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Book Reviews, Etc.

SAM E. FOULDS, Editor and Publisher
589 HAIGHT ST., SAN FRANCISCO, CALIF.

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APRIL, 1919

No. 4

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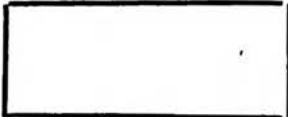
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The principles dealt with are: Unity. Revolution. Tendency of Thought. Fate. Man. Logic. Matter. Evolution. Force. Spirit. The New Man. Finer Vibrations. All Knowledge Possible. Race Sensitiveness. Saviors. Progress. No Sickness. Liberty. Spiritual Gifts. Classification of Psychic Power. Love. Love's Pitch and Octaves. Concentration. Involuntary Concentration. One Power to Heal. Millennium Here. The following are some of the many good things said of this book:

ELLA WHEELER WILCOX has an article in the New York Evening Journal, which also appeared in the Chicago American and San Francisco Examiner, in which she says: "The world is full of New Thought Literature. It is helpful and inspiring to read. The latest to come to me is: 'How to Control Fate through Suggestion,' by Henry Harrison Brown. It is worth many dollars to any one who will *live* its philosophy."

J. STITT WILSON, editor, author, and teacher of the New Thought, well known upon his own platform and that of the advanced Socialists, writes: "Your books are unique and to the point. They have the breath of life in them. I will bring them to the notice of my classes."

GRANT WALLACE, who is writing most valuable editorials for the evening Bulletin of this city, has twice referred to it as "a very fine little book" and recommends it to his readers as a text-book on Suggestion.

EUGENE DEL MAR, Editor of Common Sense and author of "Spiritual and Material Attraction," writes: "The truths are very clearly expressed and well presented. The book is in every way quite readable."

The editor of Wings of Truth, England, writes: "Your books have helped me greatly."

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NOW

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THE PRESENT CRISIS.

When a deed is done for Freedom, through the broad earth's
aching breast
Runs a thrill of joy prophetic, trembling on from east to west,
And the slave, where'er he cowers, feels the soul within him
climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem of Time.

Through the walls of hut and palace shoots the instantaneous
throe,
When the travail of the Ages wrings earth's systems to and
fro;
At the birth of each new Era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet mightier man-child leaps beneath the Fu-
ture's heart.

So the Evil's triumph sendeth, with a terror and a chill,
Under continent to continent, the sense of coming ill,
And the slave, where'er he cowers, feels his sympathies with
God
In hot tear-drops ebbing earthward, to be drunk up by the sod,
Till a corpse crawls round unburied, delving in the nobler clod.

For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or
wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or
shame;—
In the gain or loss of one race all the rest have equal claim.

—Lowell.

LESSONS IN PSYCHOMETRY.

III.**HUMAN RADIATIONS**

The fact that all persons radiate vibrations has been observed by all who are sensitive and who have paid any attention to their sensations. Emerson, in a letter, speaks of these radiations as "human electricity." A French philosopher has called them n-rays. That we each radiate force is now an established fact. Psychometrists knew it sixty years ago.

SYMPATHETIC VIBRATION

We come now to the important subject of sympathetic vibration. A vibration that is started in an object frequently sets up a similar vibration in some other object that is near. In such a case the latter object is said to vibrate in sympathy with the former, and the vibration is called sympathetic vibration. It is a common phenomenon in physics. If you strike a string in the piano it will produce sympathetic vibrations in its octaves, and the note which you produce is thereby strengthened. A string on a violin or guitar will respond sympathetically to a certain note struck on the piano. This phenomenon is also found in metals. When I have been breaking pieces from some mineral I have heard, not an echo, but a vibration which had been set up in some other stone in the vicinity.

Sympathetic vibration plays a large part in our daily lives. It accounts for the close union between husband and wife, and between friends. It is often found even in strangers who meet for the first time. Because they vibrate in unison they are strongly drawn to each other. Nowadays it is often called affinity.

THE SAME PITCH NECESSARY

When two instruments are keyed to the same pitch they are in harmony and one of them must vibrate in sympathy with the other. Now apply this to persons. When two persons are pitched in the same key, or what is the same, when they radiate like vibrations, one of them must respond in sympathy to the other.

You must note here the important condition—two persons must be pitched in the same key before the one can produce sympathetic vibrations in the other. There can be no sympathetic vibrations between love and hatred, between joy and sadness, between hope and despair. But change the hatred to love, the sadness to joy and the despair to hope, and sympathetic vibrations between them will at once become possible. So if you will have sympathetic vibrations with another you must bring yourself into his key. The same mind must be in both of you. Such a condition exists between two intimate friends, or between a happily married couple, or between twins. They come to have the same mind, they are pitched in the same key, and they so thoroughly vibrate in sympathy with each other that they often have the same thoughts, the same sensations, and even when separated they are often in telepathic communication with each other.

CHOOSE YOUR KEY

It is with this form of vibration that Psychometry deals. As student you are to learn how to bring yourself into sympathy with any person, place or thing you may desire and to lift yourself out of any vibrations which are not desirable or agreeable.

It is Soul (God) that does the work, because all Life is His, and all Motion is His; all we can do is to think and then He does what we by Thought request. When you once come to think of Life, Thought and Love as forms of Force, and realize that all forms of Force are to us only that which produces sensation in us, and that we know only that which is external to us, and know it only as Motion manifesting as Vibration, you will get a sure foundation for our philosophy of life. This is necessary would you so understand your own sensitiveness as consciously to develop psychic faculties! and only thus can you protect yourself from influences that are not pleasant to you.

YOUR POWER OF CHOICE

Understand that you possess the power of choice in these finer vibrations, as well as in the coarser ones of

matter. You can dodge the ball; you can avoid the cold; you can keep away from the fire; you can refuse the drink; you can choose the food. On the plane of each of the senses you can accept, or refuse, to feel as you grow from babyhood to manhood. In like manner you can choose in the thought and emotion world in which you, as Real Being, live.

MAN CAN CHOOSE

You can decide to what suggestions you will respond. You learned this in the study of Suggestion. You have realized that you can close your ears and not hear a pistol when fired close to them. You can refuse to taste and may drink bitter drinks and not know it. You have learned that you need not feel the prick of a pin, or the fire when applied to the flesh. All this is the great fact, showing that you can, by choice, determine what you shall feel. The power of choice constitutes the line between you and the brute. The extent to which you exercise this power of self direction, determines the degree of your development from brute control into Manhood. In thus learning to control choice on the higher plane, you are unfolding your Manhood to the greater extent. Therefore understand that you can voluntarily close yourself to the sensations produced by telepathy, to the thoughts of others.

All sensation is the recognition of a motion set up in the nervous system, an e-motion, and conveyed to the Soul through some vibration from without. The only exception to this is those sensations that come from conscious thought. But this is a development of the Human Being, and not till there has been developed through sensations caused by vibrations from without can an individual, through memory or recollection, consciously reproduce a sensation. Thus the power of Thought is not to create new sensations, but from old to reproduce and recombine those which expression has made real to him. Since the dead body does not feel, it is evident that what we call sensation is a function of that same Ego that thinks, for Life, Thought and Will leave the body when

the Soul leaves it. Therefore all these are spiritual and not physical conditions. The Soul may then enter into sympathetic relations with any thing, for Soul is Spirit and Spirit is Universal.

As the musician tunes his instrument to suit and to bring it into harmony with some other at will, so you can tune "this harp of a thousand strings," to any other pitch than your normal one, whenever you may choose. I wish you to become familiar with this thought, for in Psychometry you are doing only what mechanics, musicians and scientists are doing all the time. They as well as you can do only what nature is doing all the time. In fact, it is only Nature (God) and you may open yourself to its manifestations. You can close or open yourself to the feelings of others. You can refuse to feel the conditions of room or city, or you can be subject to them. In your development of psychometric powers you are learning thus to control your sensations and may at will enter into sympathetic vibration with any person, place or condition, and when you have learned of it you can throw the condition off, and thus be at all times self-controlled.

SELF-PROTECTION

To recognize any condition is to enter it, is to take it upon yourself. Therefore non-recognition is protection. Do not see anything unpleasant and refuse to think of it, save when it is necessary to do so for the purpose of education, or for the conveying of some aid to another. To recognize disease is to suggest it upon yourself. Therefore only when it is for your education, or for the instruction of another, allow yourself to feel the ill conditions of another, and when you do so, remember that you are simply taking on those conditions, as you might put on another's hat, and will as easily throw them off again. Remember that you as a human Being can through choice voluntarily put yourself into sympathetic vibration with anything. This is the psychometric faculty. It is "going into the Silence" with the purpose of sensing another, or sensing a thing.

THE MEASURE OF THE MAN

I have already shown you that you unfold through an

increase of feeling, by the deepening of your sensation. The chief difference between the savage and the civilized is the difference in their ability to feel and in their power to express their feeling. The capacity for sensation is the real measure of the man. We unfold only as we feel. Without an increase in our capacity for feeling there is no growth. Life is first transmuted into feeling. Any deepening in life is manifest in a deepening of feelings. An increase of feeling necessarily brings spiritual unfoldment, and spiritual unfoldment necessarily brings an increase of feeling.

DANGERS IN INCREASED SENSITIVENESS

Now increased feeling may have either good or bad effects. On the one hand, people in the process of unfolding may be borne on to social and sexual excesses, to political and religious fanaticism. Excessive and uncontrolled feeling may cause much suffering, disease, insanity, and crime. There is a well grounded fear that, if the nations continue to increase in sensitiveness during the next few centuries as they have in the past, there may be such an increase in insanity, disease and crime that they may suffer the fate of the ancient nations and disappear, leaving only a name and a warning. F. E. Abbott, a wise philosopher and a deep thinker, says, "Mankind must learn to think more profoundly or unlearn to feel."

ALL PROGRESS COMES FROM INCREASED SENSITIVENESS

On the other hand, from increased sensitiveness comes all progress in the industrial arts, in inventions, in the fine arts, in science, in high ideals, in inspiration, in eloquence, and in the gentle amenities of civilized life. In a word, all progress in civilization comes from a deepening of the feelings of mankind.

DEVELOP IN WISDOM

Development in sensitiveness should be accompanied by the wisdom to control and direct it. There is cause for reflection in the fact that increased intellectual and psychic powers necessarily bring with them a great in-

crease in sensitiveness to vibrations of all kinds and so may lead either to a hell or a heaven, according as the individual does or does not control the emotions which they produce.

IMPORTANCE OF THIS STUDY

You are now in a position to estimate the importance of this study which you are undertaking with me. Here is a course in profound thinking which will enable you to feel more deeply and at the same time to maintain health and happiness. It will develop in you a sane mind, a calm judgment, and a commanding mental poise. I wish to lead you to the control of all your feelings, whether they arise from the five senses or from vibrations in the psychic or soul atmosphere.

ALL DEPENDS ON YOUR WILL

The practice of the principles which I am laying down here will give you self-protection, by teaching you how to select from the Universe of Vibrations in which you live, those which are to you pleasant, and to ignore those which you do not wish to feel. "None so deaf as those who will not hear"; "None so blind as those who will not see." The key is this: Will to see that which you choose! Will not to see what is unpleasant or unwholesome. Decide what you will feel and what you will not feel. Through will you can control your life and feel no sensation you do not wish to feel. Remember the definition with which we began, "to recognize" and "to interpret" sensations. First learn how to recognize and how to ignore sensation. In learning this, you are learning the art of self-control, which is the acme of Character. You are to learn to feel any chosen emotion and to throw it off at will; to learn how to enter into sympathy with any person, or thing, at will, and then return to your own chosen conditions.

HENRY HARRISON BROWN.

Six Steps in Mental Mastery is a book you should not fail to read and own. If you will send me a sub. for a friend at \$1.25, you can have the book as a premium.

REALITY VS. ILLUSION.

Someone has said that there is a golden thread that runs through all the religions of the world. It takes a large consciousness of truth to make such a statement. We are apt, all of us, to think that we have a mortgage on truth, and seem to believe that the particular set of forms and ceremonies that we subscribe to, contain all of truth. In fact, many teachers are going so far as to positively state that they are teaching the "absolute truth." This is without doubt New Thought gone to seed. When we arrive at the point where we have assimilated and realized all truth, there is nothing more for us to experience in this life from the standpoint of unfoldment or realization. The individual who teaches or professes such a philosophy has attained to a state of intellectual nirvana, caused by introspective delusion, from concentrating in an abnormal manner on self-power. Let us realize with Tennyson that we do not even understand the true meaning of a simple flower, and that if we should by any possibility come into such an understanding, "we should know what God and man is."

Man has come into but a small realization of himself. We who accept Jesus as the typical man, and realize the wonders of his consciousness, do not limit the unfoldment of man to come, by the limitations of the life of the Master. Before we claim to teach all truth from the absolute standpoint, let us at least demonstrate to the world that we can live the life that Jesus lived and that we can do the works that he did, in his human ministry on earth. No, we are not satisfied to make the simple statement of the master that we are Sons of God, but we desire to pose in our self-conceit as the embodiment of all the wisdom and power of the Unknowable.

This may seem like criticism of some of the teachings that are becoming rampant in the world today, and when I use the term rampant I do it with deliberate intent. Such teachings are becoming rampant and threaten the sanity of the metaphysical movement.

This article is called forth by a question that was asked me by a subscriber to NOW who lives in New York City. He is evidently a man of culture and of wide acquaintance with books and philosophy. The positive statements of the teachers that are backed up by such poor, vague philosophy and proof, have in a measure made him and his friends disgusted with the movement. Here is the question:

I used to be a magazine editor and know that ideas for articles are welcomed providing they are practicable. I wonder if I might make to you such a suggestion with the understanding, of course, that you will use your own judgment as to whether to follow it up with publication. Throughout *New Thought* there seems to run a thread of mysticism which, if it were explained in common sense terms, would be no more difficult to understand than it is for those that assume an air of great wisdom to tell you to "Think, think," and all the time forget that they have been unable to make you understand what it is that they wish you to think *about*.

To illustrate this, I think the best and most impartial way of making the statement is to quote passages taken from Maeterlinck's play "The Betrothal," played here in New York. Here and there in the dialogue there occur lines of this same mysticism, unintelligible unless explained in the light of reason. One character, a fairy, states to Tytyl, the boy that is on his dream journey hunting for his future wife, "When *you* see, that which you see is *nothing*," inferring, of course, that all that we see is *illusion*. The same thought is brought forth by another character, "Light," when she lays her hand on the boy's heart and says, "All our adventures happen just there"—meaning, of course, the *within* (to the exclusion of the without). Again, "All you see is *inside* of you," leaving the inference of illusion again.

During the course of the journey Tytyl visits the Home of his Ancestors who are to help him in deciding which of the many girls that are with him is the one and only one that is intended for him. The Chief Ancestor, who lived thousands of years before Tytyl, says to him, "We are you and you are we." Again, "We who are dead live in *you* just as in *you* live they who are not yet born." And still again, "We have lived in each other. You were alive in me when I was on earth (and before Tytyl was born, of course) and now we live in you. You are nothing but a link in the chain of infinity." I understand, of course, that there is but One Subjective, or Superconscious, and One Life, One Christ, or whatever other name we wish to give to the Spirit. But what satisfaction can Tytyl have in having

lived unconsciously in his ancestors? (I do not think that would excite me for a d——.) Or, what satisfaction can the ancestors have living in the memory of Tytyl?

I do not *begin* to understand what all this is about and I *know* that many persons are turned from New Thought by that sort of thing. Out of more than twenty I started with, only two others beside myself finished—and one of these is finishing as a Rosicrucian. Would it be of general interest enough, do you think, to run an article explaining this sort of gibberish in English? I think it would. If not, could you recommend books where I could find a proper explanation?

Such a question is legitimate and it is not the first time that it has been made or will be made by men and women who think and come in touch with the various *outré* New Thought philosophies. It is simply a statement that all New Thought philosophy that he comes in touch with resolves itself into an intellectual nirvana, and in the end compels him to ask, "What is the use of it all?"

I maintain that reasonable New Thought, that is, New Thought that is founded upon demonstrable psychology, is the best thing that can come into the life of a man or woman. There *is* a New Thought that can be demonstrated mentally and physically, a philosophy that does not need the assistance of an axiom of truth that cannot be proven. This is the New Thought that the world needs, and is crying for. It is when we try to found a system of philosophy and look to find psychological methods in the bible and the other religious books, that we fall into metaphysical speculation that is idle and vain. An assumption that is assumed as truth because the idea is found in the bible is not of necessity true, any more than if it should be found in the writings of Chas. Dickens or the rhymes of Mother Goose. Has the assumption a psychological foundation? Can it be proven? If it can, very well—no matter from what source it be culled, it is Truth.

The value of New Thought is, first of all, that it compels a man to believe in himself. New Thought puts him face to face with the supreme fact that if he is to consciously take charge of his own life and unfoldment he must first of all have faith in himself as power.

To the world at large, the New Thoughtist is one who is first of all a mystic, a delver into the occult, a man in possession of a sort of weird religion that is a cross or sport between Christianity and voodooism—but happily such is not the case. The New Thoughter is first, last and all the time a Mental Scientist. He is a believer in the power of his own thought to direct the life, the subconscious mind that is within him, and within all men. The mystic idea of God that is taught in the churches of the world, Christian or otherwise, has been killed, and in the place of this old thought of God has been born the new idea that within himself alone is to be found the source of power that the church and its teaching has located on the without. He believes in the subconscious or non-expressed divinity that resides within himself; i. e., that the Indwelling Power of the Individual is unlimited and immortal.

During his initiate days Andrew Jackson Davis was given what he called "The Magic Staff"—this staff or guide was simply that under all circumstances he was to keep an even mind. Because we have entered into a new mental relationship to Universal Power (God) there is no need in the least of our going to any extreme. The vague answers given to Tytyl by the Fairy in Maeterlinck's play are only the same answers you find to eternal questions, as to the survival of human consciousness, in Theosophy and other cults. It is the same definition that is given to matter both by Christian Scientist and Hindoo, Illusion, Nothingness or Maya. This is not a new thought, but is a conception of condition as old as metaphysics. These conceptions of the Universe and Man are conceived only as we reason from a false principle.

God or Power, the Intelligence of the Universe, has individualized himself in Man. Just as a drop of water from the ocean represents the perfect character and composition of all the ocean; so man, the Son of God, or Power, represents in the subconscious self the perfect character and composition of God or Power. In other words, man subconsciously represents potentially the whole of

Power. Man is God coming into the realization of Himself as Power to Do Consciously. It is impossible for one to believe that once that this individualization is established, that the Conscious Ego is to be destroyed. Under this thought we cannot ask the question of, "What is the use?" For just as surely as we see and know that the law of conservation of matter is true—that there is no destruction in the universe—so we know that we are here in this expression to come into a greater realization of ourselves as Power to Do, Be and Create. True we go on, but to a greater, fuller and freer expression as Sons of God

SAM E. FOULDS.

BOOK REVIEWS.

THRIFT, by Orison Swett Marden, author of "Pushing to the Front," etc. 12mo, 102 pages and 4 portraits, net 75 cents. Thomas Y. Crowell Company, New York.

In tune with the spirit of the times, and the Government's constant war preachment comes this message from a famous lay-preacher's pen. If there has been any one trait which formerly threatened to ruin the American people, it has been extravagance. But that was before the war, and now a great change seems manifest. As a nation we are learning to save, and it is not only enabling the Government to win the war, it is also putting a new moral fiber into each individual.

There are 11 chapters in Dr. Marden's latest book, on such subjects as: "A Safeguard of the Future," "Can You Finance Yourself?" Every page contains things worth quoting.

CONCENTRATION, by Annie Rix Miltz, published by The Master Mind Co., 649 So. Flower St., Los Angeles, Calif. Price, \$1.

This is one of the very best books of Concentration. Mrs. Miltz in this book, as in all her writings, lays the subject before you in such a plain, concise and practical manner, that the reader will be able to understand, and what is more, to concentrate right away. NOW endorses this book to the enquirer.

ADVANCED THOUGHT, Chicago, Ill.; Wm. Walker Atkinson, Editor.

This is one of the most popular magazines in the liberal field. Wm. Walker Atkinson is one of the most prolific and interesting of the New Thought and liberal writers. They will send you a sample for 10c, and if you ask for it, a little book called "Health and Happiness."

THE LUCKY HANDICAP.

Did you ever know a race to be won by the man who had no handicap at all? The betting odds are always on the man who starts at scratch or thereabouts. He gradually overtakes and passes the string ahead of him and goes through to the goal.

Success in life is only a marathon. People make fun of the hare who let the tortoise beat him, but a book-maker who knew his business would have favored the tortoise in the betting every time.

The rich man's son with what people call every advantage has really all the disadvantage. He has next to nothing to fight for. He has nothing to strengthen his muscles and his determination and his envy on. He gets everything but his clothes ready made.

He is like an elevator boy with no stairs to climb; he only uses his legs for props. A little pull on a rope or a shift of a lever and the car shoots up or down; so his arms stay flabby.

Nobody ever made a success with a cinch. The greatest helps a man can have are his handicaps. Among all great orators who would be called the greatest? Demosthenes, of course. He stuttered as a boy and had a voice that hardly carried past his Grecian nose; so he filled his mouth with pebbles and went out on the beach to shout down the breakers. It was good practice for conquering audiences.

Among all the great composers, who would be called the greatest? Beethoven, undoubtedly. He was deaf during a large part of his life.

The master poet of Greece was Homer and he was blind. And so was the epic poet of England, Milton. A man does not have to hear to make music, nor see to write.

Pilgrim's Progress was composed in jail, and so was the masterpiece of Spanish literature, Don Quixote.

Speaking of Spanish literature, W. H. Prescott, one of America's greatest historians, who wrote classic histories

of the Spanish monarchs and conquerors, made wonderful research among ancient manuscripts in spite of the fact that he could hardly see. When he was in college a boy threw a piece of bread at him. It hit him in the eye and he became all but blind. Yet he managed to devise means for reading almost endlessly in dim old libraries.

Another famous American historian was Francis Parkman who was such an invalid that he fainted at the least effort. He could hardly work an hour a day; it was torture for him to travel. Yet he filled many volumes with the results of his explorations in rough countries, seeking the truth about Indian wars and customs.

There was a young Count named Geza Zichy who had an ambition to be a pianist. At seventeen he lost his right arm. But he went right on with his career. He re-arranged the brilliant concert pieces that were beyond the ability of most pianists so that he could play them with his left hand. He composed works of his own and made himself famous as a pianist. He composed two successful operas.

One of the greatest of all illustrators was the Spaniard Vierge. In the very height of his career his right hand failed him. He learned to draw as well with his left. The American cartoonist, T. S. Sullivant, who has drawn so much laughter from the readers of *Life*, lost the use of his right hand, too. He learned to draw with his left and his followers never knew the difference.

It would be easy to go on all day mentioning names ancient and modern of those whom fate seemed to surround with wire entanglements, but who scrambled up out of the ditch, and went over the top, crawled through the barbs and charged on to victory.

With some of them, the handicaps were poverty or parental opposition, ill-health, poor education, hostility, disgrace, wounds physical, mental or spiritual obstacles to overcome. But they were not stopped.

To my thinking, we ought not to say that a man succeeds "in spite of" handicaps but "because of" handicaps. The man to feel sorry for is the poor fellow who is rich

in everything but defects. He is the one whose case is most nearly hopeless. What has the wretch got to exercise his will power on? or to set his teeth in? or to brace himself against? A man can't get strong by lifting cream puffs or sticking pansies in his buttonhole.

When he wakes up in the morning he has no pet demon sitting on the foot of his bed defying him and bringing him out of the nest of sloth with a roar. People are so cantankerous that they never get over the childhood longing to do what they are warned against. When destiny says "You can't," a man of real stuff replies, "I'll show you."

The things people do best are the impossible things. The novel that had most effect on American history was written by the timid little wife of a clergyman, and the noblest war poem ever written by an American was written by a woman. The Spartans who put their weaklings to death never accomplished anything but a little fairly good fighting. The race is not to the swift, but to the lame, the halt and the blind. It's the grit that counts.

Perhaps the stoutest hearted poem in any language was written by a poor bedridden invalid who spent a good part of his time in hospitals under the surgeons' knives. He wrote that marvelous defiance:

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods there be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Beneath the bludgeonings of chance
My head is bloody but unbowed.

MAJ. RUPERT HUGHES, U. S. A.
(in "The Sample Case").

SIX STEPS IN MENTAL MASTERY

50c 108 pages

Read it!

BUSINESS MAGNETIC.**Part 3.**

Be still and KNOW that I Am Wealth.

To know is to be.

Knowing more is being more.

I use the word being in the sense of manifesting.

We manifest the consciousness we are.

We may demonstrate our knowledge, but we manifest or make visible our knowing.

Knowledge may be a mere collection of intellectual facts, but knowing is consciousness gained by experience; therefore, in the sense with which the word knowing is used herein, to know wealth is to be wealth; become conscious of wealth, and you will manifest or make visible that consciousness.

The universal wealth-producing consciousness is one and is common, as the One Mind is common, to all individuals; but it manifests as many, or in variety, therefore the manifestation of wealth in each one is peculiar to himself.

The rose expresses the Universal Substance in rose-wealth of color and fragrance; the violet is violet-wealth made visible; and there is a glory common to all the stars in the firmament but each separate star manifests a different glory.

Do not look for your manifestation of the universal wealth to be the same as another's, for it will not be so. Your wealth-consciousness is your own and fits or harmonizes with yourself alone. It is often called by the name of "originality," as it originates within yourself, and it is not at all like that which originates in or manifests through another mind or individual.

If you will study the life and works of Jesus Christ in this light, you will perceive that he manifested or made visible this wealth-knowing, or consciousness, in the highest ideal perfection.

When St. Paul said, "Let this mind be in you, which was in Christ Jesus," he knew that if the people to whom

he addressed his words would but make of themselves channels of receptivity for that Mind, they would find themselves masters of supply.

The way in which Jesus Christ made mental applications to nature never ceases to be a marvel to us, an almost unbelievable marvel to a great many of us, although to Jesus it seems to have been so simple and natural a thing as to appear "second nature."

It should be so with us, and would be but for the dust of materiality which is constantly blown into our mental eyes.

That Jesus was on intimate terms with that "god the element obeyed" may be recognized by the power he wielded over the storm-driven elements, as he poured the oil of peace upon them in the immortal words, "Peace, be still!"

Note this mightiest of figures, how he manipulated the substance of God called "matter," when from a tiny supply of bread and fish he fed a great multitude! How he made the unstable waters form a firm floor under his feet!

It seems he had the power to do anything he pleased with matter. And he performed all the marvels of the mighty application of mind to nature, and said, "The works that I do ye shall do, and greater works shall ye do." Which is equivalent to a full recognition that all men have it in them to do the same with matter as did he himself. Jesus certainly knew wealth with a capital "W." He knew that when an individual was deprived of all outward possessions or things, he was no less wealthy than before such deprivation took place. He did his level best to make others understand that a man's wealth consisted not in the "things" possessed, which were of a passing nature, but that his wealth was permanent and everlasting, consisting of no less than the creative power itself—the power to manifest, or make visible, wealth by the application of that mind to nature or matter.

Our power for wealth is always and forever with us, for it is ourselves; we bring it with us when we come

into the world and whatever is achieved for us is accomplished by that power. Why not recognize our power and get it into action? What is the use of doubting that we can make the same mighty application of that mind as Jesus Christ did? Let us get the sand out of our eyes, and actually do the works! We do not have to wait until we get more "knowledge," for by doing we are to gain the knowledge; in spiritual activity we gain the "doctrine" by the doing, "Do the works and ye shall know the doctrine."

"The energy by which all work is achieved is gained from close receptivity to the Divine Life," that "god the element obeyed" when it furnished you a body for action in this world. This "god" has all power "in heaven and on earth," for it is the son or living offspring of the Absolute One—the Christ, if you will call it that! And when you affirm, "I can do all things through Christ which strengtheneth me," you are just saying, I can manifest all conditions of richness through the I Am Mind of Wealth which enricheth me.

Be still and know and manifest, and you shall magnetize yourself and all your affairs. Then shall your burden be lifted as with a mighty hand, and your world shall be filled with Life and Light.

WILLIAM MORRIS NICHOLS.

◆

THE INNER KINGDOM.

I know a place where the Happiness Flower
 Blooms glad the whole year through,
 Where the Bluebird sings in the highest bough,
 To gladden the heart of you.

This wonderful Land lies close at hand,
 You can find it whene'er you will.
 If you fret and fear, it will disappear;
 'Tis seen when the mind is still.

"A will-o'-the-wisp," I hear you say,
 Nay, nay, 'tis the only real,
 When the kingdom of God you find within,
 Then Heaven is what you feel.

—Henry Victor Morgan in *"Love's Horoscope."*

THE RELIGION OF HUMANITY.

As long as the belief prevailed that man's whole duty was to a personal God who ruled the universe from afar, and that life here served no purpose other than a preparation for some future existence, there was comparatively little incentive to right living. As those only who were miserable here were to be happy hereafter, small inducement was offered either for the self-attainment of happiness or the conferring of it upon others. Why make ourselves or others opulent and happy, if this temporary benefit was to be offset by permanent disadvantages hereafter?

But as the identity of God and the universe came to be discerned, and the worship of God was translated into a love of God's creatures, a transformation took place in religious conceptions. God and heaven were transported to this earth, and life here assumed a constantly increasing importance. The worship of God was no longer to be satisfied by forms or ceremonies, or through gifts to the church, but it meant a life consecrated to the interests of humanity in general.

It came to be recognized that society was a unit, that the individuals composing it were dependent upon each other, and that each might most advantageously benefit others through self-improvement. And the worship of God, after being translated into the love of humanity, finally resolved itself into the development of the Self. Not merely the physical or material body, but the Self of which this is a manifestation; the individualized Soul which yet remains inseparable from the Universal Spirit that animates and inspires all life.

The vital understanding of the omnipresence of God has converted the spiritual heaven of the future into the present manifestation. We find that we are now in a spiritual world, and living a spiritual life; that all life is spiritual. As the conception of evolution has glorified man in spiritualizing all life, so has the understanding of Unity beautified the physical and material, in everywhere infusing them with the realities of the spiritual.

This translation of ideas typifies the growth of the understanding of Unity, and the corresponding elimination of the conception of Duality. It means the conquest of love over fear. It involves the escape from a principle of evil and malevolence to a universal principle of beneficence. It recognizes a universe of love, bounded by the ties of common interests and universal harmony.

These fundamental conceptions of life have been suggested by and were the accompaniment of greater physical, mental and material freedom and prosperity, and they developed with changing social and political conditions, all of which acted and reacted upon each other. In its new significance, religion came to be an essential element of social life, and it is now becoming an important element of the political existence of society.

It is true that, from time immemorial, religious conceptions and systems have been appropriated as political expedients. They have been constantly used as the adjuncts and supports of arbitrary power, the weapons of which have been the fear of God in heaven, and of His self-constituted vice-regents on earth. And the powers so assumed have been exerted for the aggrandizement of self, and the slavery of others. The alliance of Church and State has always been for the purpose of securing or retaining special privileges here, in exchange for promises of recompense in the hereafter. And these promises, while the people were sufficiently superstitious, continued to be marketable at the face value that was arbitrarily placed upon them.

But the religion of the twentieth century is the religion of humanity. It seeks not to enslave, but to free; it aims not to promote the powers and privileges of the few, but of the many; it shows that heaven and hell are but conditions of mind that are at our present command; and it combines the Here and the Hereafter into the Eternal Now.

Like everything else, the religion of humanity has many contrasting aspects; but these may now be classed under the two great divisions of Socialism and Individualism, the latter being generally known as the New

Thought movement, Socialism looks at the individual from the view of the mass, while the New Thought regards the mass from the point of view of the individual.

Up to the present time, these two movements have been distinct and individual. Not only this, but to a large extent their respective leaders have not been amicably disposed toward each other. While the general purpose of each is the same, they necessarily make use of methods as contrasting as are their different points of view. Not only this, but many of the leaders and most of their followers, in advocating and endeavoring to advance some particular system or formulation, have either purposely or impliedly placed themselves in opposition to all who do not accept their special form of teaching.

Neither movement has as yet developed very far along lines of generally accepted principles. In both, the ranks are divided into separate camps, and to a corresponding extent personalities are still looked to rather than principles. Neither movement can hope to exert any great social influence except as it subordinates personality to principle, and accepts the latter as its sole guide. And this condition will gradually be reached as the spirit of harmony intensifies through the agency of association and organization.

The purpose of the New Thought is the development of the individual, through an increased consciousness that he inherently possesses, and may bring into manifestation, all desirable attributes. And it teaches how, through the cultivation and concentration of desire, the individual may attract and receive what he thus relates to himself. Through his increased consciousness of power, the individual emerges from the mass, and commences an existence that is consciously self-directed.

But this is not all! Back of all this lies the impelling motive, and it is the motive rather than the method that characterizes the New Thought movement. Its essential conception is that of Unity, and it advocates the cultivation of Self and the attainment of desire from the point of view of the benefit of all. Its motives necessarily involve as full a measure of giving as of receiving.

Those who regard the New Thought merely as an instrument whereby to acquire "success" at the expense of others, have failed to comprehend its motives, and are assisting to discredit it. Such people are actuated by the same motives as are those who have become millionaires through extortion and bribery. One who would willingly accumulate and store up useless wealth while millions of his fellow-beings are suffering for lack of sustenance, has not as yet thoroughly absorbed the New Thought conceptions.

New Thought methods and motives are not intended to qualify a few individuals to more readily prey upon the mass. Nor are they designed to enable the individual to attain his desires at the expense of others. But they mean the exaltation of each and all, and they ever center about the conception of Unity.

When we adopt the religion of humanity, we find that what we have called our duty to God is the duty we owe to our Self and our fellow-beings. With the elimination of the conception of an anthropomorphic God, it becomes possible to conceive of a heaven here, and to understand that man's highest duty is to man.

And with the conception of the essential unity of humanity, man's duty to the Self and to others is seen to be one and the same. If he would receive, he must give; if he would be loved, he must love; if he would benefit the Self, he must be of advantage to others. One may rise only as he raises others with him, and one may fall only as he falls with others.

The individual who looks down upon the mass as separate from himself, is quite as narrow as he who similarly looks up from the mass to the individual. Such an individual is not the perfected or hoped-for product of New Thought motives and methods. Such an individual has failed to comprehend the basic conceptions of the New Thought, and he simply assists to perpetuate the narrowness of class and prejudice.

The introduction of the New Thought is usually characterized by a consciousness of separation from the mass. The individual point of view comes to be accepted to the

exclusion of the collective, and individual direction becomes the only solution of social problems. The collective ideal is subordinated to the individual conception: and a still higher plane of growth is required before that which is essentially inseparable comes to be consciously unified.

The essentials of the New Thought and of Socialism are identical, and the religion of humanity permeates equally the social, religious and political life of the people. The two movements, in some form and at some time, must merge into one. And it would seem as though the initial stages of their coming together have already been entered upon.

From the temporary to the eternal, from the part to the whole, from the unit to the entirety—such is the general tendency! If society is a unit, and if the interests of the individual and of the mass are identical, we may not ignore either the social, the religious or the political aspects of society. These are knit together by ties that are inseparable. And the individual must ultimately find that he will be unable to abstain from taking part in the liberation of those who have not yet reached his condition of conscious development. Each will, in some measure, be made conscious of his own slavery, in the slavery of others.

The social organism may be likened to the human body. Local ailments and the inharmonies of individual members or organs of the body may at times be effaced through local treatment; but the disorder, though evidencing itself locally, may be of such a character that general treatment will be essential and necessary. So it is with society. Some of its inharmonies may readily be eliminated through the direct improvement of the individual; but those which are peculiar to the social organization, as such, require general treatment. The social system may at times demand direct consideration. Or both special and general treatment may be simultaneously required.

Socialism represents the general or collective form of treatment, and the New Thought the special or individ-

ual. Each has its place and purpose; and certain inharmonies may be adjusted to better advantage through the one or the other method. At times they will supplement each other; and at others they will be complementary. But they are essentially identical in their aims and purposes. One aims to exalt the individual through the elevation of society, while the other seeks to exalt society through the elevation of the individual.

EUGENE DEL MAR.

SMILED FOR HIS NERVES.

A Professor Took Exercises for His Face and Developed into an Optimist.

A professor in one of the Eastern colleges once told of a nervous breakdown that he had experienced some time before.

"How did you get over it?" I asked.

He smiled. "I went to several of the nerve specialists," he said, "and I didn't succeed in getting any help. Then by chance I heard of a woman, not a physician, who had studied nervous diseases for years and had been very successful in treating them. Some friends persuaded me to go and see her.

"She began by making me learn to smile. You see, I had got down to such depths that I couldn't smile. It seemed as if I had lost all power over the muscles of my face. They had become set. They not only expressed the depression that I felt, but they actually added to it.

"I obeyed instructions. I went home and for half an hour I stood before the mirror and I practiced smiling. At first I had a hard time twisting my mouth into a smile. In spite of myself the muscles would sag. Then I saw that the muscles were actually fighting against me. I kept on trying, and at the end of half an hour I succeeded in making a pretty good imitation of a smile. That exercise I continued several days, till I had overcome the rigidity of those facial muscles and learned to control them. After a time I found I could smile almost at will. When I began to be depressed, I would smile. At the same time I would resist the depressing thoughts. The combination of the resisting and the smiling would save me from falling into depression."—*San Francisco Bulletin.*

FROM MSS. OF LETTERS TO MY PATIENTS.

No. 18. Tuberculosis.

It is refreshing to see how surely old medicine is coming into the psychic fold.

For fear that you did not read what was said the other day on the subject of tuberculosis, by Dr. Thomas Palmer of Springfield, Illinois, president of the Illinois State Association for the Prevention of Tuberculosis, I am quoting from "The Journal of the American Medical Association." He says the real warfare against the disease must be fought out "in the secrecy of the closets in which men search their souls and struggle with their consciences."

"There must be," he says, "a thorough course of mental and moral education in which both physicians and laymen should occupy the benches. How to bring this about should have an important place in the programs of most serious-minded medical societies simply for the reason that it has more to do with the cure of the disease and the saving of human life than anything else they can consider."

Nine years ago I had this to say with regard to tuberculosis:

"Let us suppose, for illustrative purposes, that we are dealing with a case of pulmonary tuberculosis. It will not be supposed, I hope, that I claim that every case of pulmonary tuberculosis can be cured by psychic treatment. Far from it. At the same time I do not hesitate to affirm that most cases of the kind which have not advanced beyond a point where the life forces cannot be rallied in time to avert a fatal issue, and cases, as well, wherein the right conditions of mind and management can be secured, can be cured. You ask, What are the 'right conditions'? I confess I do not know them all. I know some of them, and am learning the others. To be sure they will never be found in thinking, reasoning man so long as search is made wholly in the direction of physical things. It is equally true that they will never be found by those who are looking altogether for mental aid. It is essential to

combine the two directions of search. What then constitute the 'right conditions' for cure as at present understood? They are:

- (1) Conviction in the mind of both patient and physician that a cure can be wrought;
- (2) Faith on the part of both in the measures employed;
- (3) Power in both to exercise volition in an unwavering manner in the right direction; and
- (4) Sufficient means to provide treatment which shall involve daily visits to or from the physician without anxiety concerning expense, and provision for such accessories in the form of nursing and helpful attendance as may be deemed serviceable."

Whenever the term "psychic" is used by me in designating a form of treatment, it should be understood that I mean the equivalent of "mental." Psychology is the science of mind.

No. 19. Getting Help.

While it is true that certain people, under certain conditions, are able to acquire a measure of command over their disordered mental and physical states without the direct aid of another, they really constitute exceptions to a general rule. Disordered people are in a negative state out of which they are unable, as a rule, to extricate themselves, and in which they are unable to be comfortable or efficient.

In overmuch modesty I have often refrained from urging people in the direst need, to say nothing of the vast army of those who are on the road to wretched conditions, to take up treatment. I have usually yielded to a subject's expressed desire to struggle on alone. I have also done all I could to make the methods of self-help efficient, both by tongue and pen. I have known of a few successes, and these have compensated me for my otherwise unrewarded efforts to help the masses to better health conditions.

But there is a more excellent way.

The fear that one may become dependent on another for essential inspiration is usually a morbid one. The

truth is that all of us have to draw inspiration, in large or small measures, from the outside, and there is no injury to come to sensible people from such a process. It is in accordance with natural law. Take the case of a wife with a husband who, though kind and well-meaning, has not a just appreciation of her mental and spiritual needs, possessing, we will say, a nervous organization easily thrown out of balance. Now let us suppose that such a wife has fallen into a depressed mental, nervous and physical state. The husband, supposing that ordinary medical means of relief are abundantly able to restore her, sends her to a sanitarium or puts her in charge of a specialist. After a long time she finds that orthodox methods do not fit her case and loses all faith in the means being employed. Then by chance she gets hold of a bit of stray literature touching upon the transforming effects of right thinking, reads it with avidity, gets books on the subject and learns some of the principles of right living. She finds much help, and grows noticeably better in every way, for a time. Then she reads farther, from various authors, and observes a conflict of teachings, becomes confused in her faith, gets worried, and sinks back into her former state. Then she consults a practitioner of psychotherapy, who corrects her errors, gives her fresh confidence, inspires her to renewed effort, so that she soon rises to a comfortable level. It is at such a point that a crisis is reached. She recognizes the aid she is receiving from her doctor, but feels that now she ought to walk alone. He has told her in all candor that she has to work out her own salvation; and that all the power she needs is in herself. Under his coaching she has found this to be true. So now, perhaps against her doctor's advice to continue longer, she starts afresh for herself. This is a common experience. For a time she does well, and then fresh trials begin to make inroads upon her peace and comfort. It is hard for her to hold her poise; she is afraid or ashamed to confess her helplessness; flounders for a time and then founders.

There are many such wrecks along the shores of the

sea of life. After a time the wretched woman may be led back to her wise doctor; but failing to make a full confession, asking only for a little help, she gets a treatment or two and then, feeling somewhat better, again ventures forth alone, with but indifferent success. She may repeat the experiment a number of times without regaining the high level to which she at first attained.

Remember that I train my patients to self-mastery; but this cannot be obtained in a few days or a few weeks; it is the work of months, and sometimes years. It involves a reconstructive process that goes to the very foundations of character. It takes time, I say; but the work is always successful if long enough pursued.

SHELDON LEAVITT, M. D.

◆

LIFE'S COMMON THINGS.

The things of every day are all so sweet,
 The morning meadows wet with dew;
 The dance of daisies in the moon, the blue
 Of far-off hills where twilight shadows lie,
 The night with all its tender mystery of sound
 And silence, and God's starry sky!
 Oh! life—the whole of life—is far too fleet,
 The things of every day are all so sweet,

The common things of life are all so dear,
 The waking in the warm half-gloom
 To find again the old familiar room,
 The scent and sights and sounds that never tire,
 The homely work, the plans, the lilt of baby's laugh,
 The cackle of the open fire;
 The waiting, then the footsteps coming near,
 The opening door, the hand clasp and the kiss—
 Is Heaven not, after all, the Now and Here,
 The common things of life are all so dear?

—*Anonymous.*

○

Next month NOW will have many interesting features. A business success article by Austin Breed, and regular New Thought essays by Henry Victor Morgan, Harold Palmer, Chas. P. Tiley and others well known to the New Thought world.

UNLIMITED SCOPE OF NEW THOUGHT.

The term "New Thought" seems to be one of those inexplicable things that spring from nowhere in particular and instantly become popular. It is an outgrowth of a popular demand for something less abstruse, less complicated and deep than metaphysical science, and yet something that shall express in a few words the almost universal tendency toward a brighter, happier and more optimistic scheme of "salvation."

Therefore, it is impossible for one to formulate a definition for New Thought that shall satisfy everyone's idea of what the term stands for. To the average person "New Thought" signifies a kind of "get-rich-quick" formula, as far as it relates to the acquisition of magical and immediate success. To another it may mean release from the consequences of past deeds that have hitherto been regarded as "sins." To another it may represent an excuse for extravagance in dress and other expenditures, on the principle that New Thought teaches mastery over material things and that therefore "New Thought says I should have everything I want."

Like the Bible, "New Thought" is "all things to all men," according to their understanding, and therein, perhaps lies the proof of its verity. Truth is many-sided and looks different according to the angle from which one regards it. One of the fundamentals of the New Thought movement, upon which all its various "schools" and phases are agreed, is the value of optimism. The realization that we need not beg and cringe and whine at the feet of an all-wise and all-loving Power—by whatever name we elect to call this Power—is a perception that is almost universally recognized. And it is one of the messages which the New Thought movement particularly emphasizes.

Another of the fundamentals of New Thought to which all thinking people will cheerfully subscribe is the fact that honesty, sincerity, and truthfulness in practical, everyday life, as well as in ethics is a "paying proposition" in actual returns of actual, practical, material dollars and cents.

Emerson long ago said: "Men suffer all their life long under the foolish superstition that they can be cheated." And so, too, men suffer under the foolish superstition that they can cheat anyone but themselves. "Honesty is the best policy," because it is the best paying policy, and not because some autocratic ruler of creation has told us to be honest. These, then, are some of the fundamental principles of New Thought upon which all representatives of the movement agree. And these are not, strictly speaking, "new." They are concepts that have been voiced in all ages of the world by those whose minds have been sufficiently illuminated to perceive the Truth.

The "newness" of the thought lies in its application. Hitherto the valuation of honesty has been entirely on the spiritual side. The practicability of the principle as an everyday working formula is just beginning to be perceived. In that respect it is "new" thought.

Another phase of the New Thought movement is the recognition of the possibilities of the new movement. Many a career has been wrecked and many a life made miserable in the past by the pessimistic doctrine of "lost opportunities." In sheer self-defense, poor, discouraged, disheartened humanity has been compelled to seek for some redress from the old doctrine of despair. And lo, the seeking has resulted in finding; the right kind of a knock has resulted in opening the door to a brighter, newer time—a time fraught with a present happiness, a present reward, a present satisfaction. This is the newness of the new philosophy, whether we call it New Thought or not.

But if the superficial New Thought advocate never gets anything more out of the philosophy than this one thing—the newness of life, and the realization that there are no "lost" days, no "lost" opportunities, no past sins to weep and wail and bend the knee over—he yet has gained even in this superficial realization of New Thought an ever-present help in the daily tasks and pleasures of his existence.

Many are prone to emphasize the fact that "New Thought" isn't "new," *but* old, and in so doing they lose

sight of this one important point—the “plussing” of the past knowledge and the past happiness with the *now*. There are those who belong to the New Thought movement in its various branches who believe in the immortality of the individual consciousness; and there are others who do not profess any knowledge of this part of the question, and frankly admit that they feel the need of a present happiness and a present good, and in so feeling and doing they affirm the conviction that the future life—whatever it may be—will take care of itself. Knowing that human nature has fed over-long upon the husks of the “to be,” they are content to dwell in the *now*, confident in the realization that Life is All-Good, and that no dreadful hell, or damnation, or destruction awaits any of God’s creatures. This is good philosophy. It is great and high and wise Thought. But there are others who include in their definition and understanding of New Thought a realization that all life is one—that there is no wide division between the visible and the invisible. That those whom we call “dead” are as vital as we are and that we are not separated from them in consciousness save by our failure to realize the unity between all phases of manifestation and failure to know the experience of Death merely as a change in Life.

It was reported to me that a New Thought teacher and editor disclaims any belief in the intercommunication between the visible and the invisible, or that those who have passed through the change of death can see or know anything of us here in this physical body. This attitude is quite consistent with New Thought, because there are, as we have said, many, many phases and degrees of understanding of New Thought. And one must have several degrees before one may enter into the consciousness of the occult.

DR. ALEX. J. McIVOR-TYNDALL.

A subscriber in the NOW is worth a dozen next year.
Tell your friends of the good stuff to be found herein.

ARE YOU DISCOURAGED?

Remember this:

When Abraham Lincoln was a young man he ran for the legislature in Illinois, and was badly swamped.

He next entered business, failed, and spent seventeen years of his life paying up the debts of a worthless partner.

He was in love with a beautiful young woman to whom he became engaged—then she died.

Later he married a woman who was a constant burden to him!

Entering politics again, he ran for Congress and again was badly defeated.

He then tried to get an appointment to the U. S. Land Office, but failed.

He became a candidate for the U. S. Senate, and was badly defeated.

In 1856 he became a candidate for the Vice-Presidency and was again defeated.

In 1858 he was defeated by Douglas.

One failure after another—bad failures—great setbacks. In the face of all this he eventually became one of the country's greatest men, if not the greatest.

When you think of a series of setbacks like this, doesn't it make you feel kind of small to become discouraged, just because you think you are having a hard time in life?—*Praetorian Guard*.

COME UP WHERE YOU BELONG!

A voice descended to me from a great height,
A voice of fierce command, a voice of tender appeal,
A familiar voice, a voice I was *bound to recognize*—
Ah yes, my own voice—my *own* voice, descending from a great
height;

My *own* voice hailing me and crying in accents of fate to ME;
COME UP where you belong! Come up where YOU belong!

The Lord *YOUR SELF* is there and calls: *Come up where you
belong!*

And though you do not hear, the Lord *your self* still calls;
And though you hear and do not go, the Lord *your self* *STILL*
calls;

And what you cannot do unaided, you *CAN* do when you help
yourself.

The biggest things always take you *up and up*—
The biggest *YOU* always cries to the smallest *you*:
COME UP WHERE YOU BELONG!

—Horace Traubel.

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