



## The Secret of the Ages

By [Harrison Barnes](#)

Robert Collier's book, *The Secret of the Ages*, is one of the true classics of self-improvement literature. The book has been referenced in, and the inspiration for, many other self-improvement works, such as the recent phenomenon *The Secret*.

Collier writes about the incredible power that we all have available to us to achieve anything we want. While the historical background of the New Thought Movement and other influences on writers such as Napoleon Hill and others is a subject in itself, it is important to understand that *The Secret of the Ages* is among the first books to really push forward the idea of thoughts being things, the subconscious mind's ability to completely influence our outcomes and the power of our mind to achieve incredible change.

*The Secret of the Ages* is a very important self-improvement book and one I am sure you will enjoy. It is powerful, significant, and meaningful and it will open up to you an understanding of what is possible in your life and career.

--Harrison

### The Secret of the Ages

Robert Collier

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"A fire-mist and a planet,

A crystal and a cell,

A jellyfish and a saurian,

A cave where the cave men dwell;

Then a sense of law and order,

A face upturned from the clod;

Some call it Evolution,

And others call it God."

-Reprinted from The New England Journal.

Foreword

If you had more money than time, more millions than you knew how to spend, what would be your pet philanthropy? Libraries? Hospitals? Churches? Homes for the Blind, Crippled or Aged? Mine would be "Homes"-but not for the aged or infirm. For young married couples!

I have often thought that, if ever I got into the "Philanthropic Billionaire" class, I'd like to start an Endowment Fund for helping young married couples over the rough spots in those first and second years of married life-especially the second year, when the real troubles come. Take a boy and a girl and a cozy little nest-add a cunning, healthy baby-and there's nothing happier on God's green footstool. But instead of a healthy babe, fill in a fretful, sickly baby-a wan, tired, worn-out little mother-a worried, dejected, heartsick father-and, there's nothing more pitiful.

A nurse for a month, a few weeks at the shore or mountains, a "lift" on that heavy doctor's bill--any one of these things would spell H-E-A-V-E-N to that tiny family. But do they get it? Not often! And the reason? Because they are not poor enough for

charity. They are not rich enough to afford it themselves. They belong to that great "Middle Class" which has to bear the burdens of both the poor and the rich- and take what is left for itself.

It is to them that I should like to dedicate this book. If I cannot endow libraries or colleges for them, perhaps I can point the way to get all good gifts for them.

For men and women like them do not need "charity" - or even sympathy. What they do need is inspiration-and opportunity- the kind of inspiration that makes a man go out and create his own opportunity. And that, after all, is the greatest good one can do anyone. Few people appreciate free gifts. They are like the man whom admiring townsfolk presented with a watch. He looked it over critically for a minute. Then-"Where's the chain?" he asked.

But a way to win for themselves the full measure of success they've dreamed of but almost stopped hoping for-that is something every young couple would welcome with open arms. And it is something that, if I can do it justice, will make the "Eternal Triangle" as rare as it is today common, for it will enable husband and wife to work together-not merely for domestic happiness, but for business success as well.

ROBERT COLLIER.

The Secret of the Ages

In Seven Volumes

VOLUME ONE

I

The World's Greatest Discovery

"You can do as much as you think you can,

But you'll never accomplish more;

If you're afraid of yourself, young man,

There's little for you in store.

For failure comes from the inside first,

It's there if we only knew it,

And you can win, though you face the worst,

If you feel that you're going to do it."

-EDGAR A. GUEST.\*

What, in your opinion, is the most significant discovery of this modern age?

The finding of dinosaur eggs on the plains of Mongolia, laid-so scientists assert-some 10,000,000 years ago?

The unearthing of the Tomb of Tutankh-Amen, with its matchless specimens of a bygone civilization?

The radioactive time clock by which Professor Lane of Tufts College estimates the age of the earth at 1,250,000,000 years?

Wireless? The Aeroplane? Man-made thunderbolts?

No-not any of these. The really significant thing about them is that from all this vast research, from the study of all these bygone ages, men are for the first time beginning to get an understanding of that "Life Principle" which-somehow, some way-was brought to this earth thousands or millions of years ago. They are beginning to get an inkling of the infinite power it puts in their hands-to glimpse the untold possibilities it opens up.

This is the greatest discovery of modern times-that every man can call upon this "Life Principle" at will, that it is as much the servant of his mind as was ever Aladdin's fabled "genie-of-the-lamp" of old; that he has but to understand it and work in harmony with it to get from it anything he may need- health or happiness, riches or success.

To realize the truth of this, you have but to go back for a moment to the beginning of things.

\* From "A Heap o' Livin'." The Reilly & Lee Co.

In the Beginning

It matters not whether you believe that mankind dates back to the primitive ape-man of 500,000 years ago, or sprang full-grown from the mind of the creator. In either event, there had to be a first cause-a creator. Some power had to bring to this earth the first germ of life, and the creation is no less wonderful if it started with the lowliest form of plant life and worked up through countless ages into the highest product of today's civilization, than if the whole were created in six days.

In the beginning, this earth was just a fire mist-six thousand or a billion years ago-what does it matter which?

The one thing that does matter is that some time, some way, there came to this planet the germ of life-the life principle that animates all nature-plant, animal, and man. If we accept the scientists' version of it, the first form in which life appeared upon earth was the humble algae-a jelly-like mass that floated upon the waters. This, according to the scientists, was the beginning, the dawn of life upon the earth.

Next came the first bit of animal life- the lowly amoeba, a sort of jelly fish, consisting of a single cell, without vertebrae, and with very little else to distinguish it from the water round about. But it had life-the first bit of animal life-and from that life, according to the scientists, we could trace everything we have and are today.

All the millions of forms and shapes and varieties of plants and animals that have since appeared are but different manifestations of life--formed to meet differing conditions. For millions of years this "Life Germ" was threatened by every kind of danger-from floods, from earthquakes, from droughts, from desert heat, from glacial cold, from volcanic eruptions-but to it each new danger was merely an incentive to finding a new resource, to putting forth Life in some new shape.

To meet one set of needs, it formed the dinosaur-to meet another, the butterfly. Long before it worked up to man, we see its unlimited resourcefulness shown in a thousand ways. To escape danger in the water, it sought land. Pursued on land, it took to the air. To breathe in the sea, it developed gills. Stranded on land, it perfected lungs. To meet one kind of danger it grew a shell. For another, a sting. To protect itself from glacial cold, it grew fur, in temperate climates, hair. Subject to alternate heat and cold, it produced feathers. But ever, from the beginning, it showed its power to meet every changing condition, to answer every creature need.

Had it been possible to kill this "Life Idea," it would have perished ages ago, when fire and flood, drought and famine followed each other in quick succession. But obstacles, misfortunes, cataclysms, were to it merely new opportunities to assert its power. In fact, it required obstacles to awaken it, to show its energy and resource.

The great reptiles, the monster beasts of antiquity passed on. But the "Life Principle" stayed, changing as each age changed, always developing, and always improving.

Whatever power it was that brought this "Life Idea" to the earth, it came endowed with unlimited resource, unlimited energy, unlimited LIFE! No other force can defeat it. No obstacle can hold it back. All through the history of life and mankind you can see its directing intelligence-call it nature, call it providence, call it what you will-rising to meet every need of life.

#### The Purpose of Existence

No one can follow it down through the ages without realizing that the whole purpose of existence is GROWTH. Life is dynamic-not static. It is ever moving forward-not standing still. The one unpardonable sin of nature is to stand still, to stagnate. The Giganotosaurus, that was over a hundred feet long and as big as a house; the Tyrannosaurus, that had the strength of a locomotive and was the last word in frightfulness; the Pterodactyl or Flying Dragon-all the giant monsters of Prehistoric Ages-are gone. They ceased to serve a useful purpose. They did not know how to meet the changing conditions. They stood still-stagnated-while the life around them passed them by.

Egypt and Persia, Greece and Rome, all the great Empires of antiquity, perished when they ceased to grow. China built a wall about her and stood still for a thousand years. Today she is the football of the powers. In all nature, to cease to grow is to perish.

It is for men and women who are not ready to stand still, who refuse to cease to grow, that this book is written. It will give you a clearer understanding of your own potentialities, show you how to work with and take advantage of the infinite energy all about you.

The terror of the man at the crossways, not knowing which road to take, will be no terror to you. Your future is of your own making. For the only law of infinite energy is the law of supply. The "Life Principle" is your principle. To survive, to win through, and to triumphantly surmount all obstacles has been its everyday practice since the beginning of time. It is no less resourceful now than ever it was. You have but to supply the urge, to work in harmony with it, to get from it anything you may need.

For if this "Life Principle" is so strong in the lowest forms of animal life that it can develop a shell or a poison to meet a need; if it can teach the bird to circle and dart, to balance and fly; if it can grow a new limb on a spider to replace a lost one, how much more can it do for you- a reasoning, rational being, with a mind able to work with this "Life Principle," with an energy and an initiative to urge it on!

The evidence of this is all about you. Take up some violent form of exercise- rowing, tennis, and swimming, riding. In the beginning your muscles are weak, easily tired. But keep on for a few days. The "Life Principle" promptly strengthens them, toughens them, to meet their new need. Do rough manual labor-and what happens? The skin of your hands becomes tender, blisters, and hurts. Keep it up, and does the skin all wear off? On the contrary, the "Life Principle" provides extra thicknesses, extra toughness- calluses, we call them-to meet your need.

All through your daily life you will find this "Life Principle" steadily at work. Embrace it, work with it, take it to yourself, and there is nothing you cannot do. The mere fact that you have obstacles to overcome is in your favor, for when there is nothing to be done, when things run along too smoothly; this "Life Principle" seems to sleep. It is when you need it, when you call upon it ur-gently, that it is most on the job.

It differs from "Luck" in this, that fortune is a fickle jade that smiles most often on those who need her least. Stake your last penny on the turn of a card- have nothing between you and ruin but the spin of a wheel or the speed of a horse-and its a thousand to one "Luck" will desert you! But it is just the opposite with the "Life Principle." As long as things run smoothly, as long as life flows along like a song, this "Life Principle" seems to slumber, secure in the knowledge that your affairs can take care of themselves.

But let things start going wrong, let ruin and disgrace stare you in the face- then is the time this "Life Principle" will assert itself if you but give it a chance.

#### The "Open, Sesame!" of Life

There is a Napoleonic feeling of power that insures success in the knowledge that this invincible "Life Principle" is behind your every act. Knowing that you have working with you a force, which never yet has failed in anything it has undertaken, you can go ahead in the confident knowledge that it will not fail in your case, either. The ingenuity, which overcame every obstacle in making you what you are, is not likely to fall short when you have immediate need for it. It is the reserve strength of the athlete, the "second wind" of the runner, the power that, in moments of great stress or excitement, you unconsciously call upon to do the deeds which you ever after look upon as superhuman.

But they are in no wise superhuman. They are merely beyond the capacity of your conscious self. Ally your conscious self with that sleeping giant within you, rouse him daily to the task, and those "superhuman" deeds will become your ordinary, everyday accomplishments.

W. L. Cain, of Oakland, Oregon, writes: "I know that there is such a power, for I once saw two boys, 16 and 18 years of age, lift a great log off their brother, who had been caught under it. The next day, the same two boys, with another man and me, tried to lift the end of the log, but could not even budge it."

How was it that the two boys could do at need what the four were unable to do later on, when the need had passed? Because they never stopped to question whether or not it could be done. They saw only the urgent need. They concentrated all their thought, all their energy on that one thing-never doubting, never fearing-and the genie which is in all of us waiting only for such a call, answered their summons and gave them the strength-not of two men, but of ten! It matters not whether you are banker or lawyer, businessman or clerk. Whether you are the custodian of millions, or have to struggle for your daily bread. This "Life Principle" makes no distinction between rich and poor, high and low. The greater your need, the more readily will it respond to your call. Wherever there is an unusual task, wherever there is poverty or hardship or sickness or despair, there is this servant of your mind, ready and willing to help, asking only that you call upon him.

And not only is it ready and willing, but it is always ABLE to help. Its ingenuity and resource are without limit. It is Mind. It is thought. It is the Telepathy that carries messages without the spoken or written word. It is the Sixth Sense that warns you of unseen dangers. No matter how stupendous and complicated, nor how simple your problem may be-the solution of it is somewhere in Mind, in Thought. And since the solution does exist, this Mental Giant can find it for you. It can KNOW, and it can DO, every right thing. Whatever it is necessary for you to know, whatever it is necessary for you to do, you can know and you can do if you will but seek the help of this genie-of-your-mind and work with it in the right way.

The Genie-of-Your-Mind

"It matters not how strait the gate,  
How charged with punishment the scroll,  
I am the Master of my Fate;  
I am the Captain of my Soul."  
-HENLEY.

First came the Stone Age, when life was for the strong of arm or the fleet of foot. Then there was the Iron Age-and while life was more precious, still the strong lorded it over the weak. Later came the Golden Age, and riches took the place of strength-but the poor found little choice between the slave drivers' whips of olden days and the grim weapons of poverty and starvation.

Now we are entering a new age-the Mental Age-when every man can be his own master, when poverty and circumstance no longer hold power and the lowliest creature in the land can win a place side by side with the highest.

To those who do not know the resources of mind these will sound like rash statements; but science proves beyond question that in the wellsprings of every man's mind are unplumbed depths-undiscovered deposits of energy, wisdom and ability. Sound these depths-bring these treasures to the surface-and you gain an astounding wealth of new power.

From the rude catamaran of the savages to the giant liners of today, carrying their thousands from continent to continent is but a step in the development of Mind. From the lowly cave man, cowering in his burrow in fear of lightning or fire or water, to the engineer of today, making servants of all the forces of Nature, is but a measure of difference in mental development.

Man, without reasoning mind, would be as the monkeys are-prey of any creature fast enough and strong enough to pull him to pieces. At the mercy of wind and weather. A poor timid creature, living for the moment only, fearful of every shadow.

Through his superior mind, he learned to make fire to keep himself warm; weapons with which to defend himself from the savage creatures round about; habitations to protect himself from the elements. Through mind he conquered the forces of Nature.

Through mind he has made machinery do the work of millions of horses and billions of hands. What he will do next, no man knows, for man is just beginning to awaken to his own powers. He is just getting an inkling of the unfathomed riches buried deep in his own mind. Like the gold seekers of '49, he has panned the surface gravel for the gold swept down by the streams. Now he is starting to dig deeper to the pure vein beneath.

We bemoan the loss of our forests. We worry over our dwindling resources of coal and oil. We decry the waste in our factories. But the greatest waste of all, we pay no attention to-the waste of our own potential mind power. Professor Wm. James, the world-famous Harvard psychologist, estimated that the average man uses only 10% of his mental power. He has unlimited power-yet he uses but a tithe of it. Unlimited wealth all about him-and he doesn't know how to take hold of it. With God-like powers slumbering within him, he is content to continue in his daily grind - eating, sleeping, working-plodding through an existence little more eventful than the animals, while all of Nature, all of life, calls upon him to awaken, to bestir himself.

The power to be what you want to be, to get what you desire, to accomplish whatever you are striving for, abides within you. It rests with you only to bring it forth and put it to work. Of course you must know how to do that, but before you can learn how to use it, you must realize that you possess this power. So our first objective is to get acquainted with this power.

For Psychologists and Metaphysicians the world over, are agreed in this-that Mind is all that counts. You can be whatever you make up your mind to be. You need not be sick. You need not be unhappy. You need not be poor. You need not be unsuccessful. You are not a mere clod. You are not a beast of burden, doomed to spend your days in unremitting labor in return for food and housing. You are one of the Lords of the Earth, with unlimited potentialities. Within you is a power, which, properly grasped and directed, can lift you out of the rut of mediocrity and place you among the Elect of the earth-the lawyers, the writers, the statesmen, the big business men-the DOERS and the THINKERS. It rests with you only to learn to use this power, which is yours-this Mind that can do all things.

Your body is for all practical purposes merely a machine, which the mind uses. This mind is usually thought of as consciousness; but the conscious part of your mind is in fact the very smallest part of it. Ninety per cent of your mental life is subconscious, so when you make active use of only the conscious part of your mind you are using but a fraction of your real ability; you are running on low gear. And the reason why more people do not achieve success in life is because so many of them are content to run on low gear all their lives - on SURFACE ENERGY. If these same people would only throw into the fight the resistless force of their subconscious minds they would be amazed at their undreamed of capacity for winning success.

Conscious and subconscious are, of course, integral parts of the one mind. But for convenience sake let us divide your mind into three parts-the conscious mind, the subconscious mind, and the Infinite, Subliminal or Universal Mind.

#### The Conscious Mind

When you say, "I see-I hear-I smell-I touch," it is your conscious mind that is saying this, for it is the force governing the five physical senses. It is the phase of mind with which you feel and reason-the phase of mind with which everyone is familiar. It is the mind with which you do business. It controls, to a great extent, all your voluntary muscles. It discriminates between right and wrong, wise and foolish. It is the generalissimo, in charge of all your mental forces. It can plan ahead-and get things done as it plans. Or it can drift along haphazardly, a creature of impulse, at the mercy of events-a mere bit of flotsam in the current of life.

For it is only through your conscious mind that you can reach the subconscious and the Universal Mind. Your conscious mind is the porter at the door, the watchman at the gate. It is to the conscious mind that the subconscious looks for all its impressions. It is on it that the subconscious mind must depend for the teamwork necessary to get successful results. You wouldn't expect much from an army, no matter how fine its soldiers, whose general never planned ahead, who distrusted his own ability and that of his men, and who spent all his time worrying about the enemy instead of planning how he might conquer them. You wouldn't look for good scores from a ball team whose pitcher was at odds with the catcher. In the same way, you can't expect results from the subconscious when your conscious mind is full of fear or worry, or when it does not know what it wants.

The one important province of your conscious mind is to center your thoughts on the thing you want, and to shut the door on every suggestion of fear or worry or disease.

If you once gain the ability to do that, nothing else is impossible to you.

For the subconscious mind does not reason inductively. It takes the thoughts you send in to it and works them out to their logical conclusion. Send to it thoughts of health and strength, and it will work out health and strength in your body. Let suggestions of disease, fear of sickness or accident, penetrate to it, either through your own thoughts or the talk of those around you, and you are very likely to see the manifestation of disease working out in yourself.

Your mind is master of your body. It directs and controls every function of your body. Your body is in effect a little universe in itself, and mind is its radiating center—the sun that gives light and life to all your system, and around which the whole revolves. And your conscious thought is master of this sun center. As Emile Coué puts it—"The conscious can put the subconscious mind over the hurdles."

#### The Subconscious Mind

Can you tell me how much water, how much salt, how much of each different element there should be in your blood to maintain its proper specific gravity if you are leading an ordinary sedentary life? How much and how quickly these proportions must be changed if you play a fast game of tennis, or run for your car, or chop wood, or indulge in any other violent exercise?

Do you know how much water you should drink to neutralize the excess salt in salt fish? How much you lose through perspiration? Do you know how much water, how much salt, how much of each different element in your food should be absorbed into your blood each day to maintain perfect health? No? Well, it need not worry you. Neither does any one else. Not even the greatest physicists and chemists and mathematicians. But your subconscious mind knows.

And it doesn't have to stop to figure it out. It does it almost automatically. It is one of those "Lightning Calculators." And this is but one of [thousands of such jobs](#) it performs every hour of the day. The greatest mathematicians in the land, the most renowned chemists, could never do in a year's time the abstruse problems, which your subconscious mind, solves every minute.

And it doesn't matter whether you've ever studied mathematics or chemistry or any other of the sciences. From the moment of your birth your subconscious mind solves all these problems for you. While you are struggling along with the three R's, it is doing problems that would leave your teachers aghast. It supervises all the intricate processes of digestion, of assimilation, of elimination, and all the glandular secretions that would tax the knowledge of all the chemists and all the laboratories in the land. It planned and built your body from infancy on up. It repairs it. It operates it. It has almost unlimited power, not merely for putting you and keeping you in perfect health but for acquiring all the good things of life. Ignorance of this power is the sole reason for all

the failures in this world. If you would intelligently turn over to this wonderful power all your business and personal affairs in the same way that you turn over to it the mechanism of your body, no goal would be too great for you to strive for.

Dr. Geo. C. Pitzer sums up the power of the subconscious mind very well in the following:

"The subconscious mind is a distinct entity. It occupies the whole human body, and, when not opposed in any way, it has absolute control over all the functions, conditions, and sensations of the body. While the objective (conscious) mind has control over all of our voluntary functions and motions, the subconscious mind controls all of the silent, in-voluntary, and vegetative functions. Nutrition, waste, all secretions and excretions, the action of the heart in the circulation of the blood, the lungs in respiration or breathing, and all cell life, cell changes and development, are positively under the complete control of the subconscious mind. This was the only mind animal had before the evolution of the brain; and it could not, nor can it yet, reason inductively, but its power of deductive reasoning is perfect. And more, it can see without the use of physical eyes. It perceives by intuition. It has the power to communicate with others without the aid of ordinary physical means. It can read the thoughts of others. It receives intelligence and transmits it to people at a distance. Distance offers no resistance against the successful missions of the subconscious mind. It never dies. We call this the 'soul mind.' It is the living soul."

In "Practical Psychology and Sex Life," by David Bush, Dr. Winbigler is quoted as going even further. To quote him:

"It is this mind that carries on the work of assimilation and upbuilding whilst we sleep . . .

It reveals to us things that the conscious mind has no conception of until the consummations have occurred.

It can communicate with other minds without the ordinary physical means.

It gets glimpses of things that ordinary sight does not behold.

It makes God's presence an actual, realizable fact, and keeps the personality in peace and quietness.

It warns of approaching danger.

It approves or disapproves of a course of conduct and conversation.

It carries out all the best things, which are given to it, providing the conscious mind does not intercept and change the course of its manifestation.

It heals the body and keeps it in health, if it is at all encouraged."

It is, in short, the most powerful force in life, and when properly directed, the most beneficent. But, like a live electric wire, its destructive force is equally great. It can be either your servant or your master. It can bring to you evil or good.

The Rev. William T. Walsh, in a new book just published, explains the idea very clearly:

"The subconscious part in us is called the subjective mind, because it does not decide and command. It is a subject rather than a ruler. Its nature is to do what it is told, or what really in your heart of hearts you desire.

"The subconscious mind directs all the vital processes of your body. You do not think consciously about breathing. Every time you take a breath you do not have to reason, decide, command. The subconscious mind sees to that. You have not been at all conscious that you have been breathing while you have been reading this page. So it is with the mind and the circulation of blood. The heart is a muscle like the muscle of your arm. It has no power to move itself or to direct its action. Only mind, only something that can think, can direct our muscles, including the heart. You are not conscious that you are commanding your heart to beat. The subconscious mind attends to that. And so it is with the assimilation of food, the building and repairing of the body. In fact, all the vital processes are looked after by the subconscious mind."

"Man lives and moves and has his being" in this great subconscious mind. It supplies the "intuition" that so often carries a woman straight to a point that may require hours of cumbersome reasoning for a man to reach. Even in ordinary, every-day

affairs, you often draw upon its wonderful wisdom. But you do it in an accidental sort of way without realizing what you are doing.

Consider the case of "Blind Tom." Probably you've heard or read of him. You know that he could listen to a piece of music for the first time and go immediately to a piano and reproduce it. People call that abnormal. But as a matter of fact he was in this respect more normal than any of us. We are abnormal because we cannot do it.

Or consider the case of these "lightning calculators" of whom one reads now and then. It may be a boy seven or eight years old; but you can ask him to divide 7,649.437 by 326.2568 and he'll give you the result in less time than it would take you to put the numbers down on a piece of paper. You call him phenomenal. Yet you ought to be able to do the same yourself. Your subconscious mind can.

Dr. Hudson, in his book "The Law of Psychic Phenomena," tells of numerous such prodigies. Here are just a few instances: "Of mathematical prodigies there has been upwards of a score whose calculations have surpassed, in rapidity and accuracy, those of the greatest educated mathematicians. These prodigies have done their greatest feats while but children from three to ten years old. In no case had these boys any idea how they performed their calculations, and some of them would converse upon other subjects while doing the sum. Two of these boys became men of eminence, while some of them showed but a low degree of objective intelligence.

Whateley spoke of his own gift in the following terms:

"There was certainly something peculiar in my calculating faculty. It began to show itself at between five and six, and lasted about three years. I soon got to do the most difficult sums, always in my head, for I knew nothing of figures beyond numeration. I did these sums much quicker than anyone could upon paper, and I never remember committing the smallest error. When I went to school, at which time the passion wore off, I was a perfect dunce at ciphering, and have continued so ever since." "Professor Safford became an astronomer. At the age of ten he worked correctly a multiplication sum whose answer consisted of thirty-six figures. Later in life he could perform no such feats."

"Benjamin Hall Blyth, at the age of six, asked his father at what hour he was born. He was told that he was born at four o'clock. Looking at the clock to see the present time, he informed his father of the number of seconds he had lived. His father made the calculation and said to Benjamin, 'You are wrong 172,000 seconds.' The boy answered, 'Oh, papa, you have left out two days for the leap years 1820 and 1824,' which was the case."

"Then there is the celebrated case of Zerah Colburn, of whom Dr. Schofield writes:

"Zerah Colburn could instantaneously tell the square root of 106,929 as 327, and the cube root of 268,336,125 as 645. Before the question of the number of minutes in forty-eight years could be written he said 25,228,810. He immediately gave the factors of 247,483 as 941 and 263, which are the only two; and being asked then for those of 36,083, answered none; it is a prime number. He could not tell how the answer came into his mind. He could not, on paper, do simple multiplication or division."

The time will come when, as H. G. Wells envisioned in his "Men Like Gods," schools and teachers will no longer be necessary except to show us how to get in touch with the infinite knowledge our subconscious minds possess from infancy.

"The smartest man in the world," says Dr. Frank Crane in a recent article in Liberty "is the Man Inside. By the Man Inside I mean that Other Man within each one of us that does most of the things we give ourselves credit for doing. You may refer to him as Nature or the Subconscious Self or think of him merely as a Force or a Natural Law, or, if you are religiously inclined, you may use the term God.

"I say he is the smartest man in the world. I know he is infinitely more clever and resourceful than I am or than any other man is that I ever heard of. When I cut my finger it is he that calls up the little phagocytes to come and kill the septic germs that might get into the wound and cause blood poisoning. It is he that coagulates the blood, stops the gash, and weaves the new skin.

"I could not do that. I do not even know how he does it. He even does it for babies that know nothing at all; in fact, does it better for them than for me.

"No living man knows enough to make toenails grow, but the Man Inside thinks nothing of growing nails and teeth and thousands of hairs all over my body; long hairs on my head and little fuzzy ones over the rest of the surface of the skin.

"When I practice on the piano I am simply getting the business of piano playing over from my conscious mind to my subconscious mind: in other words, I am handing the business over to the Man Inside.

"Most of our happiness, as well as our struggles and misery, come from this Man Inside. If we train him in ways of contentment, adjustment, and decision he will go ahead of us like a well trained servant and do for us easily most of the difficult tasks we have to perform."

Dr. Jung, celebrated Viennese specialist, claims that the subconscious mind contains not only all the knowledge that it has gathered during the life of the individual, but that in addition it contains all the wisdom of past ages. That by drawing upon its wisdom and power the individual may possess any good thing of life, from health and happiness to riches and success.

You see, the subconscious mind is the connecting link between the Creator and us, between Universal Mind and our conscious mind. It is the means by which we can appropriate to ourselves all the good gifts, all the riches and abundance that Universal Mind has created in such profusion.

Berthelot, the great French founder of modern synthetic chemistry, once stated in a letter to a close friend that the final experiments which led to his most wonderful discoveries had never been the result of carefully followed and reasoned trains of thought, but that, on the contrary, "they came of themselves, so to speak, from the clear sky."

Charles M. Barrows, in "Suggestion Instead of Medicine," tells us that:

"If man requires another than his ordinary consciousness to take care of him while asleep, not less useful is this same psychical provision when he is awake. Many persons are able to obtain knowledge, which does not come to them through their senses, in the usual way, but arrives in the mind by direct communication from another conscious intelligence, which apparently knows more of what concerns their welfare than their ordinary reason does. I have known a number of persons who, like myself, could tell the contents of letters in their mail before opening them. Several years ago a friend of mine came to Boston for the first time, arriving at what was then the Providence railroad station in Park Square. He wished to walk to the Lowell station on the opposite side of the city. Being utterly ignorant of the streets as well as the general direction to take, he confidently set forth without asking the way, and reached his destination by the most direct path. In doing this he trusted solely to 'instinctive guidance,' as he called it, and not to any hints or clues obtained through the senses."

The geniuses of literature, of art, commerce, government, politics and invention are, according to the scientists, but ordinary men like you and me who have learned somehow, some way, to draw upon their subconscious minds.

Sir Isaac Newton is reported to have acquired his marvelous knowledge of mathematics and physics with no conscious effort. Mozart said of his beautiful symphonies "they just came to him." Descartes had no ordinary regular education. To quote Dr. Hudson:

"This is a power which transcends reason, and is independent of induction. Instances of its development might be multiplied indefinitely. Enough is known to warrant the conclusion that when the soul is released from its objective environment it will be enabled to perceive all the laws of its being, to 'see God as He is,' by the perception of the laws which He has instituted. It is the knowledge of this power which demonstrates our true relationship to God, which confers the warranty of our right to the title of 'sons of God,' and confirms our inheritance of our rightful share of his attributes and powers-our heir ship of God, our joint heir ship with Jesus Christ."

Our subconscious minds are vast magnets, with the power to draw from Universal Mind unlimited knowledge, unlimited power, unlimited riches.

"Considered from the standpoint of its activities," says Warren Hilton in "Applied Psychology," "the subconscious is that department of mind, which on the one hand directs the vital operations of the body, and on the other conserves, subject to the call of interest and attention, all ideas and complexes not at the moment active in consciousness.

"Observe, then, the possibility that lies before you. On the one hand, if you can control your mind in its subconscious activities, you can regulate the operation of your bodily functions, and can thus assure yourself of bodily efficiency and free yourself of functional disease. On the other hand, if you can determine just what ideas shall be brought forth from sub consciousness into consciousness, you can thus select the materials out of which will be woven your conscious judgments, your decisions and your emotional attitudes.

"To achieve control of your mind is, then, to attain (a) health, (b) success, and (c) happiness."

Few understand or appreciate, however, that the vast storehouse of knowledge and power of the subconscious mind can be drawn upon at will. Now and then through intense concentration or very active desire we do accidentally penetrate to the realm of the subconscious and register our thought upon it. Such thoughts are almost invariably realized. The trouble is that as often as not it is our negative thoughts-our fears-that penetrate. And these are realized just as surely as the positive thoughts. What you must manage to do is learn to communicate only such thoughts as you wish to see realized to your subconscious mind, for it is exceedingly amenable to suggestion. You have heard of the man who was always bragging of his fine health and upon whom some of his friends decided to play a trick. The first one he met one morning commented upon how badly he looked and asked if he weren't feeling well. Then all the others as they saw him made similar remarks. By noontime the man had come to believe them, and before the end of the day he was really ill.

That was a rather glaring example. But similar things are going on every day with all of us. We eat something that someone else tells us isn't good for us and in a little while we think we feel a pain. Before we know it we have indigestion, when the chances are that if we knew nothing about the supposed indigestible properties of the food we could eat it the rest of our days and never feel any ill effects.

Let some new disease be discovered and the symptoms described in the daily paper. Hundreds will come down with it at once. They are like the man who read a medical encyclopedia and ended up by concluding he had everything but "housemaid's knee." Patent medicine advertisers realize this power of suggestion and cash in upon it. Read one of their ads. If you don't think you have everything the matter with you that their nostrums are supposed to cure, you are the exception and not the rule.

That is the negative side of it. Emile Coué based his system on the positive side-which you suggest to your subconscious mind that whatever ills it thinks you have are getting better. And it is good psychology at that. Properly carried out it will work wonders. But there are better methods. And I hope to be able to show them to you before we reach the end of this book.

Suffice it now to say that your subconscious mind is exceedingly wise and powerful. That it knows many things that is not in books. When properly used it has infallible judgment, un-failing power. It never sleeps never tires.

Your conscious mind may slumber. It may be rendered impotent by anesthetics or a sudden blow. But your subconscious mind works on, keeping your heart and lungs, your arteries and glands ever on the job.

Under ordinary conditions, it attends faithfully to its duties, and leaves your conscious mind to direct the outer life of the body. But let the conscious mind meet some situation with which it is unable to cope, and, if it will only call upon the subconscious, that powerful Genie will respond immediately to its need.

You have heard of people who had been through great danger tell how, when death stared them in the face and there seemed nothing they could do, things went black before them and, when they came to, the danger was past. In the moment of need, their subconscious mind pushed the conscious out of the way, the while it met and overcame the danger. Impelled by the subconscious mind, their bodies could do things absolutely impossible to their ordinary conscious selves.

For the power of the subconscious mind is unlimited. Whatever it is necessary for you to do in any right cause, it can give you the strength and the ability to do. Whatever of good you may desire, it can bring to you. "The Kingdom of Heaven is within you."

#### The Universal Mind

Have you ever dug up a potato vine and seen the potatoes clustering underneath? How much of intelligence do you suppose one of these potatoes has? Do you think it knows anything about chemistry or geology? Can it figure out how to gather carbon gas from the atmosphere, water and all the necessary kinds of nutriment from the earth round about to manufacture into sugar and starch and alcohol? No chemist can do it. How do you suppose the potato knows? Of course it doesn't. It has no sense. Yet it does all these things. It builds the starch into cells, the cells into roots and vines and leaves-and into more potatoes.

"Just old Mother Nature," you'll say. But old Mother Nature must have a remarkable intelligence if she can figure out all these things that no human scientist has ever been able to figure. There must be an all-pervading Intelligence behind Mother Nature-the Intelligence that first brought life to this planet-the Intelligence that evolved every form of plant and animal-that holds the winds in its grasp-that is all-wise, all-powerful. The potato is but one small manifestation of this Intelligence. The various forms of plant life, of animals, of man-all are mere cogs in the great scheme of things.



But with this difference-that man is an active part of this Universal Mind. That he partakes of its creative wisdom and power and that by working in harmony with Universal Mind he can do anything have anything, be anything.

There is within you-within everyone- this mighty resistless force with which you can perform undertakings that will dazzle your reason, stagger your imagination. There constantly resides within you a Mind that is all-wise, all-powerful, a Mind that is entirely apart from the mind which you consciously use in your everyday affairs yet which is one with it.

Your subconscious mind partakes of this wisdom and power, and it is through your subconscious mind that you can draw upon it in the attainment of anything you may desire. When you can intelligently reach your subconscious mind, you can be in communication with the Universal Mind.

Remember this: the Universal Mind is omnipotent. And since the subconscious mind is part of the Universal Mind, there is no limit to the things, which it can do when it is given the power to act. Given any desire that is in harmony with the Universal Mind and you have but to hold that desire in your thought to attract from the invisible domain the things you need to satisfy it.

For mind does its building solely by the power of thought. Its creations take form according to its thought. Its first requisite is a mental image, and your desire held with unswerving purpose will form that mental image.

An understanding of this principle explains the power of prayer. The results of prayer are not brought about by some special dispensation of Providence. God is not a finite being to be cajoled or flattered into doing, as you desire. But when you pray earnestly you form a mental image of the thing that you desire and you hold it strongly in your thought. Then the Universal Intelligence, which is your intelligence-Omnipotent Mind-, begins to work with and for you, and this is what brings about the manifestation that you desire.

The Universal Mind is all around you. It is as all pervading as the air you breathe. It encompasses you with as little trouble as the water in the sea encompasses the fish. Yet it is just as thoroughly conscious of you as the water would be, were it intelligent, of every creature within it. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground with-out your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

It seems hard to believe that a Mind busied with the immensities of the universe can consider such trivial affairs as our own when we are but one of the billions of forms of life which come into existence. Yet consider again the fish in the sea. It is no trouble for the sea to encompass them. It is no more trouble for the Universal Mind to encompass us. Its power, its thought, is as much at our disposal as the sunshine and the wind and the rain. Few of us take advantage to the full of these great forces. Fewer still take advantage of the power of the Universal Mind. If you have any lack, if you are prey to poverty or disease, it is because you do not believe or do not understand the power that is yours. It is not a question of the Universal giving to you. It offers everything to everyone- there is no partiality. "Ho, everyone that thirsteth, come ye to the waters." You have only to take. "Whosoever will let him take of the water of life freely."

"With all thy getting, get understanding," said Solomon. And if you will but get understanding, everything else will be added unto you.

To bring you to a realization of your indwelling and unused power, to teach you simple, direct methods of drawing upon it, is the beginning and the end of this course.

The Secret of the Ages

In Seven Volumes

VOLUME TWO

"And the earth was

Without form and void;

And darkness was upon

The face of the deep.

And the Spirit of God moved

Upon the face of the waters."

GENESIS 1:2.

III

The Primal Cause

This city, with all its houses, palaces, steam engines, cathedrals and huge, immeasurable traffic and tumult, what is it but a Thought, but millions of Thoughts made into one-a huge immeasurable Spirit of a Thought, embodied in brick, in iron, smoke, dust, Palaces, Parliaments, coaches, docks and the rest of it! Not a brick was made but some man had to think of the making of that brick.

\_\_CARLYLE.

For thousands of years the riddle of the universe has been the question of causation. Did the egg come first, or the chicken? "The globe," says an Eastern proverb, "rests upon the howdah of an elephant. The elephant stands upon a tortoise, swimming in a sea of milk." But then what?

And what is life? As the Persian poet puts it-

"What without asking, hither hurried whence,

And without asking whither hurried hence?"

It has been said that every man, consciously or unconsciously, is either a materialist or an idealist. Certainly throughout the ages the schools of philosophy as well as individuals have argued and quarreled, but always human thought through one or the other of these channels "has rolled down the hill of speculation into the ocean of doubt."

The materialist, roughly speaking, declares that nothing exists but matter and the forces inherent therein.

The idealist declares that all is mind or energy, and that matter is necessarily unreal.

The time has come when people have become dissatisfied with these unceasing theories, which get them nowhere. And today, as the appreciation of a Primal Cause becomes more clearly defined, the spiritual instinct asserts itself determinedly.

"Give me a base of support," said Archimedes, "and with a lever I will move the world."

And the base of support is that all started with mind. In the beginning was nothing-a fire mist. Before anything could come of it

there had to be an idea, a model on which to build. Universal Mind supplied that idea, that model. Therefore the primal cause is mind. Everything must start with an idea. Every event, every condition, every thing is first an idea in the mind of someone.

Before you start to build a house, you draw up a plan of it. You make an exact blueprint of that plan, and your house takes shape in accordance with your blueprint. Every material object takes form in the same way. Mind draws the plan. Thought forms the blueprint, well drawn or badly done, as your thoughts are clear or vague. It all goes back to the one cause. The creative principle of the universe is mind, and thought is the eternal energy.

But just as the effect you get from electricity depends upon the mechanism to which the power is attached, so the effects you get from mind depend upon the way you use it. We are all of us dynamos. The power is there-unlimited power. But we've got to connect it up to something-set it some task- give it work to do-else are we no better off than the animals.

The "Seven Wonders of the World" was built by men with few of the opportunities or facilities that are available to you. They conceived these gigantic projects first in their own minds, pictured them so vividly that their subconscious minds came to their aid and enabled them to overcome obstacles that most of us would regard as insurmountable. Imagine building the Pyramids of Gizeh, enormous stone upon enormous stone, with nothing but bare hands. Imagine the labor, the sweat, the heartbreaking toil of erecting the Colossus of Rhodes, between whose legs a ship could pass! Yet men built these wonders, in a day when tools were of the crudest and machinery was undreamed of, by using the unlimited power of Mind.

Mind is creative, but it must have a model on which to work. It must have thoughts to supply the power.

There are in Universal Mind ideas for millions of wonders far greater than the "Seven Wonders of the World." And those ideas are just as available to you as they were to the artisans of old, as they were to Michael Angelo when he built St. Peter's in Rome, as they were to the architect who conceived the Woolworth Building, or the engineer who planned the Hell Gate Bridge.

Every condition, every experience of life is the result of our mental attitude. We can do only what we think we can do. We can be only what we think we can be. We can have only what we think we can have. What we do, what we are, what we have, all depend upon what we think. We can never express anything that we do not first have in mind. The secret of all power, all success, all riches, is in first thinking powerful thoughts, successful thoughts, and thoughts of wealth, of supply. We must build them in our own mind first.

William James, the famous psychologist, said that the greatest discovery in a hundred years was the discovery of the power of the sub-conscious mind. It is the greatest discovery of all time. It is the discovery that man has within himself the power to control his surroundings that he is not at the mercy of chance or luck that he is the arbiter of his own fortunes that he can carve out his own destiny. He is the master of all the forces round about him. As James Allen puts it:

"Dream lofty dreams, and as you dream, so shall you become. Your vision is the promise of what you shall one day be; your Ideal is the prophecy of what you shall at last unveil."

Matter is in the ultimate but a product of thought. Even the most material scientists admit that matter is not what it appears to be. According to physics, matter (be it the human body or a log of wood-it makes no difference which) is made up of an aggregation of distinct minute particles called atoms. Considered individually, these atoms are so small that they can be seen only with the aid of a powerful microscope, if at all.

MATTER-Dream or Reality?

Until recently these atoms were supposed to be the ultimate theory regarding matter. We ourselves -and all the material world around us-were supposed to consist of these infinitesimal particles of matter, so small that they could not be seen or weighed or smelled or touched individually-but still particles of matter and indestructible.

Now, however, these atoms have been further analyzed, and physics tells us that they are not indestructible at all- that they are mere positive and negative buttons of force or energy called protons and electrons, without hardness, without density, without solidity, without even positive actuality. In short, they are vortices in the ether-whirling bits of energy-dynamic, never static, pulsating with life, but the life is spiritual! As one eminent British scientist put it- "Science now explains matter by explaining it away!"

And that, mind you, is what the solid table in front of you is made of, is what your house, your body, the whole world is made of-whirling bits of energy!

To quote the New York Herald-Tribune of March 11, 1926: "We used to believe that the universe was composed of an unknown number of different kinds of matter, one kind for each chemical element. The discovery of a new element had all the interest of the unexpected. It might turn out to be anything, to have any imaginable set of properties.

"That romantic prospect no longer exists. We know now that instead of many ultimate kinds of matter there are only two kinds. Both of these are really kinds of electricity. One is negative electricity, being, in fact, the tiny particle called the electron, familiar to radio fans as one of the particles vast swarms of which operate radio vacuum tubes. The other kind of electricity is positive electricity. Its ultimate particles are called protons. From these protons and electrons all of the chemical elements are built up. Iron and lead and oxygen and gold and all the others differ from one another merely in the number and arrangement of the electrons and protons, which they contain. That is the modern idea of the nature of matter. Matter is really nothing but electricity."

Can you wonder then that scientists believe the time will come when mankind through mind can control all this energy, can be absolute master of the winds and the waves, can literally follow the Master's precept-"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

For Modern Science is coming more and more to the belief that what we call matter is a force subject wholly to the control of mind.

How tenuous matter really is, is perhaps best illustrated by the fact that a single violin string, tuned to the proper pitch, could start a vibration that would shake down the Brooklyn Bridge! Oceans and mountains, rocks and iron, all can be reduced to a point little short of the purely spiritual. Your body is 85 per cent water, 15 per cent ash and phosphorus! And they in turn can be dissipated into gas and vapor. Where do we go from there?

Is not the answer that, to a great degree at least, and perhaps altogether, this world round about us is one of our mind's own creating? And that we can put into it, and get from it, pretty much what we wish? You see this illustrated every day. A panorama is spread before you. To you it is a beautiful picture; to another it appears a mere collection of rocks and trees. A

girl comes out to meet you. To you she is the embodiment of loveliness; to another all that grace and beauty may look drab and homely. A moonlit garden, with its fragrant odors and dew-drenched grass, may mean all that is charming to you, while to another it brings only thoughts of asthma or fever or rheumatism. A color may be green to you that to another is red. A prospect may be inviting for you that to another is rugged and hard.

To quote "Applied Psychology," by Warren Hilton:

"The same stimulus acting on different organs of sense will produce different sensations. A blow upon the eye will cause you to 'see stars'; a similar blow upon the ear will cause you to hear an explosive sound. In other words, the vibratory effect of a touch on eye or ear is the same as that of light or sound vibrations.

"The notion you may form of any object in the outer world depends solely upon what part of your brain happens to be connected with that particular nerve-end that receives an impression from the object.

"You see the sun without being able to hear it because the only nerve-ends tuned to vibrate in harmony with the ether-waves set in action by the sun are nerve-ends that are connected with the brain center devoted to sight. 'If,' says Professor James, 'we could splice the outer extremities of our optic nerves to our ears, and those of our auditory nerves to our eyes, we should hear the lightning and see the thunder, see the symphony and hear the conductor's movements.'

"In other words, the kind of impressions we receive from the world about us, the sort of mental pictures we form concerning it, in fact, the character of the outer world, the nature of the environment in which our lives are cast- all these things depend for each one of us simply upon how he happens to be put together, upon his individual mental make-up."

In short, it all comes back to the old fable of the three blind men and the elephant. To the one who caught hold of his leg, the elephant was like a tree.

To the one who felt of his side, the elephant was like a wall. To the one who seized his tail, the elephant was like a rope. The world is to each one of us the world of his individual perceptions.

You are like a radio receiving station. Every moment thousands of impressions are reaching you. You can tune in on whatever ones you like-on joy or sorrow, on success or failure, on optimism or fear. You can select the particular impressions that will best serve you, you can hear only what you want to hear, you can shut out all disagreeable thoughts and sounds and experiences, or you can tune in on discouragement and failure and despair.

Yours is the choice. You have within you a force against which the whole world is powerless. By using it, you can make what you will of life and of your surroundings.

"But," you will say, "objects themselves do not change. It is merely the difference in the way you look at them." Perhaps. But to a great extent, at least, we find what we look for, just as, when we turn the dial on the radio, we tune in on whatever kind of entertainment or instruction we may wish to hear. And who can say that it is not our thoughts that put it there? Who, for the matter of that, can prove that our surroundings in waking hours are not as much the creature of our minds as are our dreams? You've had dreams many a time where every object seemed just as real as when you were awake. You've felt of the objects, you've pinched yourself, yet still you were convinced that you were actually living those dreams. May not your waking existence be largely the creation of your own mind, just as your dream pictures are? Many scientists believe that it is, and that in proportion as you try to put into your surroundings the good things you desire, rather than the evil ones you fear, you will find those good things. Certain it is that you can do this with your own body. Just as certain that many people are doing it with the good things of life. They have risen above the conception of life in which matter is the master.

Just as the most powerful forces in nature are the invisible ones-heat, light, air, electricity-so the most powerful forces of man are his invisible forces, his thought forces. And just as electricity can fuse stone and iron, so can your thought forces control your body, so can they make or mar your destiny.

#### The Philosopher's Charm

There was once a shrewd necromancer who told a king that he had discovered a way to make gold out of sand. Naturally the king was interested and offered him great rewards for his secret. The necromancer explained his process. It seemed quite easy, except for one thing. Not once during the operation must the king think of the word Abracadabra. If he did, the charm was broken and the gold would not come. The king tried and tried to follow the directions, but he could not keep that word Abracadabra out of his mind. And he never made the gold.

Dr. Winbigler puts the same idea in another way: "Inspiration, genius, power, are often interfered with by the conscious mind's interposing, by man's failing to recognize his power, afraid to assist himself, lacking the faith in himself necessary to stimulate the subconscious so as to arouse the genius asleep in each."

From childhood on we are assured on every hand-by scientists, by philosophers, by our religious teachers, that "ours is the earth and the fullness thereof." Beginning with the first chapter of Genesis, we are told that "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth-and over every living thing that moveth upon the earth." All through the Old and the New Testament, we are repeatedly adjured to use these God-given powers. "He that believeth on me," said Jesus, "the works that I do shall he do also; and greater works than these shall he do." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." "The kingdom of God is within you."

We hear all this; perhaps we even think we believe, but always, when the time comes to use these God-given talents, there is the "doubt in our heart."

Baudouin expressed it clearly: "To be ambitious for wealth and yet always expecting to be poor; to be always doubting your ability to get what you long for, is like trying to reach east by traveling west. There is no philosophy, which will help a man to succeed when he always doubts his ability to do so, and thus attracting failure.

"You will go in the direction in which you face . . ."

"There is a saying that every time the sheep bleats, it loses a mouthful of hay. Every time you allow yourself to complain of your lot, to say, 'I am poor; I can never do what others do; I shall never be rich; I have not the ability that others have; I am a failure; luck is against me;' you are laying up so much trouble for yourself.

"No matter how hard you may work for success, if your thought is saturated with the fear of failure, it will kill your efforts, neutralize your endeavors, and make success impossible."

And that is responsible for all our failures. We are like the old lady who decided she wanted the hill behind her house removed. So she got down on her knees and prayed the good Lord to remove it. The next morning she got up and hurried to the window. The hill was still in its same old place. "I knew it!" she snapped. "I gave Him his chance. But I knew all the time there was nothing to this prayer business."

Neither is there, as it is ordinarily done. Prayer is not a mere asking of favors. Prayer is not a paean of praise. Rather prayer is a realization of the God-power within you-of your right of dominion over your own body, your environment, your business, your health, your prosperity. It is an understanding that you are "heir of God and co-heir with Christ." And that as such, no evil has power over you, whereas you have all power for good. And "good" means not merely holiness. Good means happiness-the happiness of everyday people. Good means everything that is good in this world of ours-comforts and pleasures and prosperity for us, health and happiness for those dependent upon us. There are no limits to "Good" except those we put upon it ourselves.

What was it made Napoleon the greatest conqueror of his day? Primarily his magnificent faith in Napoleon. He had a sublime belief in his destiny, an absolute confidence that the obstacle was not made which Napoleon could not find a way through, or over, or around. It was only when he lost that confidence, when he hesitated and vacillated for weeks between retreat and advance, that winter caught him in Moscow and ended his dreams of world empire. Fate gave him every chance first. The winter snows were a full month late in coming. But Napoleon hesitated-and was lost. It was not the snows that defeated him. It was not the Russians. It was his loss of faith in himself.

The Kingdom of Heaven

"The Kingdom of Heaven is within you." Heaven is not some far-away state-the reward of years of tribulation here. Heaven is right here-and now! When Christ said that Heaven was within us, He meant just what He said-that the power for happiness, for good, for everything we need of life, is within each one of us.

That most of us fail to realize this Heaven-that many are sickly and suffering, that more are ground down by poverty and worry-is no fault of His. He gave us the power to overcome these evils; He stands ready and waiting to help us use it. If we fail to find the way, the fault is ours. To enjoy the Heaven that is within us, to begin here and now to live the life eternal, takes only a fuller understanding of the Power-that- is-within-us.

Even now, with the limited knowledge at our command, we can control circumstances to the point of making the world without an expression of our own world within, where the real thoughts, the real power, resides. Through this world within you can find the solution of every problem, the cause for every effect. Discover it-and all power, all possession is within your control.

For the world without is but a reflection of that world within. Your thought creates the conditions your mind images. Keep before your mind's eye the image of all you want to be and you will see it reflected in the world without. Think abundance, feel abundance, BELIEVE abundance, and you will find that as you think and feel and believe, abundance will manifest itself in your daily life. But let fear and worry be your mental companions, thoughts of poverty and limitation dwell in your mind, and worry and fear, limitation and poverty will be your constant companions day and night.

Your mental concept is all that matters. Its relation to matter is that of idea and form. There has got to be an idea before it can take form. As Dr. Terry Walter says:

"The impressions that enter the subconscious form indelible pictures, which are never forgotten, and whose power can change

the body, mind, manner, and morals; can, in fact, revolutionize a personality.

"All during our waking hours the conscious mind, through the five senses, acts as constant feeder to the subconscious; the senses are the temporal source of supply for the content of the soul mind; therefore it is most important that we know and realize definitely and explicitly that every time we think a thought or feel an emotion, we are adding to the content of this powerful mind, good or bad, as the case may be. Life will be richer or poorer for the thoughts and deeds of today."

Your thoughts supply you with limitless energy, which will take whatever form your mind demands. The thoughts are the mold, which crystallizes this energy into good, or ill according to the form you impress upon it. You are free to choose which. But whichever you choose, the result is sure. Thoughts of wealth, of power, of success, can bring only results commensurate with your idea of them. Thoughts of poverty and lack can bring only limitation and trouble.

"A radical doctrine," you'll say, and think me wildly optimistic. Because the world has been taught for so long to think that some must be rich and some poor, that trials and tribulations are our lot. That this is at best a vale of tears.

The history of the race shows that what is considered to be the learning of one age is ignorance to the next age.

Dr. Edwin E. Slosson, Editor of Science Service, speaking of the popular tendency to fight against new ideas merely because they were new, said: "All through the history of science, we find that new ideas have to force their way into the common mind in disguise, as though they were burglars instead of benefactors of the race."

And Emerson wrote: "The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs."

In the ages to come man will look back upon the poverty and wretchedness of so many millions today, and think how foolish we were not to take advantage of the abundance all about us. Look at Nature; how profuse she is in everything. Do you suppose the Mind that imaged that profuseness ever intended you to be limited, to have to scrimp and save in order to eke out a bare existence? There are hundreds of millions of stars in the heavens. Do you suppose the Mind, which could bring into being worlds without number in such prodigality intended to stint you of the few things necessary to your happiness?

What is money but a mere idea of mind, a token of exchange? The paper money you have in your pockets is supposed to represent so much gold or silver currency. There are billions upon billions of this paper money in circulation, yet all the gold in the world amounts to only about \$8,000,000,000. Wealth is in ideas, not in money or property. You can control those ideas through mind.

Reduced to the ultimate-to the atom or to the electron-everything in this world is an idea of mind. All of it has been brought together through mind. If we can change the things we want back into mental images, we can multiply them as often as we like, possessing all that we like.

"To Him That Hath"-

Take as an example the science of numbers. Suppose all numbers were of metal-that it was against the law to write figures

for ourselves. Every time you wanted to do a sum in arithmetic you'd have to provide yourself with a supply of numbers, arrange them in their proper order, work out your problems with them. If your problems were too abstruse you might run out of numbers, have to borrow some from your neighbor or from the bank.

"How ridiculous," you say. "Figures are not things; they are mere ideas, and we can add them or divide them or multiply them or subtract them as often as we like. Anybody can have all the figures he wants."

To be sure he can. And when you get to look upon money in the same way, you will have all the money you want.

"To him that hath shall be given, and from him that hath not shall be taken away even that which he hath." To him that hath the right idea everything shall be given, and from him who hath not that right idea shall be taken away everything he hath.

Thought externalizes itself. What we are depends entirely upon the images we hold before our mind's eye. Every time we think, we start a chain of causes, which will create conditions similar to the thoughts, which originated it. Every thought we hold in our consciousness for any length of time becomes impressed upon our subconscious mind and creates a pattern, which the mind weaves into our life or environment.

All power is from within and is therefore under our own control. When you can direct your thought processes, you can consciously apply them to any condition, for all that comes to us from the world without is what we've already imaged in the world within.

Do you want more money? Sit you down now quietly and realize that money is merely an idea. That your mind is possessed of unlimited ideas. That being part of Universal Mind, there is no such thing as limitation or lack. That somewhere, somehow, the

ideas that shall bring you all the money you need for any right purpose are available for you. That you have but to put it up to your subconscious mind to find these ideas.

Realize that-believe it-and your need will be met. "What things so ever ye desire, when ye pray, believe that ye receive it and ye shall have it." Don't forget that "believe that ye receive it." This it is that images the thing you want on your subconscious mind. And this it is that brings it to you. Once you can image the belief clearly on your subconscious mind, "whatsoever it is that ye ask for . . . ye shall have it."

For the source of all good, of everything you wish for, is the Universal Mind, and you can reach it only through the subconscious.

And Universal Mind will be to you whatever you believe it to be-the kind and loving Father whom Jesus pictured, always looking out for the well-being of his children-or the dread Judge that so many dogmatists would have us think.

When a man realizes that his mind is part of Universal Mind, when he realizes that he has only to take any right aspiration to this Universal Mind to see it realized, he loses all sense of worry and fear. He learns to dominate instead of to cringe. He rises to meet every situation, secure in the knowledge that everything necessary to the solution of any problem is in Mind, and that he has but to take his problem to Universal Mind to have it correctly answered.

For if you take a drop of water from the ocean, you know that it has the same properties as all the rest of the water in the ocean, the same percentage of sodium chloride. The only difference between it and the ocean is in volume. If you take a spark of electricity, you know that it has the same properties as the thunderbolt, the same power that moves trains or runs giant machines in factories. Again the only difference is in volume. It is the same with your mind and Universal Mind. The only difference between them is in volume. Your mind has the same properties as the Universal Mind, the same creative genius, the same power over all the earth, the same access to all knowledge. Know this, believe it, use it, and "yours is the earth and the fullness thereof." In the exact proportion that you believe yourself to be part of Universal Mind, sharing in its all-power, in that proportion can you demonstrate the mastery over your own body and over the world about you?

All growth, all supply is from the world-within. If you would have power, if you would have wealth, you have but to image it on this world within, on your subconscious mind, through belief and understanding.

If you would remove discord, you have but to remove the wrong images-images of ill health, of worry and trouble from within. The trouble with most of us is that we live entirely in the world without. We have no knowledge of that inner world which is responsible for all the conditions we meet and all the experiences we have. We have no conception of "the Father that is within us."

The inner world promises us life and health, prosperity and happiness-dominion over all the earth. It promises peace and perfection for its entire offspring. It gives you the right way and the adequate way to accomplish any normal purpose. Business, labor, professions, exist primarily in thought. And the outcome of your labors in them is regulated by thought. Consider the difference, then, in this outcome if you have at your command only the limited capacity of your conscious mind, compared with the boundless energy of the subconscious and the Universal Mind. "Thought, not money, is the real business capital," says Harvey S. Firestone, "and if you know absolutely that what you are doing is right, then you are bound to accomplish it in due season."

Thought is a dynamic energy with the power to bring its object out from the invisible substance all about us. Matter is inert, unintelligent. Thought can shape and control. Every form in which matter is today is but the expression of some thought, some desire, and some idea.

You have a mind. You can originate thought. And thoughts are creative. Therefore you can create for yourself that which you desire. Once you realize this you are taking a long step toward success in whatever undertaking you have in mind.

More than half the prophecies in the Scriptures refer to the time when man shall possess the earth, when tears and sorrow shall be unknown, and peace and plenty shall be everywhere. That time will come. It is nearer than most people think possible. You are helping it along. Every man who is honestly trying to use the power of mind in the right way is doing his part in the great cause. For it is only through Mind that peace and plenty can be gained. The earth is laden with treasures as yet undiscovered. But they are every one of them known to Universal Mind, for it was Universal Mind that first imaged them there. And as part of Universal Mind, they can be known to you.

How else did the Prophets of old foretell, thousands of years ago, the aeroplane, the cannon, the radio? What was the genius that enabled Ezekiel to argue from his potter's wheel, his water wheel and the stroke of the lightning to an airplane, with its wheels within wheels, driven by electricity and guided by man? How are we to explain the descriptions of artillery in the Apocalypse and the astonishing declaration in the Gospels that the utterances of the chamber would be broadcast from the housetops?

"To the Manner Born"

Few of us have any idea of our mental powers. The old idea was that man must take this world as he found it. He'd been born into a certain position in life, and to try to rise above his fellows was not only the height of bad taste, but sacrilegious as well. An all-wise Providence had decreed by birth the position a child should occupy in the web of organized society. For him to be discontented with his lot, for him to attempt to raise himself to a higher level, was tantamount to tempting Providence. The gates of Hell yawned wide for such scatterbrains, who were lucky if in this life they incurred nothing worse than the ribald scorn of their associates.

That is the system that produced aristocracy and feudalism. That is the system that feudalism and aristocracy strove to perpetuate.

The new idea-the basis of all democracies-is that man is not bound by any system, that he need not accept the world as he finds it. He can remake the world to his own ideas. It is merely the raw material. He can make what he wills of it.

It is this new idea that is responsible for all our inventions, all our progress. Man is satisfied with nothing. He is constantly remaking his world. And now more than ever will this be true, for psychology teaches us that each one has within himself the power to become what he wills.

Learn to control your thought. Learn to image upon your mind only the things you want to see reflected there.

You will never improve yourself by dwelling upon the drawbacks of your neighbors. You will never attain perfect health and strength by thinking of weak-ness or disease. No man ever made a perfect score by watching his rival's target. You have got to think strength, think health, think riches. To paraphrase Pascal- "Our achievements today are but the sum of our thoughts of yesterday."

For thought is energy. Mental images are concentrated energy. And energy concentrated on any definite purpose becomes power. To those who perceive the nature and transcendency of force, all physical power sinks into insignificance.

What is imagination but a form of thought? Yet it is the instrument by which all the inventors and discoverers have opened the way to new worlds. Those who grasp this force, be their state ever so humble, their natural gifts ever so insignificant, becomes our leading men. They are our governors and supreme lawgivers, the guides of the drifting host, which follows them as by an irrevocable decree. To quote Glenn Clark in the Atlantic Monthly, "Whatever we have of civilization is their work, theirs alone. If progress was made they made it. If spiritual facts were discerned, they discerned them. If justice and order were put in place of insolence and chaos, they wrought the change. Never is progress achieved by the masses. Creation ever remains the task of the individual."

Our railroads, our telephones, our automobiles, our libraries, our newspapers, our thousands of other conveniences, comforts and necessities are due to the creative genius of but two per cent of our population.

And the same two per cent own a great percentage of the wealth of the country. The question arises, who are they? What are they? The sons of the rich? College men? No-few of them had any early advantages. Many of them have never seen the inside of a college. It was grim necessity that drove them, and somehow, some way, they found a method of drawing upon their Genie-of -the-Mind, and through that inner force they have reached success.

You don't need to stumble and grope. You can call upon your inner forces at will. There are three steps necessary:

First, to realize that you have the power; Second, to know what you want.

Third, to center your thought upon it with singleness of purpose.

To accomplish these steps takes only a fuller understanding of the Power- that-is-within-you.

But what is this power? Where should you go to locate it? Is it a thing, a place, an object? Has it bounds, form or material shape? No! Then how shall you go about finding it? If you have begun to realize that there is a power within you, if you have begun to arouse in your conscious mind the ambition and desire to use this power- you have started in the pathway of wisdom. If you are willing to go forward, to endure the mental discipline of mastering this method, nothing in the world can hinder you or keep you from overcoming every obstacle.

Begin at once, today, to use what you have learned. All growth comes from practice. All the forces of life are active-peace-joy-power. The unused talent decays. Open the door-

"Behold I stand at the door and knock; if ANY MAN hear my voice and open the door, I will come in to him, and will sup with him and he with me."

So let us make use of this dynamo, which is you. What is going to start it working? Your Faith, the faith that is begotten of understanding. Faith is the impulsion, the propulsion of this power within. Faith is the confidence, the assurance, the enforcing truth, the knowing that the right idea of life will bring you into the reality of existence and the manifestation of the All power.

All cause is in Mind-and Mind is everywhere. All the knowledge there is, all the wisdom there is, all the power there is, is all about you-no matter where you may be. Your Mind is part of it. You have access to it. If you fail to avail yourself of it, you have no one to blame but yourself. For, as the drop of water in the ocean shares in all the properties of the rest of the ocean water so you share in that all-power, all-wisdom of Mind. If you have been sick and ailing, if poverty and hardship have been your lot, don't blame it on "fate." Blame yourself. "Yours is the earth and everything that's in it." But you've got to take it. The power is there-but you must use it. It is round about you like the air you breathe. You don't expect others to do your breathing for you. Neither can you expect them to use your Mind for you. Universal Intelligence is not only the mind of the Creator of the universe, but it is also the mind of MAN, your intelligence, your mind. "Let this mind be in you, which was also in Christ Jesus!"

So start today by KNOWING that you can do anything you wish to do, have anything you wish to have, be anything you wish to be. The rest will follow.

"Ye shall ask what ye will and it shall be done unto you."

IV

Desire-The First Law of Gain

"Ah, Love! Could Thou and I with Fate conspire

To grasp this sorry Scheme of Things entire,

Would we not shatter it to bits-and then

Re-mold it nearer to the Heart's Desire!"

-The Rubaiyat of Omar Khayyam.

If YOU had a fairy-wishing ring, what one thing would you wish for? Wealth? Honor? Fame? Love? What one thing do you desire above everything else in life? Whatever it is, you can have it.

Whatever you desire wholeheartedly, with singleness of purpose-you can have. But the first and all-important essential is to know what this one thing is. Before you can win your heart's desire, you've got to get clearly fixed in your mind's eye what it is that you want.

It may sound paradoxical, but few people do know what they want. Most of them struggle along in a vague sort of way, hoping-like Micawber-for something to turn up. They are so taken up with the struggle that they have forgotten-if they ever knew- what it is they are struggling for. They are like a drowning man-they use up many times the energy it would take to get them somewhere, but they fritter it away in aimless struggles - without thought, without direction, exhausting themselves, while getting nowhere.

You've got to know what you want before you stand much chance of getting it. You have an unfailing "Messenger to Garcia" in that Genie-of-your Mind-but YOU have got to formulate the message. Aladdin would have stood a poor chance of getting anything from his Genie if he had not had clearly in mind the things he wanted the Genie to get.

In the realm of mind, the realm in which is all practical power, you can possess what you want at once. You have but to claim it, to visualize it, to bring it into actuality-and it is yours for the taking. For the Genie-of-your-Mind can give you power over circumstances. Health, happiness and prosperity. And all you need to put it to work is an earnest, intense desire.

Sounds too good to be true? Well, let us go back for a moment to the start. You are infected with that "divine dissatisfaction with things as they are" which has been responsible for all the great accomplishments of this world- else you would not have gotten thus far in this book. Your heart is hungering for something better. "Blessed are they which do hunger and thirst after righteousness (right-wise ness) for they shall be filled." You are tired of the worry and grind, tired of the deadly dull routine and daily tasks that lead nowhere. Tired of all the petty little ills and ailments that have come to seem the lot of man here on earth.

Always there is something within you urging you on to bigger things, giving you no peace, no rest, no chance to be lazy. It is the same "something" that drove Columbus across the ocean; that drove Hannibal across the Alps; that drove Edison onward and upward from a train boy to the inventive wizard of the century; that drove Henry Ford from a poor mechanic at forty to probably the richest man in the world at sixty.

This "something" within you keeps telling you that you can do anything you want to do, be anything you want to be, have anything you want to have-and you have a sneaking suspicion that it may be right.

That "something" within you is your subconscious self, your part of Universal Mind, your Genie-of-the-brain. Men call it ambition, and "Lucky is the man," says Arthur Brisbane, "whom the Demon of Ambition harnesses and drives through life. This wonderful little coachman is the champion driver of the entire world and of all history.

"Lucky you, if he is your driver. "He will keep you going until you do something worthwhile-working, running and moving ahead.

"And that is how a real man ought to be driven.

"This is the little Demon that works in men's brains, that makes the blood tingle at the thought of achievement and that makes the face flush and grow white at the thought of failure.

"Every one of us has this Demon for a driver, IN YOUTH AT LEAST.

"Unfortunately the majority of us he gives up as very poor, hopeless things, not worth driving, by the time we reach twenty-five or thirty.

"How many men look back to their teens, when they were harnessed to the wagon of life with Ambition for a driver? When they could not wait for the years to pass and for opportunity to come? "It is the duty of ambition to drive, and it is your duty to keep Ambition alive and driving.

"If you are doing nothing, if there is no driving, no hurrying, no working, you may count upon it that there will be no results. Nothing much worthwhile in the years to come.

"Those that are destined to be the big men twenty years from now, when the majority of us will be nobodies are those whom this demon is driving relentlessly, remorselessly, through the hot weather and the cold weather, through early hours and late hours.

"Lucky YOU if you are in harness and driven by the Demon of Ambition."

Suppose you have had disappointments, disillusionments along the way. Suppose the fine point of your ambition has become blunted. Remember, there is no obstacle that there is not some way around, or over, or through-and if you will depend less upon the 10 per cent of your abilities that reside in your conscious mind, and leave more to the 90 per cent that constitutes your subcon-scious, you can overcome all obstacles. Remember this-there is no condition so hopeless, no life so far gone, that mind cannot redeem it.

Every untoward condition is merely a lack of something. Darkness, you know, is not real. It is merely a lack of light. Turn on the light and the darkness will be seen to be nothing. It van-ishes instantly. In the same way poverty is simply a lack of necessary supply. Find the avenue of supply and your poverty vanishes. Sickness is merely the absence of health. If you are in perfect health, sickness cannot hurt you. Doctors and nurses go about at will among the sick without fear-and suffer as a rule far less from sickness than does the average man or woman.

So there is nothing you have to overcome. You merely have to acquire something. And always Mind can show you the way. You can obtain from Mind anything you want, if you will learn how to do it. "I think we can rest assured that one can do and be prac-tically what he desires to be," says Farnsworth in "Practical Psychology." And psychologists all over the world have put the same thought in a thousand different ways.

"It is not will, but desire," says Charles W. Mears, "that rules the world." "But," you will say, "I have had plenty of desires all my life. I've always wanted to be rich. How do you account for the difference between my wealth and position and power and that of the rich men all around me?"

The Magic Secret

The answer is simply that you never focused your desires into one great dominating desire. You have a host of mild desires. You mildly wish you were rich, you wish you had a position of responsibility and influence; you wish you could travel at will. The wishes are so many and varied that they conflict with each other and you get nowhere in particular. You lack one intense desire, to the accomplishment of which you are willing to subordinate everything else.

Do you know how Napoleon so frequently won battles in the face of a numerically superior foe? By concentrating his men at the actual point of contact! His artillery was often greatly outnumbered, but it accomplished far more than the enemy's because instead of scattering his fire, he concentrated it all on the point of attack!

The time you put in aimlessly dreaming and wishing would accomplish marvels if it were concentrated on one definite object. If you have ever taken a magnifying glass and let the sun's rays play through it on some object, you know that as long as the rays were scattered they accomplished nothing. But focus them on one tiny spot and see how quickly they start something.

It is the same way with your mind. You've got to concentrate on one idea at a time.

"But how can I learn to concentrate?" many people write me. Concentration is not a thing to be learned. It is merely a thing to do. You concentrate whenever you become sufficiently interested in anything. Get so interested in a ball game that you jump up and down on your hat, slap a man you have never seen before on the back, embrace your nearest neighbor-that is concentration. Become so absorbed in a thrilling play or movie that you no longer realize the orchestra is playing or there are people around you-that is concentration.

And that is all concentration ever is- getting so interested in some one thing that you pay no attention to anything else that is going on around you.

If you want a thing badly enough, you need have no worry about your ability to concentrate on it. Your thoughts will just naturally center on it like bees on honey.

Hold in your mind the thing you most desire. Affirm it. Believe it to be an existing fact. Let me quote again the words of the Master, because there's nothing more important to remember in this whole book. "Therefore I say unto you, what things so ever ye desire, when ye pray, believe that ye receive them and ye shall have them."

And again I say, the most important part is the "believe that ye receive them." Your subconscious mind is exceedingly amenable to suggestion. If you can truly believe that you have received something, can impress that belief upon your subconscious mind, depend upon it, it will see that you have it. For being a part of Universal Mind, it shares that Universal Mind's all power. "The Father that is within me, He doeth the works." Your mind will respond to your desire in the exact proportion in which you believe. "As thy faith is, so be it unto thee."

The people who live in beautiful homes, who have plenty to spend, who travel about in yachts and fine cars, are for the most part people who started out to accomplish some one definite thing. They had one clear goal in mind, and everything they did centered on that goal.

Most men just jog along in a rut, going through the same old routine day after day, eking out a bare livelihood, with no definite desire other than the vague hope that fortune will some day drop in their lap. Fortune doesn't often play such pranks. And a rut, you know, differs from a grave only in depth. A life such as that is no better than the animals live. Work all day for money to buy bread, to give you strength to work all the next day to buy more bread. There is nothing to it but the daily search for food and sustenance. No time for aught but worry and struggle. No hope of anything but the surcease of sorrow in death.

You can have anything you want-if you want it badly enough. You can be anything you want to be, have anything you desire, accomplish anything you set out to accomplish-if you will hold to that desire with singleness of purpose; if you will understand and BELIEVE in your own powers to accomplish.

What is it that you wish in life? Is it health? In the chapter on health I will show you that you can be radiantly well-without drugs, without tedious exercises. It matters not if you are crippled or bedridden or infirm. Your body rebuilds itself entirely every eleven months. You can start now rebuilding along perfect lines.

Is it wealth you wish? In the chapter on success I will show you how you can increase your income, how you can forge rapidly ahead in your chosen business or profession.

Is it happiness you ask for? Follow the rules herein laid down and you will change your whole outlook on life. Doubts and uncertainty will vanish, to be followed by calm assurance and abiding peace. You will possess the things your heart desires. You will have love and companionship. You will win to contentment and happiness.

But desire must be impressed upon the subconscious before it can be accomplished. Merely conscious desire seldom gets you anything. It is like the daydreams that pass through your mind. Your desire must be visualized, must be persisted in, must be concentrated upon, and must be impressed upon your subconscious mind. Don't bother about the means for accomplishing your desire-you can safely leave that to your subconscious mind. It knows how to do a great many things besides building and repairing your body. If you can visualize the thing you want, if you can impress upon your subconscious mind the belief that you have it, you can safely leave to it the finding of the means of getting it. Trust the Universal Mind to show the way.

The mind that provided everything in such profusion must joy in seeing us take advantage of that profusion. "For herein is the Father glorified-that ye bear much fruit."

You do not have to wait until tomorrow, or next year, or the next world, for happiness. You do not have to die to be saved. "The Kingdom of Heaven is within you." That does not mean that it is up in the heavens or on some star or in the next world. It means here and now! All the possibilities of happiness are always here and always available. At the open door of every man's life there lies this pearl of great price-the understanding of man's dominion over the earth. With that understanding and conviction you can do everything, which lies before you to do, and you can do it to the satisfaction of everyone and the well being of yourself. God and good are synonymous. And God-good-is absent only to those who believe He is absent.

Find your desire, impress it upon your thought, and you have opened the door for opportunity. And remember, in this new heaven and new earth, which I am trying to show you, the door of opportunity is never closed. As a matter of fact, you constantly have all that you will take. So keep yourself in a state of receptivity. It is your business to receive abundantly and perpetually. The law of opportunity enforces its continuance and availability. "Every good gift and every perfect gift is from above and cometh down from the Father of light, with whom is no variableness, neither shadow of turning."

Infinite Mind saith to every man, "Come ye to the open fountain." The understanding of the law of life will remedy every discord, giving "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."



Believe that you share in that goodness and bounty. Act the part you wish to play in this life. Act healthy, act prosperous, and act happy. Make such a showing with what you have that you will carry the conviction to your subconscious mind that all good and perfect gifts ARE yours. Register health, prosperity and happiness on your inner mind and some fine morning soon you will wake to find that you are healthy, prosperous and happy, that you have your dearest wish in life.

#### The Soul's Sincere Desire"

Do you know what prayer is? Just an earnest desire that we take to God- to Universal Mind-for fulfillment. As Montgomery puts it-"Prayer is the soul's sincere desire, uttered or unexpressed." It is our Heart's Desire. At least, the only prayer that is worth anything is the prayer that asks for our real desires. That kind of prayer is heard. That kind of prayer is answered.

Mere lip prayers get you nowhere. It doesn't matter what your lips may say. The thing that counts is what your heart desires, what your mind images on your subconscious thought, and through it on Universal Mind. "Thou, when thou prayest, be not as the hypocrites are; for they love to pray standing in the synagogue and at the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward."

What was it these hypocrites that Jesus speaks of really wanted? "To be seen of men." And their prayers were answered. Their sincere desire was granted. They were seen of men. "They have their reward." But as for what their lips were saying, neither God nor they paid any attention to it.

"Thou, when thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." Go where you can be alone, where you can concentrate your thoughts on your one innermost sincere desire, where you can impress that desire upon your subconscious mind without distraction, and so reach the Universal Mind (the Father of all things).

But even sincere desire is not enough by itself. There must be BELIEF, too. "What things so ever ye desire, when ye pray, believe that ye receive them and ye shall have them." You must realize God's ability to give you every good thing. You must believe in his readiness to do it. Model your thoughts after the Psalmists of old. They first asked for that which they wanted, then killed all doubts and fears by affirming God's power and His willingness to grant their prayers. Read any of the Psalms and you will see what I mean. So when you pray, ask for the things that you want. Then affirm God's readiness and His Power to grant your prayer. Glenn Clark, in "The Soul's Sincere Desire," gives some wonderfully help-ful suggestions along these lines.

To quote him:

"For money troubles, realize: There is no want in Heaven, and affirm:

"Our Heavenly Father, we know that thy Love is as infinite as the sky is infinite, and Thy Ways of manifesting that love are as unaccountable as the stars of the heavens.

"Thy Power is greater than man's horizon, and Thy Ways of manifesting that Power are more numerous than the sands of the sea.

"As Thou keepest the stars in their courses, so shalt Thou guide our steps in perfect harmony, without clash or discord of any kind, if we keep our trust in Thee. For we know Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. We know that, if we acknowledge Thee in all our ways, Thou wilt direct our paths. For Thou art the God of Love, Giver of every good and perfect gift, and there is none beside Thee. Thou art omnipotent, omniscient, and omnipresent, in all, through all, and over all, the only God. And Thine is the Kingdom, and the Power, and the Glory, forever, Amen.

"For aid in thinking or writing, realize: There is no lack of ideas, and affirm: "Thy wisdom is greater than all hidden treasures, and yet as instantly available for our needs as the very ground beneath our feet."

"For happiness: There is no unhappiness in Heaven, so affirm:

"Thy joy is brighter than the sun at noonday and Thy Ways of expressing that Joy as countless as the sunbeams that shine upon our path."

This is the kind of prayer the Psalmists of old had recourse to in their hours of trouble-this is the kind of prayer that will bring you every good and perfect gift.

Make no mistake about this-prayer is effective. It can do anything. It doesn't matter how trivial your desires may be-if it is RIGHT for you to have them, it is RIGHT for you to pray for them.

According to a United Press dispatch of May 3, 1926:

"Prayer belongs to the football field as much as to the pulpit, and a praying team stands a good chance of getting there," Tim Lowry, Northwestern University football star, told a large church audience here.

"Just before the Indiana-Northwestern game last year," Tim said. "We worried a great deal about the outcome. Then we saw that bunch of big husky Indiana players coming toward us and we knew something had to be done quickly.

"'Fellows,' I said, 'I believe in prayer and we better pray.' We did and won a great victory.

"When the next game came, every fellow prayed again.

"You don't need to think that churches have a copyright on prayer."

In "Prayer as a Force," A. Maude Royden compares the man who trusts his desires to prayer with the swimmer who trusts himself to the water: "Let me give you a very simple figure which I think may perhaps convey my meaning. If you are trying to swim you must believe that the sea is going to keep you afloat. You must give yourself to the sea. There is the ocean and there are you in it, and I say to you, 'According to your faith you will be able to swim!' I know perfectly well that it is literally according to your faith. A person who has just enough confidence in the sea and in himself to give one little hop from the ground will certainly find that the water will lift him but not very much; he will come down again. Persons who have enough confidence really to start swimming but no more, will not swim very far, because their confidence is so very small and they swim with such rapid strokes, and they hold their breath to such an extent, that by and by they collapse; they swim five or six, or twelve or fourteen st

rokes, but they do not get very far, through lack of confidence.

"Persons who know with assurance that the sea will carry them if they do certain things, will swim quite calmly, serenely, happily, and will not mind if the water goes right over them. 'Oh,' you say, 'that person is doing the whole thing!' He can't do it without the sea! You might hypnotize people into faith; you might say, 'You are now in the ocean; swim off the edge of this

precipice' (which is really a cliff). You might make them do it, they might have implicit faith in you, you might hypnotize them into thinking they were swimming; but if they swam off the edge of the cliff they would fall. You can't swim without the sea! I might say to you, 'It lies with you whether you swim or not, according to your faith be it unto you'; but if the sea is not there you can't swim. That is exactly what I feel about God. 'According to your faith be it unto you.' Yes, certainly, if you try to swim in that ocean which is the love of God your faith will be rewarded, and according to your faith it will be to you. In exact proportion to your faith you will find the answer, like a scientific law. There is not one atom of faith you put in God that will not receive its answer."

But remember: you would not plant a valuable seed in your garden, and then, a day or a week later, go out and dig it up to see if it were sprouting. On the contrary, you would nourish it each morning with water. It is the same with your prayers. Don't plant the seed of your desire in your subconscious mind and then go out the next morning and tear it up with doubts and fears. Nourish it by holding in thought the thing you desire, by believing in it, visualizing it, SEEING it as an accomplished fact.

If you ask for my own formula for successful prayer, I would say- 1st. Center your thoughts on the thing that you want. Visualize it. Make a mental image of it. You are planting the seed of Desire. But don't be content with that. Planting alone will not make a seed of corn grow. It has to be warmed by sunshine, nurtured by rain. So with the seed of your Desire. It must be warmed by Faith, nurtured by constant Belief. So-2nd. Read the 91st and the 23rd Psalms, just as a reminder of God's power and His readiness to help you in all your needs.

3rd. Don't forget to be thankful, not merely for past favors, but for the granting of this favor you are now asking! To be able to thank God for it sincerely, in advance of its actual material manifestation, is the finest evidence of belief.

4th. BELIEVE! Picture the thing that you want so clearly, see it in your imagination so vividly, that for the moment, at least, you will actually BELIEVE THAT YOU HAVE IT!

It is this sincere conviction, registered upon your subconscious mind, and through it upon Universal Mind that brings the answer to your prayers. Once convince your subconscious mind that you HAVE the thing you want, and you can forget it and go on to your next problem. Mind will attend to the bringing of it into being.

The Secret of the Ages

In Seven Volumes

VOLUME Three

V

Aladdin & Company

"But the feeble hands and helpless,

Groping blindly in the darkness,

Touch God's right hand in that darkness,

And are lifted up and strengthened."

-LONGFELLOW.

It is not always the man who struggles hardest who gets on in the world. It is the direction as well as the energy of struggle that counts in making progress. To get ahead-you must swim with the tide. Men prosper and succeed who work in accord with natural forces. A given amount of effort with these forces carries a man faster and farther than much more effort used against the current. Those who work blindly, regardless of these forces, make life difficult for themselves and rarely prosper.

It has been estimated by wise observers that on the average something like 90 per cent of the factors producing success or failure lie outside a man's conscious efforts-separate from his daily round of details. To the extent that he cooperates with the wisdom and power of Universal Mind he is successful, well and happy. To the extent that he fails to cooperate, he is unsuccessful, sick and miserable.

All down the ages some have been enabled to "taste and see that the Lord is good." Prophets and Seers being blessed with the loving kindness of God, have proclaimed a God of universal goodness saying: "The earth is full of the goodness of the Lord"; "Thou wilt show me the path of life; in Thy presence is fullness of joy."

Now we know that this Infinite Good is not more available to one than it is to all. We know that the only limit to it is in our capacity to receive. If you had a problem in mathematics to work out, you would hardly gather together the necessary figures and leave them to arrange themselves in their proper sequence. You would know that while the method for solving every problem has been figured out, you have got to work it. The principles are there, but you have got to apply them. The first essential is to understand the principle-to learn how it works-how to use it. The second-and even more important part-is to APPLY that understanding to the problem in hand.

In the same way, the Principle of Infinite Energy, Infinite Supply, is ever available. But that Energy, that Supply, is static. You've got to make it dynamic. You've got to understand the law. You've got to apply your understanding in order to solve your problems of poverty, discord, and disease.

Science shows that it is possible to accomplish any good thing. But distrust of your ability to reach the goal desired often ~holds you back and failure is the inevitable result.

Only by understanding that there is but one power-and that this power is Mind, not circumstances or environment-is it possible to bring your real abilities to the surface and put them to work.

Few deny that intelligence governs the universe. It matters not whether you call this intelligence Universal Mind or Providence or God or merely Nature. All admit its directing power. All admit that It is a force for good, for progress. But few realize that our own minds are a part of this Universal Mind in just the same way that the rays of the sun are part of the sun.

If we will work in harmony with It, we can draw upon Universal Mind for all power, all intelligence, in the same way that the sun's rays draw upon their source for the heat and light they bring the earth.

It is not enough to know that you have this power. You must put it into practice-not once, or twice, but every hour and every day. Don't be discouraged if at first it doesn't always work. When you first studied arithmetic, your problems did not always work out correctly, did they? Yet you did not on that account doubt the principle of mathematics. You knew that the fault was with your methods, not with the principle. It is the same in this. The power is there. Correctly used, it can do anything.

All will agree that the Mind, which first brought the Life Principle to this earth-which imaged the earth, itself and the trees and

the plants and the animals-is all-powerful. All will agree that to solve any problem, to meet any need, Mind has but to realize the need and it will be met. What most of us do not understand or realize is that we ourselves, being part of Universal Mind, have this same power. Just as the drop of water from the ocean has all the properties of the great bulk of the water in the ocean. Just as the spark of electricity has all the properties of the thunderbolt. And having the power, we have only to realize it and use it to get from life any good we may desire.

In the beginning all was void-space-nothingness. How did Universal Mind construct the planets, the firmaments, the earth and all things on and in it from this formless void? By first making a mental image on which to build.

That is what you, too, must do. You control your destiny, your fortune, your happiness to the exact extent to which you can think them out, VIZUALIZE them, SEE them, and allow no vagrant thought of fear or worry to mar their completion and beauty. The quality of your thought is the measure of your power. Clear, forceful thought has the power of attracting to itself everything it may need for the fruition of those thoughts. As W. D. Wattles puts it in his "Science of Getting Rich":

"There is a thinking stuff from which all things are made and which, in its original state, permeates, penetrates, and fills the interspaces of the universe. A thought in this substance produces the thing that is imagined by the thought. Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created."

The connecting link between your conscious mind and the Universal is thought, and every thought that is in harmony with progress and good, every thought that is freighted with the right idea, can penetrate to Universal Mind. And penetrating to it, it comes back with the power of Universal Mind to accomplish it. You don't need to originate the ways and means. The Universal Mind knows how to bring about any necessary results. There is but one right way to solve any given problem. When your human judgment is unable to decide what that one right way is, turn to Universal Mind for guidance. You need never fear the outcome, for if you heed its advice you cannot go wrong.

Always remember-your mind is but a conductor-good or poor as you make it-for the power of Universal Mind. And thought is the connecting energy. Use that conductor, and you will improve its conductivity. Demand much, and you will receive the more. The Universal is not a niggard in any of its gifts. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

That is the law of life. And the destiny of man lies not in poverty and hardship, but in living up to his high estate in unity with Universal Mind, with the power that governs the universe.

To look upon poverty and sickness as sent by God and therefore inevitable, is the way of the weakling. God never sent us anything but good. What is more, He has never yet failed to give to those who would use them the means to overcome any condition not of His making. Sickness and poverty are not of His making. They are not evidences of virtue, but of weakness. God gave us everything in abundance, and he expects us to manifest that abundance. If you had a son you loved very much, and you

surrounded him with good things which he had only to exert himself in order to reach, you wouldn't like it if he showed himself to the world half-starved, ill-kempt and clothed in rags, merely because he was unwilling to exert himself enough to reach for the good things you had provided. No more, in my humble opinion, does God.

Man's principal business in life, as I see it, is to establish a contact with Universal Mind. It is to acquire an understanding of this power that is in him. "With all thy getting, get understanding," said Solomon.

"Happy is the man that findeth wisdom,  
And the man that getteth understanding.

For the gaining of it is better than the gaining of silver.

And the profit thereof than fine gold.

She is more precious than rubies:

And none of the things thou canst desire are to be compared unto her.

Length of days is in her right hand:

In her left hand are riches and honor.

Her ways are ways of pleasantness,

And all her paths are peace.

She is a tree of life to them that lay hold upon her.

And happy is every one that retaineth her."

-Proverbs.

When you become conscious, even to a limited degree, of your oneness with Universal Mind, your ability to call upon It at will for anything you may need, it makes a different man of you. Gone are the fears gone are the worries. You know that your success, your health, your happiness will be measured only by the degree to which you can impress the fruition of your desires upon mind.

The toil and worry, the wearisome grind and the backbreaking work, will go in the future as in the past to those who will not use their minds. The less they use them, the more they will sweat. And the more they work only from the neck down, the less they will be paid and the more hopeless their lot will become. It is Mind that rules the world.

But to use your mind to the best advantage doesn't mean to toil along with the mere conscious part of it. It means hitching up your conscious mind with the Man Inside You, with the little "Mental Brownies," as Robert Louis Stevenson called them, and then working together for a definite end.

"My Brownies! God bless them!" said Stevenson, "Who do one-half of my work for me when I am fast asleep, and in all human likelihood do the rest for me as well when I am wide awake and foolishly suppose that I do it myself. I had long been wanting to write a book on man's double being. For two days I went about racking my brains for a plot of any sort, and on the second night I dreamt the scene in Dr. Jekyll and Mr. Hyde at the window; and a scene, afterward split in two, in which Hyde, pursued, took the powder and underwent the change in the presence of his pursuer."

Many another famous writers have spoken in similar strain, and every man who has problems to solve has had like experiences. You know how, after you have studied a problem from all angles, it sometimes seems worse jumbled than when you started on it. Leave it then for a while-forget it-and when you go back to it, you find your thoughts clarified, the line of reasoning worked out, your problem solved for you. It is your little "Mental Brownies" who have done the work for you!

The flash of genius does not originate in your own brain. Through intense concentration you've established a circuit through your subconscious mind with the Universal, and it is from It that the inspiration comes. All genius, all progress, is from the same source. It lies with you merely to learn how to establish this circuit at will so that you can call upon It at need. It can be done.

"In the Inner Consciousness of each of us," quotes Dumont in "The Master Mind," "there are forces which act much the same as would countless tiny mental brownies or helpers who are anxious and willing to assist us in our mental work, if we will but have confidence and trust in them. This is a psychological truth expressed in the terms of the old fairy tales. The process of calling into service these Inner Consciousness helpers is similar to that which we constantly employ to recall some forgotten fact or name. We find that we cannot recollect some desired fact, date, or name, and instead of racking our brains with an increased effort, we (if we have learned the secret) pass on the matter to the Inner Consciousness with a silent command, 'Recollect this name for me,' and then go on with our ordinary work. After a few minutes-or it may be hours-all of a sudden, pop! will come the missing name or fact before us-flashed from the planes of the Inner Consciousness, by the help of the kindly workers or 'brownies' of those planes. The experience is so common that we have ceased to wonder at it, and yet it is a wonderful manifestation of the Inner Consciousness' workings of the mind. Stop and think a moment, and you will see that the missing word does not present itself accidentally, or 'just because.' There are mental processes at work for your benefit, and when they have worked out the problem for you they gleefully push it up from their plane on to the plane of the outer consciousness where you may use it.

"We know of no better way of illustrating the matter than by this fanciful figure of the 'mental brownies,' in connection with the illustration of the 'subconscious storehouse.' If you would learn to take advantage of the work of these Subconscious Brownies, we advise you to form a mental picture of the Subconscious Storehouse in which is stored all sorts of knowledge that you have placed there during your lifetime, as well as the impressions that you have acquired by race inheritance-racial memory, in fact. The information stored away has often been placed in the storage rooms without any regard for systematic storing, or arrangement, and when you wish to find something that has been stored away there a long time ago, the exact place being forgotten, you are compelled to call to your assistance the little brownies of the mind, which perform faithfully your mental command, 'Recollect this for me!' These brownies are the same little chaps that you charge with the task of waking you at four o'clock tomorrow morning when you wish to catch an early train-and they obey you well in this work of the mental alarm- clock. These same little chaps will also flash into your consciousness the report, 'I have an engagement at two o'clock with Jones'-when looking at your watch you will see that it is just a quarter before the hour of two, the time of your engagement.

"Well then, if you will examine carefully into a subject which you wish to master, and will pass along the results of your observations to these Subconscious Brownies, you will find that they will work the raw materials of thought into shape for you in a comparatively short time. They will analyze, systematize, collate, and arrange in consecutive order the various details of information which you have passed on to them, and will add thereto the articles of similar information that they will find stored away in the recesses of your memory. In this way they will group together various scattered bits of knowledge that you have forgotten. And, right here, let us say to you that you never absolutely forget anything that you have placed in your mind. You may be unable to recollect certain things, but they are not lost- sometime later some associative connection will be made with some other fact, and lo! the missing idea will be found fitted nicely into its place in the larger idea-the work of our little brownies. Remember Thompson's statement: 'In view of having to wait for the results of these unconscious processes, I 'have proved the habit of getting together material in advance, and then leaving the mass to digest itself until I am ready to write about it.' This subconscious 'digestion' is really the work of our little mental brownies.

"There are many ways of setting the brownies to work. Nearly everyone has had some experience, more or less, in the matter, although often it is produced almost unconsciously, and without purpose and intent. Perhaps the best way for the average person-or rather the majority of persons-to get the desired results is for one to get as clear an idea of what one really wants to know-as clear an idea or mental image of the question you wish answered. Then after rolling it around in your mind-mentally chewing it, as it were-giving it a high degree of voluntary attention, you can pass it on to your Subconscious Mentality with the mental command: 'Attend to this for me-work out the answer!' or some similar order. This command may be given silently, or else spoken aloud- either will do. Speak to the Subconscious Mentality-or its little workers-just as you would speak to persons in your employ, kindly but firmly. Talk to the little workers, and firmly command them to do your work. And then forget all about the matter-throw it off your conscious mind, and attend to your other tasks. Then in due time will come your answer-flashed into your consciousness-perhaps not until the very minute that you must decide upon the matter, or need the information. You may give your brownies orders to report at such and such a time-just as you do when you tell them to awaken you at a certain time in the morning so as to catch the early train, or just as they remind you of the hour of your appointment, if you have them all well trained."

Have you ever read the story by Richard Harding Davis of "The Man Who Could Not Lose?" In it the hero is intensely interested in racing. He has studied records and "dope" sheets until he knows the history of every horse backward and forward.

The day before the big race he is reclining in an easy chair, thinking of the morrow's race, and he drops off to sleep with that thought on his mind. Naturally, his subconscious mind takes it up, with the result that he dreams the exact outcome of the race.

That was mere fiction, of course, but if races were run solely on the speed and stamina of the horses, it would be entirely possible to work out the results in just that way. Unfortunately, other factors frequently enter into every betting game.

But the idea behind Davis' story is entirely right. The way to contact with your subconscious mind, the way to get the help of the "Man Inside You" in working out any problem is:

First, fill your mind with every bit of information regarding that problem that you can lay your hands on.

Second, pick out a chair or lounge or bed where you can recline in perfect comfort, where you can forget your body entirely.

Third, let your mind dwell upon the problem for a moment, not worrying, not fretting, but placidly, and then turn it over to the "Man Inside You." Say to him-"This is your problem. You can do anything. You know the answer to everything. Work this out for me!" And utterly relax. Drop off to sleep, if you can. At least, drop into one of those half-sleepy, half-wakeful reveries that keep other thoughts from obtruding upon your consciousness, Do as Aladdin did-summon your Genii, give him your orders, then forget the matter, secure in the knowledge that he will attend to it for you. When you waken, you will have the answer! For whatever thought, whatever problem you can get across to your subconscious mind at the moment of dropping off to

sleep, that "Man Inside You," that Genie-of-your-Mind will work out for you.

Of course, not everyone can succeed in getting the right thought across to the subconscious at the first or the second attempt. It requires understanding and faith, just as the working out of problems in mathematics requires an understanding of and faith in the principles of mathematics. But keep on trying, and you WILL do it. And when you do, the results are sure.

If it is something that you want, VISUALIZE it first in your mind's eye, see it in every possible detail, see yourself going through every move it will be necessary for you to go through when your wish comes into being. Build up a complete story, step by step, just as though you were acting it all out. Get from it every ounce of pleasure and satisfaction that you can. Be thankful for this gift that has come to you. Then relax; go on to sleep if you can; give the "Man Inside You" a chance to work out the consummation of your wish without interference.

When you waken, hold it all pleasurably in thought again for a few moments. Don't let doubts and fears creep in, but go ahead, confidently, knowing that your wish is working itself out. Know this, believe it-and if there is nothing harmful in it, IT WILL WORK OUT!

For somewhere in Universal Mind there exists the correct solution of every problem. It matters not how stupendous and complicated, nor how simple a problem may appear to be. There always exists the right solution in Universal Mind. And because this solution does exist, there also exists the ability to ascertain and to prove what that solution is. You can know, and you can do, every right thing. Whatever it is necessary for you to know, whatever it is necessary for you to do, you can know and you can do, if you will but seek the help of Universal Mind and be governed by its suggestions.

Try this method every night for a little while, and the problem does not exist that you cannot solve.

VI

See Yourself Doing It

You say big corporations scheme

To keep a fellow down;

They drive him, shame him, starve him, too,

If he so much as frown.

God knows I hold no brief for them;

Still, come with me to-day

And watch those fat directors meet,

For this is what they say:

"In all our force not one to take

The new work that we plan!

In all the thousand men we've hired

Where shall we find a man?"

-ST. CLAIR ADAMS.\*

You've often heard it said that a man is worth \$2 a day from the neck down. How much he's worth from the neck up depends upon how much he is able to SEE.

"Without vision the people perish" did not refer to good eyesight. It was the eyes of the mind that counted in days of old just as they do today. Without them you are just so much power "on the hoof," to be driven as a horse or an ox is driven. And you are worth only a little more than they.

But given vision-imagination-the ability to visualize conditions and things a month or a year ahead; given the eyes of the mind-there's no limit to your value or to your capabilities.

The locomotive, the steamboat, the automobile, the aeroplane-all existed complete in the imagination of some man before ever they became facts. The wealthy men, the big men, the successful men, envisioned their successes in their minds' eyes before ever they won them from the world. From the beginning of time, nothing has ever taken on material shape without first being visualized in mind. The only difference between the sculptor and the mason is in the mental image behind their work. Rodin employed masons to hew his blocks of marble into the general shape of the figure he was about to form. That was mere Thinker." mechanical labor. Then Rodin took it in hand and from that rough-hewn piece of stone there sprang the wondrous figure of "The Company.

That was art!

The difference was all in the imagination behind the hands that wielded mallet and chisel. After Rodin had formed his masterpiece, ordinary workmen copied it by the thousands. Rodin's work brought fabulous sums. The copies brought day wages. Conceiving ideas-creating something-is what pays, in sculpture as in all else. Mere handwork is worth only hand wages.

"The imagination," says Glenn Clark in "The Soul's Sincere Desire," "is of all qualities in man the most God-like- that which associates him most closely with God. The first mention we read of man in the Bible is where he is spoken of as an 'image.' 'Let us make man in our image, after our likeness.' The only place where an image can be conceived is in the imagination. Thus man, the highest creation of God, was a creation of God's imagination.

"The source and center of all man's creative power-the power that above all others lifts him above the level of brute creation, and that gives him dominion, is his power of making images, or the power of the imagination. There are some who have always thought that the imagination was something, which makes-believe that which is not. This is fancy-not imagination. Fancy would convert that which is real into pretense and sham; imagination enables one to see through the appearance of a thing to what it really is."

There is a very real law of cause and effect, which makes the dream of the dreamer come true. It is the law of visualization-the law that calls into being in this outer material world everything that is real in the inner world. Imagination pictures the thing you desire. VISION idealizes it. It reaches beyond the thing that is, into the conception of what can be. Imagination gives you the picture. Vision gives you the impulse to make the picture your own.

Make your mental image clear enough, picture it vividly in every detail, and the Genie-of-your-Mind will speedily bring it into being as an everyday reality.

That law holds true of everything in life. There is nothing you can rightfully desire that cannot be brought into being through

visualization.

Suppose there's a position you want- the general manager-ship of your company. See yourself-just as you are now-sitting in the general manager's chair. See your name on his door. See yourself handling his affairs as you would handle them. Get that picture impressed upon your subconscious mind. See it! Believe it! The Genie-of-your-Mind will find the way to make it come true.

The keynote of successful visualization is this: See things, as you would have them be instead of as they are. Close your eyes and make clear mental pictures. Make them look and act just as they would in real life. In short, daydream- but day dream with a purpose. Concentrate on the one idea to the exclusion of all others, and continue to concentrate on that one idea until it has been accomplished.

Do you want an automobile? A home? A factory? They can all be won in the same way. They are in their essence all of them ideas of mind, and if you will but build them up in your own mind first, stone by stone, complete in every detail, you will find that the Genie-of-your- Mind can build them up similarly in the material world.

"The building of a trans-continental railroad from a mental picture," says C. W. Chamberlain in "The Uncommon Sense of Applied Psychology," "gives the average individual an idea that it is a big job. The fact of the matter is, the achievement, as well as the perfect mental picture, is made up of millions of little jobs, each fitting in its proper place and helping to make up the whole.

"A skyscraper is built from individual bricks, the laying of each brick being a single job which must be completed before the next brick can be laid."

It is the same with any work, any study. To quote Professor James:

"As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of working. Let no youth have any anxiety about the upshot of his education whatever the line of it may be. If he keeps faithfully busy each hour of the working day he may safely leave the final result to itself. He can with perfect certainty count on waking some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. . . . Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faintheartedness in youths embarking on arduous careers than all other causes taken together."

Remember that the only limit to your capabilities is the one you place upon them. There is no law of limitation. The only law is of supply. Through your subconscious mind you can draw upon universal supply for anything you wish. The ideas of Universal Mind are as countless as the sands on the seashore. Use them. And use them lavishly, just as they are given. There is a little poem by Jessie B. Rittenhouse\* that so well describes the limitations that most of us put upon ourselves that I quote it here:

"I bargained with Life for a penny, And Life would pay no more, however I begged at evening when I counted my scanty store.

"For Life is a just employer; He gives you what you ask, but once you have set the wages, why, you must bear the task.

"I worked for a menial's hire, Only to learn, dismayed, That any wage I had asked of Life, Life would have paid."

Aim high! If you miss the moon, you may hit a star. Everyone admits that this world and all the vast firmament must have been thought into shape from the formless void by some Universal Mind. That same Universal Mind rules today, and it has given to each form of life power to attract to itself whatever it needs for its perfect growth. The tree, the plant, and the animal- each one finds its need.

You are an intelligent, reasoning creature. Your mind is part of Universal Mind. And you have power to say what you require for perfect growth. Don't be a niggard with yourself. Don't sell yourself for a penny. Whatever price you set upon yourself, life will give. So aim high. Demand much! Make a clear, distinct mental image of what it is you want. Hold it in your thought. Visualize it, see it, and believe it! The ways and means of satisfying that desire will follow. For supply always comes on the heels of demand.

It is by doing this that you take your fate out of the hands of chance. It is in this way that you control the experiences you are to have in life. But be sure to visualize only what you want. The law works both ways. If you visualize your worries and your fears, you will make them real. Control your thought and you will control circumstances. Conditions will be what you make them.

Most of us are like factories where two- thirds of the machines are idle, where the workmen move around in a listless, dispirited sort of way, doing only the tenth part of what they could do if the head of the plant were watching and directing them. Instead of that, he is off idly dreaming or waiting for something to turn up. What he needs is someone to point out to him his listless workmen and idle machines, and show him how to put each one to working full time and overtime.

And that is what YOU need, too. You are working at only a tenth of your capacity. You are doing only a tenth of what you are capable of. The time you spend idly wishing or worrying can be used in so directing your subconscious mind that it will bring you anything of good you may desire.

Philip of Macedon, Alexander's father, perfected the "phalanx"-a triangular formation which enabled him to center the whole weight of his attack on one point in the opposing line. It drove through everything opposed to it. In that day and age it was invincible. And the idea is just as invincible today.

Keep the one thought in mind, SEE it being carried out step by step, and you can knit any group of workers into one homogeneous whole, all centered on the one idea. You can accomplish any one thing. You can put across any definite idea. Keep that mental picture ever in mind and you will make it as invincible as was Alexander's phalanx of old.

"It is not the guns or armament

Or the money they can pay,

It's the close cooperation

That makes them win the day.

It is not the individual

Or the army as a whole

But the everlasting team work of every bloomin' soul."

The error of the ages is the tendency mankind has always shown to limit the power of Mind, or its willingness to help in time of need.

"Know ye not," said Paul, "that ye are the temples of the Living God?"

No-most of us do not know it. Or at least, if we do, we are like the Indian family out on the Cherokee reservation. Oil had been found on their land and money poured in upon them. More money than they had ever known was in the world. Someone persuaded them to build a great house, to have it beautifully furnished, richly decorated. The house when finished was one of the show places of that locality. But the Indians, while very proud of their showy house, continued to live in their old sod shack!

So it is with many of us. We may know that we are "temples of the Living God." We may even be proud of that fact. But we never take advantage of it to dwell in that temple, to proclaim our dominion over things and conditions. We never avail ourselves of the power that is ours.

The great Prophets of old had the forward look. Theirs was the era of hope and expectation. They looked for the time when the revelation should come that was to make men "Sons of God." "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Jesus came to fulfill that revelation. "Ask and ye shall receive, that your joy may be full."

The world has turned in vain to matter and materialistic philosophy for deliverance from its woes. In the future the only march of actual progress will be in the mental realm, and this progress will not be in the way of human speculation and theorizing, but in the actual demonstration of the Universal, Infinite Mind.

The world stands today within the vestibule of the vast realm of divine intelligence, wherein is found the transcendent, practical power of Mind over all things.

"What eye never saw, nor ear ever heard, What never entered the mind of man- Even all that God has prepared for those who love Him."

VII

"As A Man Thinketh"

"As A Man Thinketh"

"Our remedies in ourselves do lie

Which we ascribe to heaven."

-SHAKESPEARE.

In our great-grandfather's day, when witches flew around by night and cast their spell upon all unlucky enough to cross them, men thought that the power of sickness or health, of good fortune or ill, resided outside himself or herself.

We laugh today at such benighted superstition. But even in this day and age there are few who realize that the things they see are but effects. Fewer still who have any idea of the causes by which those effects are brought about.

Every human experience is an effect. You laugh, you weep, you joy, you sorrow, you suffer or you are happy. Each of these is an effect, the cause of which can be easily traced.

But all the experiences of life are not so easily traceable to their primary causes. We save money for our old age. We put it into a bank or into safe bonds-and the bank breaks or the railroad or corporation goes into a receivership. We stay at home on a holiday to avoid risk of accident, and fall off a stepladder or down the stairs and break a limb. We drive slowly for fear of danger, and a speeding car comes from behind and knocks us into a ditch. A man goes over Niagara Falls in a barrel without harm, and then slips on a banana peel, breaks his leg, and dies of it.

What is the cause back of it all? If we can find it and control it, we can control the effect. We shall no longer then be the football of fate. We shall be able to rise above the conception of life in which matter is our master. There is but one answer. The world without is a reflection of the world within. We image thoughts of disaster upon our subconscious minds and the Genie-of-our Mind finds ways of bringing them into effect-even though we stay at home, even though we take every possible precaution. The mental image is what counts, be it for good or ill. It is a devastating or a beneficent force, just as we choose to make it. To paraphrase Thackeray-"The world is a looking-glass, and gives back to every man the reflection of his own thought."

For matter is not real substance. Material science today shows that matter has no natural eternal existence. Dr. Willis R. Whitney, in an address before the American Chemical Society on August 8th, 1925, discussing "Matter-Is There Anything In It?" stated, "the most we know about matter is that it is almost entirely space. It is as empty as the sky. It is almost as empty as a perfect vacuum, although it usually contains a lot of energy." Thought is the only force. Just as polarity controls the electron, gravitation the planets, tropism the plants and lower animals-just so thought controls the action and the environment of man. And thought is subject wholly to the control of mind. Its direction rests with us.

Walt Whitman had the right of it when he said-"Nothing external to me has any power over me."

The happenings that occur in the material world are in themselves neither cheerful nor sorrowful, just as outside of the eye that observes them colors are neither green nor red. It is our thoughts that make them so. And we can color those thoughts according to our own fancy. We can make the world without but a reflection of the world within. We can make matter a force subject entirely to the control of our mind. For matter is merely our wrong view of what Universal Mind sees rightly.

We cannot change the past experience, but we can determine what the new ones shall be like. We can make the coming day just what we want it to be. We can be tomorrow what we think today. For the thoughts are causes and the conditions are the effects.

What is the reason for most failures in life? The fact that they first thought failure; they allowed competition, hard times, fear and worry to undermine their confidence. Instead of working aggressively ahead, spending money to make more money, they stopped every possible outlay, tried to "play safe," but expected others to continue spending with them. War is not the only place where "The best defensive is a strong offensive."

The law of compensation is always at work. Man is not at the caprice of fate. He is his own fate. "As a man thinketh in his heart, so is he." We are our own past thoughts, with the things that these thoughts have attracted to us added on.

The successful man has no time to think of failure. He is too busy thinking up new ways to succeed. You can't pour water

into a vessel already full.

All about you is energy-electronic energy, exactly like that which makes up the solid objects you possess. The only difference is that the loose energy round about is unappropriated. It is still virgin gold-undiscovered, unclaimed. You can think it into anything you wish-into gold or dross, into health or sickness, into strength or weakness, into success or failure. Which shall it be? "There is nothing either good or bad," said Shakespeare, "but thinking makes it so." The understanding of that law will enable you to control every other law that exists. In it is to be found the panacea for all ills, the satisfaction of all want, all desire. It is Creative Mind's own provision for man's freedom.

Have you ever read Basil King's "Conquest of Fear"? If you haven't, do so by all means. Here is the way he visions the future:

"Taking Him (Jesus) as our standard we shall work out, I venture to think, to the following points of progress:

"a. The control of matter in furnishing ourselves with food and drink by means more direct than at present employed, as He turned water into wine and fed the multitudes with the loaves and fishes.

"b. The control of matter by putting away from ourselves, by methods more sure and less roundabout than those of today, sickness, blindness, infirmity, and deformity.

"c. The control of matter by regulating our atmospheric conditions as He stilled the tempest.

"d. The control of matter by restoring to this phase of existence those who have passed out of it before their time, or who can ill be spared from it, as He 'raised' three young people from 'the dead' and Peter and Paul followed His example.

"e. The control of matter in putting it off and on at will, as He in His death and resurrection.

"f. The control of matter in passing altogether out of it, as He in what we call His Ascension into Heaven."

Mortals are healthy or unhealthy, happy or unhappy, strong or weak, alive or dead, in the proportion that they think thoughts of health or illness, strength or weakness. Your body, like all other material things, manifests only what your mind entertains in belief. In a general way you have often noticed this yourself. A man with an ugly disposition (which is a mental state) will have harsh, unlovely features. One with a gentle disposition will have a smiling and serene countenance. All the other organs of the human body are equally responsive to thought. Who has not seen the face become red with rage or white with fear? Who has not known of people who became desperately ill following an outburst of temper? Physicians declare that just as fear, irritability and hate distort the features; they likewise distort the heart, stomach and liver.

Experiments conducted on a cat shortly after a meal showed that when it was purring contentedly, its digestive organs functioned perfectly. But when a dog was brought into the room and the cat drew back in fear and anger, the X-ray showed that its digestive organs were so contorted as to be almost tied up in a knot!

Each of us makes his own world-and he makes it through mind. It is a commonplace fact that no two people see the same thing alike. "A primrose by a river's brim, a yellow primrose was to him, and it was nothing more."

Thoughts are the causes. Conditions are merely effects. We can mould our surroundings and ourselves by resolutely directing our thoughts towards the goal we have in mind.

Ordinary animal life is very definitely controlled by temperature, by climate, by seasonal conditions. Man alone can adjust himself to any reasonable temperature or condition. Man alone has been able to free himself to a great extent from the control of natural forces through his understanding of the relation of cause and effect. And now man is beginning to get a glimpse of the final freedom that shall be his from all material causes when he shall acquire the complete understanding that mind is the only cause and that effects are what he sees.

"We moderns are unaccustomed," says one talented writer, "to the mastery over our own inner thoughts and feelings. That a man should be a prey to any thought that chances to take possession of his mind, is commonly among us assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the issue of a lawsuit on the morrow, but that he should have the power of determining whether he be kept awake or not seems an extravagant demand. The image of an impending calamity is no doubt odious, but its very odiousness (we say) makes it haunt the mind all the more pertinaciously, and it is useless to expel it. Yet this is an absurd position for man, the heir of all the ages, to be in: Hag-ridden by the flimsy creatures of his own brain. If a pebble in our boot torments us, we expel it. We take off the boot and shake it out. And once the matter is fairly understood, it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no mistake, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an obnoxious thought from the mind as to shake a stone out of your shoe; and until a man can do that, it is just nonsense to talk about his ascendancy over nature, and all the rest of it. He is a mere slave, and a prey to the bat-winged phantoms that flit through the corridors of his own brain. Yet the weary and careworn faces that we meet by thousands, even among the affluent classes of civilization, testify only too clearly how seldom this mastery is obtained. How rare indeed to find a man! How common rather to discover a creature hounded on by tyrant thoughts (or cares, or desires), cowering, wincing under the lash.

"It is one of the prominent doctrines of some of the oriental schools of practical psychology that the power of expelling thoughts, or if need be, killing them dead on the spot, must be attained. Naturally the art requires practice, but like other arts, when once acquired there is no mystery or difficulty about it. It is worth practice. It may be fairly said that life only begins when this art has been acquired. For obviously when, instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and capacity is ours to direct and dispatch and employ where we list, life becomes a thing so vast and grand, compared to what it was before, that its former condition may well appear almost ante-natal. If you can kill a thought dead, for the time being, you can do anything else with it that you please. And therefore it is that this power is so valuable. And it not only frees a man from mental torment (which is nine-tenths at least of the torment of life), but it gives him a concentrated power of handling mental work absolutely unknown to him before. The two are co-relative to each other."

There is no intelligence in matter- whether that matter be electronic energy made up in the form of stone, or iron, or wood, or flesh. It all consists of Energy, the universal substance from which Mind forms all material things. Mind is the only intelligence. It alone is eternal. It alone is supreme in the universe.

When we reach that understanding, we will no longer have cause for fear, because we will realize that Universal Mind is the creator of life only; that death is not an actuality-it is merely the absence of life-and life will be ever-present. Remember the old fairy story of how the Sun was listening to a lot of earthly creatures talking of a very dark place they had found? A place of



Stygian blackness. Each told how terrifically dark it had seemed. The Sun went and looked for it. He went to the exact spot they had described. He searched everywhere. But he could find not even a tiny dark spot. And he came back and told the earth-creatures he did not believe there was any dark place.

When the sun of understanding shines on all the dark spots in our lives, we will realize that there is no cause, no creator, no power, except good; evil is not an entity-it is merely the absence of good. And there can be no ill effects without an evil cause. Since there is no evil cause, only good can have reality or power. There is no beginning or end to good. From it there can be nothing but blessing for the whole race. In it is found no trouble. If God (or Good-the two are synonymous) is the only cause, then the only effect must be like the cause. "All things were made by Him; and without Him was not anything made that was made."

Don't be content with passively reading this. Use it! Practice it! Exercise is far more necessary to mental development than it is to physical. Practice the "daily dozen" of right thinking. Stretch your mind to realize how infinitely far it can reach out, what boundless vision it can have. Breathe out all the old thoughts of sickness, discouragement, failure, worry and fear. Breathe in deep, long breaths (thoughts) of unlimited health and strength, unlimited happiness and success. Practice looking forward-always looking forward to something better-better health, finer physique, greater happiness, bigger success. Take these mental breathing exercises every day. See how easily you will control your thoughts. How quickly you will see the good effects. You've got to think all the time. Your mind will do that anyway. And the thoughts are constantly building-for good or ill. So be sure to exhale all the thoughts of fear and worry and disease and lack that have been troubling you, and inhale only those you want to see realized.

VIII

The Law of Supply

"They do me wrong who say I come no more  
When once I knock and fail to find you in;  
For every day I stand outside your door,  
And bid you wake, and rise to fight and win.  
"Wail not for precious chances passed away,  
Weep not for golden ages on the wane!  
Each night I burn the records of the day-  
At sunrise every soul is born again!"  
-WALTER MALONE.\*

Have you ever run a race, or worked at utmost capacity for a protracted period, or swum a great distance? Remember how, soon after starting, you began to feel tired? Remember how, before you had gone any great distance, you thought you had reached your limit? But remember, too, how, when you kept on going, you got your second wind, your tiredness vanished, your muscles throbbed

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