

# NEW THOUGHT.

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.

Published January, April, July and October, first week in each. Subscribers failing  
to receive their copy by the 10th should notify the publishers.

New subscribers should note that articles and lessons continued from preceding  
issues start at top of page, heading indicating title, resembling the arrangement followed  
by publications issued in parts.

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New Series, 79.

OCTOBER 1918.

5s. per annum.

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## *Stray Thoughts.*

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The way in which the body is dependent on the mind and affected by it—emphasised so strongly by all systems of mental science—is being strikingly exemplified in France at the present moment, the French medical man always being more interested in psychotherapeutics than his English confrère. Most remarkable cases of shell shock have been cured by suggestion and allied methods and the subject is beginning to be respectable in the eyes of orthodox physicians. There is little in surgery or treatment that this war has not taught.

There is no need, usually, to resort to hypnotism, and it will be noted that Advanced Thought does not concern itself much with it; in fact, as is often pointed out, there is an antagonism between the two. Hypnotism depends on two persons, the operator and the subject, and there is a kind of submission of the latter to the former. The hypnotist should know more of the rationale of the method than he usually does. There is a rendering of oneself negative to a certain extent to the experimenter, and few students care to do this. Hypnotism has its dangers, too, although they are often exaggerated, and is best left severely alone by all except the physician or nerve specialist.

Suggestion or auto-suggestion is on another plane, and the latter is the only true method of self-healing or self-unfoldment. Books, lessons, lectures, are all helpful, even necessary at first, but every man must be his own guide and teacher finally.

Readers will be able to remember the formation of the International New Thought Alliance, because it was formed the same year the great war began. It had been in existence since about

1900, known as the National New Thought Alliance. It is gratifying to us, as Britishers, that it was in this country that the new name was given, and when the war is over we shall certainly hear more of it. The last Congress was held at Boston, September 15-22 and I hope to be able to give a brief account of it in the next issue. The vice-president for the British Isles is the Rev. J. Bruce Wallace, Limvady, Londonderry, who would, no doubt, be glad to give any information respecting the movement. The subscription is, as I think I have said before, one dollar a year, and the secretary is Miss Leona Feathers, 802, Washington Loan and Trust Building, Washington, D. C. No more useful work could be helped than this, as will be more evident in the immediate future. The "United States of the World" is the slogan of thought at present, and many may live to see it realised, when the brotherhood of man will be more than a name.

I am sorry to hear that Henry Harrison Brown has passed on. The little "Now" which he edited about fourteen or fifteen years, I think, has been taken over by Mr. Sam E. Foulds, who has been connected with it for some time. The magazine is about pocket size since the paper shortage, and the publisher reminds his readers that paper has advanced as much as 3,000 per cent., so that one can understand smaller and fewer pages and thinner paper. I hope the magazine will be a success, for in no branch of activity are there such severe handicaps as there are in publishing.

I hope every reader will read Lloyd George's speech of Sept. 12th, if he has not already so. Only a few papers give verbatim speeches now. New Thought is apparent in it, and idealism and optimism of the most practical type are revealed in it. He insists on efficiency, brains, thoroughness and high aim in the new régime: so does the New Knowledge. Bolshevism, by overturning order hopes that order will result, but Russia is a sufficient object lesson for all thinking men. The vast potencies of concentration were hinted at when the Prime Minister characterised it as "that most terrible of all things," and foresaw the awful calamity should man give twenty or thirty years' concentration for destructive purposes. He could, as Mr. Lloyd George truly said, destroy civilisation. Constructive thought will be the dominant note of the future, and what we may achieve when our faces are turned to the sun, our hearts beating high with hope and enthusiasm, only the future can reveal.

The repeated assertion that this war must be the last may well seem too idealistic, but, at any rate, amongst civilised people, this may yet be possible, as the awfulness of war must have been brought home to the nations of the world who have been sufferers through it.

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## Reviews.

"The Cloud and the Fire," by Richard Whitwell, strikes a lofty note, and voices what many to-day must dimly feel, but find difficult to express. In prose-poem form the author enunciates some of the deeper truths of the inner life. The supreme cosmic fact: "It is the Principle of Life, and the essence thereof. It is God. To know and be known of God, this is the eternal human quest." Again: "Darkness cannot be erased as it were bit by bit, through a systematic overcoming. For itself it has no actuality. It is a negation, and hence, however we strive against it, it ever remains the same." It is beautifully produced and a distinct acquisition to one's book-shelf. (London: A. C. Fifield, price 2s. 6d.)

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Rhythm is only another word for the pulse, and as the vital functions are carried on by this and breathing, again another form of rhythm, so the universe itself and everything within it lives by its means. The forces of life proceed harmoniously so long as this rhythm is maintained, but immediately this rhythm is broken we get inharmony and obstruction in some form. Rhythm is the very essence of regularity, and is responsible for form, as exemplified in a rock or a flower.

The cells composing the human body being governed by the same laws, it is found that very rarely is this rhythm maintained for long. A change of wind is a breaking of rhythm, so is a storm. The emotions and thought are very susceptible to both regularity and irregularity, and these alternations are responsible for both ill-health and age.

All who seek to preserve youth must base their lives upon the rhythmic law. They must become tuned with the rhythm of life. The unseen sources of power and life are always centres where stillness and rhythm hold sway, and these find their reflection in man.

Acquire rhythm in speech, in movement, in manner, as all re-act on each other, and lead to the true harmony of life, the inclusion of that "sweetness and light" which Matthew Arnold stood for. The coming into line with yourself, the harmonising of your various vehicles lead to straightening out of the kinks in mind and body, which permit Nature to produce for us that youth which can only flower under such conditions.

Care and youth are incompatible; youth is care-less, or care-free; yet where does one meet the man or woman over forty who has no cares? Not that one would advocate the irresponsibility of youth, the shirking of duties, the avoidance of responsibility. The effect of the youthful mind and body is to enable any problems to be dealt with in a bold and skilful and successful manner. Care kills, it is admitted on all hands, and this includes youth. Sustained by the qualities which have been built into the character, care no longer casts its shadows on the life. Care has been confused by some into meaning foresight, which is quite another thing; care is always the forerunner of worry, and there is room for worry and youth together.

Keep in mind the fact of life being a rhythm, and seek to bring mind and body in line with that rhythm. This is best achieved by doing everything in poise, and what has been said above. Thus the undercurrents of life striving for channels of expression will well up into your consciousness, serving once more to emphasise the teaching that age is an artificial condition of existence.

### LESSON XIII.

#### SOME SECRETS OF YOUTH.

Only he who is an idealist can expect to remain young. The man whose thinking is in a line with that of his fellows is living the automatic life, and the automatic life always runs in grooves. Though there may be, and probably are, plans made for the future; these plans are only concerned with an assured position, or other and improved surroundings.

There are two broad roads or paths—the real and the ideal, and the mass of people follow the former. It is called the real, because the five senses are in accord as to its reality: the experience of others corroborates their own: every standard of truth which they can apply confirms their conviction that the view they take of life and reality is the true one. They are, therefore, satisfied to follow what seems the "real" life. This word "real," like so many more, has come to mean

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something quite different from its original significance, and from the point of view of both Hinduism and Buddhism all manifested existence is illusion—*māya*. Although a critical examination will not confirm this thesis, and we are bound to the axiom that everything is real on its own plane, yet there is much that can be said in its favour. What ought to be done is to replace the word "real" by "actual." The latter records things as they are to the bulk of people; therefore to them they are actual, but they are not the real. We might quote the words of a great seer, who declared that the things which were seen were temporal, but the things which were not seen were eternal—the real and ideal.

When the realist turns his attention to idealism, he sees a set of possible conditions, and that is all. He may demand a demonstration of the philosophy, and it is difficult to furnish him with it. However willing he might be to really comprehend the other's standpoint, he would be precluded from doing so by reason of the plane he occupied. It would be like a man in a valley trying to see the same scene just as it appeared to one occupying a commanding position; or we might imagine two men gazing on the same scene, one from half a mile's distance, and the other four miles away.

We may be said to bring almost a new sense to bear on the problem when we approach the ideal. Every factor bears a new or inner meaning, and it is only when the whole outlook is saturated or suffused by it that we begin to understand the nature of the problem of remaining young. Youth resides in the ideal never in the real. Childhood, though in the real, is necessarily young—its youth is purely automatic, belongs to the race-thought, and, therefore, it ages with the rest of nature. There is the "fixed idea" born in the child, locked up in the subconscious, as the oak may be said to be locked up in the acorn. The germ of age, that is, is there, awaiting merely the advent of time, the letting loose so much energy or force, which being spent does not duplicate itself. There is no perennial fountain of youth—from the normal point of view—which ever wells up, regardless of the passage of time. The child goes through well-defined experiences, or stages. The process of ageing is accelerated by environment and education.

The child cannot understand the ideal, hence it does not prolong its youth. The attitude of Peter Pan, the boy who refused to grow up, is an exceedingly rare one, yet this story contains some secrets of youth to those who can appreciate them. Immediately youth descends into the so-called real, it wraps about itself the winding-sheet of age. Everything in the material world solidifies—takes on the aspect of *matter*, and matter and age are the same thing. Youth is fluidic, for ever changing, and this ethereal characteristic has its home in the ideal.

People are enthusiastic at times about the ideal; they like, they say, to be lifted out of themselves, out of the mundane, into fairyland, for the time being. For this reason they enjoy romance, episodes of the impossible, the wild, the fantastic, and honestly believe that it does them good—they understand sufficient of the doctrine of change to appreciate its value. But they invariably regard the realm of the ideal as one of fantasy; they persistently refuse the ideal as a factor that counts; they do not take it seriously. They consider that the meaning of the word "ideal" is exactly the same as "unattainable." So long as this attitude is maintained the importance of the ideal will be altogether missed.

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The fact that an ideal is admitted shows at least that there does arise at times the conception of a state of things far removed from anything with which we are to-day familiar, and this alone is encouraging, because it is then recognised that no chimerical or utterly new principle in nature is forced upon man's attention. In philosophy the idea is old enough, but it has always been regarded as one of the various toys with which philosophy loves to juggle. Like philosophy itself, it never appealed to one as being of a practical character. Yet the ideal is the most practical thing in the world, and the reader must regard it in this light henceforth, if he wishes to master the science of eternal youth. In a word, he must live in the ideal.

The first step in this is to detach oneself from current thought. One knows how different is the language of literature from that employed among people. No one dare break away from the colloquialisms, save at the risk of being dubbed a "superior person," and treated as such; or a man may avoid a literary form of speech from a distaste to appearing to put himself above others. Thus we all come down to one common level in speech—we play a part, because the other man does the same. The same holds good in the world of thought. We all think pretty much alike, and only when we determine to break away from this artificial standard shall we be able to enter the realm of the ideal.

To enter the realm of the ideal means to forsake the ordinary, the so called realm. One must try to envisage the indubitable fact that "heaven" is *here* and *now*. That is to say, the idea of the future must be modified and changed very considerably. So long as there remains in the minds the conception of something to be, of a state or condition to come into being at some period ahead, then the changes which we wish to bring about in the cells of the body will be frustrated, if not nullified altogether. Yet the "real" of the mass of people is conceived in "time," and all ideas in which "time" enters belong to race-thought; they have no foundation in truth, as will be gathered from these and other lessons issued by the Talisman Publishing Co. We must not dwell unduly on this point for the moment: what we aim at doing here is to persuade the reader that so long as he treads the path of the "real" he cannot grasp the underlying principles of the secret of remaining young. That is one reason why all experiments have hitherto failed.

The realm of the ideal is the habitat of the archetype. It is the pattern-world, the world of things-to-be; it is the ethereal workshop of the universe. In this region we may fashion and design in a manner far removed from that which holds good in the world of matter. The sculptor, the poet, inventor, painter, actor, genius, visit it for their inspiration, though they do not succeed in bringing back from it exactly what they seek; not because of the insufficiency of the materials so much as their inadequacy to apprehend them and translate them into brain-consciousness.

To cast aside the teaching of a lifetime, to forswear the views of everyone around one is not achieved at a stroke, however earnest and enthusiastic one may be. But one may always make a beginning, and with a determination to continue all difficulties assume a very different aspect.

Nothing is to be gained by entertaining the view that one is very different from one's neighbour. The spirit of exclusiveness and superiority is ubiquitous, and defeats its own object. All that you are inherently your neighbour is, to isolate yourself in the belief that your training fits you to receive truths from which others are barred

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will only hinder. You are to dissociate yourself from the current views, but you are not in consequence to set yourself on a pedestal. If you do in your heart of hearts believe that there are possibilities open to mankind which have never been claimed up to now, then you should ponder over the views expressed by advanced thought writers. If these fail to impress you, then evidently you are not ready for applied metaphysics. Many who have perused one of the Talisman manuals become converts, and they soon begin to put the teachings into practice.

As a consequence of determining to cut oneself loose from current views, one can take idea after idea and assimilate it. Following the acceptance of the theory that there are greater possibilities for those who are prepared to take them, the reader will soon come to acquiesce in the claim made that youth may be extended. He will be on the look out for pronouncements and articles by biologists and popular writers in the magazines. He will be surprised how widespread is the view to-day. He will, for instance, see how general is the idea now that mental states affect the health, and it does not demand a tax on one's intelligence to admit that youth and ill-health are incompatible. Whatever lowers the vitality must, as a matter of course, be prejudicial to youth. The greatest enemy to youth is worry, and it is quite unnecessary to labour this fact—everyone knows it, but everyone does not know that it is possible to abolish worry.

As the reader finds one writer after another reiterating fundamentals concerning the interaction between mind and body, he logically infers that youth and mind have a closer connection than has hitherto been supposed.

The writer would here suggest that the preceding pages be re-read, for passages which appear to be somewhat irrelevant will be found to possess special significance when considered in relation to the points just discussed. Taken with this and the following pages, one teaching will be seen to dovetail with another, and the whole process will stand unveiled. In all such studies the greatest obstacle to the beginner is convincing him of the feasibility of the scheme. A thing which is so contrary to current thought, so opposed to all experience, necessarily gives rise to scepticism and antagonism. For this reason the reader will be well advised not to discuss the subject with anyone, for he may be laughed out of it, and argument will weaken his hold on the theories of extended youth. Whilst argument can never overthrow truth, it can create an atmosphere in which truth cannot manifest. The attitude of the beginner should be one of utter indifference to the opinions of others, but at the same time he should not provoke hostility. The writers and practitioners of modern idealism who have conquered disease, poverty, old age, and other forms of negativity, who to-day stand at the head of ever-growing businesses, and are lifting humanity to a higher level, learned by bitter experience the futility of seeking counsel or sympathy from those around them. They have set this faith in the stories of their lives, and their struggles from the darkness to the light contain many hints to aspirants who are to-day treading the same path.

Having resolved to be a law to oneself, and henceforth map out one's own field and thought, to do one's own thinking, to ignore the precepts of others, and obey those of the ideal, the reader will endeavour to purify his mental vehicles. He will, for example, place every thought on the plane of the ideal. He will refuse to see the lower side of existence. He will shun realism, which begins and ends in the gutter. Phases of life so limned may be true to life, as murder, crime, vice are true to life, but it is life which lies outside real existence. Shadow is

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real—as a shadow, but judged from the bright sunlight, it has no existence.

When we speak of the ideal being the true, we mean that while we are aware of the existence of the shadow we elect to live in the sunshine, and leave the shadow for those who prefer sombreness. To them it is the real, as real as sorrow and unhappiness are to those who really believe in these things. Sunshine and shadow are the two sides of the one existence: every man has perfect liberty to select either the type who are never happy unless they are miserable—and they are legions even to-day—find darkness and shadow congenial: let them hug these phantasms till the awakening comes. The grim spectre has its work to do on the earth still.

There is not much more trouble in walking in the light than in the dark, when our eyes, so long accustomed to greys and mists, are strong enough to bear the brilliant light, and the ideal is that light.

In the ideal one sees youth everywhere. One peoples all one's thoughts with rejuvenescence, and the trammels of matter and materiality are non-existent; defects and limitations are put aside for the time being; the larger and therefore truer view of things is seen, until one slowly builds it into one's etheric and mental vehicles. This is not a work for this day, this year, or next, but for ten, twenty, or fifty years. Whatever we conceive in such moments, when everything is idealized, comes more and more into actuality. If we can meet the sour-faced, grouching individual with a smile and see the larger self within, his poisonous aura cannot affect us, we refuse to come down to his level, or enter the area of his negativity and unreality. It will be the ideal alone to which we are attuned, and therefore the disintegrating vibrations fall harmlessly on our shield. Remember, that no one can live to oneself: he affects and is affected by others, but as he succeeds in entering the ideal he is less and less affected outside his own aura. His realm of the ideal is his magnetic field, and the more constantly his thoughts centre in it, the more it colours his whole life. Things that before were indifferent to him now gravitate to him, and he is able to work with the forces of nature instead of against them as before. Precedents and traditions do not weigh with him as they once did, and where before he found himself turned back in his thinking, he can proceed with confidence.

As man has the power to people his ideal with just what he wishes, and exclude everything he dislikes or does not desire, he finds no difficulty in picturing youth as a condition that is perfectly natural. He realises most fully the truth of the saying that one is as old as one feels, and that so long as youth in his heart it is in his innermost being.

The man whose consciousness is focussed on those around him sees the signs of age impressing themselves on their bodies. How can he avoid the conclusion that the same process must affect him sometime? It seems natural, and he straightway *accepts* the idea in his subconsciousness, and it passes into the subconscious, thus indelibly stamping the mentality with the ageing principles. Therefore a man living in one place nearly all his life, making few changes, pursuing one calling, having few hobbies or interests, nearly always ages like his fellows, the rate at which the process goes on depending on whether or not his health is good, if selfish, bad-tempered, morose, reserved, depressed, worrying, or exhibiting other characteristics that cause cells to harden and ossify, and the mind to shrink and weaken.

The normal life invariably produces contraction, because each force is turned on itself, and vicious repetition always deadens, hardens, and

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robs body and mind of spontaneity and optimism. That thought: "I've had my day," will prevent that rhythmic interaction between the various forces of body and mind on which the prolongation of youth depends so largely. It is here that the importance of the idea tells. It lifts one above the commonplace, and puts one in touch with the ageless currents to be found only in the ideal.

To conclude this lesson, we will summarise the ten laws or rules of the ideal:

1. The ideal is the only plane in which negativity is inoperative.
2. Any thought initiated in it possesses creative power.
3. Thoughts or desires arising whilst on the ideal plane are intensified tremendously.
4. Mental and emotional states are amenable to the vibrations of the ideal.
5. The higher the consciousness ascends the more powerful it becomes.
6. Cells created in this region are endowed with super-vitality.
7. The laws of change here operate more quickly, because there is less resistance to be met.
8. It is the normal habitat of youth.
9. Constructive forces and thinking with the upper brain function perfectly.
10. One is put *en rapport* with the great minds of the world and share in their strength, one's being being augmented and fortified thereby.

### LESSON XIV.

#### THE POWER THAT MAINTAINS YOUTH.

Imagination never came into its own until the Great War, and then the Allies were lashed time after time by critics from all sides and parties for the want of the power which up to then had been derided and abused. Again and again the crying need of this force, which is only another name for foresight, was obvious, and when a certain course was at length adopted, everyone said: "How simple; why was it not done before?"

There are some metaphysicians who place it amongst the very greatest powers that man possesses.

The faculty is generally strongest in childhood, when "make believe" is a serious business, and from this time it gradually dwindles away to vanishing-point.

It should now be the reader's task to reclaim it, and get it in working order again, and this can be begun by making it a practice to spend ten minutes each day in recalling scenes from places you have visited. At first the pictures will be very general, the leading features alone being remembered, but after a time various details will be supplemented. This is only a species of recollection, and is more the work of the memory than the imagination, but the exercise will bring the imaging faculty into play, and the imagination proper will be touched. Only in the dreamer and poet is the faculty actively working, but seeing that every human being possesses it because it is one of the powers which is essential for his higher growth, it only needs stimulating.

For our immediate purpose the reader should raise his consciousness as high as possible, leaving outside his thought every negative quality, weakness, care, worry, or fear. Absolute serenity is imperative, and the rhythmic breathing prescribed in Talisman manuals practised for a few minutes. Now cast the mind back to your boyhood or girlhood,



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to that period when you revelled most in your health and strength. If the early part of your life was marred by illness this particular process can be dropped, as it will possess no meaning or value. The method given below must be substituted. The thoughts now in the ideal, everything concerned with the normal life excluded, try to picture yourself as young in mind and body, buoyant, virile, care-free, joyous. Do not begin to ask yourself *why* you should be these things: there must be no argument, reasoning, questioning—only a giving yourself up to the thoughts and feelings which the picture you have evoked naturally gives rise to. For the time being *you are that which you imagine yourself to be*, and remember that imagination is one of the greatest forces in the world. The automatism of the mind won't allow you to remain in this state more than a few minutes at first; after a few months it will be possible to keep in it for half-an-hour at a stretch. It then becomes like a dream, which to most people is real enough whilst it lasts.

Remember, this process is exactly parallel with that followed by the artist or the architect in the planning out of a picture or a structure; the successful organiser or business man adopts just the same plan, unconsciously employing forces which you deliberately set into operation. There is this difference: In your case the material on which you are acting is conscious, living substance, which is based on etheric or plastic atoms, and therefore a hundred times more easily moulded or affected. Your own body and mind will respond more readily to your imagination, because they are yours; they are susceptible at all times to all that comes through the five senses, but still more susceptible are they to the finer forces, because in nature every force acts more on its own plane.

We may realise the practical importance of this by recalling the fact that every minute millions of cells are dying, and that every cell in the whole body is renewed in twelve months. It is necessary to bear these facts in mind when dealing with the subject of youth. Each tiny life before its death passes on its instructions to its successor, which at once takes on the identical vibration. Thus, in the case of a mole or birth-mark, the abnormal cell will pass its heredity over to the new comer, and the new cell will wear the mark or impress of the old one. Where total destruction of a group of cells takes place, as in the case of an operation, the new cells have no model, nothing to go by, and then instead of un-cellular consciousness we have multi-cellular or group consciousness. So long as we pay no attention to these atoms they follow the laws of their life, modified from time to time by the emotions (the effect of anger on the body in flushing the face, producing twitching of the muscles, changing and poisoning the secretions, and needs no comment), or by thought. In quiet passivity, or receptivity, the atoms are peculiarly susceptible to the electrical or magnetic currents which are generated by either will, or thought, or else imagination.

Supposing the early life of the reader has not been a particularly healthy one, let him clothe his personality with such a youthfulness as he might desire. He should try and picture an idealised replica of himself, and in this a picture may assist him in the work. This picturization is not easy to everyone, partly because it is new and strange, and more frequently because one has never thought of oneself as looking much different. Occasionally one hears a youthful person say: "I should like to look like so-and-so." When one reaches the so-called meridian of life one is generally "settled down" in every way; resignation has entered the life; things are taken for granted; a man is

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satisfied with his personal appearance, or puts up with it because he does not suppose it can be altered or improved upon. An old photograph of oneself is often useful, only when studying it one has to be careful not to allow the customary association of ideas to come into play. When regarding such a photograph do not let the thoughts wander to the ill-health which may have been prevalent when you had it taken. Instead of that endow the portrait with vitality and physical perfection, so far as you can realise this in your own mind. The usual attitude of the mind, with regard to the body's ageing, the taken-for-granted attitude, must be vigorously excluded, not by telling yourself that you won't think about it, which will cause you to think the more about it, but the filling of the entire consciousness with the picture of a young, fresh, happy, and vigorous manhood (or womanhood, as the case may be). Having concentrated on the photograph intensely for a few minutes, close the eyes, and endow the picture with life. See it in movement, unobstructed by any limitation whatever. Recall the underlying laws of the ideal given above, and endeavour to realise that so long as an ideal condition is held in the mind, so long will that pattern remain in the inner region of the mind, in that laboratory where the work of recreation proceeds without cessation, day and night, for rest is utterly unknown in Nature. It is the very soul of matter to be in constant motion. birth and death of molecules *never* cease. This law is of vital importance to us. The more often we can enter this contemplative state, which approaches somewhat remotely, it is true, the Samadhi state of the Hindu, the more responsive becomes the array of tiny builders in our body. Those who have retained their bodies for over two centuries possess all the attributes of youth; an acquaintance of the writer's could detect no sign of age when in\* contact with one, nor have the portraits of others who practise remaining young given any sign of the phenomenal age they undoubtedly were. What man has done man can do—this truth cannot be repeated too often. Ever dwelling in the ideal they *realized* their ideals, demonstrated, as practitioners of the various schools of advanced thought would say. Translation from theory to practice is the problem that confronts each neophyte, and the only way whereby this may be accomplished is by *doing* the thing, not merely talking about it. We can only do the thing by using the imagination in the manner suggested a few moments at a time. It follows that if 99 per cent. of one's consciousness is passed in the normal, the remaining 1 per cent. can exercise only an infinitesimal effect on the cell-life of the body. This practice of picturization, therefore, should be resorted to at odd moments during the day, whenever the mind is at liberty, and the consciousness allowed to remain as long as the image can be clearly visualized. The effect of these practices is cumulative, so that not only is it easier, but each effort is reinforced by the preceding one. Day by day let this method be practised, resting assured that it will bear fruit in the days to come. For one thing it must weaken the automatism of the ageing habit.

Note these laws of the imagination:—

1. Whatever image is sharply defined and held for a moment is actual for that moment; *i.e.*, it is as real as anything of which we have any knowledge in manifestation.
2. The one and only true function of the imagination is creation.
3. Through our indifference and neglect of this master faculty, Nature reproduces every cell automatically, plus the thought and feeling by the man.

*To be concluded.*

When a man or woman ceases to take an interest in himself or herself Mother Earth will not be long before she issues an invitation, for there is no further need for him or her on its surface.

"That is another story," as Kipling would say, however, and I would merely emphasise the universality of the diabolical in contradiction to the beautiful images created by opium and other drugs, which strengthen the contention advanced above. In this connection it might be well to remark that not a few cases of depression, morbidness, and want of confidence are largely due to physical causes, and it may lift a great weight off their minds when they know that when they find their experiences differ from those of other people with regard to sights and sounds their reason is not forsaking them; the experiences are not symptoms of madness, though if they listen to their friends they may eventually become so, but what is seen or heard is real. The subject is a vast and recondite one, and it would not have been introduced here were it not for the fact, as said before, that persons liable to fits of depression are so frequently the victims to psychic impressions. Humanity is on the verge of a great unfolding; another sense is beginning to function. Here and there sporadic cases arise, where Nature unveils a new sense, and another realm is added for man to conquer—the astral. If the reader has astral sight or hearing which fitfully manifests itself let him take solace that he is quite balanced, only he is a little premature, and must put up with the extension of senses as well as he can. There are manuals which deal with the subject fully, so that he can soon learn to understand his new surrounding, and turn a curse into a blessing. More people have been driven genuinely mad by ignorant and well-meaning friends than one dreams of. In cases of actual obsessions the sufferers should communicate with the writer, who will be pleased to afford what help he can.

#### LESSON 6.

There are few more sad things to contemplate in humanity than the man or woman who is subject to fits of depression. It is really only another phase of want of self-reliance. Whenever it is observable it will usually be found that the victim has formed a habit of detaching himself from his fellows or seeking to be alone, and his thoughts have centred upon himself. To turn one's thoughts upon oneself in this manner (an insidious species of self-introspection), often leads directly to morbid fancies, especially with a certain temperament. The spirit of exclusiveness is often to blame; misplaced individuality would isolate itself from its fellows, though in many instances people who are fond of company are prone to the habit. In such cases the emotions have been allowed too much play, and as there is not as strong a connection between the various vehicles as there should be such people when the artificial stimulus of company is withdrawn "go flop." Again, the very sensitive are subject to this mental weakness, and a highly strung nervous organisation does not help matters. In every case, however, these weaknesses can be turned into staffs, which will help us to extract ourselves from the morass into which we have unwittingly fallen.

The same methods advocated for self-reliance are applicable to depression with a few modifications. The mental machinery of those afflicted with the latter is a trifle worse, more out of gear, than in the case of those who lack confidence in themselves. The means must be a little more rough, and more determination to "buck up" must be infused into the nature, but by now that should not be so very difficult.

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As I am constantly telling students and my pupils these lessons must not be read through and forgotten in a few days, as is the custom now with the mass of literature and papers by which we are besieged. Every lesson must be read and re-read until the ideas set forth are entirely assimilated—almost learnt by heart—only by so doing can the teachings be of real service. The past is irrevocable, beyond recall: there are no tenses in the grammar of the soul; make the present what you wish it to be. Be determined that you shall no longer be fettered by the past, because in reality that is all you suffer from. You were the slave of environment because you would not lift a finger to alter it. Environment may be the same to-day, but its power over you is determined by the power with which you invest it. And this is true equally as regards fate and the circumstances of life generally. All of us act with the thought behind our minds that we can only proceed along certain paths, that these grooves are cut for us by circumstances, and that we possess no other powers than those we have exhibited up to the present, and it is true that each of us pursues his own path, mentally created first, then objectivised. So soon as we care to throw off the shackles which have bound us more freedom commences. The imposing of another will upon us, the bowing to authority, the tacit admission that we are not as good as somebody else, the feeling of inferiority in the presence of those who appear to be our superiors, the want of experience, the lack of opportunities to gain that experience which culminates in self-reliance, are all removable barriers. There are plenty of people who have been asleep for years, mentally, upon whom it suddenly dawns that all barriers have been self-created.

They wonder how it is the thought has never occurred to them before, the glorious thought that the making of the individual was solely in the hands of the individual; that the future could be carved out by him as well as by what he termed fate or environment.

A different view must now be taken of character-building. A man need not be blind to whatever imperfections may exist in his own character, but, on the other hand, he must be keenly alert as to the dormant faculties which are lying fallow, which merely require stimuli to enable them to unfold their potencies. Too long has the thought been predominant that seeing every person must differ from his fellows in character strong traits exhibited by such were natural to them but quite unnatural in someone else. This is not the case; there may be tendencies which can either be retained or stimulated: engendered or crushed according to the will of the man. This is not always the important factor that everyone would suppose. Everyone is familiar with the phenomenon of conversion. True, it may be for some years unsuspected beneath the nature, in the innermost recesses of a man's being and a connection with the outer consciousness has been made slowly, until one supreme effort has completed the connection and a man has been changed in a single day. Unification of the different vehicles of man is what should be sought after. Man should strive to understand that he is not merely body and mind. He should learn that he is, in reality, sevenfold in nature, and he could then begin the systematic and scientific training of his vehicles, so that there would no longer be any blind, automatic growth, but a growth intelligently directed.

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### LESSON 7.

It is scarcely necessary at this point to enumerate in full detail the seven principles above referred to. Some have already been touched upon, and the subject can be pursued at leisure by the student. First there is the physical body; next are the emotions; third, the desires; and the last two deal with the soul and spirit respectively.

By commencing with the refining of the lowest, and working gradually to the highest, the latter are most easily affected. Each vehicle acts as a bridge for the next higher, and the lowest must all be purified and adjusted before the higher ones can be reached. Go back to the previous lessons and you will see how the various vehicles are to be trained and improved, and with this improvement will be forged instruments which will quicken the higher faculties of man. True, but a great measure of self-reliance can be acquired by training the lower vehicles alone to accomplish high purposes, but the whole of man's nature should be called into play, and this can only be done by the linking up of the vehicles.

For a great period the lower self or nature holds full sway, because nearly all the activities of one's being have to do with that part of nature. For millions of years the work of the ego has been a gaining of experience. It comes as pure spirit, or as an undifferentiated ray of light, or consciousness, from the one source, and this is attained by spirit coming down into matter and ensouling it, or vivifying it; passing through every kingdom valuable lessons would be learnt which would not otherwise be gained.

Mankind has since then plunged more deeply into matter till now it is immersed so completely that it has almost lost sight of its divine origin, and identified itself with matter alone. Thus it is that one sees so widespread the want of self-reliance. Once man really knows his origin this must disappear, for the knowledge of that relationship will give a strength under the direst circumstances, that he will remain unmoved, untouched by the turmoil that may rage on every hand. This however, touches the higher part of man's nature, and till he has evolved the lower vehicles a little more he cannot avail himself of the marvellous possibilities which lie in his upward path.

Reader, do not be discouraged. Do not trouble if up to now you have lacked belief in yourself; if you have been reticent, bashful, diffident, nervous, fearful of impending calamities; losing heart at the trials of life, and thinking that you were singled out for misfortune. It is not true. There is a glamour in life; a merciful Nature has striven to protect us against ourselves, to hide from us the results of our own mistakes to some extent, though it is only by mistakes that we learn, but the full force of those sorrows has been mitigated through the love Nature bears her children. This glamour we are all under. Only the other day one of the leading chemists in Europe, to whom the University of Oxford has presented its gold medal, made the statement that "matters" is only a thing imagined, which we have constructed for ourselves very imperfectly to represent the constant element in the changing series of phenomena! This is quite in harmony with the teachings of New Thought, which its exponents were sure would one day be accepted by orthodox science. There is a reality underlying all phenomena, and that reality is the ultimate good of all things, a gradual leading higher and higher, deeper and deeper into consciousness, or life if the term is preferred. Many and many a man, on a bright summer or spring morning, feels it is good to be alive: he does not know why

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exactly—it is difficult to analyse his feelings, but he indistinctly feels happy without knowing why. That is the real existence, but we have so enmeshed ourselves with material wrappings and tawdry makeshifts for the real that we sink back quickly to the dead level of our neighbours.

It is the privilege, however, whenever we will, to strip ourselves of this useless cumbering weight, and as glimpses of the ideal become more frequent, as we allow that ideal to come into our daily consciousness we gain heart, and KNOW that either self-reliance or any other faculty we crave for is ours for the asking, if we but ask aright. The desire first, then the determination, and other difficulties will fall into place, to be conquered as we approach them in the right spirit.

### LESSON 8.

Self-reliance is much more complex than appears at first sight, the reason being that man himself is like a thousand-stringed instrument, each of which is capable of being affected, or being guided, controlled, and being educated. So far we have trained a few strings, and a few only. Amongst those which have been overlooked is the nervous system.

Life in its lowest and simplest form reveals an absence almost of nervous matter, but as life evolves a nervous system begins to come into being, until when we reach man we find a perfect network of nerves, which convey sensation and thought to every part of the body. The nerves translate not only the compacts or impressions that come from without, but those which arise from within. A trained and perfect nervous system is, as a consequence, imperative if we wish to achieve a high degree of self-reliance.

The nervous system is more closely allied in wireless telegraphy than any other part of man's make-up. We may liken the mechanism of the wireless to the nervous system, for the current which passes through it is much like the thought or the feeling which is transmitted through the system. Just as a message cannot be sent and received unless the mechanism is in perfect accord, so unless we provide a nervous system co-ordinated in every way we cannot expect to achieve a high degree of self-development, as said above.

The vast uncharted area of the consciousness can be tapped, and portions of it detached to add to our present task, provided that we can make our nervous system responsive. We have emphasised the need for poise, or tranquillity, but we have to revert again and again to the same subject to a new standpoint, because of the inter-relationship of the various factors concerned.

Self-reliance demands a wide and deep consciousness, and that consciousness must have a suitable vehicle for its expression. The want of confidence is buttressed up by the character being supported in a dozen directions. Where hesitancy and self-consciousness struggled with a desire to face people or things a quiet strength and feeling of being equal to the occasion have taken possession of one; this is the work of a co-ordinated nervous system. Like so much in man it does its work automatically, or it receives its instructions from other layers of consciousness than those which function in daily life. Hence its work is more or less perfunctory, runs in grooves, and maintains an evenness, affected only by surges of temper, waves of emotion, or the influences of other phases of mental or physical life.

Therefore, if we can affect it consciously and intelligently, we shall have accomplished part of our task. How shall this be done? First, provide in the outer life all those conditions which make for equanimity. All elements of friction, depression, and negativity must be removed. This done the nervous system is impressed with strong thought of poise. This thought must be sent out from the deepest strata of the mind, for any action from the surface will have little effect. Beginners sometimes find this difficult. To overcome it try and picture the thought or mental action retreating to the centre of both mind and body. Until this can be done do not endeavour to affect the nervous system. Closing the eyes and imagining the consciousness drawing inwards, converging to a single point, may help. Pausing a moment to complete the process picture this thought as a current ascending from the base of the spine, ascending the spine, and as it ascends, spraying out on each side and tranquillising and straightening out the tangled nerves. Any book on animal physiology will give an illustration of the nervous system, and it should not be difficult to carry out this experiment, only it must not be thought of as something outside as being affected, but our own organisation. This must be done once or twice daily for a few weeks or longer till all traces of being "nervy" disappears. Nervousness and want of self-reliance are closely allied in many cases, and seeing that nothing can be achieved worth while if nervousness affects the one value of the above will be obvious! We are dependent to a far greater extent than we suppose, because the victim of diffidence sees nearly all his impressions in an untrue light, so that exaggeration and falsity lead to faulty conclusions and actions. The evil arising from these in turn robs one of confidence, because no reliance can be placed upon the impressions which come to one. Then one misinterprets and misconstrues, because facts do not reach us in their true colours.

From the purely physical side we may aid the nervous system. The habit of doing everything in as leisnrely a fashion as possible, of not allowing ourselves to be ruffled by whatever may go wrong, of banishing groundless fears, of going out of our way to anticipate trouble through the excuse of "being prepared"—all these are detrimental. The universality of fear, expressed by nearly everyone being prepared, for one never hears of being prepared for anything good, should provide an illuminative hint to the reader. No one could lack self-confidence who had erased the word fear from his vocabulary.

Auto-suggestion applied frequently is excellent. Say: "My nervous system is daily becoming more perfect." Say this to yourself whenever any heavy demand is made upon you, whenever trying circumstances arise Demand nerves of steel! but see that you, on your part, provide all those conditions which are essential for the nerves to act freely. One reason why osteopathy has made such headway in the States is because jangled and twisted nerves have been straightened out. Whatever does this will aid indirectly in establishing self-reliance, for just as it has been said that the "blood is the life" it may be said that "the nerves are the mental life"—if they are out of tune the mentality is deficient, and self-control is impossible. It is in the mental realms that self-reliance has its source; the lines of communication between one part one of the mind and another are the nerves, and these must be kept open at all cost if the human machine is to be at its best and highest. That the nervous system plays so important a part in life is seen by the great increase in nervous diseases by the brainiest nation—the Americans—being more subject to "nerves" than ourselves.

Genius and the finer life are impossible without a well-developed nervous system, so that to the ambitious it is necessary to have it in perfect working order.

LESSON 9.

The improvement of the nervous system will prepare the way for the next step; having tranquillised it we may turn attention to that ocean of unused consciousness to which reference was made in the last lesson. Concentrating for a moment on it desire strongly but quietly that the same path which the thought traversed shall be gone over again, only this time it will be traversed by a portion of the mass of deeper consciousness. Keep in the mind the idea of an accession of intelligence which shall not only impart a big addition of this quality, but shall strengthen every power of the mind and mentality. In this way the whole mental system would be improved, and raised to a higher level. Daily repetition of the process will deepen the effect. Each time the exercise is practised, the faculties of the higher nature will be augmented, and accordingly there will be a corresponding decrease in the amount of the negative qualities, of which the want of self-reliance is one. The constant building of positive qualities would, in itself, be sufficient to grow self-reliance, but we must not be content to be merely self-reliant, a rung in the ladder of self-development. The reader, too, has the satisfaction of knowing that, as said above, whatever positive faculty is created and developed reciprocally strengthens self-reliance.

At this point the reader would do well to turn to whatever other Talisman books or other courses he may have, looking out for references which touch on whatever has been described in these lessons, and thus secure additional help. The reader may be able to form, or to supplement or amplify, what is here written. In any case new light will certainly be shed.

The score or so of fundamental laws which have been discovered with respect to this unused region of consciousness have already been traversed by the writer in other courses, to which the reader is referred. Practical psychologists are only at the threshold of the subject, which is obscure in some of its aspects, though there is no need to shroud it in the mystery by which some writers delight to surround it. It is only an untrodden and unsuspected region of man's inner self which he has not explored, because for the most part the portion of the mind in operation answered all his needs. He has now come to the point where the existing mechanism is insufficient and an extension and addition are imperative.

In the present instance we are concerned in self-reliance and those factors which contribute to its evocation, and one consideration is the having a self on which to rely! That means, that in too many cases the individuality has not been developed to the point where there is a self to train. The man has existed in the very husk of his being, and and taken it for the kernel. There is no self-reliance without an individuality, so we are concerned with the creation of an individuality. To obtain it will need the addition of new consciousness. Learn, therefore, to regard the idea of an illimitable supply of consciousness absolutely true and natural. Learn, also, that this additional mental force can be appropriated at will as required. Next, that we may use it as we wish. It is like the stones of which a builder may construct a palace or a cottage. It is our own to do just as we wish. We may waste it or use it. An inappreciable quantity sometimes filters through unknown to us, and enables us to solve problems, to rise to the occasion when faced



by obstacles, or in case of an emergency. Consciousness shares with radium that peculiar and marvellous attribute: it may be used without diminishing. Or, perhaps, we may use the more homely simile of the flame from which a thousand candles may be lighted without in the tiniest degree lessening its size or power. It is one of the few cases of eating your cake and still having it. It is true from one aspect that there is nothing in the universe except consciousness, and you and I, and the big world and all we see in it, are portions of it. As there is nothing else we cannot exhaust it in the slightest: if we have not sufficient it is our own fault. We, we alone, limit its manifestations in ourselves. The acceptance of these facts would do much to simplify mental and moral development.

We must appropriate more, but only as we come into a recognition of the law can we do so, and the recognition of the possibility of appropriation is an immense help. If a man's powers were one hundred then by augmenting each by a tenth we have strengthened the whole individuality to an extent which is not readily appreciated.

Generally speaking, when a man has arrived at this point he comes to a halt. However logical and desirable may have been the reasons advanced up to now for the further use of self-reliance several negative elements spring up. First, doubt. What proof is there that these claims are true, however plausible they sound? Second, supposing they are true, can a common garden average man or woman with no pretence to more than decent education do these things? It is all very well for a person above the average. Third, the goodly company of ifs and buts. These are too many to particularise.

To answer them to oneself satisfactorily take them seriatim, and one by one the objections will be seen to be fallacious. To read again what has been written in these lessons will answer the above objections, and it but remains to put the teachings into practice. It may give the neophyte new courage to mention that the writer is constantly receiving letters from his readers and pupils who affirm having received the greatest help from those teachings, enabling them to achieve and to develop mentally and otherwise. No one is too old or too undeveloped to improve along these lines, and Emerson's: "Do the thing and you shall have the power" is absolutely true. Iteration and reiteration, however, are necessary for the average beginner. In all those cases where correspondents fail to secure results, the causes are traceable. Psycho-analysis always reveals them. We cannot all have a mental analyst at our elbow, and, therefore, the reader who honestly desires to avail himself of New Knowledge teachings should seek diligently for the cause if he has not obtained the benefits which he rightly expects after taking up its study.

One cause, more widespread than is supposed, is the belief in ill-luck. I have shown the futility of it in "The Art of Luck," but the superstition is not easy to exercise. Yet it must be got rid of before useful work can be done. There is no room for law where luck is admitted, and if there is no law effort is useless. With many a belief in luck amounts to a state of consciousness. That means, that the mind is settled in the belief, and it is kept in one of the cupboards of the mind, so that whenever the circumstances arise which hinge on success or failure ability, reliance, &c., this idea comes forth, a state of mind becomes natural in the long run. That means that it colours all our thinking more or less, and once this takes place self-reliance will always be more or less of a sporadic character. These cases are so commonplace that it is as well to learn an important principle in applied metaphysics—

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a state of mind cannot be eradicated by fighting it. This is the usual course followed, and it has exactly the opposite effect.

*Any undesirable state of mind can be banished by selecting some positive or constructive thought, and proceeding to build round it.* Fundamental false beliefs, such as fatalism, which cannot be rooted out of the consciousness at a single essay, are treated otherwise; its fangs are too deeply embedded in one's being, though we can, of course extirpate it utterly by scientific thinking and mental processes. This is mentioned here in case the reader attempted to rid himself for all time of the tentacles of the mental octopus—fatalism. The lesser negative qualities can be effectively dealt with by the principle just enunciated. Most people can apply this principle the first time they try. Keeping the mind filled with the selected thought to the total exclusion of the undesirable state of mind partakes of an art, but an art acquirable by anyone. There are a number of factors comprised in the operation. In the first place, there must be the feeling that the mind is our own, something which we own and can control. The latter is not the usual conception. We *must* postulate that we can command our minds, and we are not our minds, but that these are only instruments. As to what we are in reality we do not propose to enter here—we have done so elsewhere, and in an advanced treatise we shall elaborate the point. It is sufficient to know for the time being that of the several vehicles which man possesses to enable him to express himself in every realm of the universe the mind is but one.

Next, being convinced that the mind can be controlled, we immediately do so by selecting the thought we want to keep the central or primary one company. Suppose the negative idea that has been bothering the mind on and off for a long time is that of mental inferiority—with people who suffer from want of self-reliance this is a common phase—you elect as the pivot round which you will build a contra state of mind that your mind possesses all the elements, powers, forces or talents that any other mind has. It is only a question of degree, not difference. At this juncture we summon concentration to our aid, and having decided that the appropriate pivotal thought is that our mind contains all that we need to furnish any state of mind we select the idea of mental riches. We should immediately proceed to make this concept our own by formulating an affirmation (see *The Power and Book of Affirmations*), such as: "My mind is filled with mental riches." This will impress the deeper layers of the mind, and whatever is properly impressed on the inner mind becomes part of the normal consciousness—in other words, the concept becomes our own. By concentration we isolate the idea. Keep all negative or contrary thoughts off, impress it more and more deeply on the mind, till we are able to remove the pressure and the idea is fit to look after itself, free from the disintegrating forces which are constantly surging to and fro.

Around this concept of the rich mind proceed to call forth those qualities which have not as yet manifested themselves much. For example, take any faculty in which you are most deficient, or make out a list of positive qualities, the possession of which would enhance your personality and individuality—courage, hope, fortitude, persistency, strength, power, alertness, originality, poise, intuition, love, sympathy, ambition.

It really does not much matter which is chosen. Suppose it is Ambition. Possibly you have been indifferent up to now as to your future, if you have lacked self-reliance. Life may have appeared to you as a gift arbitrarily bestowed, and you were not of the favoured.

*To be continued.*

## Protect our Soldiers

Everywhere silent thought is being sent out to those who are fighting for the freedom of the world from barbarism to protect them from harm. No reader should neglect to spend a few moments daily in sending strong, protective thought for our soldiers and sailors. Naturally relatives will come first, because it is easier to concentrate on those we know and love. I shall be pleased to hear from readers relative to this matter. The following from the current issue of the *Nautilus* should assist :—

“We want every mother and sister (and father, too), to read the ninety-first Psalm at nine o'clock every morning, for our boys in uniform. We want to make this a world-wide movement. “Wherever you are, at your own time (nine o'clock), read the ninety-first Psalm, and let the love and blessing, the peace and surety that God's promise will never fail, but is a protection—go out to our boys—to be a cloud of glory surrounding them by day and night

Yours for the victory of love and freedom,”

MYRTIS HODGES.

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### *Experiences in Protecting Soldiers :—*

Two mornings on wakening the thought has come to me to write out the following and send it to the *Nautilus*. I do so with the hope that my experiences may help others who have boys in France, or preparing to go there.

In August, 1914, I received a letter from my brother John from British Columbia, Canada, stating that he had enlisted in the first Canadian contingent. War, up to that time, was but a word to me, but when I read the letter the most horrible scenes arose before my mind's eye. I was very tired at the time, and my imagination ran on into gruesome paths, and for twenty-four hours the picture was before me constantly of John lying on a bloody battle-field, suffering horribly, with bodies of dead and maimed strewn around, and no one near to help him. Why he should give up his good position for what seemed to me death, or what is worse, to have to live on a cripple, I could not understand, and the war came on so suddenly that I could not realize just what we were fighting for, and my ideals went to the four winds. Suddenly I realized that my thoughts were, to say the least, not helping him, so I immediately formulated a prayer for his safety. When the thoughts of that awful battlefield arose in my mind I would affirm “John is safe; he comes home from the war whole and well.” This prayer I persisted in during the months of his training in Canada and England, and his life in the trenches. In April, 1915, the press published news of his battalion being cut to pieces in some of the hottest fighting of the war up to that time. No word came of him for days, and I kept up my affirmations steadily and more frequently that “John was living and would come back to us whole and well.” In a week a cable arrived from him saying that he had been slightly wounded and was on his way to a hospital in England. Later, from the hospital, he wrote that during a charge over “No Man's Land,” a shell burst near him, throwing him several feet and straining his knee, making him unable to move easily. He lay on that field seventeen hours among thirty thousand dead and wounded. Some were blown to pieces; others were crying for

help ; some creeping to him and begging him to bind up their wounds, and fresh troops dashing over them ; just such a picture as my imagination had pictured eight months before. After two months in hospital John was discharged as cured, but his knee so weakened from the strain, made him unfit for trench duty, and since that time he has been doing his bit in the War Office in London. Such thanksgiving arises in my heart when I think of his deliverance. To quote from his letter : "The bullets came like a hail storm and the boys dropped like flies," and he kept pushing on until he dropped from the force of a shell. I firmly believe that my prayers, added to his desire to live, brought him out as he came.

In January, 1910, my younger brother, Robert enlisted in the overseas forces and arrived in France the following December. From the time of his enlistment my affirmations went out to the All-Good for his safe return to us. During the whole summer he has been through some very intense fighting around Vimy Ridge and Lens. Word would come of narrow escapes he had, and finally, in August, when "going over the top" around Hill 70, he received a wound in the left hand and arm. He is still in a hospital in England, recovering rapidly, before he returns to the dangers of trench life. Surely I have reason to be thankful that my prayers have been answered so fully ; and I firmly believe that my brothers will come home to us, perfect and well. I have told my experiences to a few people who have just bade good-bye to some dear ones who have left for "somewhere in France," and knowing me, they, too, are affirming the safe return of their soldier boys. Some to whom I have told this story have smiled and remarked "mere coincidence." At any rate, my faith that my prayers will be answered keeps me happy about my brothers as this war goes on. I refuse to see them any way but happy and well, and still doing their bit for their country when they return after this war is over and peace has been declared.—

H.E.W.

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## *Notice to Readers.*

The next issue will see the commencement of a five-guinea course issued by the Talisman Correspondence School, entitled "Principles of Success," by A. Osborne Eaves, the most complete system which has yet appeared on the subject. Hitherto it has been typewritten, and though some of the lessons on health will be deleted and the examination questions are not given, it will be of inestimable value to all who wish to improve mentally and otherwise. "The Mastery system of Personal Magnetism" will also commence in the same issue. This course will be by Leonard Treverill, and contain much new teaching on a subject that is so vital to everyone. Readers would confer a great favour on us by making this information known to their friends who are interested and those whose subscriptions have expired would do well to renew them.

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A Blue Cross in this space indicates that your Subscription has expired, and we shall be pleased to receive your renewal, as it is difficult in present circumstances to write each reader individually. Your co-operation will be much esteemed.

