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Conducted by A. Osborne Eaves.

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Stray Thoughts.

The demand everywhere for an A1 population instead of C3 is having the effect it was expected it would have. The whole nation has woken up to the fact that every man can improve himself in every way if he only will. Big problems which were once thought to be insoluble on account of their colossal proportions do not affright as heretofore. Hence we may all look forward with confidence to reforms which appeared to belong to the category of dreamers, though it will take time to carry them through fully. We are in the melting-pot and no man can say how we shall emerge, what form we shall take, but whatever vicissitudes occur we shall be the better for it.

Old scores are being settled, the mistakes of the past have to be paid for, and evils righted as far as possible. There is ever present in the mind of the idealist the thought that behind all there is the Supreme Power of the Universe and that all *must* be well; we cannot attribute short-sightedness or incompetence to that which has initiated manifestation. Our minds are too puny to take in the vast sweep of creation our own world is too vast for us, to say nothing of the uncountable universes that surround us on every side.

There should be no class more ready for whatever comes than the practical idealists; nor should they be amongst those who deplore the passing away of the old régime which has served its purpose. With the advent of Spring once more, let each reader make up his mind to put the teachings into practice, and by living the life, he will become that which he aims at becoming.

Reviews.

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There is nothing in the universe which is absolute ; everything is relative, and according to our state of perception. "Facts" are very deceptive, and *not one* of the five senses is reliable. One does not wish to labour this question, though a volume could be filled with examples showing it, but one point will do this, and, at the same time, achieve other ends in view. If it is true we live in a world of change, in which there are no things alike, in which there is such a force or factor as evolution, or a principle which is ever aiming at improvement or becoming more perfect, then what is true at one moment ceases to be so at another. The word "change" means instability, a constant state of mutation, and as this process has ever been in existence and must continue so long as the kosmos is constituted as we know it, truth must be the appearance which things present to our consciousness at a given moment or period in time. Let this thought penetrate the mind, and revert to it several times a day, so that by repetition it may grow familiar.

With this train of thought the importance attached to experience loses its value. We do not say that because we have not the opportunities of others we cannot do as others have done, and we look at contentment in another light, disregarding the "sour grapes" policy dinned into our ears from youth upwards. Contentment is the sop thrown to comfort those inclined to assert their individuality, or claim their right to make their future what they would have. It is a concession to a false conception which robs a man of his mental virility, and makes him the veriest slave of circumstances.

To bathe in the stream of contentment is to emerge therefrom with half the senses numbed, as the sensibility to pain was deadened by plunging into the waters of Lethe. The man is unaware of the change in him until it is almost too late to open his eyes to the real state of affairs, so insidiously has contentment done its fell work. He is lulled into a mental comatose state, and when bright possibilities are pointed out he says, "It is too late at my time of life to indulge in such ideas."

Now the imbibing of the conceptions presented in the first lesson will correct the above views of life ; and though the means to bring about the changes desired cannot be laid before the student except in proper sequence, when he will be in a position to make the most of the instructions the initial stages of the necessary alteration in the outlook upon life can be entered into. To many students, as testified by their letters to the writer, the above conceptions have come in the nature of a revelation, and where before they had taken a gloomy view of things, and seen the negative aspect of life, and regarded it as the true one, now they looked upon life in quite a new light, and saw possibilities of a golden future already beginning to materialise.

It is undoubtedly stimulating to tell people to be optimistic, to look ever on the sunny side of existence, simply because they ought. Cheeriness and an idea that things must be right somehow, if we could only understand it, are distinctly encouraging, but when reverses come, as come they must until the man has gained that knowledge which is power, the student sometimes gets into a worse bog than before. He argues like the Irishmen, who, having heard of the luxury of a feather bed, slept on a feather and remarked, "If one them's so hard what must a lot of them be like ?"

If a man who has come across an optimist, been cheered in some trouble by him, hopes and almost believes he has shaken it off, and later finds himself in the grip of it, he is inclined to lose heart and give up the struggle. A little knowledge is a dangerous thing occasionally.

What is needed is a reason why these things should be. The age has gone by when we can say to a man "Believe this, because I or someone else says so." Authority has lost its hold upon the masses and the unthinking, and before we can extract the best out of a thing we must know the rationale of it. So long as there is a lurking suspicion at the back of the mind that a thing is not what it is said to be; or a haziness as to the meaning of a thing, progress in the life successful is seriously retarded.

Assuming that the views expressed in the first lesson are facts, the leading thought of this one becomes self-evident. Evolution necessitating change, which means the relativity of truth among other things, as already shown, and equally necessitating progress, that progress must concern man no less than the creatures less evolved than he. No sane individual will hold that we have exhausted all man's possibilities. There may be physical deterioration because the physical has been neglected, but this is a very temporary phase, and applies only to civilized nations. Mental activity was never greater, taking the leading nations, and science can produce no evidence to show that man has reached the limits as regards mind. What are his possibilities? In what directions can further progress come? Science answers our question. It has been experimentally established that brain can be "grown." Naturally growth is the outcome of effort when we pass beyond purely automatic action. A plant or animal grows unconsciously; it cannot help it; much in the same way the heartbeats—it does not depend upon our volition. It is very different with mental faculties, however. Their growth depends upon voluntary effort on our own part, so that if a man wished to develop along any particular line there is nothing to hinder his doing so.

Nature rarely produces a thing for which there is no use, no purpose to serve, no end in view, therefore man has the faculties he possesses because he has need of them, because, in fact, he needed them. He had within him certain instinctive cravings which had to be satisfied, and the faculties to express those cravings were evolved. It would only have hindered man in his upward climb from the brute to the superman to have thrust upon him faculties for which he had no purpose. It would have been carrying a dead weight.

Nature makes experiments occasionally, and millions of years ago she did provide man with senses which he would dearly love to have today. He did not appreciate the gifts—people often place little value on something which costs no effort, no sacrifice, and for a very simple reason. A sacrifice usually implies the putting of part of oneself into a thing, and the egoism is pardonable at man's present stage. Anything possessed which involves a struggle in gaining, is always prized, and it represents ourselves in a very real sense. Take the artist and his pictures, the sculptor and his statues, the author and his characters. Are not all these creations loved by their creators? Why? Because there was a desire to express their individuality through some particular channel, and those things represent that individuality or that desire. All the five senses help us to express ourselves, but they can only express us partially, because we are more than our five senses. So long as we are content with these five, or with the imperfect records each gives us we shall have no more, nor increase the sensitiveness of those we already possess.

Growth can take place in any direction we desire, the desire being determined by our idiosyncracies and environment. Nature is so infinite in her resources that no one can assert just where she has to stop, and

the behests of man are obeyed according to the knowledge which he possesses of her secrets. Here and there men have departed from time-honoured methods and dared to demand what they wanted, and the man who knows how to ask can be denied nothing. This is no empty assertion, but cold scientific fact, which students here and there are bearing witness to. If the demand is not supplied it is not because the law is at fault but because the experimenter has not obeyed those conditions which are required for the fulfilment of the demand. Anyone who has conducted experiments of any kind—in chemistry, physics, mathematics, etc.—knows that whenever he fails to produce the desired results the failure has been due to the non-observance of the conditions, and that the law has not been at fault.

Here, then, is our basis, our starting-point, and the ensuing Lessons will deal with each factor which enters the problem.

To take the fullest advantage of the Course it is necessary to know how to study, and to this we will now turn our attention.

Reduce all activities connected with your daily life to a minimum. We all lead a much more active life than our forefathers, with a result that the details to be dealt with daily absorb a great deal of time which might be spent to better advantage. It is not intended that the student should in any way neglect any duties; far from it. He will rather pay greater attention to them than ever because in the Science of Success not only is everything done in the best possible way, so as to yield the maximum of result with the minimum amount of effort, but we have to consider the question of time and the use of the body and mind.

Here in the West we have allowed ourselves to be surrounded by a multiplicity of details, and through a lack of proper training these details lead to a serious leakage of mental force. These remarks will not apply to all; some have lives fairly free from business worries and innumerable little things. Even to these what follows will not be without value. The filling of the mind with a host of subjects, thoughts, ideas, and letting each choose the others at their own will, without let or hindrance, has got the Western mind into a slovenly way and a chaotic condition. Thus we find few persons who can concentrate upon one subject to the exclusion of all others for two minutes at a stretch. Abstract thinking is almost a lost art, and mental gymnastics are rarely practised because of the unruly condition we have allowed our minds to get into. Each of the five avenues to our consciousness, known as the five senses, tends to distract the mind, to weaken its power to concentrate, instead of making it the instrument it should be, the servant of the man, not his master.

With the vast majority of people the emotions and mind, the lower aspect of it, that is, are supreme, hence the want of a centre, the head of the executive, wherein shall be initiated all activities, all plans and schemes, the daily orders. The well-trained mind should be the heart and soul of man's being, everything being subservient to it, and it is the absence of this governing authority in the life which makes so many failures, for every life which is not expressing all its possibilities can scarcely be called a success.

With the establishment of such a centre, to which every difficulty, every desire should be referable, it is easy to see that a plan clearly detailed can be presented, and the executive ability, called forth by employing the method to be laid down in succeeding Lessons, will see that it becomes an accomplished fact.

As everything is relative, not absolute, everything in a constant stage of change, not stagnation, it follows that where there is constant

repetition in circumstances, emotions, or states of consciousness, each change is automatic, and a kind of moving in a circle, or "marking time." This marking time, or never getting anywhere is the normal position of mankind. It is like the tide coming in over a steep strand, which certainly advances, but so slowly as to be almost imperceptible. The advance is scarcely noticeable in people who do not take themselves in hand, and that is why one sees the close of a long life with no gain beyond whatever experience may be garnered. Some lives are purely vegetative, coming in contact with scarcely any human beings, events few—a simple, almost humdrum life.

Lessen the activities, then, and instead of relying so much on your memory, cultivate the habit of making notes. By doing this the mind is relieved of many unnecessary odds and ends which only serve to encumber the memory. A letter which has to be written, or an appointment made three days ahead should be entered for the date required. At the commencement of each week consult the note-book and see what entries are made for the succeeding six days. There are some ingenious business systems now in vogue for rendering one's clerical work as automatic as possible—American and English—and the man who has a multiplicity of things to attend to, can, once he formulates the habit, make a note of every little transaction which would otherwise be put upon a much overburdened but willing organ.

So much in the same way lessen the unnecessary work which is given to the five senses. Endeavour to turn the attention inwards more; withdraw the senses from outward objects.

Try to deal with bigger things and from a bigger standpoint, and discount the importance of matters which do not involve principles.

Avoid useless argument and disputation for the sake of it. Some people are brought up in an atmosphere of controversy. Where there is a family one member makes a statement which is promptly contradicted for the sake of contradiction, and sometimes because the one disagreeing has a strong individuality. Often a studious nature, being better informed than its neighbours, delights in playing the role of schoolmaster. This habit of arguing nearly every little statement made forms a critical habit, and this in turn reacts very unfavourably upon the mental faculties, producing waves of vibration which will not harmonise with the general nature, and a jangling takes place rendering it difficult to concentrate upon anything; irritability, and other disrupting and disintegrating forces which drag one down to a low level, a level where the elements of true success are wanting, are fanned into flame.

With this diminution of details, the eliminating of superfluous activities, the cutting off of purely side issues, the vibrations of the mind become more harmonised, the absence of controversial storms tends to consolidate and harmonise the various factors composing the mind, and it is now possible to take stock, to survey the field of our narrowed sphere, voluntarily narrowed for a specific purpose, that it may be the more widely extended later, as we gain further command over the vehicles of consciousness.

Here is the nucleus of our centre whence we may direct our forces. Concentrating in this manner will intensify the mental activities in most cases, while in a few cases it will act as though all that is worth living for has been plucked out. Feelings and emotions, impulses and thoughts, have up to now acted independently of each other or in accord, according to the temperament.

One useless source of diffusion of energy may now be stopped, that is the habit of indiscriminate reading. Whatever is real should

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not be of the scrappy character. Two and four line paragraphs dealing with facts of the most diverse subjects should be avoided. It is worth some sacrifice to break off what is really a pernicious habit. Snippetty paragraphs destroy the power to concentrate and little headway can be made in any branch of self-culture without ability to concentrate. With something like order we are in a position to take up the question of study.

To the student the problem of study does not appal him much, but even he may, by the methods here advocated, reduce his labour, while to the non-studious, or those to whom study in any form comes with an air of strangeness the labour will be reduced considerably.

The way by which many people seek to acquire information is to read over a few times and try to commit to memory. Then the mind is taken off the subject till it is taken up later.

This is ignoring the ordinary laws of memory (to be dealt with specifically in a future Lesson) and not taking into account the faculties which may aid us very much in the acquirement of knowledge or the expanding of the mind.

First aim at gaining as much serenity of mind as possible. This places the mind in a better position for taking advantage of whatever is presented to it.

Secondly shut ears and eyes to all outside the matter in hand. Call the mind in, direct it to the Lesson in hand. Take the first few sentences, read them over slowly to see that you understand their import. If not, leave them and pass on to the next few sentences. These will often throw light on them, and when a complete thought has been gathered, read over all the matter containing it. Call this thought No. 1. Close your eyes a moment and think over in your own way the idea you have gained. If there is any want of clearness in your conception read over once more.

Take the next few sentences and treat in the same manner.

Do not be afraid of making notes, reducing the idea to the fewest possible words.

Do not be afraid of reading a statement a dozen times till you understand it. No question has ever been asked by man which has not been answered by him. Then write out what you remember of what you have read, and compare with the original.

Now, note a golden rule in study: Think twice as long as you read.

This brings out original thought, and provokes ideas. The practice at first will be distasteful because the mind is so utterly unused to this form of exercise. It must be persevered with, as not only will the memory be stimulated by it, but actual growth of mind and increase of brain cells will take place.

Do not aim at reproducing the exact words or phraseology, as the *idea*; that is the important thing.

In this manner you will be able to acquire the principles laid down, as well as apply the methods to other subjects.

Other considerations relating to the memory will, as has already been stated, be dealt with separately in one of the Lessons.

Recollection must be cultivated. Anyone is ready to learn something which is to his personal advantage, provided he can constantly look up the text book, but nearly everyone shirks recollecting what has been gone through. Thus by the practice of reading over a few sentences at a time and endeavouring to extract their gist sure headway will be made. Little demand for time need trouble one. The busiest man

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or woman can spare ten minutes or a quarter of an hour without deducting it from his meal hours or period of recreation, which must on no account be shortened. Later, in fact, it should be lengthened as one sees how it is possible to economise time and do much more in the same time through the introduction of system as shown in the preceding pages.

The best time for study is the first thing in the morning, the reason being that after a night's rest the mind is fresh, the worries of the day have not had time to obtrude themselves, and the earth currents favour study. The forces of the mind can be focussed more easily and attention given more readily.

Punctuality in the work will give better results, because all Nature works at fixed times, and if one can work with Nature so much the better. As man is the result of habit, or automatism, we see that nearly all life is based upon it. This is because a thing done several times because easier. Most of us mechanically do a thing in the same manner and it seems quite natural that we should do so. Hence when a certain time is set apart for study the mind and the mental faculties employed in the process are in the best condition to yield the best results. Again, the practice will not be so distasteful, and "work before pleasure" will not sound so harsh and unpleasant as it generally does. The daily life can then be mapped out into divisions, and each duty will be attended to in its turn, for while we do not become automata we wish to establish order in the life, and there is a difference between automatism and order—a very wide field divides the two.

Now that you are taking your whole life in your hands, when you are to master your fate, to make a thorough success of your life, there will naturally be some enthusiasm, a certain determination to achieve the purpose in view.

Do not attempt to study when fatigued, or when worried, or disturbed in mind at all, as the real object will be defeated. Try and inspire yourself with the hope that you will derive pleasure and profit from your study, for the attitude of mind, as will be seen later, makes a great difference in the results obtained. Carry the Lessons about with you, and when not quite sure of the points you have been studying, glance at them again and thus revive the impression. It is not intended that the mind should dwell upon the subjects all day long. Whatever may be your duty attend to it assiduously; keep your mind upon your work, but in nearly every case a man has many spare minutes a day when his mind is not required for his work, and often he has odd moments to fill up. It is the odd minutes that count, and it is possible to learn any language or science in such odd moments, as innumerable instances on record prove. People waste precious moments every day in trivialities, or fritter them away on things which they believe to be essential, but which later experience shows to have been utterly useless. Let any student prove the truth of this statement by putting down on paper every action carried out in a day, and he will be amazed at the few really important tasks he has accomplished. Useless journeys, time spent in hunting up mislaid papers or articles, disproportionate time spent over details, badly arranged programmes of the day's work, etc., will be found to enter into many lives which pass as "busy" ones. The remedy for all this is obvious, and only needs a little courage to apply. It has passed into a proverb that the man on whom one may rely for doing anything is the busy man, and the biographies of many public men have startled the world by their varied accomplishments, gained, in most cases, by snatches between times.

LESSON III

The mind contains in itself all potentialities much in the same way that space contains all manifestation—suns, universes teeming with life and intelligence in myriad forms.

The intelligence which you and I exhibit in our daily life is composed of the thoughts of our ancestors, of our environment, and our own. The relative proportion of these depends upon many factors. To those left much to themselves and of an introspective temperament there is a hyper-sensitiveness which puts the mind in a plastic condition just like the photographic plate, or the barometer which responds to the slightest change in the weather. They attract to themselves like thought-currents, and so strengthen their morbidness or sensitiveness. It is a common thing to find people of a despondent character enjoy realistic dramas; they say the pieces are true to life; they are but it is a phase of existence which should be ignored and not "enjoyed." A great actor playing "Fagin" or "Bill Sikes," out of "Oliver Twist," is a fine character study, but to have the murder of Nancy reproduced, to hear the thud of the heavy blows and savage kicks of the man upon the body of the hapless woman, whose shrieks of pain and fear add to the realism, are hardly calculated to elevate any man or woman. Indeed, the practical psychologist will tell you a distinct injury has been done to whoever was present, whatever the temperament.

The object of the five senses is to carry impressions to the brain—they have no other office, and from the impressions thus received what we term "character" is largely made. Certainly, there is no intuition; this comes from the within, but with the vast mass of people, the within does not count, because its existence has never occurred to them; if it obstructed a single suggestion it was dismissed instantly as a "fancy." Thus a man oscillates, and his thoughts influence his actions; his actions in turn affect his thought. In this manner action and reaction continue, and the man is like a ball between two tennis racquets. He has few possibilities of practising mind growth, and beyond the general force of evolution, which works very slowly—almost imperceptibly—there is little that advances him. Education is an important factor without doubt, because it stimulates the faculties to greater effort. Note the mass of people, however, who leave the world with scarcely any difference in their character. Their mental make-up practically does not alter, unless effort is made, unless attention is directed specially to the evoking of the possibilities of the mind. So for a whole lifetime the powers of the mind may lie fallow, awaiting the advent of the plough which will make them suitable for the seed to be placed in the ground. It rests with the individual to make what he will of his possessions. He can allow them to remain in an uncultivated condition, and continue to live the life he has hitherto lived, or he may commence at once to put them into work. His brain resembles huge capital awaiting investment, and he can put it to whatever use he wishes. This truth has been lost sight of for a long time, as has the fact that though the area of the brain may be limited the number of cells is not, and these actually increase as desired. This is a scientific fact of physiology. Hatters know that the head becomes larger in the case of some men, and it shows how universal is the fact that whatever man desires he obtains, though it may not be just when he wants it, this being because he has not learnt sufficient of the law to demand and receive. This is not the place to quote examples of men who have received literally what they asked for, some under very dramatic and

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tragic circumstances, because they have only understood half the law, and a little knowledge is a dangerous thing sometimes. Often a thing that is demanded is the worst it possibly could be for the man at that state of his evolution, so that there is a wisdom in knowing what should be asked for. This will be made clearer as the Lessons proceed.

It is important to remember for the present that when man seeks earnestly for a thing, it will not be denied it, Nature must give him it. But this demand must be such as to shake the man to the roots of his being. There must be no half-heartedness about his wants. There must be actual need, not a half-formed wish to gratify idle curiosity. The man must be on fire with the passion for possession of the thing desired, whether it be a faculty or power of mind, or a material possession. What the thing is is immaterial.

Thus it is that evolution acts, through the desire that springs through man, and it is emphasised here just now, because we are at that part of our work where the idea will be most useful. The writer knows so well the attitude adopted by many honest beginners. They will say they have tried many and many a time to study, but that they never were apt in picking things up, that it only puzzled them or made their head ache. They were not cut out, they will tell you, for anything where the brain was concerned, that manual labour, or the doing something with their hands is their forte. This is a big mistake, because heaps of things that are accomplished with the hands require the co-operation of the brain, and a good share of it too. Much of a pianist's work calls for dexterity of his hands, but the brain guides them, as it does the marvellous balancing feats of the juggler. There is probably no more widespread delusion as to people not being cut out for work where the brain is required. The fact is that those who affirm it have hypnotised themselves into the belief. They have as healthily functioning brains as the rest of their fellows, but they have not tested them or trained them, and if they suddenly took up one of Euclid's most complex problems it is not odd that they should find themselves unable to cope with its difficulties. The strong man does not become so in a day. Let the average man attempt lifting a 200lb. dumbbell, and the probability is he will not lift it off the ground, to say nothing of raising it to the level of his breast or above his head. Yet the man we see perform the feat was once not a whit more able to lift a weight than you. He was not born a strong man; the average man may be perfectly healthy, be big, brawny, really muscular and strong, and yet be unable to do it, so that it is obviously a matter of training. This is precisely the case in mental questions. The mathematical problem which seems impregnable at the moment, will yield to the trained brain, for, as has been said, whatever question the human mind can propound it can answer. This, again, is another law, and the more laws we learn about Nature the better able we are to co-operate with her.

To grow a mind do not take into account what it is, but what you want it to be. To recognise a deficiency is to define a limitation, and to define a limitation is to erect a barrier. We defeat the object in view if we start out to pre-judge our mental capacity. Ignore completely present conditions, but by that do not attempt a task beyond your powers. Remember you are to *grow* a mind. This implies a process, a something which has to come into existence, which requires the element of time. It is quite a different thing to hold in mind an idea that you cannot accomplish a thing, and to ignore a feat which is not possible at the moment.

To be continued.

All this has got to be changed, and education is going to be the supreme factor in doing it. There can be no education without thought, and the process of thinking will always be more or less unpopular because we cannot think without a certain amount of concentration.

Educated people, in common with the illiterate, generally find it difficult to concentrate, because the natural bent of the mind is to be like wind—free, rapidly moving and a dislike to be tied down or held to one point. Let a start be made, therefore, by concentrating upon an article or an idea. If the former, and it is easier, picture all the attributes the article might possess without this being obvious. Imagine its possibilities, its limitations, its utility, beauty; consider its attributes, its shortcomings, its defects, its excellencies, quite apart from size, colour, weight, shape, roughness or smoothness, being hot or cold, closeness of texture, solidity or emptiness, etc. Keep the mind fixed on each point for fully a minute before letting the mind go. Do this daily, and a week will see a great improvement in the ability to concentrate on an object. Ideas can be treated in the same way, being always on guard not to let the thinking degenerate into mind-wandering.

Once one can get a grip of the mind one can begin the making of a new one. For little short of it will suffice to make one really magnetic. Seeing that each one of us is the product of fear in some form (it does not matter in the slightest what aspect it takes on; with some it is beetles, mice, the dark, water, looking down wells, etc.,) we have to install a new mind in which it has no place. As this is not a work that can be accomplished in a month or so we can take in hand other aspects of the work to be done.

Let us place first, health. When this is indifferent, there is not much enthusiasm, and the mind is not in a position to initiate new thoughts. There are plenty of "systems," and we need not particularise them. The fault of most of them is that they do not give the mind the place it is entitled to. When it is said that nearly every form of disease or want of vitality has its origin in the mind, it is clear that attention must be directed there from the first. At any rate, abstinence from alcohol, little animal food, eating sparingly, plenty of exercise, eight hours' sleep may be included in the system, whatever it is.

Health is simply indispensable if one wishes to wield Personal Magnetism to any extent, for the buoyant, energy-filling, virile and go-ahead spirit is absent where health is absent. A young, healthy animal is the most typical example one can picture as a generator of Personal Magnetism, for vibrant health sets every atom afire and magnetism simply flashes out from a thousand points in the body, stirring into activity the atmosphere of those who come within its radius. Cultivate health, therefore, and what you seek will gradually begin to form in your being as it manifests in both body and mind.

It is a law that wherever you direct your attention there you send your force. To vitalize the body then apart from food, air, etc., the first thing to do is to learn to direct and hold the attention within. It is difficult at first to concentrate upon the body unless the thought is expressed in action. Commence therefore, thus:—

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

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

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

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

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

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

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

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

We might go farther than the writer and claim that if honestly followed for six months, the change would be little short of remarkable.

We know there are magnetic men and women who show no great vitality, but they are the exception and not the rule, and they would undoubtedly attract still more attention if they were overflowing with health.

Nature gives man all he asks, and gives it unstintingly too, so that if he does not bring forth abundance of vitality it is not her fault. Vitality is one of the bases of Personal Magnetism, and therefore it must be obtained by one means or another. Over-eating, combining foods which taken separately are not injurious, drinking between mouthfuls of food, using foods which do not give the teeth sufficient work, and eating too frequently, are all causes of depleted vitality. Nature made eating so pleasant that man would not deprive himself of essential nourishment, but he has misinterpreted her message, and he lives to eat instead of eating to live. This policy must be reversed now, though there is no necessity to be a martyr and eat as a duty. Every act in life should be a pleasure, a joy, and such an attitude will alter life's outlook, rendering one more positive.

Another important factor in health is rhythm. Wastage of magnetism takes place through jerky, spasmodic, erratic movements, nervousness always being accompanied by this habit, for that is all it is. Easy-going people are seldom nervous, and their motions, if not exactly graceful, are at least devoid of angles, and in this they follow Nature.

Jerkiness as regards the body proceeds from the mind, and we shall recur to this subject in the proper place, but we may minimise it even here. Auto-suggestion may be employed with advantage at this juncture. The saying repeatedly when tempted to hurry unnecessarily "Peace! Peace!" will exercise a harmonious and tranquillising effect. One may slacken a little too, if one has been in the habit of hurrying. There are times when this may be imperative, but a wise arrangement of one's duties will almost remove the cause in most cases.

Talisman manuals dealing with mind-cure may be consulted as to more specific methods of treatment, where ill-health is persistent; the presence of chronic conditions requires more consideration, but where these are absent the above will be sufficient to secure decent health.

LESSON III.

A MAGNETIC PERSONALITY.

No one will dispute that clothes do not make the man, nor, on the other hand, will it be seriously contended that appearances may be wholly disregarded. A genius will be no less clever because he dresses shabbily, but he will not command the respect from everyone he would were he decently dressed. It is all very well to say that it does not matter, because appearances are proverbially deceptive. A discerning man would not be mistaken in his estimate regarding a seedy-looking individual. The disguise would soon be penetrated, but the discerning men are few and far between. The class for whom this course is written are those who will be largely judged by appearances. Even the successful man bars out the companionship or society of people who might contribute to his pleasure if he sets at nought the canons of good taste and presents a dirty, unkempt, slovenly appearance. The individual who aspires to attract others towards him, i.e., one who wishes to exercise Personal Magnetism, cannot expect to achieve his object if he repels them through his personal appearance, because the first thing that strikes an observer is that the ill-attired man or woman has not much self-respect, and he or she at once falls in the estimation of the observer. Only the genius and the rich man can afford to be indifferent to personal appearance, and the aspirant to popularity, or "getting on" with various people, cannot afford to let others sum him up as of no account. If you do not think much of yourself you cannot expect strangers to do so.

Every man creates an impression of some kind on every person he meets. It should be unnecessary to remark that frayed, unbrushed clothes, soiled linen, down-at-heels boots, and slovenliness in dress cannot possibly convey a favourable impression on the beholder. Yet there are young (and middle-aged for the matter of that) people who would give much to influence their fellows who offend in so elementary a matter as this. The earth's great ones are independent of minor factors of accessories that are indispensable to lesser individuals, and the mistake the latter make is that they can ape the former. Personal Magnetism and success are almost synonymous, and certainly they will be in the case of the majority of my readers, and the seedy man can scarcely suppose that the world will take him for a thriving and successful one. Dress is only one factor in appearances, but it is an important one.

Any sign that indicates poverty can scarcely be expected to prepossess anyone in one's favour, and though and though a badly dressed man might not be poor, most people would suppose he was, and he could not hope to make much headway with them. The world always takes

you at your own valuation, and if you do not believe in yourself you must not blame other people if they do not.

It is not for others, altogether, that we must avoid slovenliness, however; there is a psychology in the question. Clothes re-act upon the wearer. When a soldier dons his uniform he instinctively straightens up, and when a man puts on his "Sunday best" he feels he has added to his importance in a way he cannot very well express. New clothes give a man a feeling of smartness, of newness of body, sometimes of mind, and they certainly enable him to throw off the associations that literally and metaphorically clung to his old garments. Clothes being symbols of events in one's life—marriage and death, for instance—impart the atmosphere they are respectively connected with. So being habitually attired in threadbare or out-of-date clothing creates an impression in the wearer's mind of a negative character, imparting a sense of inferiority and with sensitive persons, a feeling of humility. Whatever gives rise to such a state of mind or feeling, or degrades, or lowers one's manhood or womanhood, prevents the inflow of Magnetism, or its radiation. Health, as remarked in the preceding Lesson, causes its radiation, as it cannot be helped, and the knowledge that one is neat, with a clean body, will release this force, because there is that feeling that one is on a par with those amongst whom one may be, that there is nothing to be ashamed of, or to feel inferior or small about. The possession of any degree of Personal Magnetism means an ability to lead and a desire to do so; leadership of some kind is always part and parcel of it, and a leader cannot feel inferior to those he professes to lead or influence in any way. Besides, æsthetic or moral considerations have their place and demand recognition. There is a good deal of truth in the saying that the civilization of a nation is high in proportion to the amount of soap it consumes, and this applies equally to the individual, for whoever wields Personal Magnetism is an idealist of a type, and idealism minus personal cleanliness is unthinkable. Apart from the sense of comfort and well-being cleanliness imparts to the body, it reflects on the moral part of the nature. It does more, however; Magnetism leaves every pore of the body, especially those of the hands, and the finger tips in particular, which are also inlets for vital force, and coming through an impure channel it loses much of its force, and is impeded in its radiation. The more one mixes with one's fellows the more one needs it, but if one were a recluse self-respect would demand attention to bathing and toilet.

The coming into touch with others also demands that some attention be paid to manners. In this democratic age the old-fashioned politeness is at a discount, but there is a scientific reason why it should be restored to its natural place. The reason is this: Rudeness is inseparably bound up with a repellant manner, with a desire to keep others at arms' length, often to avoid people; the spirit belongs to the long list of negatives, and is closely related to pessimism. It is, in fact, one of the first traits which manifests when a man goes over to pessimism. It is as easy to repulse as it is to destroy or pull down. A fool or a child could do this, but neither could rebuild or construct. So to win or to attract, bad manners are a sure barrier. One would suppose that it was quite superfluous to point this out, but judging by the prevalence of surliness and brusque manners amongst those who aim at influencing and winning the respect of others, there is a need of different tactics. After all, Personal Magnetism is only another name for personal power, and this cannot be founded on bad manners. "The art of pleasing is the art of rising in the world, is based on common sense.

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Who would willingly do business with an ill-tempered or rude man. We all avoid the unpleasant, whatever form it may take, and this is quite natural, because it is associated with pain, and pain and pleasure are, we are told, the eternal pairs of opposites. We, therefore, instinctively steer clear of the unpleasant. The aim of the professor of Personal Magnetism is to reach the heart of the man he is brought into touch with, but a want of manners or a surliness and brusqueness makes most people curl up at once. It is like a keen east wind unexpectedly sweeping across one on a warm summer day, when one is basking in the sunshine.

Simulated courtesy, so frequently met with in business, is of no use, for it is seen through quickly enough. If graciousness is not natural it is sure to break out at some unexpected point, and no matter how humble the person on whom it is let loose he may be the very one on whom may depend the granting of a favour later. The gruff, rough, domineering man spends twice as much effort and time in securing the position he holds as he who advances by practising good manners. The latter has free access where the other can only enter by force. For one thing, the bulk of men are only human, that is to say, they are primarily interested in themselves, and when another shows an interest in them they cannot help feeling kindly disposed towards them. A man is more amenable, too, when you touch an interest of his, there is common ground between you, a community of interests, as we term it, and one can only get sufficiently intimate with another to approach this community of interests by good manners.

Noting what was said in the first Lesson, there is no need to be a doormat; that is a species of servility having no connection with true gentlemanliness. An affront or covert remark may be ignored; when it comes to a question of principles that is quite different. If in the presence of the over-bearing, pompous magnate, one can retain one's composure and be quite undisturbed by the bluster or rudeness of the gilded vulgarian.

In acquiring a large-heartedness and a gentlemanly demeanour you are paving the way for the outflow of that magnetism that will make all the difference between a nonentity and an individual, because you are getting near the heart of things. In an artificial civilization unnaturalness becomes natural in course of time, and the more unnatural you become the less power you can exert over others, because you are not acting on realities—you have no more grip on them than a greasy brake would have on smooth wheel. From a natural courtesy springs that conspicuous element in success—a winning personality. It is said that John Wanamaker, the American merchant prince, whose life story reads like any romance, paid a salary of 1,300 dollars to his first salesman. "a man of winning personality, who attracted trade." This sum was really equal to the capital the employer commanded at the time, but he found that the expenditure paid. How many medical men owe their success to their ingratiating manners, is often a matter for remark, because they are debared from advertising as other men are not.

"Personality," says Frederick W. Upham, vice-president of the Peabody Coal Co., in "What Personality in Business can Accomplish," furnishes the keynote to every business proposition. More than that, it is the cardinal element in every enterprise. Men, not money are the determining factors in commercial and industrial undertakings. Of course, you cannot do business without capital; but the brains, the energy, the judgment with which the capital is used really the successes of the undertaking in hand. Money and securities are the ammunition of business.

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The battle for success cannot be fought without these, but the main question after all is: what is the ability of the men behind the guns? Let me illustrate this point, upon which I can scarcely place too much emphasis, by citing the case of two banks. They have the same amount of capital and surplus, the same legal standing, the same limitations, and equal opportunity in a general way. One of these banks has £50,000,000 deposits, against £25,000,000 for the other. The volume of other business shows the same ratio of difference. What accounts for this marked difference in the patronage and profits? There is but one answer: the personnel of the two institutions. The men at the desk and counters of the more successful bank are adepts in the art of getting business, doing business and keeping business. They know how to appeal to favour and confidence in a way that the executive of the other institution have failed to master. This is what makes their profits twice as large as those of their competitor, and puts double the market value on their shares of capital stock." We shall have more to say on the power of the personality in its proper place.

It is possible to acquire good manners without any deep study, so that one may commence where one stands, and extend them to everyone. Under this head, too, will come the question of one's attitude to others—inferiors, equals and superiors. With respect to all, there should not be that spirit of criticism which is one of the marked features of our age, due, often, to most laudable intentions. Everyone wants the best, and he knows it when he sees it, and knows what he wants. Any shortcoming is quickly discovered and resented, hence the fault-finding habit, which is practically universal. Then it seems laudable to wish to show one the right way to do a thing, so that here again there is an outlet for criticism of others. It is often the way it is done, however, which gives rise to heart-aches and downright anguish to many a sensitive or highly-strung youngster.

One's attitude to all should always be that of helpfulness, except with the superior person, who is best left alone. Life's pathways are none too smooth, as a rule, and everyone appreciates their being smoothed for them where possible. This attitude begets sympathy, leads to the making of friends, to the receiving of confidences and to attracting people to one. It is, indeed, part of the law of Personal Magnetism, and a very great part of it, too. There are people to whom one in trouble would never turn for help or advice; they would be instinctively shunned by all; their features or manner would repel; whatever success they attained in life would certainly not include happiness in it.

It was Young who wrote:

"Think naught a trifle, though it small appear:
Small sand the mountain, moments make the year,
And trifles life."

The truth of the above lines is apparent, but when applying it to life one does not always perceive. This accounts for many people failing to see just wherein they failed to achieve some goal they had in view. Where there is a deficiency of Personal Magnetism there is the more need for attention to small things. Take the voice, as a case in point. How many responsible positions have been lost, opportunities plucked from one, enemies made, by an untrained, unpleasant voice. Everyone has come across that oft-quoted, but none the less worth repeating, instance which originally appeared in a New York newspaper. "There is a man in this city," it ran, "who employs a great number of persons in the course of a year, and yet never sees the face of one. He sits behind curtains in his office, and listens to the voice of the applicant

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as he responds to questions put by his representative. 'I believe in the human voice,' he says; 'it does not lie like this manner or the general facial expression. I do not care what a man says. Indeed, I never listen. What I want to hear is the sound of his voice--its intonation, its pitch . . . in your voice God has written your character indelibly. It has never yet betrayed me.'

Just as the sounds emitted by animals and birds alter according to the mood at the moment, so in human beings there is a vast difference between the voice of a man in a rage and when trying to persuade. We all know of voices which grate on the ears and also on the nerves; of sweet, dulcet tones, resonant, attention-compelling voices. In many people it is the voice which is the most attractive feature about them; legend is fond of tales of the voice of the siren luring seafaring men to their doom, and in all the ages and countries the power of the human voice in song and oratory has been a species of enchantment. Mr. Bryan, the silver-tongued orator, gained the blessings of those who had come to curse him, by his persuasive voice, far more than the matter uttered by it. A rich, well-modulated voice is as necessary in the home life as it is in that of the world of men. Did you ever hear a mendicant or a person who has failed to make good in life seeking a favour, speak with a full, rich voice, or a smart, enterprising business man employ a whining or hesitating one? Of course you have not. The possibilities of the human voice to express every shade of meaning, every passion, every feeling, every passing emotion or mood are well brought out by the actor or elocutionist, and the reader is recommended to visit the theatre more frequently, for a study in the changes of the voice will be found of practical value later on.

Every emotion, feeling and mood, may be expressed by the voice, which is also potent in influencing and commanding others, and anyone may train his voice to exercise fascination over others, and supplement manner, eyes, hands, personality, etc. Before coming to specific methods for its magnetic training, begin to modulate it. If pitched too high or too low, if indistinct, weak, lacking in decision, &c., this may be remedied. Restrain the tone, speak distinctly, look at the person whom you address while doing so, and let the inflection suit the subject or each sentence. It is worth while looking up the subject of elocution or a few lessons would not be wasted to the man or woman who lacks polish in speech.

Weaknesses in grammar should be removed too, but even these are secondary compared with a raucous voice or faulty delivery, and provincialisms or dialect, where present, should be eliminated. Uncultured speech may not be a serious barrier to very wealthy men or women but this course is not written for this class. There is no need to unnecessarily repel people, and if you want to "get on," this is a matter that is entitled to some consideration. Being "good-hearted" does not counteract uncouth speech in all cases, and where it does not count there will be little to be gained. Whilst it is true that a university education is not much of a help to a magnetic personality, ready handling of good English is an asset worth cultivating. More than one authority has claimed good English as absolutely necessary to success in life, and it does not militate from the contention that many men have been successful without it. Purity of speech, too, should be aimed at, for by this path one is aided in realising truth, and truth is a phase of Personal Magnetism, as will appear later.

Character, which includes goodwill to everyone, is bound to express itself in a firm, close, or hearty handshake. How could a strong

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character put a fish-like, inert hand into another and wait for it to be shaken? The developed man must show even in so ordinary a matter as shaking hands a manifestation of his development. Therefore, if you have not as yet greeted your friends in the hearty manner commence to do so now. It is not that everyone can read character from the handshake, but that the offering of a dead, or limp hand to anyone is not pleasant. If a man were bubbling over with life, with vim, and rushed breathless into a room, one would expect to be in keeping with other things, that he should extend a firm and spontaneous hand-pressure, and not give two fingers, or a finical, hesitating, see-saw movement to his limb. Such a greeting would not force itself upon the attention of the most thoughtless; it would be felt that somehow there was something lacking about such an individual—a moment's reflection would give the impression that there was something missing, a want of tone, of vitality, of genuineness, and as already said one does not hanker after after knowing people who are not genuine, or doing business with them, either.

When you are introduced to anyone take his hand firmly—do not wring it—with decision and warmth, looking him straight in the eye at the same moment. If it is anyone with whom you are likely to do business, or see much of, you will be able to judge how far he is reliable or sincere by the manner in which he returns the salutation, and if he meets your eye fearlessly. The freemasons, in common with the guild societies of the middle ages and the esoteric and occult bodies of the early ages down to to-day, attach much importance to the hand-grip, and its significance can hardly be over-rated. Later we shall show the deeper meaning of the handshake, but just now let the reader practise the homest, warm-hearted, spontaneous grip, because it is the outward expression of the impression made upon him by the meeting. It will put the person saluted at his ease, for one would never associate hauteur, frigidity, aloofness or enmity with a hearty handshake. The formal decorous, exact person gives a mechanical shake very different; there is a want of sincerity, heartiness, about it, as the reader will prove for himself.

A valuable asset for the would-be magnetic man is the culture of the eye. It is the only feature about us that cannot lie, that cannot be disguised, and the poet may well liken it to the window of the soul, for it reveals depths in one's being far above mere mind or feeling. Its influence over wild animals, as well as domestic ones, is well-known, as is its power in life, in the domain of love, as well as in many other directions. Many a man and woman, seeking a favour, has damned his or her chance of its being granted by the inability to look fearlessly and straight-forwardly at the person spoken to, not because of there being anything to be ashamed of, but through the self-depreciation which has been allowed to swamp their natural feelings and attitude to others. Their downcast, or averted gaze has often been misconstrued, for it is true that when one has anything to hide one avoids a full scrutiny, and lowers the eyes. We shall see later how to make the eyes magnetic, and to cow those who seek to humiliate or domineer over us.

For the present, learn to look everyone to whom you speak full in the eyes, not a rude, vulgar stare, but without any fear, straight, direct. Avoid looking on the ground or elsewhere, though one need not keep the eyes fixed on the other's face as though he were a curiosity, and this will enable you to pay more attention to what is being said, and you will not be likely to forget later the chief points of his remarks.

How to Direct Your Thoughts for Efficiency and Harmony.

The tendency of your thoughts is to reproduce themselves in the world of reality.

The normal course of a thought is to find expression in action.

You act upon the outer world of reality according to the mental plan, the pattern, which you have first conceived within yourself.

If you allow a thought to take possession of your mind, if it recurs again and again, it draws to you, by the law of attraction, the conditions which make its expression possible. Your acts will be shaped and governed in such a way as to promote realization of a thought which strongly influences you.

The more feeling or emotion aroused by a thought, the greater will be its creative power and the more profoundly it will influence you.

If a thought is of such a nature that you do not want it to grow into a powerful desire which will force its way toward realization on the plane of reality (the outer, objective world), you should ignore it and refuse to give it a place in your mind.

To simply repress a thought is not enough. In that case you simply crowd it back from the field of consciousness but leave it to thrive and gather power in the subconscious part of your mind. Here, being denied normal expression in the world of reality, by your inhibition of it, by your refusal to recognize it, this thought may cause you serious inharmony and irritation without your recognizing the cause.

To avoid such a result, when you want to get rid of an undesirable line of thought, turn it into an entirely different channel by centring your mind on something quite opposite in nature and give the thought the fullest expression possible in action. This will discharge the mental force drawn into the current of the original thought and leave the mind free from its influence.

Whenever you "work off" your troubles or forget your "blues" in doing something that will help another, or engage in any constructive activity for the purpose of keeping your mind away from thoughts you do not care to dwell upon and see realized, you are carrying out the suggested action which I have outlined above, and, from the view-point of practical psychology, doing the best thing possible to harmonize yourself and develop your efficiency.

One's efficiency is often greatly reduced by the conflict which goes on in the mind because of the effort to choke off thoughts which seem undesirable. If these thoughts can be directed into entirely different and constructive channels, where they can find full and free expression in action, they become a source of strength instead of creating weakness and inharmony.

Choose your thoughts with the idea ever in your mind that whatever thought you allow to occupy your mind should be given full expression in action. If you decide a thought should not be carried to its normal expression in corresponding action, then transmit it as soon and as effectively as possibly into some desirable form.

Expansion of Personal Power.

There are simple and direct ways of expanding the self—so simple that we overlook them or pass them by as of no value.

One way to add directly to your powers is by improving your methods of work. Most of us fall far below our possibilities in the amount and quality of our Creative work. We have aimed rather at stilling our desire for perfect results, teaching ourselves to be satisfied with the less, rather than with the greater results, instead of standing up to the world of reality and doing our work as well as possible.

In other words, we have allowed the latent infantile tendencies of our lives to rule us, and sought to satisfy ourselves by simply imagining that we were doing our work well or producing all that we should produce, instead of fully "delivering the goods." We have, as one psychologist expresses it, been "pulling the wool over our own desires." We look out on the world of reality and we want to accomplish large results. In the face of the actual work required, will and purpose falter and we resort to imaginations to convince ourselves that we have really accomplished large results. We distort the truth to make over our reality into what we desire it to be, just as a child satisfies itself by imagining it possesses the thing it desires to possess.

The expending of effort expands the self and adds power to the individual. Work frees power. The more perfect the work the greater the power developed, the greater freedom acquired in the world of reality.

Instead of shirking hard work and difficult accomplishments, we ought to learn to welcome them as a means to greater power and freedom.

Wm. Towne in "The Nautilus."

HOW TO REMAIN YOUNG.

Concluded.

Self-renewal being a perfectly natural process does not call for any mysterious elixirs or philosophers' stone, but it does demand constant recognition in the mind, and this is one of those simple things which are so liable to be overlooked. Too often is a subject taken up to pass away the time, or with, it may be, the laudable object of following it up—of studying it systematically. The number of really persevering students is extremely limited anywhere. Anyone who has had anything to do with educational committees or bodies, or teaching in any form knows that splendid opportunities are allowed to pass by the bulk of young people, and after thirty or forty this is more marked. There must be sacrifice, but it is a glad sacrifice, and can scarcely be said to bear the meaning usually attached to the word.

We have already had something to say as to the price that must be paid for youth, but it is infinitesimal when compared with the resultant life and light. By all means saturate yourself with the teachings of the New Knowledge until you have got some of the faith which education and heredity have seared so deeply. Recall the man who read a book more than a thousand times, determined to understand it, to BE it. The preceding pages must be assimilated, if the reader would *live* what they enunciate, and as faith becomes deeper it will be transmuted into knowledge, and truly, knowledge *is* Power, the power that emancipates, that brings freedom, unites us to that principle which has only been dimly hinted at in this course, but with which the reader will get into tune, as he proceeds with confidence and hope. May LIGHT illumine his path to Youth Eternal.

