to be maintained through it all. There must be a sort of conscious active *taking* of that which God gives freely to the waiting soul.

Let me see if I can make it plain. We first withdraw ourselves bodily and mentally from the outside world. We "enter into thy closet and shut the door" (the closet of our being, the very innermost of ourselves), by turning our thoughts within. Just say: "Thou abidest within me; thou art alive there now; thou hast all power; thou art *now* the answer to all I desire; thou dost radaite thyself from the centre of my being to the circumference, and out into the visible world as the fullness of my desires." Then be still, absolutely still. Relax every part of your being, and believe that it is done. The Divine Substance does flow in at the centre and out into the visible world every moment you wait; for it is an immutable law that "he that asketh receiveth," and it will come forth as the "fulfilment of your desire" if you *expect* it to. "According to your faith be it unto you."

If you find your mind wandering, bring it back by saying again: "It is being done; thou art working in me; I am receiving that which I desire," etc. Do not look for signs and wonders, but just be still and *know* that the very thing you want is flowing in, and will come forth into manifestation either at once or a little further on.

Go even beyond this and speak words of thanksgiving to this innermost Presence, that it has heard and answered, that it does now come forth into visibility. There is something about the mental act of thanksgiving that seems to carry the human mind far beyond the region of doubt into the clear atmosphere of faith and trust, where "all things are possible." Even if at first you are not conscious of having received anything from God, do not worry or cease from your thanksgiving. Do not go back of it again to the asking, but continue giving thanks that while you waited you did receive, and that it is now manifest; and believe me, you will soon rejoice and give thanks, not rigidly from a sense of duty, but because of the sure manifest fulfilment of your desire.

Do not let waiting in silence become a bondage to you. If you find yourself getting into a strained attitude of mind, or "heady" get up and go about some external work for a time. Or, if you find your mind will wander, do not insist; for the moment you get into a rigid mental attitude you shut off all inflow of the Divine into your consciousness. There must be a sort of relaxed passivity, and yet an active taking by faith. Shall I call it an active passivity?

(4. BY C. D. LARSON.)

The right use of what is called the silence is highly important, both in the prevention and the cure of human ills, and there are several reasons why. To prevent diseases and maintain continuous health, it is necessary that the human system should be full of vital energy. Most people, however, waste more than two-thirds of the energy generated in their systems, so that they never possess the required amount for perfect health. The cause of this waste is found in a lack of poise, or in a condition of nervous agitation in mind and body, which is almost continuous in the majority. To remove this condition and maintain that perfect calm and serenity which is necessary to poise and the conservation

THE SILENCE : HOW ENTERED.

of vital energy, the use of the silence becomes absolutely necessary.

In the cure of the disease through metaphysical methods the use of the silence is vitally important for two reasons : First, the system must be brought into a state of peace, harmony and serenity so as to give nature sufficient energy with which to restore the true order of things ; second, when the mind is in the deeper and more serene states of the silence, the upbuilding power of right thought, affirmation and wholesome thinking goes deeper into a sub-conscious life, thereby producing better as well as more immediate results.

The attitude of the silence is a state that is quite distinct from the usual attitude of mind, and therefore the greater part of the human race has not arrived at that state of consciousness that is necessary to produce the silence. They may be physically quiet at times, but the nervous system is seldom absolutely still, and the mind usually moves according to the call of eternal suggestion regardless of the attempted control of the individual. Such is the condition of the majority ; in fact, it is the condition, more or less, of nearly every one. The exceptions are very few, and in those exceptions the desirable attitude of which we speak has not been attained to a perfect degree. We have many minds that can be still at times and thus conserve more of their power, but they do not live habitually in the silent, well-poised attitude. The degree of stillness and poise that they have attained, however, enables them to occupy the highest and most important positions in the world.

The real power of silence is to be found, first, in the conservation of energy, as already stated, and second, in the deeper consciousness of power. We know that the generation of energy in the system will increase as we become more deeply conscious of power, and that this deeper consciousness invariably follows deep thought ; but it is not possible to think deeply so long as the mind is in chaos. Confusion of mind tends to make thinking superficial, while harmony and peace tend to make thinking deep and high. It is consequently the still mind that attains the greatest insight into principles, laws and great truths ; not the mind that is inactive, but the mind that combines high action with deep stillness. Therefore whenever there is confusion in mind we should never attempt to solve problems that require keen judgment, and we should never make important resolutions our final conclusions while upset or disturbed.

It is not only deep thought, understanding and truth, however, that come to the silent mind. As stated above, an increase of power comes in the same way. All psychologists now admit that the subjective side of mind is the great reservoir from which proceed the waters of life, power and thought, and so great is the subjective that its supply is inexhaustible. Consequently, if we would bring forth more abundantly the life and power from within, we must enter more deeply into the inner life ; or, in other words, the outer mind of action must come into closer touch with the inner mind of power and life. The electrical motor will receive all the power it may require to perform its work when connected with the dynamo. In like manner, when we connect the outer mind—the mind that does things—with the inner source of power, enough power will be received to accomplish whatever we may desire.

To be continued.

This is perfectly rational, because it has been conclusively demonstrated that the subjective, or subconscious mind is inexhaustible. The outer mind therefore can receive just as much power as it can use, provided it is properly connected with the source - the great within.

To bring the outer mind and the inner mind together so that the latter can give fully, is the high art of which we speak, and it is usually called entering the silence ; but the result of the silence is more than this. Through the cultivation of the silent attitude, we not only establish a perfect unity with the mind that works and the mind that supplies the power ; we also develop the perfect poise which prevents the waste of power. To receive more power from the subjective and to use properly all this power in the objective, is the two-fold purpose ; and both are attained through the silence.

The fact that the average person wastes more than two-thirds of the power generated in his system, is a fact most necessarily caused the deepest possible interest in this subject ; and the fact that the lack of poise is the principal cause of this waste will necessarily cause everybody to take up the practice of the silence who has better health and greater things in view. There is no profit in gaining more power from within so long as we are unable to conserve it and properly employ it in the without. The cultivation of poise, therefore, becomes an absolute necessity in all this work. By poise we do not mean inaction, but perfect harmonious action. It is a state wherein all the forces and elements of being are working together for instruction. There is no energy thrown away. All is profitably employed in building up body, mind, character or talent. In the attitude of poise you realize that you have full possession of all the forces of your being, and that you have full control over them, not by trying to control them, but by virtue of the fact that you are in the attitude of poise.

To be in the attitude of poise is to control yourself without trying to do so. In the nervous, restless, disturbed attitude, your forces leave you and you are always weaker, but in the attitude of poise your forces accumulate in the system, and at times to such an extent that you feel as if you were a living magnet. That such an accumulation of energy, with a knowledge concerning its proper direction for use and development, can make any man great and cause the body to become brimful of health, vigour and virility, must certainly be evident to all. There are many minds that think they are well poised who are simply quiet in a physical sense. They will usually find various states of restlessness in mind that are just as wasteful as the tangible confusion on the surface. That person who lives in constant nervous agitation is no worse off than the quiet individual who trembles in the within. Both lack poise, and both are throwing their precious energy to the winds.

To attain poise we should not simply enter a silent state of mind every day for a definite period of time, but should cultivate a still state of living, thinking, acting and speaking. Special effort should be made to do all things in harmony and in order. Gradually the attitude of poise will establish itself more deeply, until before long we can actually *feel* poise ; and find a greater joy than the feeling of poise would be difficult.

To take a brief period every day for silent thought and deeper realization is of the highest importance, but to make it a practice to be mentally still just before we proceed with any particular work, is of still greater importance.

THE SILENCE : HOW ENTERED.

The real purpose of silence is the development of the art of thinking and working constructively. However, it is a well known fact that many new experiences and higher states of consciousness may be gained through the cultivation of a lofty and serene state of mind. Though this be true, it is a question if there is anything to be gained by conquering new worlds while the worlds in which we already live remain undeveloped. When we learn to think and work constructively, we can make so much out of this life, this present state of consciousness, that we shall not have occasion to think of other realms for some time to come. Then it is also well to remember in this connection that we cannot take possession of new mental worlds until our present worlds have given us all the life, all the power, and all the worth that they possess. To develop that attitude of mind wherein all action becomes constructive, therefore, should be the object of the silence, and to promote this object the silence should not be practised for the purpose of becoming inactive, but for the purpose of becoming poised while in action.

Many have taken silent moments for the purpose of stilling all actions, and this may be required at times, but we shall find that there will be no occasion for absolute mental inaction when all the actions of the mind are in poise. The well-poised mind never feels exhausted, nor is it natural that it should. The electrical motor continues to be full of power so long as it is properly connected with the dynamo.

In like manner, a well-poised mind, being in perfect touch with the inexhaustible source of power within, and at the same time constantly developing the power already in action, cannot feel otherwise but full of energy at all times. The only reason why we feel exhausted is because we get out of poise when we work; and to avoid this we must not merely practise the silence in a room by ourselves; we must also live, think and work in the calm, serene attitude.

To be in the silence is not to be in a dormant state, but to feel that you are in perfect touch with the fullness of life and the true expression of that life, which is always calm, strong and serene. The silence is a state of consciousness that unites the outer with the inner, and that maintains the outer life in such an attitude that all is harmony, true expression.

The highest activity is possible only in the silent consciousness, and the best work is always done in such a state. You may be very active in the body, and yet be in silence; you may be in the midst of confusion, and yet be in such perfect mental calm that you are not in the least disturbed. It is not only possible to be in the silence of calmness and serenity at all times, but it is the only true state in which to live, think or act; and to attain this state is one of the greatest essentials to perfect health.

The use of strong positive and constructive affirmations is the most effective when the mind is in the silence, or a calm state of deep feeling. To secure the best results from the use of affirmations, place in the mind a quiet attitude and think peacefully of the deepest states of feeling that you can conceive in your mind. Be comfortably seated in a quiet room, by yourself if possible, though this is not absolutely necessary. You can enter this calm and deeply quiet state anywhere or at any time when you are with yourself or in the company of congenial souls. When you feel that you are becoming inwardly still, proceed to repeat your affirmations. Take a number of good affirmations that declare the present health and strength of

THE SILENCE : HOW ENTERED.

your entire being, and repeat each one several times with deep and serene feeling. Think of the truth of each affirmation as going directly into the very depth of your system permeating and making alive with health and wholeness every atom in your system. Then deeply impress upon your mind the fact that what you affirm is true, and you will realize more and more the very life and presence, all through yourself, of that very truth that makes man free.

To those who have undertaken the development of the superior nature in man which necessarily includes physical health, mental wholeness and personal power, the silence will be found indispensable, but the exact meaning and purpose of the silence means simply silence ; that is, being quiet, but of all actions the silent state is the most active. To others the silence means an inner contact with the psychical forces in man, but here we should remember that the silent state to which we refer has absolutely nothing to do with those forces.

The majority possibly believe that to enter the silence is to think of nothing, to keep the mind in a perfect blank, and to be mentally still absolutely ; but there is more real thinking in the silent state than in any other mental state that can be produced in mind. To enter the silence is to enter into the consciousness of the absolute ; to gain the most perfect realization possible of the real power, the real wisdom, the real wholeness, the real virtue, the real harmony, the real purity, the real health, the real happiness, the real ability, the real talent, the real genius, and the real greatness that is latent in man. To enter the silence is not only to enter into the subconscious, but to place the mind in touch with the absolute life that constitutes the very soul of the subconscious. It is to enter the great within, and to enter even the within of the great within. In other words, to enter the silence is to place mind in perfect touch with the source of all things. The purpose of the silence, therefore, is to penetrate the larger, the greater and the more perfect that is latent in man, so that mind may become conscious of the limitless that exists in the within.

That there is unbounded power in man is easily demonstrated, and that man has within himself the capacity to comprehend greater and greater wisdom without end, is evident to all who have been in touch with the cosmic state ; and to enter the silence is to enter this immense field of wisdom and power—the cosmic or the universal—the limitless sea of absolute life that permeates all things.

The silence is called the silence, because the outer mind must be stilled before consciousness can enter the inner state of the silence, but consciousness itself at such times becomes more active than it ever was before, though it is an action that is so perfect in harmony and in rhythm that it can only be discerned by the finer preceptions of the inner sense.

To enter the silence is to enter the innermost chamber of mind and close the door. The external is for the time being eliminated in a measure from thought and attention ; but a mistake to be avoided is to try to shut out the external entirely. Many do this and fail, and the reason why is simple ; when you try to shut out the external, you turn attention upon the external. You resist the external, and thereby cause the actions of mind to move outwardly towards the surface of thought and feeling. To enter the innermost chamber of mind, however, the actions of mind must move away from the external towards the internal. When trying to enter the silent state, no attention should be paid to

THE SILENCE: HOW ENTERED.

those thoughts that may try to crowd in from without, nor to the tendency of mind to wander all over the universe. When entering the silence, we are not concerned with the thoughts of the outer mind, and must not try to still them. Such attempts will only cause attention to come out to the surface and scatter its energies wherever the mind may choose to roam. It is not possible to still the outer mind by trying to do so. The tendency of the mind to wander can be removed only by training consciousness to come in constant contact with the silent and peaceful within. When the whole of attention is concentrated upon the peaceful within, all the actions of mind will become serene without any effort being made to make them so; and this is the one perfect method for removing the roaming tendency of the mind.

To enter the silence, picture the absolute life as pervading all things in an inner, finer plane, and picture this life as being the very highest form of activity, though at the same time absolutely still. Then concentrate attention upon this high, still activity that permeates your entire being. To think of this absolute life within you, and within every fibre of your being, visible or invisible, as being both active and still to the most perfect degree, will cause the mind to become deeply interested in that life; and it is deep interest that produces perfect concentration. To concentrate perfectly upon the high, still activity within will in a few moments cause the mind to enter that state of high, still activity and then you are in the silence.

The consciousness of the silent state has any number of degrees, from the smallest perception of the silence to the full realization of the absolute state itself. The entering of the silence is therefore a process of growth and development that has practically no end. This fact becomes evident when we realize that the silence is not merely being still in mind and body, but the perpetual ascension of consciousness into the absolute. When consciousness grows in the realization of the silent life, then mind and body will of themselves gradually become more serene. The forces of mind and body will move more peacefully and harmoniously, and will also become much finer and a great deal stronger. Practically all waste of energy will be prevented. The human system will therefore have unlimited power at its command.

At first thought the silence may seem to be a purely esoteric process, having no value in practical life, but a clearer understanding of the purpose of the silence will prove conclusively that it is absolutely necessary to best results in any form of life, thought and action. In the average person the surface of life is more or less like the rolling sea, turbulent, wild and stormy; but in the depth absolute calm forever reigns supreme; and the problem is whether a person wishes to draw his power, his thought and his life from the discord and the confusion on the surface, or go to the depth of life, where power is immensely strong, thinking clear and comprehension practically without bounds.

Whatever a person may undertake to do in life, he needs clear thought, calm judgment, a serene, well poised personality, harmony of action, perfect concentration, and all the mental power he can possibly secure, but it is only through the silence that these essentials may be provided. When we realize that the purpose of the silence is to open the mind more and more to the limitless possibilities that exist in the real life of man, we understand perfectly why the silence can give better health to the body, more perfect harmony to the personality, greater power to the mind, clearer thought to mentality, greater brilliancy to the intellect, and greater capacity to any faculty or talent.

To be continued.

It will be noticed that it has ever been the greatest and highest effects that have been attributed to faith, and that is why man has always doubted its power: The easy, simple things, the things that really do not matter, the paltry, petty details do not demand its assistance, but the truly great, the sublime, supreme things of existence impose a higher standard of accomplishment, hence its necessity for the operation. It is a fact of stupendous importance that the outstanding function of faith is to open to man the portals of the super-mind, to place him in touch with boundless possibilities. He is enabled to carry out successfully whatever he may conceive, and that is because the essential power is forthcoming from this inner region. Faith gives soul to every factor, and all aspects of life become illumined and transcended thereby.

Its help in perpetuating youth is indispensable. A man would sooner believe it possible to connect England and America by a tunnel than stay the hand of time. The idea of age has become so inbred. He has all history before him, the universal evidence of man and every form of animal life. If here and there he came across a specimen of the exception to the rule he might believe it possible. This, if anything, is useful, however, for if the exception proves the rule and we find no exception then age would be inevitable. But all men have been taught to expect the change from one form or phase to another till the end of life was reached. Whatever is begun in time must end in time, but that does not militate against a prolongation of a certain state. So long, however, as the idea of age is universal so long will man continue to believe in the aging process. The notion of faith being a factor in the problem has never crossed his mind seriously. Whenever some out of the way statement has been come across he has said: "That must not be taken literally." Faith might have a chance here, but the mental antagonism has blocked up the way completely.

Begin to let faith play some part in your life, or, rather, a larger part, because it does, unconsciously, do so even now. You would never walk a step or raise a limb if you did not have faith that you had the power to do so. As soon as you once doubt your ability to carry out the most simple act you are unable to do so. Hypnotic experiments prove this conclusively, and in normal consciousness we see daily the paralyzing effects of doubt or fear. This doubt or fear always belongs to the lower mind, to the inferior side of the mind, and it is never linked up with faith, which is of a positive character, possessing tonic effects.

LESSON IV. OLD AGE AND YOUTH.

As will have been remarked we are not keen on the *ipse dixit* of science or tradition.

As a rule truth is not the end in view, but the knocking on the head of the other fellow's point of view. The question of age bears some relationship to old age, and in a chapter dealing with old age in a book published a few years ago, "Death," by Hereward Carrington and John R. Meader, and running into over 500 pages, one notes the attitude there taken up as to the cause. Most people have heard of the researches of M. Elie Metchnikoff.

of Paris, into the causes of decrepitude, and some will remember the sour milk craze to combat the insidious work of the busy bacilli responsible, from the savant's view point, for old age.

After remarking, like every other author dealing with the same subject, that man should be no exception to the rule of living at least five times as it takes to mature, the writers proceed: According to our rule, therefore, he should live to be a hundred, and that without growing decrepit or without being regarded as exceptionally old or long-lived! That *should* be his normal age limit. But, instead of this, what do we find? That the average duration of human life is a fraction over forty-two years and, more than that, these forty-two years are filled with grievous diseases and illnesses of all sorts, instead of health and happiness."

This view of human life has been set forth again and again, and it is obvious that if the span of life is so curtailed that of youth must be the same. The retardation of age at once suggests an enquiry into its cause, and here Messrs. Carrington and Meader's researches have been pretty thorough and cover a wide field.

More than one writer cited comes to the conclusion that age is the result of "induration and ossification," due to the excess of lime and earthy salts which have accumulated within the system as life progressed. Old age, they argued, could be staved off in proportion as these deposits were prevented from entering the body. More than one writer has arrived at this conclusion, but it does not seem to occur to persons of this school that it is an accompaniment rather than a cause of senility, as I shall hope to show in the proper place. Clogging the body with unnecessary material is certainly unwise, even injurious, and if this can be driven home to many people who are digging their graves with their teeth as fast as they know how their declining years might be freer from pain and that half-dead condition so common. "The most marked feature," the authors proceed, "in old age is that a fibrinous, gelatinous, and earthy deposit has taken place in the system—the latter being chiefly composed of phosphate and carbonate of lime, with small quantities of sulphate of lime, magnesia and traces of other earths. The accumulation of these solids in the system is doubtless one of the chief causes of ossification, premature age, and natural death. In the *bones* this is most noticeable. The amount of animal matter in the bones decreases with age, while the amount of mineral matter increases. This is especially marked in the long bones and the bones of the head. They thus clearly show us that a gradual process of ossification is going on throughout life."

The writers go on to describe minutely various changes which are noted as time passes. We are not concerned for the moment with these. The authors have certainly done good service in collecting from so many diverse sources so much material covering so wide a field. The plausibility of each theory serves to indicate the almost illimitable point of view which may be taken on this, as on all other subjects the human mind can conceive. Thus it would be possible to fill several hundred pages with the opinions of various writers on different aspects of youth and its related subjects. It would be a simple matter to merely

ignore all that had been written from the physiological and pathological standpoint, just as Jefferies swept from his path all traditions and precedent; one feels, however, that with many readers, who have not had an opportunity of examining for themselves all the theories which have been advanced the placing before them in a brief form may satisfy them that they are missing nothing; it will save them very much reading, and one of the regrets of the writer is that he spent so many years pursuing studies in the realm of dietetics which later researches proved to be utterly fallacious, despite the fact of their being the teachings and work of highly placed authorities. How odd must for instance, must have seemed the cry of "Eat less bread" to Dr. Emmett Densmore, whose slogan was: "Bread is the staff of death!"

One remembers the cause of the loss of youth alleged by certain schools as due to the shrinkage of the blood-vessels, with consequent less nourishment to the body. The degeneration of the ductless glands has much to teach us.

"The symptoms of old age are the result of breakdown of the tissues and organs which, owing to shrinking of the blood vessels, are insufficiently supplied with blood, and, owing to the disappearance of nervous elements, are devoid of proper nervous control.

"Degeneration of the ductless glands and of the organs and tissues cannot be simultaneous, for the latter are under the control of the former. These glands govern the processes of metabolism and nutrition of the tissues, and by their incessant antitoxic action protect the organism from the numerous poisonous products, be they of exogenous origin, introduced with air or food, or endogenous, formed as waste products during vital processes. After degeneration of these glands the processes of metabolism in the tissues are diminished, and there is an increase of fibrous tissue at the expense of more highly differentiated structures.

"The fact that the changes in the tissues are secondary and take place only after primary changes in the ductless glands, is best proved by the circumstances that they can be produced, either experimentally by the extirpation of certain of the ductless glands, or spontaneously by the degeneration of these glands in disease.

"It is evident from the above consideration that all hygienic errors, be they errors of diet or any kind of excess, will bring about their own punishment; and that premature old age, or a shortened life, will be the result. In fact, it is mainly our own fault if we become senile at sixty or seventy, and die before ninety or a hundred.

"Not only old age, but the majority of diseases, are due to our own fault in undermining our natural immunity against infections, and subjecting our various organs to unreasonable overwork and exertion. We do not believe that the worst slave-driver of olden days subjected his slaves to such treatment as we do our own organs, and especially our nerves. At last they must rebel, and disease, with early death or premature old age, will be the result.

"It is literally true, as the German proverb says: "Jeder ist

seines Glckes Schumied" (every man is the locksmith of his own happiness), and as a variation of this we would say: "Every man is the guardian of his own health." ("Old Age Deferred,"—Dr. Arnold Lorand, of Carlsbad).

When once one commences to quote it is difficult to leave off, for there is a wealth of material, but it would require a reader with a medical education to understand the jargon, and—the pity of it!—the contention, one writer is flatly contradicted by that of another. The plausability of each strongly tempts one to cite them, and one reason why the writer has departed from this, a custom which is all too common, is that the above excerpt seems to voice so much that is reasonable and true—in harmony with experimental psychology. In many of the theories advanced to account for old age one encounters the vicious circle—one for instance, "vitality depends upon the state of the body, and the state of the body depends upon the degree of vitality."

The unnaturalness of age seems to have irritated so many, laymen and men with a scientific training, that it has produced volumes upon volumes, though very few of these lucubrations come before the man in the street. All the same it is a healthy sign, because it shows that we are not to-day so satisfied as our forefathers to accept what by them were regarded as "inevitable," and that questions which were once looked at as possessing a didactic or academic value are to-day being recognised as coming within practical regions. There must emerge from the efforts of so many some principles which can be applied to the problems dealt with. No great work has been the outcome of a few spasmodic splashes, but the steady one-pointed attention to a definite goal.

The question of youth, however, lies more in the domains of psychology than in those of physiology, where the bulk of searchers seek for the solution.

LESSON V.

YOUTH AND IT'S PRICE.

One of the features of the twentieth centuries has been the craze of something for nothing. The idea of a *quid pro quo* seems to have disappeared with the manners and chivalry of a past age. This tendency to secure something for nothing has been seized upon by those with the commercial spirit strongly developed in them, and advertisements offering this article or the other "free" has proved a tempting bait. The immorality of accepting something for which no equivalent is given has not troubled the consciences of those who in other respects would scorn to do an unworthy action. "Samples" and "free specimens" have captivated tens of thousands of people who have been thereby weakened morally, though they have not been aware of the fact at the time. The injury inflicted on the individual is well shown by Elizabeth Towne in the following:—

"I have told you how my mind all went into this healing business. At first I had no thought of remuneration. But as more calls for treatment and for teaching came to me the financial problem came up in a new phase. Either I must refuse to heal and teach or I must have more money, money to pay

others for doing the cleaning, cooking, washing, making-over of garments and such like, that I had always done. At this time I was reading "Unity," and the free-will offering idea took possession of me. I saw that in order to devote my time to healing I must make it bring in money. It was a case of do that or stick to housework entirely. So I went in for free-will offerings, fully convinced in my head at least that this was the only way to do. I had all faith, too, that the money would come.

But it did not. Not in quantities sufficient for even the most absolute necessities. I gained glowing encomiums galore, extravagantly worded thanks and praises enough to stock the universe, and beautiful little gifts from ladies who had spent time and love and stitches in their preparation. One woman whom I treated for months and with whom I spent hours and days of most earnest endeavour, unburdened her soul by giving me \$7.25 worth of new thought books she had no further use for. At Christmas times I received lovely things from grateful friends. But money! what came in would not have paid the board of a wash woman, let alone her hire. And I blushed and felt like a sneak thief when someone did happen to give me a dollar, or a half dollar.

That was just the point. They gave me money, and the innate God of me did not want gifts. It wanted its RIGHTS. I remember one lady who came to Portland for a visit. Her home was in San Francisco, where she was a devoted attendant at the Home of Truth at 1231, Pine Street. She found herself troubled with a little constipation and came to me for treatment. She kept me exhorting and explaining for three hours, after which I treated her. As she rose to leave she dropped a 50-cent piece on the corner of the table exactly as one leaves a waiter's tip when leaving a public dining table. I despised that 50 cents., and hated to touch it. My experience was that free-will offerings were not free willed—they were simply "tips," which lowered and enslaved the recipient.

In the meantime the recipient kept shrivelling in her own estimation, until she felt like a whipped cur. All the time healing and teaching were making greater demands on my time, and our family expenses were growing with the children. And no money.

Of course, my brains were all this time doing their best to thresh out the wheat from the chaff of this problem. Should I give up the healing, or make it pay? Should I starve bodily and shrivel spiritually on free-will offerings? Or come off my "freely give" perch and ask for pay for my time?

If I had not been heart and soul in my work of healing and teaching, this knotty difficulty would have driven me back to my house-work to stagnate and die, or out into some line of work I could feel justified in demanding compensation for, but which would not have been my soul's work. But I loved the work, and it seemed to me the greatest calling on earth or in heaven—that of ministering to minds diseased, binding up broken hearts and sending souls rejoicing on their way.

Well, I waked up to the fact that time and energy are MONEY, and the "patient" who took my time and energy without rendering its equivalent in money, was simply a thief.

The fact that they were unconscious of their thieving propensities did not change the matter, nor did it excuse me for being a "mush of concession" myself.

It was hard work to take my new stand. But I did it. I announced that henceforth my terms for treatment were so much, and my terms for lessons so much.

A few of my old free-willers dropped away from me, but I am happy to say that from the very hour I took this stand most of them came to me and paid willingly my price. They seemed relieved themselves to think that now they were free to come to me knowing what was JUST in the way of recompense. They now paid their money and felt free: whereas before they had paid nothing and felt under obligations to me. People hate to be under obligations, and sooner or later they hate the person who permits the obligations.

From the time I set my prices, which were very modest ones, I had more patients and classes, and better success with them. This proved to me that I was on the right track. I have never for a moment doubted that success is the result of being right, of acting right with the Law of Being. And all the way along I have looked to outward things to prove my ideals."

This was also the experience of Helen Wilmans, another successful teacher of mental science the writer once knew; not only were the pupils weakened by it but the teacher into the bargain.

We live in a scientific age, yet few think that cause and effect are operative on every plane, not merely the physical. However bountiful nature may be she will not produce corn or fruit unless we do our share in sowing the seed. We look after the cause and effect is bound to follow.

Yet we come across people repeatedly who belong to the army of wishers instead of doers. They are always wishing someone would leave them a fortune, or they could secure an easy job worth a big sum, or that they could "find" something; it never strikes them to wish they could "earn" what they want. In the bad old days when women were more or less dependent on marriage as an avenue to a livelihood or a fortune, marriage was a means to an end, not the end itself. Fortunately, this is no longer the case, and many women now take the higher view that they can legitimately earn what they seek rather than marry.

So we have many seekers after a perennial youth who are not willing to pay the price for it. When we hear a wonderful pianist or musician, or hear one of our countrymen address a gathering of foreigners fluently in their own tongue we think how gifted they are, and perhaps envy them that they should exhibit such powers, thrust, we almost imagine, upon them. Yet, if we inquire into these cases we find that long and strenuous labour has been the bed-rock of their success. It has not simply "happened"; it has not been the dropping of the mantle of Elija on their shoulders. Sheer hard work has been the precursor of the marvellous skill they have displayed.

So we find people reading a book or two on the New Knowledge, and expecting to demonstrate its principles straight away. The universe was not built in this way: creation is taking place to-day quite as actively as in those eons of the past when

it was declared that the world was said to have been created in seven days. A man has almost as much labour in refashioning himself as the creative forces had in shaping the cosmos. We speak of laying stone upon stone—the work of the coral insect is a striking example—and we might almost use the phrase “building cell by cell” as applied to the human body.

Youth is not a condition to be had for the asking, or the swallowing of a magic potion. Magic was a useful institution for the lazybones. The great secret is work—along certain lines, of course. Youth is just as possible as any other desirable thing in life if we are prepared to pay the price. Whatever promises in the past have been made to man hold good to day, provided man is prepared to give a return. When he has done this it is a privilege or gift, or favour: it is his right; he has earned it in virtue of the efforts put forth.

Luckily, to-day, we are not repelled and the enthusiasm in us well killed by linking with work sorrow. The work is not in the nature of a task, or saying good-bye to happiness or pleasure. This distorted view vanishes when the man takes up the New Knowledge. “Progress without pain” might be taken as one of its chief mottoes, but work can not be abolished. The old Latin proverb, “Nothing without labour,” is as true to-day as when first uttered or written, because action is the complement of thought—one is useless without the other. The reader who believes that the pain and growth are also complementary need only have it pointed out that if such a proposition be admitted for an instant then pain and sorrow become “natural,” *i.e.*, part of nature, and that after all the pessimist is right, and life becomes an “empty dream.” The fact that we see pain all round us does not in the slightest invalidate our contention that “All is good,” the sheet anchor of the New Knowledge.

Getting back to the idea which runs through this lesson the reader must make up his mind that if he wishes to remain young he must pay the price for it. But it is quite worth the cost. We do not see that we have to pay the price for old age, and a very heavy price, too. Your youth will add to the youth of the world, and youth is synonymous with happiness, especially when under such conditions as attend the practice of New Thought. Youth presupposes health, for without it most of its charm would disappear. One can not pay too high a price for an ideal, because ideals so far transcend the dead level, humdrum reality that the standard of values has to be remodelled; they lift one to another world, and the sacrifice, if we regard effort for liberation from bondage as being sacrifice is worth making. Action of some kind is inevitable, therefore all action ought to be reconstructive. There may be more friction at first in following such a line, because channels have to be entered, but as every action repeated becomes a habit it is not long before the new mode of action settles into a groove until it ceases to be irksome or unnatural. Only young people and those gifted with strong imaginations can rightly appreciate the joy of “looking forward” to life which constitutes one of the charms of this period of life. The picking up once of this attitude of mind prepares it to a great extent for what might otherwise be considered self-denial, or a life of abnegation. Progress without pain is understood as

HOW TO REMAIN YOUNG.

step after step is taken, and strength is added to strength. The first step is to realise that nothing produces nothing throughout the whole of the universe. Next, that the things which are worth having belong to the permanent side of manifestation, that youth is a principle, that it is inherent in everything, but that to be understood and shewn forth in one's life effort must be put forth—the price must be paid.

LESSON VI.

WHY ALL IS YOUNG.

All is young in self-consciousness. Consciousness can never age because it is another name for life and life is like the sea, which has existed for all time, yet is never the same. There is an eternal newness about it. The river, too, has always appealed to writers and thinkers as a symbol of newness. It runs on age after age, the same river in name, yet not one drop of water is the same. What, then, is the cause of age in manifested nature?

The great sea of life requires a mould for its expression just as music demands an instrument for it. Life is impossible without form. Try to picture consciousness without matter of some kind. Even the invisible atom has matter for its expression; so has the wind, though its attenuated, or etheric character, would seem to contradict this statement. All form is the expression of life—its outer or visible cover. It has been said that all life is vibration. Vibration means movement. What moves? Certainly *something*. It would be an insult to our understanding to tell us that that which moved was nothing. We know that nothing exists that is not in vibration, so we see that there must be a vehicle or sheath whereby movement may be expressed. We call this sheath a body.

Life travels in spirals, always circling, but higher and higher each time. If life moved in a circle it would come back to the same point time after time. This would mean that there would be no progress, thus the form which we call a worm would express a certain kind of life, very limited, though much freer than that expressed in a stone, because there would be no movement in that type of life. When the life in the worm had learnt all that such a form could teach it, it would leave it and seek expression in the next higher form. If it passed into a much more advanced form valuable lessons would be omitted, for in Nature there can be nothing skipped. Hence the almost illimitable type of varieties of life in manifestation. Each form passes through stages, corresponding to those in man, the life in each case quitting the form to seek a higher form for the now enriched experiences which have been gathered all along the line.

The form must be broken up when it begins to imprison the life within ever seeking a fuller realization. This shattering of the form which we term death could not take place while youth held sway in the form. The life wave within must reach satiety; it must have experienced every sensation, every pulsation, every aspect of manifestation permitted to the type. Youth would never willingly relinquish a single unfulfilled desire which the form in which it was imprisoned could grant: it must drink the cup to the dregs.

To be continued.

(Continued from last issue).

Had this woman understood, she would have known that by her "mental antics," her appeals and desperate demands, her tears and worry and sleeplessness, she was continually and surely demagnetizing herself, and thus making it impossible for her to win or to hold the love she craved.

It is a truth that cannot be too well or widely known that all undue emotion is demagnetizing. The tears, reproaches and entreaties by which wives, sweethearts, friends, strive to hold those who are, or seem to be, slipping away from them, are the very forces which weaken, and in many cases finally snap, the cords which held them.

Everywhere and always "mental antics" are destroyers of magnetism. It was when she was "quite of heart and of mind," when she laughed and sang and was sufficient unto herself for happiness, that the woman quoted above won and held love. And her method must be that of every one who is to win and to hold love.

Jealousy, whether between husband and wife, lover and sweetheart, parent and child, or friend and friend, is one of the greatest destroyers of magnetism, and, consequently, one of the bitterest foes to love. It creates mean and hateful emotions of the mind, causes inharmony, estrangement, and ill-health, and gives a sense of degradation to the one who indulges in it, and the one who awakens it.

Respect, trust, and confidence are the three great bulwarks of love. Jealousy sweeps them all away, and leaves anger, impatience, and resentment in their places.

If you are inclined to be jealous of a person, tell yourself over and over again in silence that you are incapable of so ignoble a feeling, claim immunity from it, and let the one who might have aroused it know by word, act, and glance that you fully trust him. The people are few who will not live up to the standard set for them by those they love. Trust and you make trustworthy, distrust and you create untrustworthiness.

"How did you reclaim and redeem Richard?" asked her dear friend of a woman whose husband had shown strong signs of infidelity. "I respected and trusted him back to honor and more than his old love," was the reply.

"I repeatedly assured myself and him that I placed implicit trust in him. I claimed his loyalty and love when I sat in silence and I told him mentally, and sometimes audibly, that I knew nothing could separate us or lessen our love for each other."

Another great demagnetizer is the casting away between any two people, however near dear, of all mental, spiritual, physical reserves. A person should never lose the conviction that he owns him self, and that there is within his being a Holy of holies to which God and himself may alone have access except as a rare and sacred favor. The utter abandonment of one's self to another, mentally or physically, is a mistake for which one pays in loss of self-respect, the respect of others, and of power and love.

Let no one dream that he can habitually indulge in impure thoughts or acts, and be, or continue to be, magnetic. These things change the current of the blood, disorganize the functions of the body, disfigure the face, and destroy the poise, buoyancy and brightness of spirit and tone which are as essential to magnetism as sunlight to the rainbow.

A truth which cannot be too forcibly impressed upon the mind is that, while love is legitimate and legitimately desired, and while it is proper and right to bring all one's mental skill and strength to th

winning of it, there is great danger, as well as great dishonour in winning, or trying to win, love which cannot be honourably won. In all history, there is no record of an unholy or illegitimate love which brings forth anything but final misery. The reason is plain. The wrong aura generated and sent out by the wrong thought, attracts and brings back more wrong aura, and all the purity of thought and purpose, all the righteousness which is the real soul of that central life which is lasting magnetism, is, by deceit, selfishness and impurity, blasted and smothered and killed. That which is not yours by right may perhaps be won, but it can never be held with honour, comfort or happiness.

Good health, as we have seen, is a great magnetism-maker. Magnetism is life, and attracts its vitally alive twin, love.

He who is most alive in every fibre of his being, brain, heart, lungs, limbs, is he who will win most love. The people named as masters of magnetism were all vitally and tremendously alive. The partially diseased or partially alive person is never more than partially magnetic. Full volumed life, of which love is one of the most vital forms, answers only to full volumed life. Duty, friendship, philanthropy, cause the long sick to be tenderly cared for, but, except in very rare cases, like that of Mrs. Browing, where the soul remains so insistently alive as to magnetize even tottering limbs and weak muscles, no pulsing, vital love is given to the chronic invalid whose system works according to the law of demagnetism.

This suggests another important reason why one should not indulge in "mental antics." They destroy and dissipate life.

Always look people, at whom you look at all, no matter what your relations or desired relations with them may be, straight in the eyes. The full straightforward glance is the magnetic glance.

Above all, have a settled belief in the great overshadowing Power of which you are a part, and in yourself. This will insure the heart repose, hope, generation and constant cheerfulness, which are the best magnetism-makers and preservers.

SUMMARY AND EXERCISE.—Love is universally and legitimately desired. It will be won and kept, or lessened or lost according as one magnetizes or demagnetizes himself. All violent or erratic states of mind or movements of body demagnetize. Quietness of mind and of body are essential to magnetism.

Sit every day absolutely alone and perfectly still, for at least twenty minutes—a longer time is better. Fix your entire attention on the thing you desire. Say earnestly and impressively: I am an irresistible magnet, which draws unto itself everything it desires. I am quiet of heart and of manner, clear of brain, clean of heart, habits, speech and body, capable and worthy of commanding all good things. I claim (whatever you wish) as mine already, and that I shall very soon tangibly realize its possession.

Concluded.

—:—

Permit me to wish every reader the most hearty congratulations for a year of encouragement, and hope under circumstances believed to be unparalleled in the history of the human race. Those who have relatives in this struggle should make a point of sending strong thoughts of protection every day. Ten minutes quietly picturing such help being afforded will do much to avert disasters, and where there is a belief in higher powers in the mind of a young soldier he may do much himself to come through safely. The belief in charms amongst many shows how dependent is the mind on outside aids, whereas each carries within himself that which is stronger than death, did he but know it.

