

The
HUMAN MAGNET

by

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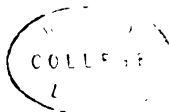
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INTRODUCTION

PSYCHOLOGY was defined by James as "the study of states of consciousness." A considerable portion of academic psychologists today define psychology as the science of behavior, the response of the organism to certain external stimuli.

Applied Psychology accepts all the valid findings of academic psychology but goes an essential step farther. Not content with simply registering and cataloging actions and reactions in the scale of behavior, it presses on to apply these findings to the problems of daily life. It is interested in values for life and practical applications of the laws of mind worked out thru scientific

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laboratory experimentation. It refuses to limit its scope to an unfruitful enumeration of the reactions of the nervous system to certain stimuli.

It recognizes the entire mental and emotional life as its field, conscious, subconscious and superconscious. It is essentially the science of you, your life in the shop, in the home, on the street, at prayer and at play. Its interest is *life* and how to live it triumphantly.

Having discovered that a man's physical, spiritual and economic condition is determined primarily by the character of his mental and emotional life it boldly affirms that it holds the key to health, happiness and success. "As a man thinketh—so is he." If you think negatively, if you permit destructive emotions of worry, fear, jealousy, anger to tear you down you cannot hope for health. Think negatively and permit morbid moods to hold you

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captive and you will be unhappy. Think confusedly, indolently, with a complex of inferiority and a fear of failure, and you can hardly hope for success. But learn the laws of mental and emotional control, think constructively, logically, hopefully, control your emotions, substituting courage for fear, hope for worry, love for hate, faith and compassion for jealousy, and you instantly stimulate every force and function in the direction of health, happiness and success.

Are you interested in YOU? Do you desire health, happiness and noble achievement? Then this little volume is for you. It is the science of you. It will lead you to a happier, nobler and more dominant SELF.

There is no royal and easy road. It requires patience, perservance, study and application. We will point the way, step by step. Be patient. Read

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and reread each chapter. Almost imperceptibly as you begin thinking constructively and hopefully you will find a new life opening up and you will be out. We will give you the laws. Apply them to your own needs and move on to those aspiring heights where each noble soul awakening the God within finds the air pure, the vistas long and touched with the freshness of the dawning day.

Within reasonable limits we are where we are because we are what we are. And what we are is determined largely by what we really want to be. Our subconscious mind is the determining agency. It is the architect and builder of all unborn tomorrows. It builds according to the predominating ideas handed to it by the conscious mind and by the accumulated ideas and tendencies of the ages.

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Are you where you really ought to be? Is your ability recognized by others for what it is really worth? Do you have the place in life which you feel you should have? If not, stop bewailing your "luck" or lack thereof.

Do not find fault with others who succeed while you fail. Look within and you may be able to put your finger right on the difficulty. Your environment is within. Or rather your environment is determined by and is a reflection of that which is within. The Master said: "The Kingdom of Heaven is within you." We all have "kingdoms" within, unexplored continents, untapped resources.

If your environment does not suit you, build another and better environment. If you are not satisfied with your place in life put into your subconscious mind ambition, faith, courage,

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efficiency, and the very law that has built for you an unfavorable environment will build a favorable one. That which has kept you down will raise you to the heights.

The trouble is that we give to our subconscious, impressions of indolence, fear, distrust, and a sense of surrender to the "inevitable," and our subconscious faithfully builds for us an environment according to the materials we have given it. Every aspiring pioneer who has led the race on its upward march toward the breaking of eternal day at the summit of the hills of Light has been where he was because of what he was, and he was what he was because of what he thought.

MIND IS SUPREME.

AS A MAN THINKETH

AS A MAN THINKETH

THE mind is the vital factor in life. It is the creator, builder, organizer and perfecter of human destiny. Without the directive energy of mind the will is impotent, the imagination loses itself in the labyrinth of fantastic reverie, the emotions turn to anarchy and life becomes meaningless.

Every upward movement from savagery to civilization, from mediocrity to orbéd greatness, is but a fresh revelation of the power of mental activity. Thought creates. Mind is the builder. All the marvelous organization of human life which goes to make up the world in which we live is

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the product of the creative and organizing genius of mind.

From the naked savage, standing on the banks of a stream wishing to get over, to the modern man crossing the Atlantic on the Leviathan, is but the measure of growing mind power.

From the frontiersman, pressing on with his crude cart, drawn by oxen, mules or horses, spending two months in travelling a thousand miles, to the modern man going to sleep in Grand Central Station, New York, and awakening next morning in Chicago, is but the measure of growing mind.

From the terror-stricken barbarian, trembling as the lightning speeds its terror amongst the troubled clouds, to the modern man harnessing that same mighty force to be light, heat and transportation for the world is but the measure of growing mind.

AS A MAN THINKETH

The Drama of Human Achievement

THINK what the mind of man has wrought. Behold primitive man, a gorilla-like being, more animal than man, living in caves, at war with every other form of beast, preyed upon by all the forces of nature, heat, cold, tornado, rain, flood, fire, earthquake, pestilence. Bitter, cruel and relentless was the struggles for existence. He sped for miles in quest of food, fought with bare hands, with his teeth, with rocks or clubs. He had no social organization and doubtless considered every other being his enemy. Soon, however, out of elemental home life there developed great families, tribes for mutual protection, and finally mighty nations.

Rough implements were evolved which rendered less uneven man's conflict with his fellow creatures. Then came the development of agriculture, the building of homes, the organization

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of crafts, the rich products of inventive genius.

He dug into the earth for gold, copper, iron and coal. He carved the marble out of mountains and turned his attention to sculpture and architecture. He invented languages and carved into stone the accounts of his wars, his ballads of love, his prayers of aspiration and hope.

Man, becoming conscious of his powers, has largely conquered the hostile forces of Nature, bridged rivers, tunneled mountains, utilized the power in steam, electricity and gasoline, hurled his messages thru space, explored the depths of the sea and soared thru the air.

He has erected mighty mountains of stone for his commerce and organized productive effort so that factories with ten thousand laborers and machines of unbelievable intricacy turn out in a day

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what might represent the results of a million workers by hand.

What the future shall be only the limits of man's mind power can determine. As mind is Infinite and in its *superconscious* phase Omnipotent, our imagination may well be staggered as we seek to picture what life on this planet will be ten thousand years from now.

Tragedy of Mental Waste

Now the miracle of this mighty drama of achievement is that it has been accomplished despite the fact that the average man uses but ten per cent of his *conscious* and *subconscious* mental powers.

Consider what a world it would be if the average man could be trained to use fifty per cent, eighty per cent to one hundred percent of his mental capacity.

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We have heard much of the waste of natural resources. Billions of dollars in water power, electricity, lumber, coal and other precious elements are going to waste. There is unlimited wealth all about us—if we but knew how to harness hidden forces and utilize the resources of nature.

But more tragic than this is the waste of potential mind power. Millions drag thru life in a listless, dull, uncomprehending way, eating, drinking, working, reproducing their kind, dying, without ever a creative idea, a constructive thought, or a noble aspiration. Created with god-like potentialities, born to be conquerors, organized for victory and achievement, they are gods in ruins, cluttering city streets, parasites existing on the creative thought of a few rare thinkers, inventors and empire builders.

AS A MAN THINKETH

Wisdom Thru Education

EDUCATION is the function of organizing knowledge and encouraging creative thought. Education in arithmetic makes a man wise in manipulating figures. Education in astronomy makes a man wise in the contemplation of the heavenly bodies that stud the azure of the evening sky. Education in geology recreates the history of the building of the earth thru eons upon eons of time and discloses the meaning of fauna and flora imbedded in the rocks millions of years ago. When the student is made wise toward plant life thru the science of botany he comes to call the flowers, plants, herbs, ferns and trees by name, and by patient laboratory experiment blends these with the piercing insight of a Burbank and develops new and finer species. To be educated in sociology is to understand

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more comprehendingly the meaning and modes of social organization. The study of philosophy carries the mind of man into the mystic maze of cosmic being as he speculates upon the meaning and nature of life, finite and infinite. The study of psychology throws light upon the principles and laws which determine human behavior, health and happiness. Thru an application of the laws it discloses the waste mental power of the race can be harnessed for mighty achievement.

The Supremacy of Mind

THE message of Practical Psychology is that Mind is absolutely supreme. We are where we are because we are what we are, and we are what we are because of the character of our accumulated consciousness. We are the products not of our environment nor our heredity but of our mental processes, and you can overcome any

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limitation imposed upon you by heredity and build a new environment to meet the needs of your developing consciousness.

The heartening message of Practical Psychology to the world is that you can be what you determine to be. You need not be sick. You need not be nervous. You need not be unsuccessful. You need not be unhappy. Health, happiness and achievement may be yours if you learn the laws and tap the hidden powers. You are not a poor clod of the earth, an animated lump of dirt, a thing without a soul, a worm of the dust. Both materialistic science and antiquated theology are in error on this point.

You are a divine being with unlimited potencies and infinite capabilities. Within you is power which, rightly organized and directed, can lift you out of the rut of mediocrity and place you

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on the heights. You can be what you aspire to be.

Leave the valley of failure and press on to the uplands of success. You are ordained for mighty conquest. You were born to be a king not a cowering and abject slave.

The Divinity of All Life

ORTHODOX religion urges that "with God all things are possible." Awaken the deity within your soul. Get a sense of God consciousness. Your *subconscious* mind contacts the divine. Your *superconscious* mind is *one* with the divine. This was the message of the master teachers which historic organized religion has not sufficiently emphasized. They proclaimed "your body is the temple (dwelling place) of the living God." The infinite Intelligence and Power that we call God dwells within you. This indwelling of the divine we

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call the *superconscious* mind. "Now we are the sons of God and it doth not yet appear what we shall be." The next step to being sons of God is to become one with God, to so contact the indwelling presence that we partake of the nature of divinity. Then, indeed, "all things are possible." Then we can say with the Master teacher "I and My Father are One."

This concept can transform and transfigure human life, making the "desert places to blossom as the rose." If all power is within, if we are the Sons of Infinite Love and Power, if we are One in substance with All Power then who shall set limitations on "what we shall be?"

The Source of Power

THAT power which created the universe expresses itself in and thru you. Your *superconscious* mind is a

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part of and an expression of infinite and all-powerful *Deity*. The trouble is that we have been so in bondage to the senses, to material things, to the sense-induced thinking of the *conscious* mind, that it is difficult to grasp this electrifying truth. The God within is smothered. His voice is lost in the confusing and distracting noises of non-essentials. The God-power functions but little in our lives because we live so exclusively in the material world. We are cursed by the limitations of mere sense impressions. The spirit which is the essential ego beats against the walls of material resistance almost in vain.

Ask what ye will, not of an absentee God sitting on a throne of cold marble, but of the God whose presence and power are always within, "who healeth all thy diseases" and can give you the power of conquerors.

BREAD, BEAUTY AND BROTHERHOOD

BREAD, BEAUTY AND BROTHERHOOD

IN the measured emergence of the race from savagery three basic needs have been evident to satisfy the instincts for food, fellowship and culture. Someone has paraphrased these as the quest for "Bread, Brotherhood and Beauty."

The hunger instinct is a primitive and elemental necessity to all animal life. Economists develop their entire philosophy of history about this instinct. They explain all social advance, every invention and even the development of the arts, as by-products of the effort to satisfy this hunger instinct.

It is well for us to remember that life

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has a physical basis. Life may be essentially mind. Mind is doubtless the real self, the dominant and controlling factor, but mind functions thru a physical body.

The need of adequate physical sustenance, food in the generic sense, is primal. Let no unwise enthusiast persuade you to squander your means with no thought for the future. The greatest of all teachers was not urging improvidence when he advised his followers to "Take no thought for the morrow." He was simply anxious that the instincts of hunger and accumulation should be relegated to their proper place and not permitted to crowd out all loftier motives.

Cave Man Wants Brotherhood

FELLOWSHIP likewise is an elemental passion. The cave man doubtless lived a more or less isolated and solitary exis-

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tence, preyed upon by every other form of beast. But he was never without an elementary family life. In the attachment of man to his mate, and they to their children, was developed the rudiments of brotherhood. The gregarious instinct became more highly developed with the evolution of the race. Its appeal was met by the broadening of the family group. Children and grandchildren were kept together and families grew in size. Later a number of families joined forces, founding a tribe for mutual protection. The insistent yearning for brotherhood caused tribes to join in communities of interest, known as nations. Today, alert souls dissatisfied with a form of brotherhood which is limited to national boundary lines, dream of universal fellowship, and seek to identify all men as one brotherhood.

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The Cult of Beauty

THE need for beauty is compelling. In extreme antiquity great reverence was paid to the cult of beauty. It is surprising to find amid the buried remains of prehistoric men the place that the decorative instinct held. This is a basic human need to which we all give too little heed. Every soul going forth in quest of beauty is searching, blindly perhaps, for reality and God. The quest for beauty may lead to the creation of a symphony, to writing a poem, carving a statue, throwing upon some inspired canvas a master painting, or it may lead out among the purple hills where only the cragged rocks, the silent trees and the song birds are, by the side of some murmurous streamlet that casts its laughing waters to the bosom of the great sea. When the soul of man seeks beauty, he measurably merges with the Infinite Presence of whom beauty is the truest revelation.

BREAD, BEAUTY AND BROTHERHOOD

The Tragedy of History

FROM the inception of human life to our own day, the tragedy is that these three basic needs have been so imperfectly met. There has always been insufficient bread. Brotherhood has been a nebulous dream, a fleeting fancy, dispelled in periodic crises of mob hate. Beauty for the most part has been a luxury for a few favored souls rather than the inspiration of all.

In the laudable effort to meet these needs three principal means have been tried—education, invention and religion. But education has been too abstract and far removed from actual life. It consists too largely of the profitless accumulation of facts, figures and dates, while too little attention is given to the inculcation of mighty, transforming idealism and practical programs for

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the triumphant organization of personal and social life.

Invention has made mighty contributions in labor-saving devices, intended to free man from economic drudgery and produce bread and beauty in abundance for all. Yet the masses still live but little removed from want, so close to the poverty line that the sickness or death of the principal breadwinner renders severe indeed the struggle for existence of those he leaves behind.

Even religion has not answered the need, not because the potentialities are lacking. They are inherent in every great religious system. But the soul of religion has ever been crushed under the godless heel of cold, grasping and heartless ecclesiastical organization. Religion given up to externals, competing for property, membership and power, has become an empty fetish, de-

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void of redemptive force, a parasite upon the social structure. It has fostered hate instead of Brotherhood; it has until recently protected privilege instead of facilitating the quest for Bread; and has frowned upon the quest of Beauty as a pagan and sensual pursuit.

Meeting the Need

APPLIED Psychology is making valuable contribution towards satisfying these three elemental needs. Thru a better organization and co-ordination of man's faculties in the direction of more efficient thinking and more productive labor it is adding materially to the income of tens of thousands.

Thru control of the destructive emotions which are breeders of hate, malice and maladjustment it is making fellowship more possible in the home,

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in industry and the relation of nation with nation.

Thru the cultivation of the perceptive faculty and the culture of the habit of observation it is opening up vast new worlds of beauty.

It does not seek to replace education, invention or religion, but to augment and reinforce these splendid disciplines and disclose the means of attaining the ends of which they dream.

THE BLUE BIRD OF HAPPINESS

THE BLUE BIRD OF HAPPINESS

THE "BLUE BIRD," one of the most beautiful works of Maeterlinck, the Belgian mystic, tells the story of two little tots, sleeping on Christmas Eve, to whom a fairy comes and bids them journey in quest of a "Bird that is Blue" and "Grasses that Sing." They go forth in quest of this prize which symbolizes happiness. Thru all the superb imagery of poetic fancy they are carried on this quest so difficult of attainment.

Before inviting you to join me in such a quest may I remind you that there is a great difference between pleasure and happiness? Pleasure is a thing of the moment, which often perishes in the using. You grasp it

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after months or years of feverish pursuit only to find that the pleasure upon which you have staked your all turns to dust and ashes at your touch. Pleasure is illusive, transitory, unsatisfying. Generally it creates a mad appetite for more, failing to satisfy the craving it has awakened. Seldom does the quest of pleasure lead to the Blue Bird of Happiness. Few among the habitual pleasure-seekers are happy. Ask the millions of discontented men and restless women whose main interest in life is the quest for pleasure. The pleasures that promise so much in the spring-time turn to the "sere" and "yellow leaf" in autumn. Happiness is not in getting, but giving; not in self-indulgence, but self-mastery.

Does this mean that we cannot be happy? By no means. For pleasure is but a mistaken means to an end. The end is happiness. The tragedy of life

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is that so few are happy. Yet all may be. The Blue Bird lures us. It remains but to find the way. There is a school of thinkers known as Hedonists who contend that happiness is life's *summum bonum* or highest good. Everything must yield for valuation before the question—Does it produce happiness or unhappiness? A thing is right or wrong, not because some authority has decreed it to be right or wrong, not because of the dictum of Church or Bible. Whether the thing is right or wrong must be determined upon the basis of the relative amount of happiness or unhappiness which it produces. You can test any particular act of conduct on that basis, and if your thinking is honest and accurate you cannot go far astray. To the sincere disciple of this school, every act will contribute toward the quest of the "Blue Bird of Happiness."

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If the first line of approach to our problem is thru a theory of ethics, the second is thru philosophy. I shall strive to express a profound problem in simple terms.

The ancient Stoic school of philosophy had as its chief ideal absolute submission to the inevitable. Circumstances that would lead them to distraction are met by the Stoic with a smile. He sits unmoved while the heavens are crashing. When the cross-currents of life cause others to wring their hands in anguish the Stoic is unruffled, grimly working out some problem, detached from the world of sense perception, withdrawn in the citadel of his own complacency, his head "bloody but unbowed."

Stoicism, so far as it went, was splendid, creating a race of giants before whom most of us are mere pygmies. Superb was their self-control, their un-

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willingness to compromise the dignity and godliness of their spirits by giving way to anger, bitterness, hatred, greed, avarice—destructive emotions that rob us of our peace of mind, and murder happiness.

One of the tenets of Stoicism—which has become a battle cry of Popular Psychology—was “It is not what happens but your reaction to what happens that determines your degree of happiness or misery.”

IT IS NOT THE EVENT that makes you happy or miserable. Circumstances have no power to disrupt your peace of mind *except as you let them*. The event is a thing of the external world. Happiness is a thing of the internal world. That thing out there has no power to affect the consciousness within except as you permit it to.

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Laughing at Trouble

FOR EXAMPLE take two men down on Wall Street. Let us suppose each of these men has \$100,000. The market drops and both are cleaned out—without a dollar.

One is not a good psychologist. When this event in the external world transpires, it reacts upon his consciousness in terms of utter despair. He wails, "Everything is gone, all I have worked and struggled for, my beautiful visions, my dreams, my home and the expectation of plenty for my wife and family—all is gone." And he rushes out, buys a pistol, puts it to the place where his brains are supposed to be—and is no more!

Now the other man loses just as much money but he puts into practice the principle of Applied Psychology. When this thing happens he says:

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“Well, that’s a tough blow. They got me that time but I still have life and where there is life there is hope. They have taken my money, but they cannot take my courage, ambition or faith. I will climb again.” And he ascends to ultimate triumph, unmoved, unruffled. With his subjective or inner consciousness under control, he not only holds on to the priceless boon of happiness, but becomes a great success and stirs millions by the power of his dynamic personality.

It is not what happens without, but the reaction within. It is our interpretation of the external event in the citadel of our own consciousness that counts. We can all be happy if we refuse to let any external condition disturb our tranquility of mind.

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Advantages of Affliction

Do NOT fear the furnace of affliction. No man ever goes thru the fire and remains serene but what the flames have a purifying effect. In the moment that looks blackest, when clouds hang heavily and the day is dark, when there is no fragrance of flowers and the symphony of life turns to a dismal dirge of despair, forget not that it takes the hottest fire to refine the purest gold; it requires the strongest pressure upon iron to produce the strongest steel. In the hour when things seem to be worst for you it may be you are building your purest happiness. If you refuse to be crushed by adversity or let any events in the external world disturb your own tranquility of mind, you have already found the key to the garden of happiness. The Blue Bird awaits you.

THE BLUE BIRD OF HAPPINESS

Buddha Sought The Bluebird

FURTHER light is thrown upon our quest by a discovery of an Eastern teacher. Gautama Buddha was a Prince in a wealthy and powerful family of India. Surrounded by every luxury—by wealth, ease, opulence, Buddha, satiated with all the pleasures of the senses, was restless and unhappy. He gazed out upon a world of misery, homes of squalor, hearts that were heavy, lives that were miserable and poverty-stricken. Renouncing his wealth, he went forth among the poor to study life, seeking a solution for the "Problem of Evil." He went from place to place disguised as a beggar, gleaning knowledge of life in its every aspect. After some years he returned, believing he had discovered the secret.

People are miserable and unhappy, he urged, because of **DESIRE**. If

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men can obliterate desire, they can be happy. But as long as there is something they desire they will fret and worry and be taunted by this thing they think they must have.

When they possess it they are no happier than they were before. The craving for things murders content and happiness. The solution of Buddha was to stop wanting things. Get away from desire. Be content! Submit to what is. Find happiness in freedom from desire. If there is nothing you want, then you have everything. If you have everything, you will be happy. This is the Buddhistic road to happiness.

There is a profound truth in this philosophy. If you are always wanting something that is just beyond your grasp you will be restless, discontented, unhappy. Don't be like a child that can't have what it wants and begins to cry. We are all cry-babies, weeping

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and wailing. We want things and cannot have them, so we howl. We want this house, that bank roll, this position, or that kind of an automobile, this man or that woman—always something that is denied us. We batter our heads, figuratively speaking, against a stone wall of unfulfilled desires that keep us restless and unhappy.

Within reasonable limitation, it is well to keep our desires within bounds. Often we desire things that would never make us happy if we got them. They are more apt to bring us misery and unhappiness—like the man who spent ten years in trying to get a certain woman who happened to belong to another man. At last the first man died. He got the woman he desired and then—wished *he* was dead.

The one danger of Buddhism is that freedom from desire stifles ambition. You must never lose ambition.

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Achievement, the glory of conquest, activity that builds, dreams, fashions new empires, writes flowing epics, paints gorgeous pictures, the ambition to achieve and to do, which is the very soul of a divine purposeful discontent—these are all lost when you lose desire. Rather let us hold our desire within reasonable limits, not permitting our failure to achieve all that we desire to make us unhappy.

The Cup of Cold Water

THEN there is the approach of the greatest philosopher the world has ever known, the Galilean carpenter. His solution for the quest of happiness was unselfish service. "I am among you as he that serveth." "He who loseth his life shall find it." "Give and it shall be given."

If your life is one of kindly, constructive sympathy, undarkened by greed,

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envy, bitterness, malice or anger; made luminous by noble service, you may press with confidence your quest of the Blue Bird. Go out and do for others; bind up the broken hearts; bring happiness to some lonely child. Let your thoughts center out there in the other person's problems instead of in your own desires. Think of others instead of thinking always of yourself. This—the life of self-control and unselfish service is the royal road to Happiness.

Here we have then certain definite signposts on the way to the Blue Bird. We will not mistake Pleasure, which is but a means to a doubtful end for Happiness. Pleasure is not to be scorned; it has a valid place in life, but only as a minor and contributing factor, a means to an end. We will learn to appraise every act by the relative degree of happiness or misery which it is likely to bring to all concerned. Emotional

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control will save us from all destructive and negative spasms of anger, resentment, hate, fear, worry, and from the insanity of jealousy. These are the great destroyers, the thieves of content, the murderers of happiness. We will get a proper perspective, realizing it is not what happens but our inner reaction to external events which makes us happy or unhappy. Desire shall not be permitted to disturb our peace of mind, tho we will seek to grow, advance and achieve, finding real happiness in our creative work, our daily task, faithfully and joyously performed. Finally we will love our fellows with unselfish devotion and go forth to serve with a song and cheer.

These are the paths which lead to the Blue Bird and they that walk therein cannot fail to find the goal. Happiness will greet them as the dawn and the shadows will flee away.

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WHO but in the happy, carefree days of childhood has played with a magnet? Holding it over a needle or other piece of steel, we have gazed with awe and wonder as our toy has drawn to itself with unerring precision the object attracted. Holding it over a piece of wood, we have noted no response, and again we have wondered.

The law of the magnet is that "like attracts like." There are but three magnetic substances, and a magnet will attract none but these. It draws to itself only those substances like itself in possession of similar magnetic qualities.

This principle is likewise illustrated in the mental sphere. The human

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psyche is in fact a great mental and spiritual magnet, drawing to itself with inexorable accuracy, in accordance with this law of attraction, the thoughts which we store in the limitless labyrinth of the subconscious to the extent that they become predominant subconscious mental impressions, determining the texture of our being.

The law of subconscious expression seems to be that there must ultimately be expressed in objective manifestations those thoughts, emotions and impulses which we have stored up in the subconscious. No man can hold within himself thoughts of hate and draw to himself the love of his fellows. Jealousy, envy and contempt of others bring back an inevitable harvest in kind from the world. Fear and worry about sickness attract the very misfortune which we dread. Fear of failure inhibits the very

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possibility of success, and the great mental magnet within draws to itself the external conditions which will conform in likeness to the internal mental and emotional impressions. We attract unerringly to ourselves that to which we give our attention. Therefore there is a sound philosophy justifying the apparently meaningless jingle of Emile Coué's formula for storing up in the subconscious by ceaseless repetition the conviction that "day by day in every way we are getting better"; better in every aspect of our being, physical, mental, emotional, economic and spiritual. By the use of this formula we magnetize the subconscious to draw to the light such manifestations of health, prosperity, happiness and achievement as shall correspond with the subconscious expectation awakened.

The law of the subconscious mind is

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suggestion. The subconscious does not think, reason, balance, judge or reject. It simply accepts suggestions handed down, whether they be good or evil, constructive or destructive. Therefore crowd your subconscious with mighty affirmatives, dominant impulses, faith, optimism and love.

"Seek ye first the Kingdom," which is not a place paved with gold, far distant in the skies, but rather an inner state of mind, a something within, a spirit of harmony, tranquility, love and hope. Seek first this Kingdom, this inner condition of harmony, faith and good will, and "All things else shall be added unto you." The resistless magnet of your hidden self will draw them unto you. Inexorable is the law of attraction.

A child visiting in the mountains came weeping to his mother and reported that a hidden stranger lad had

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called him hard names. The wise mother kissed away his tears and sent him back to tell the hidden one that he forgave him, that he would like to know him and play with him. Then the child came to his mother, his face wreathed in smiles. The stranger lad had said he would like to know and play with him. The echo of the distant hills had sent back, word for word and tone for tone, the voice of the child.

This is a picture of life. The law of attraction is that we draw to ourselves thru positive and negative polarity those things, conditions, events, people to whom we are properly attuned. We get back, in the long run, what we give. We externalize in the objective world what we store up in the great within. This is but another exemplification of the principle "As a man thinketh in his heart (subconscious mind), so is he."

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2.

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THERE are just two kinds of folks in the world from one essential point of view—little folks and big folks. This does not refer to their weight, width or height. We are interested in soul dimension and, since according to Dr. Wilfrid Lay we are all identical in the deeper strata of the subconscious, we might more properly say in the dimensions built by our habitual reactions to things, events and people. Do we have a broad vision or can we see nothing except thru a microscope? At Niagara Falls are we moved by the grandeur of that mighty on-rushing spectacle or are we absorbed in such a multitude of petty thoughts about in-

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consequential things that the glory of Nature is lost to us?

The Crime of Littleness

Many go thru life with a world little larger than this. They are moved by no mighty passions, no generous emotions. They magnify their own absurd little world out of all due proportion. They are egoistic and ego-centric. Their first, last and only thought is self. If they have a task to perform they do it in a narrow, confined, prescribed way; they would sell their souls for a technicality. They are blind to mercy, love and the larger promptings of justice, seeing only the rules or technicalities involved in each case. Fear and the magnifying of their own importance are the dominant causes of their littleness. They are afraid to be big for fear they will lose something, or that someone will take ad-

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vantage of their generosity or hold them responsible for departure from the rules.

Do not be a pigmy when Nature intended you to be a giant. Do not be an ant when you might be an elephant. Do not live in a mean little world when you are a pilgrim of infinitude. Banish your ant-hill of technicality and self-interest and live in the surging, far-flung ocean of love, sympathy and service. Do not be so absorbed in the texture of the canvas that you lose the mystic wonder of a Rembrandt. See the larger phase of things. Look beyond the external aspect to the soul of things. Let your horizons be without limit. Get a proper perspective. Behold the universe from those aspiring heights where all things are revealed in their truest aspects, where the vistas are long and touched with the freshness of a Spring morning. Pierce thru chance

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weakness in personality to behold in awe and reverence the hidden God which is the essence of even the most erring. We are all Gods in ruins. Do not be so absorbed in the ruins that you fail to behold in every man the essential goodness which makes him akin to deity.

SMALL souls, narrow—bigoted—infinitesimal—do you know such? Insects whom the Infiite intended to be “little lower than the angels,” whatever that might mean.

We live in a vast world, noble, beautiful, full of meaning, with vistas long, horizons wide, interests multitudinous, infinitudes on every hand. Everywhere are signs of vastness. With crowding interests, wealth and beauty on every hand the tragedy of life is that the masses live dull, drab, commonplace lives, void of color, romance, meaning or incentive—mean grub worms who live

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out their little day, are born, grow to maturity, eke out a meager existence, propagate their kind, grow infirm, die. Thus the weary cycle drags on.

Fear, ignorance, stupidity, a mistaken sense of religiosity, superstition, these myraid enervating poisons tend to inhibit the capacity for growth, idealism, creative effort and imagination on the part of those who otherwise might be free to soar to the uncharted heights where life is full, beautiful and unfettered.

It is the province of psychology to free the individual and the social order from all unreal and unfruitful limitations; to encourage each soul to set forth in quest of a larger consciousness; to multiply the interests; train the mind; recreate our whole world of being, leading one from littleness to greatness, from mediocrity to full-orbed success.

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How Many Colors Do You See?

ONE of the principal means for the development of an expansive consciousness is thru the cultivation of the power of perception or observation. Alertness of perception is coincident with larger life. In a very real sense each individual creates the world in which he lives, and that world is dependent not so much upon impressions received from the objective world as it is upon the perception arising from such impressions. We receive millions of impressions every day from the external world; we perceive relatively few of these. The more numerous our perceptions the more expansive is the world in which we dwell.

For example there are something like 38,000 colors, or shades thereof known to science. The average person is aware of perhaps twenty or thirty of

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these shades. Some unpoetic souls are virtually unaware of color at all; they live in a small color world. To the artist, the poet, the aesthetic, the universe is one celestial maze of glorious, translucent color. The difference is in the degree to which the colors are observed. It is a difference in subjective appreciation thru perception or observation rather than an actual difference in the external world.

Are We Deaf As Well As Blind?

ONE who has not learned to observe differences in tone perception is bored by a symphony concert or grand opera, while the sensitive person who has patiently built up a large world of tone perception revels in exquisite pleasure thru the ministry of beautiful and unusual combinations of tone. One lives in a small tone world; the other in a

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vast and illimitable world of tone perception.

Thus you see that to a large extent we ourselves are the creators of the world in which we live. Nature lavishes her wealth on every hand, but in the midst of plenty many die of starvation. In the midst of celestial strains many are all but deaf, and with unrivaled beauties of starlit nights, moving seas, rolling hills and crystal streamlets many are blind.

Perception is our thought arising from the experiencing of a sensation. There are sensations of light, form, color, motion, weight, roughness or smoothness, heat or cold, bitter or sweet, and countless others, which strike the sense terminals of our nervous organism each day. We only observe those to which we give our attention and which give rise to some qualifying thought. Sensation of color

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strikes the eye. To this the brain may give no heed thru lack of attention. Hundreds of thousands of such sensations are unobserved or unattended to each day. When, however, the attention is directed to this flash of color sensation, relaying it to the brain and interpreting it there as a rose, then "rose" is a perception or observation, a thought arising from the experiencing of a sensation. We have thus perceived or observed the rose to exist.

Training Oneself To See

THIS power of perception, which leads to the building of a larger thought world, can be developed thru persistence and practise. Here is a simple practical means. On your way to the office tomorrow morning, or from your home to the store, or in the course of a half hour's walk, note how many things you observe at the conclusion of your

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walk. Some will perceive virtually nothing. Others will recall a few score of objects. Keener observers will recall two or three hundred objects observed during the given period. The trained and fully alert observer will find it possible to set down a list of perhaps two thousand distinct impressions registered by the mind in the brief compass of a half hour's journey. Do this every morning for six weeks, starting if necessary a half hour earlier than is your custom. If you start the first morning with two hundred impressions you may reasonably expect to reach one or two thousand within six weeks. This is a practical way of stimulating your perceptive powers and thus becoming a more efficient and alert observer. The many thousands of impressions which you store up in the subconscious mind may seem at the moment to be of little value, but as a matter of fact they are

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wonderfully enriching your world of being, stimulating every faculty of mind and giving the imagination a wealth of material for creative development when needed.

Perception Brings Success

EFFECTIVE perception is one of the basic factors of success in any sphere of endeavor. Our success is largely conditioned by our ability to perceive, observe, note and describe. Shakespeare looms large as the master poet, chiefly because he was a keen observer. He perceived what the others failed to note. He could describe life as no other interpreter of life has ever succeeded in doing because he had observed the strength, weaknesses, moods and emotions of men and women in more infinite detail than any other observer. Because thru keen, alert observation he filled his soul with a wealth of sense

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perception Shakespeare was able to give forth to the world his incomparable dramatic verse.

Newton perceived so closely the fall of an apple, which to billions of other men had held no particular meaning, that upon the basis of this observation he worked out his discovery of the law of gravity. The masses see, but fail to perceive. The masters observe in detail; for them all the hidden jewels shine forth.

Likewise the basis of inventive ingenuity is largely a developed perceptive faculty. The inventors perceive what others look at but fail to observe. Watt observed the steam representing hidden power escaping from his mother's kettle. Successive generations had witnessed this phenomenon before him without observing it with sufficient keenness of perception to reveal the hidden wonder. Watt per-

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ceived what others missed, and forth from his observation emerged the new age of steam power to revolutionize life upon this planet.

In the achievements also of every great industrial leader and empire builder this faculty plays an important part. The industrial wizard perceives what his competitors fail to observe—some short cut as an outlet for commerce, an improved method of production or distribution, a means of multiplying profits by utilizing waste by-products, or a more efficient form of organization. It will be found that he also has a genius for picking his associates and under-executives. Never having technically studied character analysis he nevertheless, thru years of shrewd observation of his fellows, detects the slightest line in the face or other indication of personality signifying strength or weakness.

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In one of the great cities of the middle west some years ago an elevator boy developed a remarkable keenness in observing names and faces. Thru various expediciencies he ascertained the names of the hotel guests who entered his elevator. Months or even years later when these same guests re-entered his elevator he would greet them cordially by name, much to their amazement. Traveling salesmen in distant cities, comparing notes, talked of this lad's remarkable faculty. In time it got back to the owner of the hotel, and recognizing the value of such marked alertness he promoted the young man to a position as assistant clerk. His rise in the organization was rapid and today this man is manager of one of the leading hotels of the middle west at a reputed salary of \$30,000 a year, his success being very largely

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an outgrowth of the practice of persistent observation.

Trace back the history of virtually every great artist, author, poet, musician, inventor, industrial organizer and you will find keen observation as an invariable accompaniment of his genius. Therefore cultivate this faculty earnestly. It is one of the sure roads to culture, to rich and powerful living and to prosperity, achievement and success.

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THE WILL has not abdicated! The king sits upon his throne—Emile Coué to the contrary notwithstanding. The great master of autosuggestion insists that when will and imagination come into conflict the latter invariably wins the day. He claims that the will is not the commanding monarch of life but a blind Samson, more or less the slave of imagination.

As a matter of fact these two great powers should never be in conflict. The will should practice such diplomacy as to use the imagination to re-enforce its commands by creating the proper mental and emotional background. Doubtless Coué is right that in the

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event of conflict imagination wins out. My point is that if the will is a discriminating monarch he will not permit a direct show of strength between himself and fancy, but will out-maneuver his supposed antagonist by bringing him over to his side thru re-directing the imaginative energy into conciliatory and constructive channels.

For example a man's imagination may center in sensuous delights; his will, influenced by repressive ideals, may repudiate the lurid and fascinating pictures splashed upon the canvas. According to Coué, the two being in conflict, imagination must win out and the man become the victim of his diseased fancy. But will may be master not only of thoughts and acts but of moods. Let it therefore engage itself in the re-direction of energy until it creates a pictorial background commensurate with the ethical ideals with which the

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voluptuous desires have been in conflict. Then the will as sovereign uses the imagination as a co-worker in the achievement of its purposes.

The will must not seek to exterminate but to reconstruct. The method of this rebuilding may be autosuggestion as developed by Coué, but the self-directed will is back of the autosuggestion and uses this strategic method of replacing a destructive with a stronger and more impelling constructive imagination.

What Is The Will?

THERE is no consensus of opinion in defining will. The existence of will as a separate and controlling faculty of mind is almost universally conceded. There is wide divergency of opinion, however, as to its source, its physical or psychic basis, its scope and limitations. In both philosophy and religion long and bitter have been the debates be-

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tween those who believed the will to be free and those believing all conduct to be fixed.

In religion the latter school created the doctrine of pre-destination. In philosophy many schools have advocated a more or less absolute determinism back of conduct. In psychology the behaviorist school tends to this position.

The will is defined as that "faculty which directs action." The will controls every muscle and function of the body. Some are intuitive and unconscious; breathing, the beating of the heart, maintaining our balance, digestion. These activities are under the direction of subconscious will. On the conscious plane of activities the will is more clearly recognized as the directive force or faculty. The will re-enforced by imagination is the soul's power for self-direction.

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Constitutional Versus Cultivated Will

THE will may be constitutional or inherited. It may be the flux of out-throbbing life, health and vitality. On the other hand, lacking the hereditary basis, will may be induced and cultivated by a process of determined training. Emerson in his essay on *Power* says, "Success is a constitutional trait * * * Courage is the degree of circulation of the blood in the arteries * * * When one has a plus of health all difficulties vanish."

Within certain limitations this is true; some are born with tremendous wills which frequently seem to be the normal functioning of exuberant, healthy, physical organism. On the other hand, however, men of iron will have been confirmed invalids. It is the mark of a great soul to develop the

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faculty which forces prodigious toil and almost superhuman accomplishment not as a normal outgrowth of bodily health, but in spite of a lack of such natural endowment.

We are not all born with robust constitutions or indomitable wills, but we can all by culture and perseverance improve our natural endowment. In other words, we may *will to will*. We may develop strong wills which may then be capable of self-direction in the field of masterful accomplishment. Not that by education we may all develop into Napoleons, Lincolns and Roosevelts, but the seeds of genius and mastery are in each of us awaiting cultivation.

Men Who Have Triumphed Over Limitations

We need but review the accomplishments of men who have triumphed over

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severe bodily limitations as evidence that Emerson did not speak the whole truth when he located will as a constitutional trait and an outgrowth of rugged bodily organism.

Julius Caesar, one of the greatest soldiers, statesmen and writers of all time is reported by Plutarch as being "of slender make, fair, of delicate constitution and subject to violent headaches and epilepsy." Yet by means of an indomitable will, lacking any basis in bodily health, he became master of the world.

William of Orange, ranking without a peer among the rulers of Britain, is described thus by Macauley: "From a child he had been weak and sickly. In the prime of manhood his complaints were aggravated by severe disease. His slender frame was shaken by a constant cough, severe headaches frequently tortured him. Exertion soon

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fatigued him, yet thru a life which was a long disease the force of his mind never failed to bear up his suffering and languid body."

Alexander Pope was thru life a confirmed invalid. Milton in his blindness wrote his immortal epic. The prodigious toil of John Calvin was performed despite a sickly body racked with incessant pain. William Pitt complained that he was never well, yet he became master of English diplomacy thru an all-conquering will.

David Livingstone scorned his physician's demand for complete rest, which would have meant a surrender to invalidism, and performed the almost superhuman labors involved in his African explorations, pressing his resistless way thru death-infested jungle and swamp, and so opened up Africa that in twenty years after his death

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Africa made more progress than in the twenty preceding centuries.

Our own Dr. Kane while suffering from severe illness was one of the most active explorers in history. Triumphant over a weak body he climbed the Himalayas, descended into an unexplored volcanic crater, ascended the Nile to a great distance, traversed Greece on foot, studied the glaciers in Switzerland, explored the interior of Africa, fought like a hero in the Mexican War and gloriously concluded his career by the tremendous exertions of his arctic voyages. Such are the achievements of the will.

The annals of American history are crowded with men who by the exercise and development of will have climbed from obscurity to greatness, laughing at limitations, brushing away obstacles, undaunted by failure.

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What are poverty, lack of educational advantage and such ugliness of body that when introduced to Stanton as an associate in a law case the latter cried, "What that baboon!" to a great soul named Abraham Lincoln who had the unconquerable will to do?

What shall we say of the inventors who, patiently toiling in poverty, ridiculed by their fellows as cranks, have held to their course, persevering in experimentation, and finally triumphed in the production of some great work of inventive genius? And what of that great army of American captains of industry, masters of untold millions, who born in obscurity, disciplined in poverty, without position, friends or capital have blazed their resistless way to the throne of industrial power, built our railroads, organized our vast industries, developed our matchless cities and made us the

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wealthiest nation on the face of the earth? And what of Washington with his little force of ragged, half-starved, mutinous men with scant arms, less ammunition and virtually no navy, facing the world's most powerful nation with only an unconquerable faith in the triumph of right and the determined will to win, pressing the war for independence thru a long series of defeats until victory like a gift from the gods crowned his well-directed efforts?

Diseases Of The Will

OVER against this triumphant class of the strong willed who have led the race in its upward climb, we must set the large class of those who with weak wills failed to function and form the miserable and unaspiring masses.

The most extreme manifestation of the diseased will is insanity. Here the will as king of the life is utterly de-

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throne. It either shrivels into impotence or thru pathological misdirection becomes a disorganized and destructive energy. The cure must be prescribed by a specialist in the field of mental disease, and in most cases will be slow and laborious.

Will paralysis is a somewhat less serious and more hopeful type of volitional inhibition. Most of us have experienced a temporary paralysis of will. "I was too scared to run"—may be our explanation of the fact that we stood right in the path of a speeding automobile. The sudden fright paralyzed our volitional faculties. The situation becomes of course more serious when the inhibition is prolonged so that for a considerable duration the will seems dead and it is difficult to direct an action in the proper course. This condition may be caused by a great emotional cataclysm, fright,

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anger or even great joy. The immediate cure is to seek the removal of the emotional or mental conflicts which have induced the inhibition. We also recommend work. Creative and productive effort tends to normalcy and sanity. Self expression on the humbler plane will lead to the generation of normal power to function properly amid more complex situations.

The indecisive will is a third diseased form. Many persons have sufficient normal will power, but they lack decision. The prophet cried, "How long halt ye between two opinions?" We have all met people of vacillating and temporizing tendencies. It seems impossible for them to make up their minds. They consider both sides until lost in the labyrinth of contradictory considerations. The cure is action rather than theory. We must cultivate immediate action upon whichever

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course seems right after reasonable analysis. Consider every contingency and then venture on what seems most valid, but do the right with a song and a cheer.

Explosive will is a fourth form of diseased volition. In this form the patient seems to be resting upon the crater of a volcano and suddenly bursts forth in tempestuous and explosive exhibitions of will untempered by sanity, judgment or poise. The will must be a judicious ruler, not an undisciplined mob. History is rich in examples of otherwise great men who have failed thru this fault. A man who cannot control himself can never hope to control others. The cure is in the cultivation of a spirit of repose, relaxation and poise. We must learn to consider an experience dispassionately, to act with determination but in full self control. We must seek the complete rationaliza-

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tion of our prejudices and emotions and cultivate a sense of mental perspective and a fine respect for the rights and opinions of others.

Finally, a more generic form of volitional disease is the weak will. Here we have the tragedy of the man who knows the right but does not do it; who sees the way but fails to walk therein. Ninety-nine out of every hundred who fail to achieve health, happiness and success fail at this point. Not only the records of mediocrity but the annals of genius abound in the tragic story of men and women who, with rich natural endowment, failing to develop strong, firm will, have gone down to dismal failure.

The cure is in calling to the aid of the will a vivid imagination. Every resource of the imagination must be drawn upon in order to visualize the desirability of strong will. We must

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picture ourselves as super-men and then seek the realization of the picture. Autosuggestion may be most helpfully used in implanting in the unconscious mind an idea of strength, determination and power. Our apparent inability to will must become the very reason for our determination to develop unconquerable wills.

Principles In Will Development

WHILE we have shown that cultivated or induced will may be virtually independent of the physical condition, the importance of the physical basis cannot be over estimated, despite all heroic examples to the contrary. In general the race of life is to the strong. Our will to do is enhanced one thousandfold by a clean system, an over plus of health, an abounding, surging vitality. The will can be strengthened 100% by a proper position of the body. Slouch,

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and your will is flabby; stand erect, the lungs in position for proper breathing, the vital organs uncramped, and immediately you change the whole aspect of your personality.

The conditions of good health are surprisingly simple. The mind must be free from all destructive emotions such as bitterness, envy, suspicion, jealousy, hatred and fear. The body must be kept clean by frequent bathing, including wherever the general condition permits a cold plunge in the morning. The system must be kept flushed with at least two quarts of water a day. Constipation should be guarded against as one would guard against leprosy, for both supply the grave digger with an untimely task. The lungs must be filled with a proper amount of pure air. Sleep with every window wide open. Wear as little clothing as the law permits, because all the pores

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breathe. Exercise regularly as a matter of daily routine. Go without a meal if pressed for time, but do not go without proper exercise. Sleep regularly and enough, but not too much.

Fill the life with pleasant and constructive associations and interests. Develop the mood of abounding health. Plant in the subconscious mind the idea of health and most of our doctor bills may be averted.

Exercise For Will Development

WITH the ceaseless purpose to be well as a basic principle, we may now proceed to specific drill, designed to strengthen our volitional powers. An exhaustive list of exercises is given in *Power of Will* by Frank Channing Haddock, probably the most stimulating book on the subject ever written. He sets forth detailed exercises in the development of vision, hearing, taste,

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smell and touch, all of which tend to the strengthening of the will. Other detailed exercises are given for strengthening the various mental and thus volitional powers. Space will permit us to consider here but a few specific exercises.

Select an object, gaze at it attentively, note its size, shape, color, harmony with its environment and any possible improvement. Write out the results of your observation. Will is developed through forcing the attention.

Take a walk, and upon returning write down a list of as many objects as you can remember, describing some of them. Do this daily, noting improvement. If you can list fifty objects at first, you will be able to list five hundred at the end of a few weeks practice. Here you develop will thru forcing more adequate observation.

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Select a small spot, gaze at it with interest with the thought, "I will rivet my attention upon this point. I am forcing my will. My will is growing stronger and stronger." This is exercise of volition plus autosuggestion.

Listen for a few moments and note how many sounds you can hear. Differentiate between them in direction, causes, difference in strength, quality and pitch. Single one sound out and note everything about it of interest, selecting first the faintest sound, then the loudest, then the most pleasant—why it is more pleasant than others—and then the most disagreeable.

If you are a musician, have someone strike a note and later several notes and chords on the piano. Name them. Then have someone play a simple melody on the piano which you have never heard before and attempt to re-

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construct it. Do this over a period of months and note improvement.

With these suggestions as a guide, work out exercises for the intensifying of taste, smell and touch. For example, in two glasses of water introduce minute particles of sweetness in one and quinine in the other, measuring how much is required before you can differentiate. Gradually you will be able to reduce the amounts. Note the perfume of a flower, carefully recalling the quality and intensity, and compare the scents of various flowers. With eyes closed touch objects of various material until you quicken the perception of touch.

Simple exercises from the mental plane of activity are as follows:

Make the mind a blank. How long can you maintain a state of mental vacuity? Keep record. Note improvement after a few days or weeks.

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Concentrate on one thing—a book, picture, person or article of furniture excluding all others. How long can you maintain such absolute concentration? This is a great test of will. The will must be made supreme in every mental activity.

Select a simple act if it is only changing a picture or a chair in a room. Do it at once, putting will into the action.

Map out a goal of achievement. Subordinate every other interest to the realization of this objective. Carry constantly the thought, "This one thing I do," and go thru the daily routine making everything build toward this achievement.

Conditions Making For Strengthening Of Will

WE must learn to rejoice in opposition for the race is to the most fit and fitness is developed thru overcoming

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obstacles and smashing opposing factors.

Most of our racial heroes have climbed to success thru opposition of the most intense kind, "their heads bloody but yet unbowed." Our leaders come not from the homes of affluence, luxury and wealth, but climbed the rugged steepes of adversity. They are educated in the "College of Hard Knocks." They become great thru the conquest of obstacles.

If your path is not easy don't whine, but be thankful. If you would develop a great will and thus a great personality, do not seek or accept a too easy environment. Court hardship—it is your best friend. Sleep on a hard bed rather than a soft one. Deliberately choose distasteful things to do rather than always following the line of least resistance. If you have an automobile, instead of always riding force yourself

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to do a reasonable amount of walking.

On your vacation, if your preference is to lie in a hammock and day-dream or sit asleep in a boat with the useless fish-line dangling in the water, force yourself to do some hill-climbing or chop down some trees. Personally I detest working with mechanical things, such work, for instance, as repairing an automobile, and yet the most exhilarating and satisfying reaction I have ever experienced has been gained thru forcing myself to struggle with the perversity of inanimate objects and compel a reluctant machine to go.

Finally, the world is ours, and we are destined for mastery over every adverse circumstance and force, provided we take the time and have the patience to develop the "Will to Do."

PUNCTURED TUBES

PUNCTURED TUBES

IN accents of scorn recently a friend of mine referred to a mutual acquaintance as a "flat tire." The term was, to say the least, expressive. While it is well if we have nothing good to say of another to remain silent, I must confess the appellation fitted the person whom it was used to describe.

The tube has an important mission to fulfill. It is not the part most admired when we study a car. We examine the paint job, upholstery, brakes, carburetor, self-starter, engine, gas tank, and tires; but whoever asks "What kind of tubes are inside the tires?" Yet if the tube is no good the car will not carry far. The paint job

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may be perfect, the engine flawless, but if the tube does not function properly the car must stop for repairs or bump sluggishly along on second until it arrives at its destination.

There are many people like that. They look fine, wear attractive clothes, are healthy. Even their paint job may be good! But they lack something essential. They drag along on second. They are in need of radical repair. They are using up parking space that others might use. They are "flat tires"!

Be Sincere!

INSINCERITY may make an otherwise attractive person a punctured tube. Nothing will let the wind out of our tire like lack of basic sincerity. A man may be ever so wrong in his opinions but if he is sincere, real folks accept him as genuine. Some men seek to compensate by noise and bluster for their

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lack of sincerity, but their loud speaker only serves to advertise, like a blow-out, the fact that they are punctured tubes.

Emerson said, "What you are speaks so loud I can not hear what you say." Isaiah, many centuries before Emerson, said, "The show of their countenance maketh them known."

In the picturesque drama, *The Man Who Came Back*, the chief character, a drunkard in a low-class Pacific seaport Chinest joint, replies to an invitation to smoke opium, "No, Chink, it's against my principles. A man must have some principles, you know." Sincerity is having a philosophy of life and living it in obscurity as well as under the scrutiny of our friends. It is being at home what we are in society. It is knowing ourselves as we would have others know us. In fact, the opinion of "others" does not matter so

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much. The main thing is to know ourselves as sincere. Be true to your deeper self, to your most intimate ideal for yourself, and the world will accept you as sincere however much they may question the wisdom of your position.

Chesterton, in one of his delightful essays, recently urged that a woman renting a room should inquire not if her prospective tenant has money with which to pay the rent, but what is his philosophy of life. The man with the right philosophy of life (sincerity) would find a way to pay his bills, but the man with plenty of money and no philosophy of life might cheat her out of her money.

When a group of real estate sharks invited General Lee at the close of the Civil War to be president of their concern at an enormous salary, the old General, despite somewhat straitened pecuniary circumstances, upon learning

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that the real estate they proposed selling was worthless cried, "Gentlemen, the name of General Lee is not for sale."

Many a man of our acquaintance might have accepted the job and then by show and bluster, together with a generous donation to foreign missions, sought to compensate for his lack of integrity, but the lack of essential squareness would have classified him in the category of punctured tubes.

Laziness Makes Many a Puncture

ANOTHER cause of failure to make good is laziness. Someone has said that genius is one-tenth inspiration and nine-tenths perspiration. Back of Paderewski, the genius, is the background of years and years of toilsome practice, eight, ten and twelve hours a day. Edison is the wizard of electricity because of eighteen or twenty hours of

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hard work every day. No man ever climbs to the summit except by dint of stupendous effort, constant application, unremitting toil.

There are thousands of men who dream of what they would do as president of the company who fail to make good in a menial capacity. The only royal road to larger responsibilities is the faithful performance of daily duties.

To perform each day's task with a spirit of fine fidelity, to work with a will, with a song and a cheer, to do the most commonplace assignment as if it were our masterpiece, is to make of the lowly task an anthem and to lay the foundation for more challenging and creative effort in the days to come.

Many a railroad president started as a switchman; many a bank president started as a clerk; many a broker started as a runner. Read the biography of our great statesmen, finan-

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ciers, clergymen, empire builders. How few of them were rich men's sons; how many of them were newsboys, boot-blacks, office boys, and clerks. It is push, not pull, that puts a man on top. It is work, not indolent wishing, that makes a man successful. The man who is lazy never accomplishes much. He cannot carry far. He drags along on second. He is a "punctured tube"!

Get up and do! Get busy! Find your pleasure not in idleness but in creative work, in the daily task well done. Carry the spirit of recreation into your daily duties. Make a game of your work. Use a little imagination. I have known shiftless, lazy lads who would work hard at baseball, golf or tennis. The drone often needs only a more active imagination. Create the imaginative background. Idealize your work. Let your recreation be a frank effort to gather fresh strength for

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splendid application to the more serious business of life. Fall in love with your work or fall out of it into a new job with which you can fall in love!

Keep Your Feelings Under Control

LACK of emotional control puts many an otherwise splendid and capable fellow in the class of the punctured tubes. Before we can control others we must master ourselves. Put your emotional house in order. Be supreme in the citadel of your own emotions. Rule your emotions, don't let them rule you.

How much respect have you for the man who at slightest provocation flies into a rage, or indulges in a fit of insane jealousy, or surrenders to irrational fears and constant, nagging worry? You say, "He worries like an old woman—always stewing and fretting!"

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These negative emotions are the chief enemies of our well-being. They murder personality, undermine self-respect, inhibit right thinking, poison the blood stream, are the chief contributing cause of most sickness, the cause of more economic failures than any other factor, and turn the luster of happiness to the gloom of despair.

The important message of psychology, to the multitudes whose lives are belittled and beclouded with uncontrolled emotions is that this condition can be remedied. Learn to rationalize your fears, worries, and angers. See their utter uselessness and waste. Realize that in anger you harm only yourself. In worrying your mind wanders in circles and you fail to see the solution to your difficulties that a little cheerful, relaxed, clear thinking might have presented. Fear of a thing is the best way of attracting the thing

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feared. If you will thus rationalize your negative emotions, then shift the attention from them to constructive and happy thoughts, using the will and imagination in so doing, you can in time correct this condition and change the impression you have made upon others that you are a "flat tire."

The Will to Win

A FINAL factor which causes many to be considered "flat tires" is lack of will. Emile Coué urges that the imagination is stronger than the will. But imagination without the directive energy of will is of little use. Where the will is not monarch of the life, chaos and anarchy result. The wise man never permits will and imagination to come into conflict. He rather uses the imagination to reenforce the will. Such a man is supreme.

Our racial heroes have all been men

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of indomitable will. They have surmounted every obstacle, laughed at difficulties, refused to concede defeat, and climbed the rugged steeps, defiant of every limitation, inhibition and restraint. A man with limited ability but a mighty "will to win" soon outdistances the more capable man of weak and vacillating purpose.

You cannot keep in obscurity the man who has the spirit of conquest, an inflexible, unyielding "will to do."

Every time you force yourself to perform a difficult or unpleasant task you strengthen your will. Let "*I can* and *I will*" be your motto. Go forth with the realization that you are the master of your own fate, the architect and builder of your unborn tomorrows. Where you are today is determined by your purposes and mental processes of yesterday. Where you will be five years hence is being determined by the

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character of your present thoughts and your purposes, or will. The secret jewels await the conquerors who will to achieve! The summit is only reached by clear thinking, emotional control, sincerity and the will to win. No "punctured tube" ever arrives!

VANQUISHING FEAR AND WORRY

VANQUISHING FEAR AND WORRY

PSYCHOLOGISTS have much to say concerning the control of negative and destructive emotions. Consequently some students gain the impression that all emotions should be repressed. The true psychologist represses no emotions but rather controls, refines and re-directs his emotional energies. Our need is not for less emotion but more constructive emotion, and the substitution of courage for fear, hope for worry, and love for hate.

The unemotional life is hard, cold, callous and drab. All the finer things have an emotional basis. "Out of the heart are the issues of life." To sup-

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press all emotion is to murder the soul. It is to dry up the fountains of life at their very source. We designate a man whose emotions are uncontrolled as "neurotic." But lack of emotion makes a man an automation, or a monster. What is life without mother's love, the tender devotion of a man and his mate, the warm fellowship of kindred souls, sympathy, which is the source of all philanthropy, enthusiasm, which generates social progress, and faith, which lights the fires on the altar of devotion?

Remove emotion from life and you take out all poetry, music and art, most literature, the romance of history, all philanthropy, and the most sacred factors of life in home, church and social relations.

Most of our trouble in life comes from a too strongly fixed "ego-centric" interest. Our thinking starts and ends with ourselves. This fulfills the inter-

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est of self-preservation, a primary instinct of mere brute life, but gives insufficient play for the higher and finer instincts. It is more important that we live well than that we live. To live a rich and splendid life, resplendent with the lustre of self-forgetful benefactions, is life's highest ideal.

Fear and Worry Can be Overcome

WORRY AND FEAR are the great destroyers. They are twin parasites which prey upon human weakness, ignorance and cupidity. Meeting us at the cradle they stalk with us to the grave, thru some fearful alchemy, changing our strength to weakness, health to disease, success to failure, and happiness to cruel despair. They turn the symphony of life from a jubilant major of abounding hope to a dismal dirge of despair. Dimming the lights in the orchestra of life they leave but

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the wheeze of the bassoon and the rumble of muted tympani.

Worry and fear kill more than all wars combined, create more disease than all germs and cause more failure than all economic factors. Remorseless enemies of the race, they blight happiness, break up homes, fill our streets with disheartened wrecks, our hospitals with needless sick, and our graveyards with untimely victims. Yet they have been protected, fortified and encouraged by society from the earliest dawn of history to the present day.

Government has been largely founded upon this pernicious fallacy. Until the recent dawn of democracy the rule of the few over the many was perpetuated by the instilling of fear. A remnant of this may still be seen in present day penology. Society has not yet awakened to the fact that it is futile to seek to build character thru the in-

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stilling of fear. Fear of consequences is but slight deterrent against wrong doing. In many cases it becomes a cause rather than a preventive, adding zest to the game of social defiance. The packing of first offenders in reformatories and prisons is in reality giving these chance delinquents a post-graduate course in crime. They come forth hardened in their anti-social propensities, defiant of consequences.

These negative emotions have also been fostered in the unscientific and ruinous curricula of popular education. School government, founded largely upon tyranny, seeking to perpetuate itself thru the inculcation of fear, has undermined the character and ability of millions, turning the plastic spirits of youth into negative and neurotic channels. The average school executive, and all too many teachers, have seemed to labor under the delusion that their

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secondary if not chief function is the creation of inferiority complexes in the subconscious minds of their pupils. Worry over examinations likewise is one of the most prolific causes of academic failure. The fear of failure inhibits that very success to which aspiration is encouraged.

The training of children in the home has been destructive of character and ability thru the constant use of this unscientific instrument. In hundreds of cases which I have analyzed or counseled I have found the chief contributing cause of failure and inefficiency in improper childhood training. The scaring of a child in a futile effort to make it do the will of an older person is not only a vicious display of ignorance but a cowardly and brutal assault on the personality and soul of the child. It leaves its mar on the tender subconscious mind and appears twenty years

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hence to impede the progress and undermine the strength of the matured man or woman.

Parents who are incapable of persuading their children to do the right thing upon the grounds of reason and by appealing to their better sensibility should frankly confess their impotence and turn their children over to some more intelligent person to train. Frequently I have heard in response to a child's "But why must I do that, Mamma?" the unthinkable reply "Never mind why, you do as I say or the bogey man will get you."

These destructive states have also been exploited in the newspapers. More people have been made sick, miserable and insane by lurid stories of epidemics and crime waves than a million doctors could cure. Most epidemics are manufactured by the newspapers. When the reporters

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are hard up for news they suddenly discover that there are twenty or thirty cases of influenza in the city. It is doubtless normal that there should be that number, but they tell in glaring headlines that an influenza epidemic has broken out and all the suggestible and neurotic people, trembling in fear of the disease, lay the proper psychic and physical basis for its inception. Doctors and nurses seldom become infected, not because they bear a charmed life, but because they do not fear the disease and do not expect to get it.

Fear has likewise formed the stock in trade of many irrational forms of ecclesiastical propaganda. When religion, which should appeal to the highest instinct in man, debases itself to the point of appealing to the lowest and meanest instincts, it undermines the very foundation of character and poisons the fountain of life at its source.

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Any religion which appeals primarily to fear is doomed to decay with the dawn of more universal intelligence and the breaking of the day of light and truth. The function of religion should be not to scare people into certain beliefs and ceremonies but to awaken the divine idealism within, bringing it forth into such universal expression as shall revitalize and beautify human life, making desert places to blossom as the rose.

There is perhaps a limited value in controlled fear. In certain aspects it serves a biological value in the preservation of life. The child learns to avoid the hot stove for fear of being burned, to leave the razor alone for fear of being cut, to look carefully before crossing the street because it is afraid of being run over. This is its only proper sphere of usefulness. Carried beyond this point, fear becomes a pathological manifestation—in effect never constructive but always destructive.

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Who Shall Say a Good Word for the Devil of Worry!

IF WE CAN SAY this one good word for fear, we have no praise to offer for its twin devil, worry. Worry never helps, but always hurts; it never builds, but always tears down; it never cures, but always kills. Avoid it as you would an assassin. It is without pity, conscience or remorse.

The effect of worry and fear upon the bodily organism has been tested by laboratory experimentation. From the knowledge thus gained we can safely allege that they are the chief contributing causes of most sickness. Worry retards every vital function of the body. Fear poisons the blood stream and affects the heart adversely. Worry, fear, anger and other destructive emotions inhibit the glandular secretions and thus interfere with the entire digestive

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process. Fear and worry concerning a disease are the best ways to get it. This is an exemplification of the law of attraction, which states that we attract to ourselves those things to which we give our attention. Our subconscious mind tends to objectify in external reality those mental images which exist in our consciousness.

An interesting experiment was tried upon a cat. It was placed under X-ray and securely fastened. Milk was given to it with a certain quantity of bismuth until it purred contentedly. The normal churning action of its stomach was noted. Then a ferocious dog was introduced into the room, and the cat showed evident signs of fear, worry and anger. In consequence of these destructive emotional states the stomach literally tied itself into a knot and the entire digestive process was checked. It is better to eat nothing than to eat

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when dominated by these negative states.

An interesting legend of the East relates to a chance meeting of Death and Plague. By agreement Plague was permitted to go about the land, bringing death to a prescribed number. Some time later the two again met and Death upbraided Plague for grossly exceeding the limit fixed. Plague replied, "I am not responsible for all these deaths. I conscientiously adhered to the limit agreed upon, but for every one I killed ten were killed by Fear." Such is the physical effect of fear and worry.

No less startling is the effect upon the mind. Clear thinking is made virtually impossible. The mind becomes clouded. One has a tendency to think in circles. The sequence of thought is destroyed. The mind jumps to irrational conclusions. The fear

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thought leads almost inevitably to the very thing feared.

Emil Coué throws light upon this tendency in his famous plank illustration. Place a plank twelve inches wide on the ground and you can easily walk from one end to the other, simply because you think you can have no fear of falling off. Suspend the same plank forty feet in the air and start to walk across. Immediately the fear of falling will create a fatal tendency to unstable equilibrium. This is but another exemplification of the law of attraction.

Fortunately, fear and worry can be overcome. Note carefully the following suggestions and put these principles into persistent practice, and you will be able to rise triumphant over the disastrous effects of these neurotic tendencies.

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Twelve Shafts to Kill These Enemies of the Mind

1. The first requirement is a general state of good health. Fear and worry are generally the accompaniments of disease and ineffective physical condition. Courage, hope, optimism and poise may immediately result from an over-plus of abounding physical energy and strength. The laws of health are simple, yet violated by most of us. Fill the lungs with good, fresh air habitually; drink plenty of water; decrease your consumption of sugars and starches; do not eat too much meat, but plenty of green vegetables; drink two quarts of water daily; scrupulously attend to the elimination of wastes; take frequent baths, a cold plunge in the morning; avoid poisoning the system with drugs; avoid tension; do your work in a happy, relaxed frame of

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mind; get plenty of sleep but not too much, and above all think health—give yourself the constant suggestion of abounding health. Walk, run and take plenty of wholesome exercise. Your body cannot fail to respond to these suggestions and as your health improves and the red blood courses thru your veins, the tendency to all neurotic states will greatly decrease.

2. Shift the attention. You can only worry about that to which you are giving your attention, and the law of mind is that you can think of but one thing at a given moment. So think of something utterly unrelated to that about which you are worrying.

3. Cultivate opposite interests. If you suffer from an inferiority complex, assume that you are as good as anyone and that you are in possession of all courage, with a dominant personality. If you are a coward, cultivate courage

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and picture yourself in trying situations displaying astounding heroism. If you have a tendency to be depressed, cultivate great cheerfulness.

4. Rationalize your fears and worries; drag them out in the open; talk to them like a "Dutch Uncle"; write down all the things you have to worry about and you will soon see how absurd your fears are. One woman filled a piece of paper a yard long and then lost it. Upon finding it six months later, she discovered that no single thing which she had feared had ever come true. Look at it in this way: in six months from now the thing I fear either will or will not happen. If it does happen and I have undermined my strength of resistance thru six months of worry and fear, I will not be in proper condition to meet the blow when it falls and rise above this crisis. If it does not happen, then I have spent six

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months in futile worry, so that in either event there is absolutely no advantage in worrying.

5. Get a proper perspective. If you are looking at some superb panorama of scenic beauty and then take a half dollar and hold it sufficiently close to one eye, shutting the other, all you can see is the half dollar. All of the glories of Nature are blotted out because you have placed the half dollar out of proper perspective. When you concentrate on fear and worry these things shut out all of the beauty, wonder, mystery and challenge of life. Also get the perspective of distance. What will it matter fifty years from now? Who will know or care? What difference will it make in my life if this thing happens or not? In the proper perspective our fears and worries become infinitesimal; we rise above them and laugh at them.

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6. Cultivate optimism; look for the bright side in everything; smile persistently; there is magic in a smile. You can't worry much when the corners of your lips turn up. Contrary to the usual opinion that we cry when we feel bad, William James, the great psychologist, maintained that we feel bad because we cry. Similarly, it is hard for us to feel bad when we persistently wreath our face in smiles. The mental state tends to follow the physical expression.

7. Talk of cheerfulness. Never discuss your worries and fears to others except in an analysis or in a frank effort to get to the bottom of your troubles. Every time you enlarge on your difficulties, aches and pains to others they become more tangible and your cure more remote.

8. Develop exo-centric versus ego-centric interests, that is, interests out

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from yourself to others rather than those centering in yourself. Those who are always thinking of others, trying to help and serve, do not have so much time to worry about their own difficulties. These become secondary thru the dominant and primary interests of altruism and service. The neurotic is always selfish and self-centered. His interest is too dominantly ego-centric. Forget yourself for awhile. The Master Teacher said, "He that loseth (forgetteth) his life shall find it." Find your supreme self-realization in your unselfish interest in others. The aim of the new psychology is to build a super-personality, not for selfish ends, but for the joy of larger service.

9. Give yourself constant, constructive suggestions. "I know no fear! I am too big to worry about this thing, or anything! I am all courage and hope and good cheer! I will win because I

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believe in myself, my mission, my fellows and the essential rightness of things!"

10. Repeat constantly great affirmations. Coué's formula is doubtless of great value. Repeat every night before going to sleep Ralph Waldo Trine's superb affirmation, "I am one with the Infinite Spirit of Life and Love and Wisdom and Abundance and Power."

11. Dramatize your fears and worries and your emergence from them. Stand before the looking-glass. As perfectly as you can, register fear on your face, looking at yourself distorted by fear. Then gradually relax the fear-frown and smile a radiant smile of courage, optimism and hope.

12. Assert your divine kinship; link yourself up with the Infinite Cosmic Presence. The Master said, "The Kingdom of Heaven is Within You." The Kingdom, and therefore the King,

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is not way off somewhere but an internal condition—a state of mind. If you are one with Infinite Power, then there is nothing in the petty circumstances of life which can disturb your inner peace and holy confidence. You are organized for victory. You are bound to win. Press on to the heights.

GOD CONSCIOUSNESS

GOD CONSCIOUSNESS

The superconscious mind is that phase of our mentality which peculiarly expresses the presence and power of God. I am not at all dogmatic about your conception of God; you can think of God consciously as the Father, or you may think of God metaphysically as Supreme Principle. However you may think of the Diety, that point in your personality in which Diety expresses itself is your *superconscious mind*.

It is like an inverted pyramid reaching out to infinity. In all the infinite space of the pyramid is God. The apex of the pyramid is where the God power touches your personality, and that apex

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is your superconscious mind. The God power of the universe is localizing in you, and where that apex of the God pyramid strikes your personality, you and God are identical; at that point you and God are one.

May it not be that this is what the Master meant when he said—"I and the Father are one." The Master may well have been pointing the way of human identity with the Divine for you and for me rather than declaring a relationship which was unique to himself and unapproachable for us. He was revealing to us our divine kinship. He was seeking to impress on us the fact that the Father was very near to us.

Jesus once declared, "The Kingdom of Heaven is within you"—not away off there in the clouds, a nebulous, fantastic kind of heaven. The Kingdom is within, and if the Kingdom—then the King! In other words, God

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dwells within you. A wonderful thought!

You are to locate the Deity not far away in the clouds but essentially within. You will be able to repeat with a thrill of wonderful meaning Trine's wonderful affirmations I gave you in a former lesson, "I am one with the Infinite Spirit of life and love and wisdom and abundance and power." "Now and always I am dwelling in the Infinite Good." That is a big conception. God is dwelling in me and I am dwelling in God.

Utilization of God Power:

Still more important than comprehending the fact of God is the utilization of the God power within. The trouble with the Church thru all the ages has been that it has been too much engrossed in seeking to prove the facts about God, or various shades of belief

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about God, his purposes and plans. It has wasted too much of its energy in theological debate and dogmatic speculations and heresy trials, and there has been insufficient emphasis placed upon the utilization of the God power within.

Religion is not primarily a matter of how you think about any creed or dogma. The only definition of religion in the Bible is "Pure religion and undefiled is to visit the fatherless and the widow in their affliction and to keep oneself unspotted from the world." The Master, when asked what was the great law, said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." He did not say you must believe thus and so, or you must be orthodox on this point or on that point. He pushed all that aside as the rubbish of the Scribes and Pharisees. But where he did lay the emphasis

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was—"Do unto others as ye would that they should do unto you." And when he wanted to characterize the essential elements of his life in terms of his own type of religion did he say "I am among you as one who believes all the doctrines?" No, he did not say that, but rather, "I am among you as one who serves." The religion of Jesus Christ was the cup of cold water in his name!

God Consciousness

Now the important thing is not to work out fine distinctions of theological creeds and dogmatic speculations. They are well enough for the intellectual discipline of people who have nothing else to do. The important thing is the recognition and utilization of the God power within.

Whatever there may be of God power in the universe expresses thru

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you as a unit. Whatever there may be of a "cosmic push toward righteousness," that God power is essentially within you, and the important thing is the utilization of this God power. "Ask and ye shall receive." Lay your demand upon the superconscious phase of your being, which is God present within you, and just live in the quiet confidence that the God power which is all powerful, which has no limitations, the whole spiritual reserves of the universe, is localized in *you*. You can go forth to demonstrate this God power on all the various planes of human endeavor—on the physical plane, on the economic plane, on the mental plane, and on the spiritual plane. Become conscious of the God within. Let the divine in you lead you on to every victory, to every joy and to an exalted sense of union with the highest and best.

THE BASIS OF SUCCESS

THE BASIS OF SUCCESS

THERE are almost as many different theories as to what comprises success as there are individuals. After all, success is a relative thing. What would mean success to one is failure to another. The curse of false estimate is nowhere more evident than here. The masses mistake the transitory and effervescent for the abiding and permanent. Mere means to the end are persistently mistaken for the end itself. Tinsel is taken for gold. The superficial obscures the real.

The mere possession of money does not mean successful life, yet the picture which the word "success" conjures up to the average person is money. There

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are thousands of people with vast material wealth who are pitiable failures, overrated derelicts who encumber the earth. They are neurotic, lonely, despondent. Any miser can have money, but no miser ever achieved any worthwhile success.

Money is a means to success, if rightly used. Its possession is not to be despised. It represents power and generally indicates alertness along some particular line. Its possession and wise use may greatly facilitate the quest for happiness and success, but it is a means to that end, not an end in itself.

Neither is fame synonymous with success. Many people spend their entire lives in an agonizing struggle to gain public recognition, only to find amid the "huzzas" of the rabble no sense of satisfaction or success. Fame is an elusive thing—here today, gone

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tomorrow. The fickle, shallow mob raises its heroes to the pinnacle of approval today and hurls them into oblivion tomorrow, at the slightest whim. Cheers today, hisses tomorrow; utter forgetfulness in a few months. This is the tragic experience of nearly all who bask for brief minutes in the sunlight of popular esteem.

Wellington, the hero of Waterloo, preserved to his dying day his helmet, crushed in by stones thrown by infuriated mobs in London shortly after his frenzied welcome as the conqueror of Napoleon and savior of civilization. The body of Alexander the Great lay for thirty days after death with none to render a decent burial. Julius Caesar ruled the world one day and was stricken down by ungrateful friends the next. Our own Admiral Dewey was accorded such welcome as never an American had received, and in six

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months was relegated to the discard by his fickle, sensation-loving compatriots. The soldier heroes who fought in France and turned the tide of the great war, welcomed home with ostentatious parades, were scorned, neglected and robbed before the sound of brass bands and whistles had ceased to reverberate thru the land.

There is but one abiding standard of success—the achievement of a full orbed, harmonious personality in which power is exemplified; wisdom enshrined; poise keeps its possessor tranquil amid the storms of life; self control makes life akin to the divine; sympathy tinges the days with the luster of kindness; love fills life with the warmth and fragrance of the springtide, and happiness, the blue bird so fragile and illusive, fills our days with color and our nights with music.

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Those who thus succeed form a mystic and sacred group. Their numbers are insignificant but their influence is spread afar. They are a noble and exalted priesthood—a royal family; a super race—God-men! They dignify life; they lead the race to loftier altitudes. Their very presence is a benediction; their touch turns all to music, laughter, sunshine and gold. They light the fires on the altar of faith. These are the saviors of the world; the advance guard in our quest of the good; frontiersmen on the far flung horizon of hope; benefactors who to the struggling masses are the shadow of a great rock in a weary land.

The success which ennobles and exalts life depends upon certain clearly defined principles.

1. The physical basis must not be overlooked. Someone mistakenly identified success as an over-plus of health,

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a manifestation of surging red blood corpuscles and good digestion. This is hardly true, as all of us will agree who think of not a few specimens of utter nonentities we have known who were in perfect health. Nevertheless, given the other essentials of success, the man with a splendid body and perfect health will more readily achieve the goal.

Therefore carefully observe the laws of health on the physical and mental planes. Use the entire lung capacity in purposive, conscious breathing. Be scrupulously careful to secure perfect elimination of bodily wastes. Observe the principles of harmonized diet. Exercise every day with the will to evolve a perfect body. Learn to relax and save the body from the devastating strain of tension. Then observe the laws of health on the mental plane. Think health in place of sickness. Control the negative emotions of

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fear, worry, depression and anger, and health will almost certainly reward your efforts.

2. The second essential for success is to think correctly and in harmony with the law of reason. Learn to think straight instead of emotionally in circles. Rationalize your subjective life but do not become morbidly introspective. Let your interests be exocentric instead of ego-centric. Use the inductive method of thinking, reasoning from the known to the unknown on a basis of the facts, not assuming things or accepting gratuitous assumptions, and reasoning from these deductively to utterly unjustified conclusions.

8. Control the negative emotions. Never let them control you. Success is for the man alone who is master of himself. Those who give way to fear, worry, depression, anger, jealousy, are not masters but slaves. Rationalize

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your emotional life. Shift your attention to constructive interests. Get a sense of perspective and a sense of humor. Re-direct your energies. Replace negative with positive emotions. Be supreme in your own subjective world. Set your own emotional house in order.

4. Develop your power of observation. See that which the other fellow fails to perceive. Fill your subconscious with a wealth of sense perceptions of form, color, sound, motion. Live in a large, rich world of observation. Study things in detail; buildings, trees, flowers, mountains, oceans, rivers, people, animals and all else. A careful study of the most common leaf, flower, or stone by the wayside will reward you. Perception is the basis of all successful achievement in invention, industry, arts or letters.

5. The imagination plays a promin-

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ent part in the achievement of success. Develop your imaginative faculty by persistent practice. Close your eyes and form exact mental pictures. See things in new relations. Imagination differentiates man from the beast, and the life of dull, drab mediocrity from that of creative, aspiring achievement. It is also the soul of sympathy and service. You must be able to imagine yourself in the other fellow's place to adequately sympathize with or serve him.

6. Success depends also upon the joyful exercise of creative effort. He who would succeed must find a positive satisfaction in his work.

This is the gospel of labor.
Ring it ye bells of the kirk.
Heaven is blest with perfect rest,
But the blessing of earth is work.

To do each day's task as if it were our masterpiece makes the humblest task an evangel and the most common-

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place duty an anthem. Put imagination and enthusiasm into your work. Find your deepest pleasure in creative activity. Be among the doers, the architects and builders of the unborn tomorrow. Do not be afraid to originate. Slaves perform their tasks unthinkingly as millions before them have done. The great souls find easier, quicker and more effective ways of doing things. They blaze new trails and inaugurate new regimes.

7. While performing well the daily task, the successful man keeps his eye on a goal. Those who have made history have dreamed while they worked. See yourself doing the big thing that you really want to do. Let each commonplace task faithfully performed be but as a preparation for your life's real objective. Keep your eye on the summit. Tie your vision glorious to a constant star.

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8. Utilize your subconscious powers. The springs of success are within. Those who speak of the "slumbering genius within" are not altogether dwelling in phantasy. Wilfried Lay, the celebrated psychologist, asserts that in the subconscious we are essentially alike. The genius differs from the failure largely in that he has, perhaps thru chance, broken thru to the subconscious resources of power.

9. Sincerity. This is the foundation. Without this rare but basic element, all that follows will be insecure. Emerson once said, "What you are speaks so loud, I cannot hear what you say." One of the prophets said, "The show of their countenance maketh them known." A man's real self rings out in his voice, peers out thru his eyes, and stamps itself upon his face, bearing, attitude and all that he does and says. Value sincerity. You may not con-

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form to the ideas of others, but whatever set principles you select as your invisible code, be true to them, believe in them and exemplify them.

10. Believe in yourself. We have to sell ourselves. If we do not believe in ourselves how can we expect others to believe in us? A reasonable amount of self-confidence is an absolute necessity. Eliminate every vestige of the inferiority complex. Consider yourself at least an equal of everyone else and look the world unflinchingly in the face. Sincerity makes you beloved by all. When you stand before a person, say to yourself, "I am just as good as you." As soon as you have a sense of inferiority either in your inner consciousness or outer demeanor you are lost.

11. Enthusiasm. Nothing so clearly distinguishes the successful person as enthusiasm. When a man is so enthusiastic that his face lights up, his

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eyes shine, and his voice is vibrant, he compels attention and his words carry conviction. Learn to talk with your face. The man who never changes expression seldom amounts to much. He whose face so registers his thoughts that a deaf person would be drawn to him intensifies his impact manifold. A baseball game minus the enthusiasm would be a dead affair indeed.

12. Render a service if you would succeed. This is the supreme law of life. Be among the great servers, the benefactors. It is the only path to lasting success. "Give, and it shall be given unto you." Make society your debtor and you may find your place among the immortals. The selfish never succeed. Build a supreme selfhood in order that you may serve your fellows more largely. Do not look for return. You need not look; it will come. The law of compensation will

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see to it. Be a spendthrift of devoted and sympathetic service to your fellows. Make life richer, sweeter and happier for some. Each morn go forth to feed the hungry, to cheer the desolate, to stimulate the discouraged, to shelter someone from life's fierce storms. This is the law of service and this is the path to success.

True happiness is not in getting but giving. The tragedy of our common life is that multitudes are exhausted in the frenzied pursuit of a happiness which they never achieve. The coveted goal is ever just out of reach. The master quest of the average life is happiness but few ever arrive.

Happiness is not to be had for the seeking. The Master Teacher said "Seek ye first the Kingdom and all these things shall be added unto thee." And what is this Kingdom in the search for which all else shall be added? It

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is not a place but an attitude. The Kingdom is both within and without. The Kingdom within consists of a unified personality, a spirit of unity with the self, with the Infinite, and with our fellows; a heart in which love rules supreme and in which no poison of bitterness, malice, hate or other destructive emotion has place. The Kingdom without means a social order in which the rule of love shall replace hate, justice shall supersede oppression, service shall crowd out selfishness and the Golden Rule shall be the law governing men, institutions and nations. Seek this Kingdom; make the supreme interest of your life the cultivation of the divinity that in you lives, and the enrichment thru comradeship, love and service of contemporary life, and as a sublime by-product of this master quest—RADIANT LIFE SHALL BE YOURS!

TEN LAWS OF LARGER LIFE

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- 1. Thou shalt fill the lungs with fresh air. (The law of oxidation.)**

You can live weeks without food, days without water, but only a few minutes without air. Pack the lungs with a succession of short, sharp breaths. The breath is life. If you only half breathe, you are only half alive.

- 2. Thou shalt not eat too much sugar and starch nor too rapidly. (The law of nutrition.)**

Dr. Julie La Salle Stevens, who was Sarah Bernhardt's nutrition advisor, urges that one pound of sugar per month is enough for an entire family. We are all sugar poisoned. Cut down

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three-fourths on sugar. Eliminate candy. Avoid too much starchy food, such as excessive white potatoes and white bread. Eat whole wheat bread and more green vegetables such as lettuce, celery and spinach. Chew your food thoroly. Be cheerful while eating. Never eat when angry, worried or in fear. Better fast than poison yourself.

3. Thou shalt drink plenty of water daily. (The law of elimination.)

It is more important to be clean inside than out. The body must be flushed with plenty of water. The body is four-fifths water. Every function requires its use. The proper elimination of poisons and waste matter is largely dependent upon keeping the system daily flushed with water. Drink two quarts of water daily and be clean.

4. Thou shalt exercise. (The law of motion.)

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Lack of motion leads to atrophy or death. To the extent you fail to keep in motion the various parts of the body, you are a dead one. Walking and running are better than the gymnasium. walk at least three miles a day. Most of the numerous systems of exercise are beneficial.

8. Thou shalt learn how to rest. (The law of relaxation.)

Work never killed anyone; fatigue through improper tension kills millions. Relaxation is rest. In the midst of the most arduous labor—relax. Rest for two or three minutes—physically and mentally. Shift your attention. Think of something pleasant. Fill the lungs with fresh air. Drink a glass of water. Then return to your work rejuvenated. Sleep eight hours nightly. Clear out all cobwebs from the mind before going to sleep. Take a mental bath. Let your last thoughts be happy, constructive, as-

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piring and you will awaken refreshed and renewed.

6. Thou shalt control thy thoughts.

(The law of mental control.)

The mind is master of destiny. We are what we think. We create our own world, our environment, our bodies, our success or failure. Think wholesome, happy, constructive thoughts "As a man thinketh—so is he." Think health—your diseases will tend to vanish. Think prosperity—opulence will reward you. Think happiness—content will banish unrest.

7. Thou shalt control thy emotions.

(The law of emotional control.)

The emotions are not to be despised; they are the essence of all radiant life. Love, sympathy, joy and even sorrow—without these man is an automation. But destructive emotions poison the blood stream, tear down the brain cells and kill the body tissues. Envy, hate,

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jealousy, worry, fear—these are “The Great Destroyers.” They kill, wreck and maim more than all organic diseases combined. You can kill with a negative thought. In performing “psychic murder” you also commit psychic suicide.

8. Thou shalt love. (This is the eighth law in our list, but the first of all in importance.)

Love is the great cleanser, the divine factor in human life, the redeeming and ennobling potency. It is love that sweetens life. Love is the essence of civilization. It turns the rough path into rose-entwined bowers, makes life's darkest night luminous, speaks peace to the troubled waters, warms the heart chilled amid life's hard experiences and makes the desert places to blossom as the rose. Be a spendthrift of love. Love your family, your friends, your enemies. Love is not only the fulfill-

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ment of the law—it is the essence of the law; nay, it is *the whole law*. Live the love-tinctured life and you will draw men to you as an oasis in the desert, or the shadow of a mighty oak in summer's noontide. Love is health. Love is happiness. Love is success.

9. Thou shalt have faith. The law of perspective.)

Faith turns defeat into victory, fear into hope, impossibilities into glorious achievements. With faith nothing is impossible—we are Gods because we utilize the God-presence within. God made man and made him for victory. We are organized for triumph. We are ordained to possess the earth. In the subconscious we are all alike. Therein dwells our secret divinity. Break thru the crust of the conscious mind, the product of chance, circumstance and environment, to the source of all power. Let the secret jewels shine forth. We

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can all be conquerors! Believe in yourself, your mission, your fellows, the world in which you live, the essential rightness of the cosmic plan, the Power behind all objective manifestations. No force of circumstance can hold back the man who believes. Faith is soul health. Faith can cure any disease if rightly directed—diseases of the body, mind or spirit.

10. Thou shalt work. (The law of creative effort.)

Health, happiness and success belong to the man who is not afraid to work, to do his best, to do more than he is paid for. Glory in your work. Work never hurts anyone. Work never kills—it cures. It is the great Healer. It purifies and keeps life sane and wholesome. It kills worry, tension and destructive emotion.

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**This is the gospel of labor,
Ring it, ye bells of the kirk,
Heaven may be blest with perfect rest,
But the blessing of earth is work.**

THE GATES OF TOMORROW

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"THE GATES OF TOMORROW"

A NEW DAY DAWNS! May we greet its advent with no wistful backward look. Count all that has gone before but a splendid preparation for larger experiences which awaits the day just born. All past triumphs and failures, days luminous with joy and nights dull with despair, had their most beneficent mission, contributing an essential part in the symphony of life.

Even the minor note has its place. There is a ministry of misfortune. It requires the hottest fire to refine the purest gold. Only the most extreme pressure can produce the finest steel. Out of the furnace of affliction and the discipline of misfortune emerge the master souls.

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Have you made mistakes in the yesterdays of life? Bewail them not. They are gone. "Leave thy low vaulted past." Let the dead experiences bury their dead. It is not the past but the future which counts. Some small souls, infinitesimal Pharisees, hypocrites, neurotics, will remember you only for your chance weakness, your one-time guilt. But the noble, clean minded and healthy will honor you for what you are today and what you achieve tomorrow.

Many there are who waste their days in unavailing regret. "If I had only done otherwise," they wail. The true psychologist knows no regret for what is past. He accepts the past and builds upon it with an eye to the future. There is no past. It is but a shadow, a memory, a creature of the mind. Let only that phase of it live which will stimulate you to the most noble endeavor. Every experience has served

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a purpose. In the school of life no lesson is void of utility. Bewail nothing that is gone. Accept it and await the dawn with keenest anticipation. Nerve yourself with noble aspiration and mighty hope. Smile and live!

Neither is there a present. Take out your watch. A second ticks. That fleeting instant is all there is of the present. Like a flash it vanishes and a new year is born. All is future. Each instant a new world is born and challenges you to rise from mediocrity to achievement, from wretchedness to an all-conquering hopefulness. Each day is essentially a new year. As each successive dawn drives away the lingering sentinels of the night, not only a new day but a new year is born, an unsullied eternity stretches ahead.

May the advent of each new day bring no mere crude set of resolutions, enumerated today, to be forgotten to-

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morrow, but may it bring us a buoyant, glad sense of adventure as we face with zest new tasks and large realizations that beckon us from the heights.

The "Gates of Tomorrow" stand wide open. You are the architect and builder of your unborn tomorrows. Far away in the richer decades of the century there awaits you the man or woman whom you are building today by the character of your thoughts and deeds. You are raising yourself to the heights or degrading yourself to the depths.

Where will you be in ten years from today? What will be your environment, your income, your position in the community, your mental and emotional state, your prevailing friendships, your health, appearance, outlook, future? These will be determined not by luck, nor chance, nor fate, nor pull. They will all be determined to a nicety by the character of your accumulated con-

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sciousness, by your prevailing habits of thought and your resulting types of behaviour.

If you would enter with joy and assurance the "Gates of Tomorrow" start today to build a mental world of all-conquering ambitions, wholesome desires, constructive suggestions. Control every negative emotion. Entertain no thought of limitation, fear or failure. Assert your divine kinship. Believe in yourself, your task, your fellows and your divine Ideal—and the future is yours!

[THE END]