

GIFT

OCT 7 1918

from all Life's grapes I press sweet wine.

--Henry Harrison Brown

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OCTOBER, 1918

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A Year

NOW

A Journal of Affirmation

Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good.
—EMERSON.

THOUGHT IS POWER

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NOW

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SAM E. FOULDS, Editor

A Monthly Journal of Positive Affirmations.

Devoted to Mental Science and Art of Living.

It is the utterance of the Editor only. All thought not credited to others is his.

Its basic Affirmation is:—


**Man is spirit here and now, with all the possibilities of
Divinity within him and he can consciously manifest
those possibilities HERE and NOW.**

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Peace Through
Victory.



NOW

A Journal of Affirmation

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Vol. XV.

OCTOBER, 1918

No. 19

THE VICTOR.

When great Galileo proclaimed that the world
In a regular orbit was ceaselessly whirled,
And got—not a convert—for all of his pains,
But only derision and prison and chains,
"It moves, for all that!" was his answering tone
For he knew, like the Earth, he could go it alone.

When Kepler, with intellect piercing afar,
Discovered the laws of each planet and star,
And doctors, who ought to have lauded his name,
Derided his learning, and blackened his fame,
"I can wait," he replied, "till the truth you shall own";
For he felt in his heart he could go it alone!

In battle or business, whatever the game,
In law or in love, it is ever the same;
In the struggle for power, or the scramble for pelf,
Let this be your motto—*Rely on yourself.*
For whether the prize be a ribbon or throne
The victor is he who can go it alone!

—John G. Saxe.

SAVING AND SERVING.

By economizing in consumption and with the resultant saving purchasing the Government's war securities the American citizen performs a double duty. The citizen and the Government cannot use the same labor and material; if the citizen uses it, the material and the labor cannot be used by the Government. If the citizen economizes in consumption, so much material and labor and transportation space is left free for Government uses. And when the saving effected is lent to the Government more money is thus placed at the disposal of the Government. The more the people save the more money, labor and materials are left for the winning of the war, the greater and more complete the support given to our fighting men.

CORRECT BREATHING AND MENTAL POISE.

"God breathed into man's nostrils the breath of life!"

No doubt some careful observer discovered that when a man who was engaged in violent exercise breathed through his mouth his strength soon waned, and wisely inferred that breathing through the nostrils was the only proper way. Experience shows that only through the nostrils is deep breathing possible.

It is an interesting and instructive fact that savages keep the mouth closed and breathe only through the nostrils. The Indian mother watches her sleeping infant and with her fingers holds its lips together until it acquires the fixed habit of breathing freely and naturally only through its nostrils. It is undoubtedly due to this habit of correct breathing that the Indian owes his great endurance. No athlete who breathes through his mouth can win. Every parent should see to it that his children acquire the correct method of breathing. The wise teacher will train his pupils to breathe in the same way. Breathing through the mouth we instinctively regard as a sign of physical weakness, of a lack of mental control, of inexperience, of inefficiency. The moment we see a person staring with open mouth, "gaping" at people or at the shop windows, we at once call him a "hoob" and rate him below par. Instinctively we feel that he is lacking in self-control and in intelligence. His body is not subject to positive mental control. He seems enveloped in an atmosphere of "I can't." "I CAN" is wanting in his make-up.

Test this matter on yourself. Stand on your feet and say with positiveness and determination "I CAN" and "I WILL." Repeat these words a few times and see if your mouth is not tightly closed, your jaws firmly set, your breathing deep and strong, and your whole being keyed up to vigorous effective action. Then try "I CAN'T" in the same way and you will find that your mouth has unconsciously opened and you are breathing through it, all your muscles have become flaccid, and you have become mentally and physically weak and in-

efficient and incapable of any vigorous and sustained effort. William Blake, the poet, said, "'I can't' weakens but 'Damn' braces."

Since physical conditions and mental conditions mutually influence each other, we can assist in changing our mental conditions by voluntarily assuming the physical bearing which corresponds to that mental condition which we desire. Delsarte observed the mutual relations existing between mental states and physical attitudes, and consequently taught his pupils to assume the physical attitudes of those whose mental states they wished to reproduce in themselves. The good actor, by thinking himself into the mental mood of the character which he wishes to impersonate, becomes that character also in his physical attitudes and bearing. It is an established fact that we can produce in ourselves any given physical bearing by assuming the proper corresponding mental state, and, *vice versa*, we can produce any given mental state by assuming the proper corresponding physical bearing and attitudes. The royal mind brings about a royal bearing, and a slouchy bearing tends to beget a slouchy mind.

If you find yourself indecisive, irresolute, soon wearied, inclined to doubt and worry, it is a good, helpful practice to stand squarely on your feet, with shoulders thrown back, mouth firmly closed, and to breathe deeply, all the time vigorously affirming mentally "*I Can and I Will.*" See to it that you keep your mouth tightly closed. You will find that this is about all there is to the much vaunted "breathing exercises." I have taught elocution successfully and developed good voices and good physical bearing in my pupils, and my experience makes me believe that mental poise and physical bearing mutually act and react upon each other and that the physical benefits attributed to proper breathing are due, in fact, to the increased mental poise that comes from it.

At any rate, would you be strong, healthful and happy? Then learn to breathe deeply with your mouth firmly closed.

HENRY HARRISON BROWN.

THE LARGER VISION.

I would have Faith, though justice were denied me,
Though all my hopes seemed sunk in deepest gloom.
Have I not seen, from frozen Earth's dark bosom
The tall green grasses rise, the fairest flowers bloom?

I would have LOVE, though loved ones all forsake me,
Though naught but bitter pain my loving precepts bring.
Have I not known from out the mold of Sorrow
The strong, pure soul arise, the spirit-form take wing?

The difference between the helpful, cheerful person and the grouch is simply a matter of the development of this larger vision that sees beyond the apparent trouble, the *light ahead*.

If we did not *know*, when we see the earth frozen and the grasses and flowers die, we would say that they would never come to life again.

But our Faith, born of experience, shows us that the frozen earth is necessary to the rejuvenation of the new life that will manifest itself later when the earth again yields to nature's law of reproduction, and renewal.

I do not advocate a "blind faith."

That is, generally, simply the result of accepting what we are told, and is not the faith that comes from the Wisdom gained through Experience.

But we need never lack for faith through experience, if we will but examine the conditions we find ourselves in, from the standpoint of a Master, not a slave.

Looking back over our lives, even those who have not lived many years as the finite mind reckons time, we may learn the lesson that all things have a message — either the *ita*, or the *nita*, of manifestation. The Experience is the teacher, and the lesson is bitter, until we get it—then it becomes illumined with the light of Spirit and we understand.

When you were a child at school, you were *compelled* by your teacher to learn to read.

Perhaps you have even been kept after school when you wanted to play, to learn that lesson.

And at the time, you thought that your lot was a most bitter one.

You probably longed for the time when you should grow up, and you would be your own master, and not be compelled to learn to read.

And yet, if you did not know how to read, you would be most unhappy. You would miss all the beautiful things that have been put into type for man's development.

Another point: If you kept your mind filled with resentment and the thought of the bitterness of your experience while being compelled to learn, your task was much more difficult, because your mind being filled with hate thoughts, your consciousness was obstructed and illumination could not enter.

So it is with the tasks that are set us to learn in our grown-up life. We are still children in consciousness, and we find that attainment of manhood and womanhood does not bring with it surcease from tasks, or disappointments, and from the necessity of learning our lessons.

That invisible teacher, called the Cosmic Law, still gives us lessons to learn and if we do not learn them we stay after school.

That is, we come again to earth until the lesson is learned.

Not because the Law is a taskmaster, or because we are being punished for not learning, but because if we do not learn our lessons, we miss the enjoyments of the higher consciousness.

We often hear people say, "Oh! How I would love to be a happy little child again, not knowing anything of the wickedness and the hardships and the trials of the world."

But, they wouldn't be those little children again for anything,—really.

What they mean is that they wish they had the trust and faith of the little child, plus all the knowledge they have gained by the way. And there is no reason why we cannot have that. We may become as little children in faith and trust, and add thereto the wisdom that comes through Experience. IF WE WILL, BUT CULTIVATE THAT

LARGER VISION THAT SEES BEYOND THE EXPERIENCE WE ARE GOING THROUGH—out into the clear and open road, that leads us to Emancipation.

There is no wickedness in the world.

There is no sin in the world.

There is no hardship in the world—IN REALITY—to the larger viewpoint.

Why?

Because all these seeming conditions are the lessons we are compelled to learn, and this compulsion is not done through meanness, or through spite, as we used to feel when we were children. "Oh! That nasty mean teacher," we would think, but it isn't at all probable that the poor teacher enjoyed staying after school to make some wayward and neglectful pupil learn the lesson. Perhaps the teacher did give that impression, because perhaps he or she stayed with us as a slave too instead of as a master.

Perhaps they made us learn because they in turn were compelled by the rules of the school to maintain a certain standard of scholarship.

But, in that case, both teacher and student have a difficult time, while if they would but see the lesson of Experience, if they had the larger, clearer vision that sees through the frozen earth's dark bosom, the tall green grasses rise, and the fairest flowers bloom, the lesson would have been quickly mastered, and neither teacher nor student would have found the experience bitter or the lesson difficult.

The word Illumination means exactly what it says.

The average brain is like a dark cellar. It is gloomy. It is dark.

Did you ever try to find anything in a dark cellar?

Unless you yourself were gifted with the psychic sense, which needs no external light, you found that you could not perform the simple act of walking without difficulty. Everything seemed far off, and the trifling task of locating the object of your search was exaggerated into an almost impossible performance.

The same condition exists in the human brain. The comparison is perfectly right. The brain that is not illumined with love and faith is like the dark cellar. It is impossible for the simplest act to be performed. That is why the person of the larger vision says, "I would have Love, though loved ones all forsake me." Because Love is the great illuminator.

Love is never wasted.

Even the small and unselfish love which wants to own and control the person loved, is better than no love at all.

But the love that loves for its own sake, without desire for anything but the happiness of others, is the great illuminating power of the world.

Why should we always be looking for a return?

You know we all do.

It is *human* nature to "want your money's worth."

You don't want to give without getting back, but that is only *human* nature.

Divine nature says, "I will love anyway, because I am benefited thereby." Not that divine nature loves BECAUSE he is benefited thereby, but because it *is* Love—divine nature IS LOVE—just as the sun shines because it is the nature of the sun to shine, and not for the expectation of a reward. And yet the sunshine has its reward, or its complement, for the flowers spring up, and the birds sing, and the fruits and vegetables grow, and we see that no effort is wasted.

So many times men, or women (more often women, of course), have come to me and told me of the love they had wasted upon some ungrateful lover, or a husband, or a child, or a friend. They have felt that it was wasted, because there was no return from the objects of that love, and Love is never wasted—NOT EVER.

Sometimes people love unwisely, and in their anxiety to spare the loved one every trial and disappointment, they try to live another's life, and inharmony and unhappiness result.

Trials and sorrows are the Indian clubs of character. By means of these experiences we develop self-reliance and positive individuality. Nevertheless, the person who loves, even though he love unwisely, is yet benefited by the very emotion, because love is the illuminating power of the universe.

So Love, because of being unwisely directed, may cause us bitter pain, but through pain we develop the larger vision, the higher wisdom which is the object of earth life, and which we *must* learn whether we will or not.

Have you not many times seen a hard, selfish and materialistic nature completely changed by sorrow into one of gentleness and helpfulness and spirituality?

As soon as the lesson of Experience is learned, we may cross out the bitter, and we may say, "Blessed are the Uses of Adversity," because Adversity was simply the teacher which made us stay after school to learn our lesson, so that we might graduate that year and not have to go over it all again.

When we stand on the hill-top we can view the entire valley below.

We may see exactly where that road leads to, and where that little place in the wood hides the sun, and where the brook flows just beyond.

But when we are down in the valley and trudging the road, it often seems to lead nowhere, and we see only the dust, and the seeming endlessness of it.

Our vision is limited.

We are looking from the perspective of the little self—the merely physical eyes, which are very limited and very imperfect.

The larger vision—the vision of the hill-top—is the TRUE vision.

DR. ALEXANDER JAMES McIVOR-TYNDALL

If all men had been Walt Whitmans there would have been no war. But all men are not Walt Whitmans. So we had war. All men have not become Walt Whitmans since. So we have had other wars and the present war.—*Horace Traubel.*

SELF-DEPENDENCE.

Man has invented many delicate machines. Scales are common that will show the weight of a pencil mark. When we see these evidences of the mechanical development of the mind of man, we marvel at the unfoldment of the Universal Mind in him. All the machines that man has ever made or ever will make are crude in their responsiveness as compared to the sensitiveness of the Subconscious Mind that is in you, and that is in every man that lives, or has lived on this plane of expression. The phenomenal interest that is being taken in New Thought today is the desire of modern man and woman to come into close and conscious touch with the Universal Mind, that they feel and believe to be within themselves.

The secret of conscious demonstration lies in the proper approach of this Mind by the individual. It is because of this fact that the study of Practical Psychology makes such an appeal, and is so important to the masses at large.

These lessons are being written with the intention of stripping New Thought of all mystery and occult lore. The hidden or occult makes a great appeal to the masses, because of an apparent hidden meaning, an inner meaning that is never at any time revealed unto the individual, and consequently it is never found. We do not need the occult, we do not need to believe in the Bible, or in any other book of revelation to come in touch with the power that is within. What the individual needs is to realize, that all the power he can use, all the power he ever will use, is now within awaiting conscious direction by himself as an individual. Unless I have come into this knowledge, I am not in reality an individual, for I am at the mercy of my own whims, and all suggestions that are given to me by my fellow men.

It is impossible to define the subconscious, it will ever remain the unknowable. T. J. Hudson in his book "The Law of Psychic Phenomena", gives the student all that he needs for a successful course of demonstration. You

do not need to believe in the Bible or the occult, what man needs is a valid reason to believe in himself. We do not need to understand the nature of the subconscious mind, for this understanding would give man a complete and full knowledge of God, in this knowledge he would be mentally in possession of what Spencer termed "The Unknowable". Tennyson voiced the same thought when he said:

"Little flower, could I but understand
What you are root and all, and all in all—
I should know what God and man is!" ..

Nearly everyone today is saying: "If I could but reach my subconscious mind"—not realizing that if they did not direct this mind, both consciously and unconsciously, it would be impossible for them to maintain their expression as individuals. The subconscious mind beats the heart, and takes care of all the involuntary actions and movements of the body. This is the subconscious mind, manifesting itself as instinctive will. In this sense we know that all men are the same. Every man who is in possession of reason can consciously direct the one true source of Power—the subconscious mind. For everything that is done by the individual is the result of the direction of this mind as Power, by Suggestion or Thought. Every thought of the Conscious Mind is a Suggestion that is impinged upon the individual Sub-conscious Power. The fact that the subconsciousness responds to suggestion at once to the mind of the average individual brings forth the idea of the occult. Suggestion is to the lay mind something mysterious, occult—a sinister power that can be secretly wielded by so-called black magicians who possess great concentration. The true answer to this fear is—Suggestion is only thought. When I consciously think and carry out the thought in action, I have used auto-suggestion and have acted under it. When I act under the thought of another it is the same law in operation—but I have the power of choice and do not have to act under any thought that I do not desire to act under. When suggestion and its

operation is seen in the light of free will in thinking, all belief in black magic and malicious animal magnetism, resolves itself into a primitive fear that has come down to us from the days of belief in witchcraft.

This knowledge of the subconscious mind and the direction of this mind by the conscious use of *Suggestion* or *Thought*, is the key to the secret of self-dependence. In our study of New Thought we are first of all trying to come into the consciousness of self-help. When I realize that all I Am, and All that I Am to be will be the result of the unfoldment of the subconscious self, I realize that there is no help for me only as I come in touch with my interior self as power. The wisest teacher in the world may teach me the deepest philosophy, yet if this philosophy does not awaken me to a sense of self-trust it will avail me nothing. Many men of real spiritual knowledge and deep learning are failures as far as personal expression is concerned. Other men who know nothing of spiritual wisdom, and who care nothing about it, are successful in their personal expression from the ideal of power. What we need is a happy combination of both conditions in life. I should understand the spiritual values, and at the same time have a rational idea of the world and world conditions. For me to manifest success on this plane I must be able to meet the world and its conditions on equal terms. I can do this when I realize that in the subconscious mind I have as much power as any man that has ever lived.

SAM E. FOULDS.

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Commencing with the January 1919 number I will print Henry Harrison Brown's work on Psychometry. These lessons will continue through the entire year. Be sure and send a prompt renewal so that you will not miss any of these lessons. Already many of the 1918 issues of NOW are exhausted. It will be so in 1919.

SOUL ENERGY.

A Practical Lesson On the Reception and Application of Power From On High.

One who holds his purpose true to this higher end of life is creating new conditions that will ultimately transform all circumstances. There is no limit to that which he may accomplish. He holds the key to the unlimited stores of energy.

—Lilian Whiting.

The process of receiving and applying Power from On High is very simple, as simple as a babe turning to its mother's breast for sustenance, and the steps are as follows:

1. Recognition, (believing and knowing),
2. Aspiration, (turning and reaching toward),
3. Inspiration, (receiving or drawing in), and
4. Application, (directing or concentrating).

RECOGNITION is easy enough. A friend is walking by your side along the street, when suddenly he exclaims, "Hey, there's so and so!" indicating an approaching person. You believe he is speaking truly, and look in the direction indicated by him. Recognition takes place in your mind, and you reply, "Why, so it is!" In a manner very like that, you come to recognize truth. I say to you, "The One Spirit of Life is the Source of all power and energy." And you, looking from my standpoint, recognize this truth as I do, and reply, "Yes, I see clearly that the One Spirit is the Source of All Power and Energy: the One Spirit is MY spirit. My own Spirit is the source of all my power....I see it is so! From this One Spirit am I projected into physical form; from this One Spirit do I come forth from the Silence into "material" expression. As Spirit I AM the transcendent, formless, omnipresent Power and Wisdom: as person I AM form of Spirit on the plane of matter. But I AM Spirit, and have power to assume any form that I WILL. Spirit is the IN-former of all things! Mind is the IN-formed:

that is to say, MIND is the INNER form of all VISIBLE things, and Mind is formed and reformed by the SPIRIT. Such is the Power of the Source of ME; such is the Power of the TRUE "I"—the SUPREME UNIT." Having recognized this Source as the Originator of your Energy and Power, you should find no difficulty in turning and returning to IT for sustenance and support. It is through your *aspiration to draw from IT* that you yearn towards, return and *receive*.... You aspire to receive from IT, and RELY upon IT to fulfill your every aspiration. Observe how the infant relies upon its mother's breast, again and again, for sustenance. His reliance is no figure of speech, for the babe *actually* and physically LIES and RE-LIES upon its mother's bosom for food and repose.

In a similar manner, do we *actually* and mentally LIE and RELY upon the bosom of Spirit to receive Spiritual sustenance and Power; to fill our consciousness with increased Power and Energy for mental and physical activity.

An infant needs to feed and repose very often upon the maternal bosom; its capacity for holding food and the duration of its periods of activity is very limited. This also is true of those young in Spiritual Unfoldment, they need to seek sustenance from and repose upon the Mighty Breast of Omnipotent Spirit very often.

But as the child grows, its capacity for food is greater, and the length of its active periods is proportionately increased; likewise as the Soul grows in Spirit; it is able to RECEIVE *more* at a time, and the lapse of time between the periods of rest is greater in proportion.

It is not unnatural to seek Spiritual Sustenance; on the contrary, it is as natural for a Soul that has been born into Spiritual Consciousness to feed and repose upon Spirit, as it is for a Soul born into Material Consciousness to feed and repose upon matter. Both functions are natural and instinctive and very like one another. The babe on its mother's breast draws in the milk therefrom until

he is satisfied; his whole activity is directed (at the time) in the effort of drawing in the milk into himself.

The Soul's Spiritual Feeding is analogous to the baby's action on the physical plane. Activity in the External, for the time being, is withdrawn, and all effort is directed towards the IN-spiration or IN-breathing of the Finer Substance of Spirit.

You may repose in Spirit as a babe rests in sleep, by letting go of all your problems, cares, etc., as a child throws down its toys, resting and trusting absolutely in the power of Spirit to care for you, and to bring you safely through the "maddening maze of *things*." You may imbibe this Energy to such an extent that you will feel as though you were "stepping on air," so buoyant and light of spirit will you feel. This is what it means to "mount up with wings as eagles;" and the ease with which your tasks will be accomplished will be a never-ending source of joy, amazement and satisfaction to you.

WILLIAM MORRIS NICHOLS.

MATERIALISM.

Who thinks that breath and bread is the full sum,
 And scoffs at aught beyond our coarser sense,
 Let him give answer to his heart of hearts
 To what dull end does Poesy hold sway,
 That gives to man the status of a god?
 When sensitized by smooth, harmonic strains
 That ope Perception's door a moment's space.
 What undreamed deeds, undone, could ye not do
 If ye achieve with pestle or with pen
 The things ye look upon as ultimate?
 Think ye the requiem of the soul is sung
 And Wisdom's hands shall idle in her lap?
 Not undesired are the ends ye seek
 An orderly abundance for each one. . . .
 But as the youth, with knotty problems solved
 Finds still more gnarled and abstruse yet to do,
 So shall your Science, with its labors done
 Perceive the heights of Spirit, yet unwon.

A. F. GANNON.

FROM MSS. OF LETTERS TO MY PATIENTS.

Painful Digestion Not Always Indigestion.No. 5.

Pain in the stomach or bowels is popularly attributed to an attack of indigestion. It is taken to be an indication that Nature is failing to do her work faithfully, and the subject usually tries in some way to adjust conditions by regulation of the diet, by cutting out certain articles which he infers are the chief offenders, or by denying himself the usual supplies. The last named act would have no harmful effect—perhaps none of the acts would—but for the fear upon which they are based.

But the point I am now to make is that such attacks of gastric or intestinal distress can not often be attributed to true indigestion. *They are merely painful digestion.* There is no failure of the vital forces to do well their work, but the doing of it is attended with unusual effort, owing to various causes, and it is the increased effort which gives rise to the distress. It may be that the combination of food in a given instance is unusual, and therefore demands unusual facilities, which Nature proceeds to supply, but at the expenses of a special effort. The resources of the system are most wonderful. The physical organism is a laboratory within which are to be found all that is required safely to care for all demands made upon it. It falls into regular ways of doing its work, since in general the requirements are fairly uniform. It is when uncommon demands upon its resources are made that it has to improvise the means necessary to meet them. It is also true that at times the system itself is in an unusual state, owing to recent special action of some kind, so that the chemicals on hand are in extraordinary proportions. Then digestion has to go on more slowly and laboriously until the deficiencies can be met. That is all.

At such a time it is the height of folly to resort to ar-

tificial supply of what one conjectures to be demanded. The chances are nine to one that such an act will only complicate the situation. What expert chemist would be aided by an outsider who jumps to his conclusion that a particular chemical element is the one thing needed to fit the demands, and to enable the chemist's work to go on more expeditiously. It is the busy worker himself who is the best judge of what is needed, and for an intruder to slip into the vat some whimsical element would be wantonly meddlesome.

You have long had an idea that your digestive organs now and then utterly fail to do their full duty. You have doubted the ability, or the good intentions, of the vital forces operating in your interest. You have thought that one who can not know the real situation was a competent judge of its requirements, and have followed his advice. My dear patient, such a one is a pretender. Do not trust him. He does not know. Your own deep Self is a far better judge of the necessities of the case, and if you commit the case fully to it *in confidence*, you will soon find relief. All that the vital forces require is near, and every possible need will be met, provided you do not become meddlesome, but do aid the work by giving the volitional stimulation for which alone your interests have been waiting. *I mean just what I say. Take me at my word. You will not be disappointed.*

Be Reasonable In Your Expectations.

No. 6.

I have been working with you for only a few weeks, and you seem disappointed that you are not yet fully restored. You have been *earnest*, and now I ask you to be *reasonable*. Remember that you have been in this way for a long time—at least three or four years. Besides, you had been moving towards it for years before that. In fact the determining factors have co-existence with your life. There are inbred tendencies which it will take time and patient effort to overcome. If you become too eager to get the work completed you will only delay it. The

mental and physical adjustments of years cannot speedily be overcome.

The cure to which you allude was hardly entitled to the designation. That woman was simply relieved of her most distressful symptoms; but the sources of her disturbance have not been cleansed. She is NOT cured. There are many examples of instantaneous *relief* in the observation of all physicians, using a variety of therapeutic measures; but the *disease* goes right on. The relief of mental and physical distress should be regarded as incidental rather than fundamental. I aim to get at the root of troubles. It is the individual himself who needs treatment, and not his disquieting symptoms.

I sincerely wish you would submit to my judgment of what is advisable in such a case as yours. I cannot do so much for a person who holds a stop-watch on me, and gives me a time-limit. Such an attitude is sure to defeat the very purpose of the work I attempt to do. I want to do a substantial work, so that it shall live. Psychotherapy of a superior sort is not practiced by a juggler. The spectacular phases of it do not appeal to me. I have to do a serious and radical practice to satisfy the demands of my own nature. If you are as deeply in earnest as I am you will not want me to do a patch job. I am following a *vocation*, not a mere *profession*. When a stranger asks me, "Can you cure insomnia, neurasthenia, cancer, chronic headache, neuritis, or anything else which signifies mere symptoms, I answer, "I don't treat symptoms, but I treat individuals." The character of one's sufferings denote the character of the person. The nature of the ailment indicates the mental type of the subject.

Ah, my dear patient, let us go on with a clearer understanding, and a renewed purpose to win. I shall not string out the treatment. It is my ambition to put you onto a substantial health footing as soon as I can. I hope you now have a better view of the matter. I would have you full of faith, but I do not want to be a blind leader of the blind. More than a modicum of good sense has to be mixed with one's faith to make it effective. A deep

work is needed in every instance. One often has the idea that all that ails her is the particular physical disturbance which she has noticed, or the distressful states of mind she has experienced, whereas such symptoms are only the surface—the sensory—indications of a hidden pathological action which will have to be reached at its source. The altered feelings mean that there is an unwholesome action started at the great centers, and no cure can be made by giving attention merely to the sensory effects. Trust me to work out the problem. You cannot do it. Lay aside your stop-watch and affirm your intention to do a thorough work. Nothing short of this will prove satisfying, for it will not be sufficient. *Results will be sure to recompensate you for all the time, money, and effort you expend.*

SHELDON LEAVITT, M. D.

TRAINING CARD.

"The Indwelling Mind Does the Work."

"CONFIDENCE."

1. To have abiding faith in myself.
2. To have perfect self-reliance.
3. To be serene.
4. To have deep poise.
5. To have indomitable courage.
6. To have invincible determination.
7. To have complete assurance.
8. To have certainty and finality.
9. To have deep trust.
10. To have unwavering confidence.
11. To be a tower of strength.
12. To be constant and dependable.
13. To have depth of character.
14. To have true conscious knowledge.
15. To really know myself.
16. To constantly achieve results.

HELENA J. MARTIN

THE MEASURE OF A MAN.

It has been truly said that the Bible is a history of one man and that man is yourself. In fact there is but *one* man. It takes the entire human family to constitute the Overman. The word "individual" has the same root meaning as indivisible—that which cannot be divided.

There is or can be no such thing as an independent man any more than one cell of the body can be independent of the other cells in the body. Interdependence is the law of nature. Nor can there be such a thing as an independent age or an independent nation. The present age is the child of the past and will bequeath its garnered knowledge to the future.

The nations need each other in order to fill full their destiny. The hand cannot say to the foot, "I have no need of you," for "All are but parts of one stupendous whole." Each man in his cosmic self is the epitome of the ages. All that he sees or hears or knows, he is. His mind is the ark into which all creatures go in pairs (positive and negative) to come out anew and recreate a world. Each man is a new Adam in the Garden and in each Adam the Christ pre-exists. What is involved must be evolved and certain it is no more can be evolved than was involved.

All growth is unfoldment. We have nothing to create, but with joyous thanksgiving accept the free gift of God, the lamb slain from before the foundation of the world. Seeing these shining truths of the soul what wonder Emerson declared that "what we commonly call man, the eating, drinking, planting, counting man, does not as we know him represent himself but misrepresents himself."

The desire for mastery is involved in the very nature of our being and has the approval of almighty God. He who said, Let us make man in our Image, does not want that Image to reflect sin, sickness and death: but joy, peace and eternal life.

From Adam to Christ is the highway of the soul. We

must all travel the Path. To become a Christ, one in whom God reveals his eternal power over sin, sickness and death is the ultimate of Christian healing. "Predestined to be conformed to the image of his Son" was the goal toward which the early Christian disciples pressed. The words of Jesus, "The works that I do shall ye do," still ring in the ears of every candidate for mastery in the Christ Science as an inspiration and challenge. The great work of Jesus with his disciples was to teach them to believe in "the essential Christ in themselves." It was only when the Christ in Peter acknowledged the Christ in Jesus that Jesus pronounced Peter blessed, because it is a law that we see and recognize in others only what we have and are ourselves. Later, when the Christ power took possession of Peter, then could the ignorant fisherman preach a sermon which men of different nations could hear and understand, each in his own tongue. Has ever a more remarkable case of telepathy than this been recorded? Truly Jesus knew what was in man, and there is no teaching under heaven given among men equal to the Christ Science for developing the latent soul powers which must be developed before we reach "the measure of a man." These powers, while latent in the infant Adam, were brought into perfect manifestation in the person of Jesus, who as the Word made flesh is God's answer to the Psalmist's question, "What is man?" If Adam was God's ideal, then every infant in its mother's arms is a fulfillment of that ideal. True it is that in every infant the essential Christ is involved. But each individual must eat of the tree of knowledge, be banished from the Garden of Eden (the protection of his mother's arms) and triumph over the beguiling serpent of appearance. The garden of his soul must be watered by the four rivers until at last God's image is reflected in consciousness and the Christ man has appeared. The Christ Science teaches that Jesus the Christ is God's ideal of the Normal Man, and each student of the Christ Science studies the life and recorded sayings of Jesus as the student of chemistry studies the works of the master chemist.

When we realize that Jesus speaks for the Real man in every man, that it is our tongue tied in his mouth that is speaking, how priceless are his utterances. When he says, "I Am the Way, the Truth and the Life," we realize that it is in the I Am in ourselves that we have the consciousness of eternal life. Then do we know that the eternal life spoken of by Jesus is not mere continued existence, for that is a fact in nature, but rather that under our name of James Smith or Harriet Jones the eternal God is incarnate. Then do we hear the Voice of God saying, "I am the resurrection and the life, he that believeth on me, though he were dead yet shall he live, and he that liveth and believeth shall never die." To realize this is eternal life and immortality while in the flesh.

Every power exhibited by Jesus came into manifestation through his constant recognition of the Father. "The Father that dwelleth in me He doeth the work." He who aspires to be a Master Christian will find that there is no other way than that pointed out by Jesus—the Way of the I Am. The constant recognition of the All Knowing One will quicken all the faculties. He who meditates on the words of Jesus and applies them to himself will pass into that consciousness foretold by Jesus when he prayed that they all might be one.

To attribute power to Moses, to Jesus and to Paul and to deny it to oneself is the real sin against the Holy Spirit and this sin will never be forgiven as long as we persist in shutting ourselves away from the Father's house where there is plenty and to spare. God is no respecter of persons. He has no favorites. He who dwells in the thought of Jesus will have the power of Jesus. This is the voice of science and the New Voice of Christianity to our age, and every man that has this hope must purify himself from the Adam thought and identify himself with the Christ.

As before stated, the Bible describes two men, the Adam man and the Christ man. And these two men are in each and every one. Of the Adam man it is said that he is of few days and full of trouble, but the Christ man is the Lord from heaven.

If we meditate upon and identify ourselves with the Adam man and think of his limitations, we reflect his diseases and repeat the race history. The Adam man is of the earth earthly and his faith is in matter and its laws, and he who lives in the Adam consciousness will have more faith in a porous plaster than in prayer. When he reads in the Bible that the prayer of faith will heal the sick he says: "The anointing oil has high medicinal value." He attributes power to the oil used rather than to the prayer of faith.

But when he awakens to the Christ idea he will attribute all power to God. He will see that Spirit pervades matter and moulds it as it will. Having identified himself with God, the things that to the Adam man seem miraculous will seem to him the truly natural. The raising of the dead will seem no more wonderful than the miracle of Spring "where soft winds woo with fragrant breath such wondrous life from last year's death."

Jesus, living in the thought that the Power that created the earth was his to use, never marvelled at the works of healing performed by his disciples. He marvelled only that their demonstrations were so meager. Paul, living in the same atmosphere of Power, says, "If the Spirit of Him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

Here we have the Principle of Healing. The consciousness of the Spirit of God working in us. He who realizes this does not deal with suggestion, hypnotism or mesmerism. His is the Power of the Spoken Word. To the God conscious man a cancer is no more impossible than a headache; consumption yields to the Power of God as readily as a fever.

This is the goal toward which we press, and only this will satisfy the urge of "That Something" in us which God implanted in His own likeness and said, "Let him have dominion."

HENRY VICTOR MORGAN.

OPTIMISM AND TRUTH.

Optimism is the watchword of the progressive individual, and optimism is simply putting into operation in every day life the Truth that All is Good. Many people look at the confirmed optimist in much the same way that they do the ostrich which buries its head in the sand thinking to hide itself from its enemies; but the analogy is not good, for in the case of the ostrich it is fooling itself, because it is not acting under and by virtue of an exact law, whereas the optimist is so acting and he invariably gets most happy results.

The real optimist is constantly affirming as a present reality the good in everything; he sees only the bright side; and strange as it may seem, the optimist soon reaches a place where only the bright side is always turned toward him. He sees only what he desires to see, just as the pessimist sees only the disagreeable, the black side, which he is constantly affirming as ever present.

Some one has said:

"Twixt Optimist and Pessimist
The difference is droll,
The Optimist sees the doughnut,
The Pessimist sees the hole."

This expresses the whole thing in a nutshell. Optimism and pessimism are only attitudes of mind toward conditions. The conditions themselves only exist—they are neither good nor bad inherently, and they become good or bad to us as we assume an optimistic or pessimistic attitude toward them.

The Governor of Utah, in opening a campaign for the Third Liberty Loan, among other things, said, "I believe in being wisely economical, and inculcating the spirit of not being wasteful, but I am an optimist all right. A man in Salt Lake City whom I knew very well on reaching home one evening recently found his wife and children in tears. Asked the reason, they replied that six of their best cows had gotten into a neighbor's corn field and had overeaten until they had died from the effects. He told them to dry their tears, and to just be thankful that they had six cows to lose."

This is a brand of optimism hard to cultivate, after our long years of false training, but it is the great thing in life to cultivate after all. A cheery disposition, an attitude of seeing only the good side, shunning the evil as you would a venomous reptile, will make your life one of happiness and joy.

There are people who delight in gossiping and telling unpleasant, slanderous, vile stories about other people—sometimes true, but more often colored to suit their purpose—and then these same people wonder why they never seem to attract happiness into their lives, but seem to be continually harassed with thoughts and people of character similar to the stories they tell. To one who thinks and knows the law this is not to be wondered at. Our thought atmosphere is what brings into our life all that comes, and that which comes is like the thought we give out. Would you be happy, be sure that nothing but happy thoughts toward everybody or everything shall leave you.

We are all more or less guilty of thinking inharmonious things, and so we have different degrees of happiness. Those who are most free from discordant thoughts are most happy, and the more people indulge in thinking or speaking illy of others, the more unhappy they will be. Whenever you meet an individual who is almost habitually unhappy, one to whom the world and everything in it are all wrong, one to whom nothing is right, you can depend upon it that a little questioning will soon develop the fact that such a person is a great big "knocker," and if you will just press the right button he will be in his glory at slandering, villifying, or gossiping about somebody else.

So let us cultivate optimism. Let us see only the good side. Leave the other side to the other fellow. Don't worry about him. "Chant the beauties of the good"—for they are legion—and "don't bark against the bad"—and you will find that health, prosperity and happiness cannot long hide their faces from you.

CHARLES P. TILEY.

THE SECRET POWER.

Life is a secret, made up of many secrets within the human mind. All our real thoughts are hidden away from the gaze of the world. Life is one long game of hide-and-seek. We are always hiding and seeking things. Often we know not what we seek, neither do we understand what we hide. God has been hidden from man in all the ages.

We often guard our thoughts so closely that only once in a while, when an understanding soul appeals, do we reveal even a glimpse of our true selves. In true humility, however, we find ourselves yielding, at first with a spirit of fear; but after awhile with the ever-closing web of friendship embracing us, the true lover abandons all distrust and yields, and in the yielding rests, and quietly rejoices to be able to really be what nature intended—nude in our spiritual quality.

In this exposure we reach the real secret of all life and discover that which we had hitherto regarded as the undiscoverable. For when two souls are thus joined it becomes a double mirror that reflects both ways, and on its actions reflect two natures into one. What is it then that hides but the very opposite functions of the one life? Friendship in its pure action is the spiritual sex-fruit of unaccepted life, pure and virtuous enough to unfold from its wrappings of material being into the true consciousness of Nature.

To be without a friend is to be in the prison house of our thoughts. In the gaze of friendship we witness the very eyes of God, from which none can hide and live. Confessions are only good for us when the ear of understanding listens. For confession is a holy sacrament, to which God alone must listen.

Nothing is too bad to tell a friend. For the friend sees virtue in even our faults. The light of friendship is the light of God, which pronounces all things good in the spirit.

To the secret of the ages is the sacred thoughts of man. In this secret we come face to face with Soul-life, and find that which we have been seeking—God, Heaven, Home. For only as we are real shall we find the real. Only as we unfold and hide not, but self-revealed dare to be, shall we come into His glory and discover the "Pearl of Great Price"—hidden away, waiting, waiting to reveal itself in the gaze of the infinite eyes of the Spirit—the eyes of the Spirit serene that in its X-ray glory which can discern the truth through all its mortal wrappings, never condemns but always in all things discerns the good.

This is a plane of consciousness, where none hide, but all combine together in one place for one purpose. In this bright world of consciousness all thought becomes one thought, all love one love, all mind one mind, all lives one Life. In this realm of being we are preparing the way alone, but the spirituality of friendship, which is the only religion that will save, will help us all the way. Friendship in action is the practice of the Golden Rule, for to have a real friend makes us friendly to all the world.

So in friendship we discern the great secret and for the first time become our natural God-given selves creating the seed of all unity, into which we will grow. Friendship is the Savior of Mankind—the true Emancipation—the foundation of all Peace.

HAROLD PALMER.

HIS FACE.

I do not ask God's face to see—
 Enough His garment now for me.
 The sunset clouds with love aglow
 I watch, I dream, deep, deep I know
 Behind the cloud a Glory stands;
 At times I see the Painter's hands,
 Across the heavens a glory trace.
 I rest content, I wait in peace;
 Love knows when I have inward grace
 I then shall see and know His Face.

—Henry Victor Morgan.



NEW THOUGHT IN MODERN PHILOSOPHY.

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments!

When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with His presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time and the solution of his private riddles. He is sure that his welfare is dear to the heart of being.

In the presence of law to his mind he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best you should not find him? for there is a power, which as it is in you, is in him also, and could therefore very well bring you together, if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going?

O, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this because the heart in thee is the heart of all: not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.—*R. W. Emerson, in "The Over-soul."*

* * * *

The growth of great cities and of individual and corporate fortunes—the tendency in great cities to divide men into groups and classes—naturally diminishes the realization of that essential underlying brotherhood which ought to be deep in the heart of every American.

It is a sacred duty of every citizen and it should be regarded as a glorious privilege by every patriot to uphold the Government's credit with the same kind of self-sacrifice and nobility of soul that their gallant sons exhibit when they die for us on the battlefields of Europe.—*Ex-President Roosevelt.*

THOUGHT.

I thank Thee God that in my mouth is put
The gentle word to battle hate and scorn,
For thoughts of joy that cheer my way forlorn;
I thank Thee God that Thou hast smoothed each rut,
On road that leads unto my peaceful hut—
That from my heart each clinging thought is torn
Which seeks without for hope, for Thward born
Are hopes that heal, or fears that bruise and cut.

I see the swallows fly from north to south
And homeward flit again when comes the spring,
So every thought born in the human mind
Swift flies away as stone from David's sling,
And back it flits, a word to fill my mouth
With hope or fear according to its kind.

SAM EXTON FOULDS.

THE OLD PHILOSOPHER.

He sits alone.

 Wrapped in his clouds of thought and croons,
Like tender Mother

 To a new-born babe.
Handling with care

 His last and best creation,
In the world of mind.

How to protect the child of many dreams
And yet ensure for it a place of honor
In the world which is not yet

 But shall be
In the days that are to come.

Grieved—lest the little one may be an outcast,
And fearing that the struggle may be all too hard—

 Because the thought is new,
And not some old and battered thing familiar unto all.
He hesitates,

 This wise old man:
Asking himself again and yet again
Whether perhaps it might be better
To hold the subtle treasure he has found and not make men the
 wiser

 By the labor of his years.

And yet in truth he knows

 (The servant of a greater power than his)

He must give forth his latest born,
Take passage for him in the ship "Discovery."

 Teach him to trim his sails—

 To find a harbor with free entry
And a pilot safe—with anchor ready to his hand.

Who knows that in some sphere as yet unknown

 But for the faith that comes from unseen things

 The seer of ages that are present—

Shall fail to find his recompense

Meeting in far-off climes

 This child of former years.

Only to find

 That all the ridicule and the words of scorn,

 The want of recognition and an aching heart

 Had justified the means that brought the end.

* * * * *

Much may be learned from the story of

 "The Old Philosopher."

P. O'BRYEN HOARE.

A MODEL TRAINING CARD.

To secure the full benefit of these lessons you should make for yourself a training card on which you express your desires. Is there something that you wish? If there is, write it out on a card; make it definite, even in the smallest details, if possible. The more satisfactory this written ideal is, the more nearly it expresses the ideal in your mind, the more effective it will be. Having thus put your ideal into words, affirm your power to realize it.

Suppose you have fitted yourself for some trade, or occupation, or profession, but have not yet found a suitable position. If, for instance, you have fitted yourself to be an engineer, make your card on the following model:

I desire a good position as an engineer.

I have trained myself well for such a position.

I am capable of filling such a position well.

I see myself as an engineer doing my work perfectly.

I am an engineer.

I know that there is a good place for me.

Nothing that is for me can be kept from me.

I have created the Ideal and it will surely be realized in my life.

I will do my work day by day to the best of my ability in the calm assurance that my Ideal is all the time coming near to its realization.

* * * *

Keep this card before you all the time and read it and re-read it. Affirm it the last thing at night and the first thing in the morning. Keep this Ideal before your mind as a *present reality*.

Change the word "engineer" to any other that fits your case.

The following formulas are given as suggestive models. I do not wish you to be tied to their exact words, but to vary and use them according to your needs. Make

them fit your Ideal. Above all, remember that their power lies in the constant repetition of the thought that is contained in them, in the constant repetition of the thought until it becomes a habit, a second nature, automatically directing the Sub-conscious to its work. "Do the thing" again and again, "and you will have the power."

AFFIRMATIONS FOR "THE IDEAL."

"The Indwelling does all the work."

I have carefully thought out what I wish to be and to do.

I know the creative power of thought.

With this creative power I have built my Ideal.

I know the Principles on which I wish to build my conduct.

I have a definite Ideal.

In my life and in my person I wish to express in love the highest Truth possible to me.

I trust the Indwelling to actualize this Ideal in my life.

AFFIRMATIONS FOR THE "I CAN."

"The Indwelling does all the work."

I know what I wish to be and to do.

I know that I am a manifestation of Infinite Power.

With the consciousness of the Indwelling Power I know that I can be what I wish to be.

I can because I am an Expression of Infinite Power.

I, as Mind, am Power to accomplish that which I wish.

I affirm that I am Power to do and to be that which I wish to do and to be.

I affirm this because I am conscious that the Indwelling is omnipotent and will actualize my desire.

I know that the Indwelling accepts my Ideal as its working model.

In faith I let Indwelling Mind build my life after my Ideal.

* * * *

DON'T FORGET YOUR RENEWAL.

AFFIRMATIONS FOR "I MUST."

"The Indwelling does all the work."

I have built my Ideal from what I desire to be.
 I know that I am Power to realize that Ideal.
 I am convinced that what I desire is right.
 I know that my Ideal is right.
 I hear the voice of Conscience saying, "Do Right."
 I am left to my own decision as to what is right.
 My reason testifies to the rightness of my desire.
 My reason tells me that I am Power to manifest that
 which I am convinced is right.
 Conscience, which is the Voice of the Divine I AM,
 commands me to do right.
 Reason says, "I Ought."
 Conscience commands, "Thou Must."
 I will listen to the Voice of Conscience.
 I can! I ought! I must!

AFFIRMATIONS FOR "I WILL"

I am Desire.
 Under desire I have wished.
 Under desire I have longed.
 Under desire I have planned.
 Under desire I have imagined.
 Now, under desire, I DECIDE.
 I WILL.
 I have decided upon that which I desire.
 I have decided that whatever I desire I can be.
 I have decided that I am Power to materialize my de-
 sire.
 I have decided that the Indwelling is power to realize
 desire.
 I now desire to trust the Indwelling.
 I decide that this desire shall be reality.
 I am Life that desires.
 I am Power that desires.
 I am the Life that decides.
 I am the Power that decides.
 I am my Decision.
 Desire and Decision open the way for Realization.
 I will let Desire become Expression.
 In this decision I find Peace.



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