

JUN 6 1919

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# NOW

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Book Reviews, etc.

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

OFFICE OF NOW,  
**589 Haight Street - - - - San Francisco, Calif.**

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No. 6

# NOW

(Founded in 1900 by Henry Harrison Brown)

**SAM E. FOULDS, Editor**

A Monthly Journal of Positive Affirmations.  
Devoted to Mental Science and The Art of Living.

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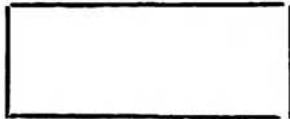
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589 HAIGHT STREET

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# NOW

## *A Journal of Affirmation*

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Vol. XVI

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No. 6

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### "THE MAN FROM THE CROWD."

Men seem as like as the leaves on the trees,  
As like as the bees in a swarming of bees  
And we look at the millions that make up the State  
All equally little and equally great

And the pride of our courage is cowed.  
Then Fate calls for a man who is larger than men—  
There's a surge in the crowd—there's a movement—and then  
There arises a man that is larger than men

And the man comes up from the crowd.

The chasers of trifles run hither and yon,  
And the little small days of small things still go on,  
And the world seems no better at sunset than dawn,  
And the race still increases its plentiful spawn,

And the voice of our wailing is loud.  
Then the Great Deed calls out for the Great Man to come,  
And the crowd, unbelieving sits sullen and dumb!—  
But the Great Deed is done, for the Great Man has come—  
Aye, the man comes up from the crowd.

There's a dead hum of voices, all say the same thing,  
And our forefathers' songs are the songs that we sing,  
And the deeds by our fathers and grandfathers done  
Are done by the son of the son of the son,

And the heads in contrition are bowed,  
So a call for a man who shall make all things new  
Goes down through the throng! See, he rises in view!  
Make room for the man who shall make all things new!—  
For the man who comes up from the crowd.

And where is the man who comes up from the throng  
Who does the new deed and who sings the new song,  
And who makes the old world as a world that is new?  
And who is the man? It is you! It is you!

And our praise is exultant and proud,  
We are waiting for you there—for you are the man!  
Come up from the jostle as soon as you can;  
Come up from the crowd there, for you are the man—  
The man who comes up from the crowd.

—*Sam Walter Foss.*



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**LESSONS IN PSYCHOMETRY.**

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**V. Concentration— Going into the Silence.**

Let us recall our definition: "Psychometry is the science and the art of recognizing and interpreting those of our sensations which lie outside the range of our natural, or ordinary senses, and which therefore cannot be recognized by them." We have sensations that cannot be recognized by the five senses. This means that you are to open to your consciousness a new range of sensations. You are virtually to discover a new universe. It is to be an extension and an expansion of life, extending its boundaries in every direction.

Through the senses you recognize but an infinitesimal part of the infinite range of sensation, for above and below those vibrations which you sense, lies an infinity of vibration to which you are sometime to become sensitive. Why not now? As you grew into the recognition of sensations that arise in the senses, you are in like manner to grow into recognition of those that are outside the range of the senses.

**THE WORLD OF SENSATION.**

You realize that light, sound, taste, smell and touch do not exist outside of the nervous system; that without the eye no light, without the ear no sound, and so with the other senses. Vibrations impinge upon the nerves of special sense, such as the eye and ear, and you feel the impact; that is, you sense it, and this feeling you term light and sound. From those vibrations too highly pitched to manifest through a special sense, but which impinge directly upon the sympathetic nerve or upon the more sensitive spiritual body, you must also have feelings although you are unconscious of them and have not learned to perceive them. Like a child not yet come to sight, you are not born to them. Through a constantly increasing recognition of sensations there is a continual birth, and when you shall have grown into the recognition of sensations open to spiritual consciousness, you will have experienced the second birth,

and begun to live the spiritual life without passing through that sudden change called death; you will have learned what Jesus meant when he said:

They that believe on Me (the Spirit) have Eternal Life already! You will have come to live consciously in the two manifestations of life, the objective and the subjective, whereas now you recognize only the objective. It is your privilege, as a conscious manifestation of the One, thus to become conscious of yourself as Spirit. It is the province of Psychometric Art to open this consciousness to you.

#### NO NEED OF A SIXTH SENSE.

It is not by any special organ, or sense, nor is it by the development of any new sense that you are to do this. It is by becoming conscious of those sensations that you at all times have, but which you have not recognized. Psychometry is therefore not practiced by a new sense, it is not dependent on a sixth sense. No new sense is possible unless a special organ is developed for its expression. And during the millions of years man has been in existence there has been no hint of the development of a new, a sixth, sense. All this time man has been coming into a larger recognition of sensation. This increased recognition is the result of an unfolding of the soul. Emerson has this truth for you here:

The Soul is the perceiver and the revealer of Truth!

#### THE SOUL PERCEIVES

It is the Soul that hears, sees, feels. Perception is the Soul faculty. It has its correspondence in the one physical sense of feeling—touch. Sight and sound are but touch through special nerve centers. Soul perceives; the body feels; this is physical perception, or as we have it in our definition—recognition. Soul recognizes the sensations caused by vibrations from that which is not itself, and by this recognition unfolds its latent possibilities. By the study and practice of Psychometry you are consciously assisting in Soul unfolding, becoming a conscious factor in Self-Development. There is no other study like this for bringing you into consciousness of yourself as Spirit, for unfolding your spiritual

faculty of perception. Learn first to feel more deeply and to understand your feelings. As a people we feel too much without understanding. Ignorant of the cause of emotion and not controlling it, we produce unhappiness and disease. But to feel deeply, to control and to understand the feeling is to enter "the Kingdom of Heaven" which is the kingdom of happiness. The purpose in these lessons is to teach you this control.

#### LISTEN IN THE SILENCE

Since you are to recognize sensations not recognizable by the five senses it follows that your physical senses are of no use to you as a Psychometrist, of no use in the recognition of the higher sensations. In the new realm of sensation you are like the fish in Mammoth Cave. He has no eyes for he needs them not, but he is keenly sensitive where he needs to be for self-protection. You can not recognize the new sensations with ears and eyes, but must learn to close them. None so deaf as those who will not to hear. When the senses are still then you note the finer sensations. This shutting out the sensations through the five senses is called "Going into the Silence," it is the condition of "concentration," the condition of all growth, of all unfoldment. The poet, inventor, speculator, orator, priest, devotee and all restful persons cultivate it, either consciously or unconsciously, till it becomes a habit. So you must practice these lessons till it becomes a habit for you to close the senses and "Listen in the Silence," which means, note those sensations which come to you when you no longer notice those from the ordinary channels of feeling.

#### THE USE OF THE WILL

The hypnotic subject has learned to do this and will not hear the pistol fired close to his ear. Not because of any power in the operator, but because at the request of the operator he has become oblivious to the sound, by affirming "I do not hear!" He places himself in the position of the person who is absorbed in some problem and does not hear the noises in room or street. When you thus control yourself, you have reached the condition



of power and self-mastery. Practice will enable you to become a "blank," empty of thought and feeling, and in this state the sensations from the finer and higher thought and emotion are open to you, and you may then come *en rapport* with any person or thing or condition, anywhere in the universe of Thought and Love. The universe is his who knows how to recognize his sensations, for every vibration in the universe centers for each individual in his own soul.

As you do this, you come to live above body and enjoy the real life of Soul. You have but to choose and will to become this master. Choose what Thought to hold and by Will hold it until it becomes positive in its expression; till it becomes *you*.

#### RISE ABOVE THE SENSE PLANE

As you enter the Silence you have to tell yourself not to feel on the sense plane, but to feel those sensations that arise in higher vibrations. As you feel, you let sensation "reveal" itself by becoming transmuted into thought. Then, like Jesus, you may see your friend under some tree far away as he saw Nathaniel, shall hear as young Samuel heard, and shall heal as did Peter and Paul, at the Gate Beautiful.

"I loaf and invite my Soul," said Walt Whitman. So are you to do. It is when thus "loafing" that the "still small voice" is heard. This Inner Voice is the Voice of Infinite Wisdom. It can be heard only when the External is stilled. Concentration under the right thought is the secret of the Ages: is the key to all ancient and modern occultism, in all and every form; to all schools of Mental Healing from Christian Science to Suggestive Therapeutics; to every form of religious worship from fetichism to Soul Culture. No teacher can teach you anything of value not based upon this Principle. Methods of concentration differ, but when you find it by any method, you have found the way to the "Holy of Holies," to the Soul itself. I give you the simplest and easiest way; one I have used for forty-five years and found it applicable to all. If you can find a person

who knows how to use Suggestion, it will be wise to place yourself in his hands and learn how to accept suggestions from him. In this way you will learn to concentrate, for you will learn how to make suggestions to yourself. That is, you will learn how to affirm, how to use Auto-Suggestion; for this is the one and only power we possess of self-direction.

Self-Control lies here;—by Auto-suggestion we build ourselves into health or misery.

#### AUTO-SUGGESTION

The vicious, insane, ill-tempered, gluttonous and intemperate are those who are controlled by their sensations; are carried away by the power, which, if controlled, would make them happy. Self-Control means: I suggest to myself what I desire to be and stick to that affirmation until I become that which I desire. You must thus suggest to yourself, must practice Auto-suggestion, if you would learn to live above the dominion of the flesh, above the dominion of the senses.

By this art you can learn how to know yourself; your Real Self—your Soul, all Wisdom, all Power. Direct its expression by learning how to listen to it.

HENRY HARRISON BROWN.

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#### STATEMENT OF OWNERSHIP, MANAGEMENT, ETC., OF NOW. April, 1919.

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(Signed) SAM E. FOULDS.

Sworn to and subscribed before me this 29th day of March, 1919.

(Signed) N. E. W. Smith, *Notary Public*,  
in and for the City and County of San Francisco, Calif.

(Commission expires April 12, 1921.)

## PSYCHIC READINGS.

Never in the world's history has there been such an interest in psychic phenomena. The great world war with its wiping out of some millions of men has caused nearly every one to ask the old question: "If a man die shall he alive again?" This is the cause of this revival of interest in the phenomena above mentioned. We naturally want to know what becomes of our dead.

Ever since the beginning of the war, books that have purported to be messages from beyond the veil have had a great sale—men and women are desirous of reading this sort of literature because they want to be convinced of the immortality of the soul. There is much unwilling doubt in the mind of man.

I am often asked by those who are just entering into the modern conception of liberal religion as expressed in the New Thought movement, if Spiritualism can scientifically demonstrate to them the proof of the next life. I am forced to confess that the by far greater percentage of the scientific men, even those who accept the phenomena of spiritualism, do not believe that there is anything in the phenomena of Modern Spiritualism that actually demonstrates the survival of the individual. There are some among the best known of these scientists who do accept the phenomena as absolute proof. What convinces one does not necessarily convince another.

Yet the world of science seems to realize that there are intimations of some sort of a new consciousness, or force, that is knocking at the door of human consciousness at this time. There is *a something* in these psychic phenomena that we do not understand. Maeterlinck calls this something that is knocking "The Unknown Guest." The great thing is that the *something* is being recognized, and that scientific investigation is being made. Therefore, if this "Unknown Guest" is the spirit of those who have passed on, it will have proper conditions given that it may make its identity known.

There is a review of a book in this issue by Henry



Frank. It is one of the great books. It is the first attempt to scientifically demonstrate the future life. It seems to me that more comfort can be gotten from a book of this character, and from the reading and study of it be born a surer and firmer faith in personal immortality than from all the messages that can possibly be given by a medium or psychic. This book was not sent to me for review; I am mentioning it because it is the one book as far as I know that attempts to demonstrate immortality in a rational manner. If you can buy it, read and study its pages; if you cannot afford to purchase it, ask for it at your home library. They will probably have it, and will certainly get it if enough make inquiries.

This is being written because a correspondent has asked me if I would advise him to visit mediums in an effort to prove to his own satisfaction the truth or falsity of the phenomena of Spiritualism. My advice is, *do not* develop the habit of visiting psychics or mediums. This is not because I disbelieve the phenomena, or that I think the demonstrators to be fraudulent. Of course, some of the so-called mediums are frauds, but most of them are sincere, and believe thoroughly in the phenomena that come through themselves. But it has always seemed to me that once the average individual commences to visit mediums he loses all sense of proportion and the greater part of his self-reliance. It becomes a habit, especially if he receives what to him seems a convincing test.

Some years ago I gave an Episcopal minister a reading that he thought to be wonderful. No doubt that it was, but since that time I am convinced that it was simply telepathic phenomena, that he *knew* all that I told him; in other words, it all came from his own inner mind. Well, this resulted in his coming to me for advice on every occasion where it could be possibly used. He began to depend upon me for guidance, and to that extent was dropping his own self-reliance. Finally, I refused to give him any readings. He could not understand. For this reason alone I have stopped giving

psychic readings to the general public. It is only an exceptional case where I will read, and then I must know that the person I read for is not one who swallows hook, line and sinker—because it is psychic. You cannot trust your own soul and all the time be looking to the spirits for guidance.

Possibly immortality is a developed faculty of the individual. Have faith in this if you can. If you are inclined to be agnostic, that is if you would really like to believe, and the spirit within you will not answer in the affirmative, say all is well. But if you do possess this realization of immortality cherish it and try and live in the thought of immortality Here and Now.

SAM E. FOULDS.

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**SERVICE.**

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Not mine to mount to courts where seraphs sing,  
 Or glad archangels soar on outstretched wing;  
 Not mine in unison with celestial choirs  
 To sound heaven's trump, nor strike the gentler wires;  
 Not mine to stand enrolled at crystal gates,  
 Where Michael thunders or where Uriel waits.  
 But lesser worlds a Father's kindness know;  
 Be mine some simple service here below—  
 To weep with those who weep, their joys to share,  
 Their pain to solace, or their burdens bear;  
 Some widow in her agony to meet,  
 Some exile in his new-found home to greet;  
 To serve some child of thine and to serve Thee—  
 Lo, here am I! To such a work send me.

—*The Christian Register.*

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Prayer is not perfect without the presence of the heart.

—*Saying of Mohammed.*

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Those who bring sunshine to the lives of others cannot keep it from themselves.—*James M. Barrie.*

There is no disease in the world not caused by using thought, and none that cannot be cured by concentrated right thinking.—*Dr. Cabot, of Harvard University.*

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**FINANCIAL MAGNETS.**

---

Everybody wants to be the sort of mental magnet that draws money—you want to be one and I want to be one; and the fact is that anyone and everyone who finds himself to be honestly in possession of a single copper of the currency of the realm, is just that sort of magnet with which the almighty dollar will affinitize.

If I am the possessor of the penny, then there is in my mental make-up some quality that drew the penny into my hands, and that same power in greater development or unfoldment will cause more and more pennies to fall into my hands, and through still further development will draw much greater supply of wealth to me for use according to my choice.

Let us uncover this quality to the understanding, that we may come into an intelligent perception of it and make conscious use thereof.

The principle, power, or faculty by or through which financial supply is drawn to an individual, seems not to be confined to any one person or any elect few people, but appears to be a universal principle; since almost everyone in the course of his life-time does "make *some* money," however small the amount; and the fact that this principle of "making money," or attracting financial supply, is universal surely means that anyone may unfold it to any extent desirable so that one may never be "in want" during a single moment.

And what is this power or faculty? It is the Principle of Acquisition, which means the power of acquiring or drawing to oneself, or drawing to a common center.

In a great many people this faculty lies practically dormant or sleeping; in some it is developed in an abnormal way, while in a few individuals it seems to be in an overdeveloped condition, so far as money is concerned.

The principle of acquisition may be exercised in drawing other things besides money to oneself under direction of desire and will; but before this faculty can



accomplish anything very great it has to be quickened or electrified by Spiritual Energy.

Before the piece of steel becomes a magnet attracting other pieces of steel, it must have an electric current passed through it; and as the current of electricity flowing through the steel renders it magnetic and powerful to attract, so does the current of Spiritual Energy flowing into and through the acquisitive faculty render that faculty so magnetic and powerful that it becomes an irresistible attractive force for drawing financial supply.

Material dollars give body and external form to the invisible faculty of acquisition or attraction, when that is the form it aspires to assume, and they will fly to it as naturally as the pieces of steel to the electro-magnet, when it is thoroughly quickened or electrified by Spiritual Energy or Force.

The acquisitive faculty manifests in you as a desire for something; no matter what the thing desired may be, it is the acquisitive quality operating that caused the desire to manifest. It may be that the something desired be for another, or that another may possess something—the same quality prompts the desire, and the acquisitive principle is brought into use. It is the will to acquire. Jesus said, "Father, I will that those whom thou hast given me be with me where I am." It was the same principle manifesting in a desire to draw his own to a common center. Jesus was electrified by the Infinite Spiritual Energy and illuminated by the Infinite Intelligence for his guidance in the use of it.

Spiritual Energy flows to us from the Omnipresent Spirit of Life, and is always present with us; that is why the saying was written that "God is a very present help in times of trouble."

To energize or electrify any faculty or power of mind by Spiritual Energy, it is necessary to open the consciousness to its influx or entrance. This energy is ever ready and always seeking to fill consciousness with itself.

The desire to electrify the faculty of acquisition should always be accompanied by the desire for true guidance in the exercise of it, as this has the tendency to keep one free from any harmful mistakes in development of the faculty.

One who aspires to this Spiritual Electrification will, as he conforms to the requirements for such energization, find himself growing in faith, will, courage, intelligence, and, if he is under a high ideal, will find himself increasing in love-power, good-will, health, happiness, and will bring forth fertility of ideas, evolving a splendid kind of fearlessness, all of which qualities are magnetic, and add power to the whole mental magnet.

Is it your wish to energize or quicken your power of acquiring or attracting financial abundance, sufficient for all your desires and needs? Then, daily, at your season of quiet, take with you into the silence the thought expressed in the following affirmation:

I earnestly and truly desire that my power to achieve financial abundance be quickened into energetic action and rendered magnetically attractive to dollar-prosperity, and to that end I open my consciousness to the great depths of Spiritual Energy and Wisdom. The Spiritual Energy is omnipresent and responsive to my demand; indeed, it is seeking expression through me *now*, awaiting only my recognition and receptivity to fill me with its inexhaustible life and power.

Make the affirmation part of yourself and purpose: be still, and let the Spirit attend to the electrification process—with that you have nothing to do but *let*.

Remember: money does not love the poverty thought; fill yourself up with opulent thoughts, expressing them at all times, thus do we draw the dollar.

WILLIAM MORRIS NICHOLS.

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**IN MEMORIAM.**

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I am writing this on the first anniversary of the death of the founder of this magazine. It does not seem as if it can be possible, that he has been so long away from us. Henry Harrison Brown was one of the early workers in the field of Spiritualism, and though he later took up with the New Thought work, he never renounced his earlier faith in the Spiritualistic Gospel. He had the *largest faith* in the immortality of the individual of any man I have ever come in contact with. He seemed to live fully as much in the next world as in this. His constant affirmation was, "I Am Spirit NOW," and he lived that thought every day of his life.

Henry Harrison many times said that when he passed on, he would keep in touch with me and help by inspiration in the work of publishing NOW; so far I cannot *positively* say that I have felt his influence. At times I seem to be aware of his personality, but it has all been so vague in character that I cannot make a positive statement.

Henry Harrison was vitally interested in the outcome of the war, it was the one bitter disappointment of his life that he was too old to go to France with the American Forces. At the time of his passing, May 8th last year, the Allied forces were sore beset, and it seemed as if the Germans, in spite of the gallant resistance of the French and English, would get to Paris. He was greatly excited and affected by the perilous turn of events that came about, through this, the last of the great German drives. I know that the excitement that he went through at this time hastened his passing.

About one month after his death I was very quiet and was not in *in any manner thinking of him*, when I heard his voice as plainly as possible say, "I can go to France now." Of course, I know that there is nothing in this that can be taken as scientific proof that he gave me the message. Yet I am inclined to believe that the martial soul of this Old Warrior of Truth did speak these words

to me in the silence.

Because I have not heard from him in a direct manner as yet, this does not in the least affect my faith that I will hear from him in the future in a positive and convincing way. He is with us in the realm of Truth and Love and in his own good time, *when needed*, will make himself known.

I know that *he* is pleased with the manner that *all* the subscribers have stayed with NOW, also with the growth of the magazine.

Henry Harrison, we send you greeting in Love and Truth until We Meet! EDITOR.

---

Keep the telephone of your mind forever transmitting thoughts of love, purity and joy; then when selfishness, lust and hate try to call you up, they get the busy signal. After awhile they will forget your number.—*Selected.*

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### CONCENTRATION.

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Man is the most powerful concentrator of energy in this world. He does not have to learn to concentrate. He is the result of ages of concentration of energy. His growth is the result of greater concentration. He couldn't be anything else than a concentrator if he tried, and he couldn't quit concentrating to save his life. Or, rather, as soon as he quits concentrating he loses his life.

It is natural for man to concentrate his mind; it is unnatural for his mind to "wander." This is proven by the fact that a little child evidences perfect concentration, while old people are most afflicted with a wandering mind.

Did you ever notice how absorbed a child is in whatever interests it? "This one thing I do," is its attitude of mind. That is concentration.

The first seeds of a wandering mind are sown in the child by compelling it to work against its will. A parent or teacher who has the "knack" of arousing interest in a child is working with the law of its being. The



child will concentrate knowledge readily because its attention is held steadily in one direction. Whereas the child who works without interest, attention, concentration; is dividing its interest between its task and something it wants to do. In time this habit becomes fixed, the mind wanders always, and finally nothing fully interests.

When the mind scatters, the body follows, for the two are one. You so often hear people say, "Nothing seems to interest me." All because, unknowingly, the habit of dividing the attention has become "second nature." Such an one is never happy nor healthy, for health and happiness are the results of concentration.

Every adult person has contracted more or less of this unnatural habit of dividing the attention, and just in proportion as he indulges the habit will he manifest dis-ease.

It is in every man's power to again "become as a little child." And to do this he does not have to cultivate a new habit. He simply recalls the natural condition.

Whatever a man turns his attention upon is concentrated within him. The process is not unlike that of photography. If his attention wanders he receives only "under time" impressions. If his attention is undivided, his full attention turned upon any object, thought, or train of thought, he receives a distinct impression; the object or train of thought is concentrated within him.

To recall this natural attitude of attention, of interest, is the one thing necessary to recall all the other conditions of childhood—health, happiness, beauty and youthful appearance. Eternal youth is a result of eternal interest in living; the result of continued concentration.

The secret of concentration is interest, attention. If we will forget the very word "concentration" and practice being interested, we will find concentration naturally follows.

ELIZABETH TOWNE, in *Nautilus*.

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**SELF-DETERMINATION.**

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**PART 2.**

In a previous article I suggested a method for cultivating the power of concentration—by first working with that which is pleasant to the mind, then with something more common-place, and gradually leading to the place of being able to focus the mind on a chosen subject at will. Having learned how to do this, you are in position to try out a most interesting experiment. Next time an inharmony develops in any part or organ of the body, remember this article on self-determination, and determine to be master of the condition. Take a comfortable position, either sitting or lying down. Relax the body as much as possible. Just sink down in your chair, or lie down on your couch, as though you were going right through it. Close the eyes, and then direct the attention to the part of the body, or the organ, which seems to be causing the distress. Formulate in your mind just what you want this part or organ of the body to do, and then hold this thought as a deliberate intention of what you desire to accomplish. Mentally tell the part to do its work perfectly. You know that it is able to do it, and by persistently holding the desired intention you will obtain results that will astonish you.

The work of healing the body and its various parts and organs is done by what I have heretofore called the "unconscious mind" of the individual. This unconscious mind is the soul, the kingdom of heaven, of all-power, and all-intelligence, within and the parts or organs of the body respond to the methods I have described because the intelligence within them is this same all-powerful, all-wise, unconscious mind or soul, which it has been thoroughly demonstrated is subject to the law of suggestion. This law simply stated is, "I am that which I think I am." Here, then, is the key to self-determination with regard to bodily health. Think health and you will be healthy. Health is harmony. Harmonious thoughts are health thoughts. Inharmonious thoughts

are disease thoughts. Use your will and determine that only thoughts of love, and peace, and kindness, and joy, and happiness—thoughts of the good, the beautiful, the true—shall find abiding place in your mind, and good health is bound to be the happy result. Thoughts of worry, anger, hatred, criticism, greed; malice; selfishness, we know are inharmonious, and thoughts of inharmony are disease producing. Avoid them. Be self-determining with regard to the activity of your mind, and you will determine the condition of your bodily health.

The matter of self-determination with regard to bodily health is of great importance to all people, and it is also very interesting. With the growing consciousness that bodily infirmities are self-made, will come the consciousness that harmony can only be restored in the same way. Belief that one contains within himself all the means necessary to heal, and that he can intelligently use these means in healing his body, will lead one to the next step in demonstration, which is faith. Faith is simply putting belief to work. It is belief grown to the point of trial, and only by trial is knowledge obtained, and knowledge, the third step, is the only thing that counts in life. "Hold fast to that which is good," but knowledge of the good is obtained only by experience, by belief in action, which is faith.

To obtain satisfactory results in maintaining health, or in restoring harmony to the body, use every means within yourself to accomplish your purpose. You all know the importance of pure, fresh air, and water, and wholesome food, but few people know the use of their own hands in relieving bodily ills. Right here take a lesson from nature. The unconscious mind knows the value of the hand in relieving pain and uses it constantly. When a hard blow is received on the head, or any other part of the body, the hand is at once clapped over the injured part, unconsciously. You have all seen a mother pick up a child who has had a hard fall and gently rub the part of the body that had received the

hurt, with her hands, and directly the child would be romping as before. You all know the soothing effect of gently placing the hand on the forehead when ill, or on the forehead of another who is ill. There is significance in all of this, and it has been demonstrated that in the healthy individual there is a flow of vibratory energy or life from the right hand to the left, a kind of electric battery, as it were, and that this flow is greatly increased by heating the hands by friction. This flow of energy or life-force is harmonizing to the parts through which the flow is directed, and that is the cause of the benefit derived from unconsciously placing the hand over an injury.

Recognizing this fact, the next step is to make conscious use of it in restoring harmony to the body. This brings us to the matter of the "laying on of hands" in healing diseases, which is a wonderful subject in itself, and I cannot go into detail regarding it in this article. As an interesting experiment, however, as well as affording great satisfaction in relieving suffering, here is something you can all do, and results will please and astonish you. Nearly all of you know somebody who suffers from headache occasionally. The next time somebody you know complains of headache ask him to let you cure it. Get him to agree to let you try and to do as you direct. Have the patient comfortably seated. Tell him to close his eyes and to relax the muscles of his body as much as possible. Thoroughly dry your hands and rub the palms together briskly for a few moments. Take your position behind the patient and place the right hand upon the back of the neck and the left hand on his forehead. Formulate a thought that you are deliberately causing the pain to disappear, the circulation to be equalized, and harmony to be restored. Then relax your own body and close your eyes, but be very positive in holding to the intention you have formulated. In anywhere from five to ten minutes your patient will tell you that the pain is gone. Try this and report the result of your trial. Here is a chance to prove your faith. The proof of the



pudding is in the eating thereof.

Before one can intelligently apply the law of suggestion he must acknowledge that he alone is responsible for what he is. He must assume sole responsibility for the present condition of his body and affairs of his life. This many times seems a most difficult thing to do, for it is oftentimes beyond the power of reason to relate one's illness or inharmony in domestic or business affairs with one's own conscious thinking. But experiments in suggesting to the unconscious mind have proved that it always obeys orders sincerely given to it. In the waking state the conscious mind is constantly active, constantly thinking. While the individual is not conscious of the results of his thinking, every thought he thinks is a suggestion to the power within, and the manifestation is bound to be according to the quality of the predominant thoughts. Where harmonious thoughts predominate, harmonious manifestation will predominate in the body; where inharmonious thoughts have the ascendancy, inharmonious manifestation of the body is the result, and sickness and disease more often assert themselves than does health.

We are often asked why it is that many so-called bad people enjoy such good health, and are able to accumulate wealth, whereas many others, good, clean, Christian people, suffer ill-health and never seem able to prosper in their affairs. Understanding how the law of suggestion operates, this is made perfectly clear. The so-called bad individual is usually self-assertive and energetic. His thoughts are concentrated with all of the will at his command on accomplishing his desire. The result is he is constantly conveying positive suggestions to the unconscious mind which carries them into effect. Of course, the very fact that he uses questionable methods in his work is inharmonious, and it eventually loses for him more than he has gained, for he not only loses the respect of his fellow-beings, but of necessity loses his own self-respect. No self-respecting individual would consider it a good bargain to exchange his own self-respect

for the health and wealth of another. However, positive states of mind, whether held by so-called bad people or good people, are strong suggestions which tone up the parts and organs of the body, and a degree of health is bound to result.

On the other hand, the average good Christian is usually very negative in his thinking. He is not at all self-assertive; on the contrary, he usually condemns himself; calls himself a poor, weak worm of the dust, unworthy of the few blessings he does enjoy. It is easy to see the effect of such a state of mind. The indwelling power, always obedient to suggestion, carries into effect these suggestions of weakness, and ill-health to a greater or lesser degree is the result. So also in the affairs of life, such a person never inspires confidence in his ability to do things, and he is shunned by successful people because he does not radiate those elements which make success possible.

We must never lose sight of the fact that the law is no respecter of persons—that the rain falls on the unjust as well as on the just. A little child may push the button to set in motion ponderous machinery, without knowing a thing about how it is done. So with the laws governing health and prosperity. No matter how bad the individual may be, if he unconsciously touches the health button or the prosperity button, health and success will be his; and no matter how good the individual may be, until he does touch the button governing health and prosperity, he is doomed to a life of illness and failure.

How important it is, then, to understand the workings of this wonderful law of suggestion. What a wonderful demonstration might be made by the one who believes in a square deal, the one who is kind, and loving, and just, if with all these qualities he combines an intelligent use of the law of suggestion and applies it in the direction of health and success. Nothing is beyond the grasp of such a combination as this and that is the goal the earnest student in the art of living is endeavoring to reach.

So I again repeat that the greatest and most important thing in the life of a person is for him to become convinced of his sole responsibility for the condition of his body and affairs; together with an understanding that by self-determination in his conscious thinking he can make his body and affairs of life whatever he desires them to be. This is the Truth which makes one free indeed, and all human effort is directed either consciously or unconsciously to deliver mankind from the darkness of the yoke of bondage to the light of liberty.

CHARLES P. TILEY.

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### PSYCHOLOGY OF THE FLU.

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The great ones of the medical profession have been discussing influenza and have disagreed, as usual, regarding treatment and prevention.

Not unnaturally the public is feeling bewildered. It is almost inclined to wonder whether the medical profession knows anything at all about influenza. Perhaps the great ones of the medical profession don't. But the general practitioner does. He—if he is any use—realizes that, though he cannot treat the disease, he can treat the patient.

How does he do it? His methods are quite simple. He bucks the patient up. Either he makes the patient laugh or he makes him very cross. It doesn't matter which. The result is the same.

In either case the patient is provided with something fresh to think about. Either he talks about the affability or he growls about the doctor's brutality, and threatens to "report him." Then he goes to sleep and wakes refreshed.

Influenza is really a most innocuous affair. The percentage of persons affected who develop serious symptoms is ridiculously small; and the percentage would be smaller still if there were more general sanity knocking around.

Here is a truly scientific exposition of what happens. There are certain germs waiting about with their tails up, seeking victims. No. 1 germ provides the headache and the pains all over. No. 2 germ hands out the pneumonia which kills.

Neither germ has much chance with the person who is not prepared to welcome him. If you are fit, the germ (he has a nice long name) will droop his tail and let you pass by unscathed; but if you are not fit (and particularly if you let the germ know you are afraid of him) he will go for you.—*Continental Edition of London Times.*

**FUNDAMENTALS OF SALESMANSHIP.**

(Copyrighted 1919 by Austin Breed.)

**PART I.****GOING BENEATH THE SURFACE.**

Stand on the ocean shore, look out and see the whitecaps dancing on the water. There are lots of them. But do they constitute the ocean? Oh, no! Are they the chief things in the ocean? No; oh, no! Whitecaps on the ocean surface may hinder things; but they do not help them any. You cannot see the Gulf Stream, which runs strongly beneath the surface where the whitecaps are, and which makes our whole coast habitable.

It is the thing *beneath* we need to get at. But it takes vision to look beneath the whitecaps and see the Gulf Stream, which we know is there.

That is just as true of business as of the ocean.

—*Wm. C. Redfield.*

Not long ago there was a story in the daily papers about a bottle with a note in it that had been picked up somewhere on the Jersey shore. It had been thrown into the Ohio river, and in the course of time had found its way to the Gulf of Mexico.

And then what happened?

Why didn't that bottle drift down to Rio Janeiro, or over to Liverpool, or into the Mediterranean, or down to the Panama Canal?

The observer who looks beneath the surface smiles at these speculations. He knows the answer—"The Gulf Stream." He knows the mighty power of this current underneath the surface, which navigators must take into account, if they wish to travel safely up and down the Atlantic coast. Compared with its constancy, its might, its power, the dreadnaught is only a chip on the bosom of the sea.

That bottle is a good deal like ourselves, in the ocean of Life.

In the life of every one of us there are currents just as mighty, and just as hidden, as the Gulf Stream. By their force we are carried along almost as was the bottle which travelled down the Mississippi, and was taken in charge by the Gulf Stream, until it was landed on



the Jersey coast. It couldn't get away, even if it wanted to.

The skillful man on life's ocean endeavors to learn just as much as possible about these hidden currents. If he can get in the path of some of these currents, they will sweep him successward. These men know what they are doing. They consciously attach themselves to certain well known success-principles, and the mighty currents of these principles carry them to their goal.

On the other hand, there are many men who have achieved financial success, without knowing why. They have been dropped into the sphere of influence of one of these mighty currents and have been carried to financial success, but all the time they are attributing their success to surface indications. They know nothing of the deep undercurrents which are the cause of their success. And when you question one of these men who has made a big financial success, asking him what was the cause of his success, the chances are that he will lay the main emphasis upon work.

Work is without doubt a very necessary thing. Without work, the very hardest kind of work, we cannot succeed. But it is a mistake to assume that the very hardest kind of work, without anything else, is bound to make you a success.

The ship that is putting forth only a mediocre effort, but that is steaming with the Gulf Stream, makes much greater progress than the ship that is pouring black smoke from its funnels and has its boilers all heated up, but which is sailing against the Gulf Stream.

In the great ocean of business there are also Gulf Streams. There are hidden forces down beneath the surface. You may call them principles. Name them what you wish. When you are moving forward with these currents, then success becomes automatic.

Work, all by itself, without other much more important factors, will never achieve big success.

There is a right way and a wrong way of doing everything in life. And the more we learn by experience, the more we begin to realize that the right way is in-

finitely easier and that it accomplishes infinitely more.

As a general rule, the very successful man does not fret and stew and indulge in a tremendous amount of muscular or mental activity. He *knows how*. He does things in the right way.

It isn't work alone that counts.

It is Brain-force, Thought-force, that has to be stirred into the mixture.

Some of the men who accomplish the most, work the least. But what they do is done right. They look into tomorrow with a crystal-clear vision, simply because they have mentally grasped that which has been around and about them today.

There may be only one absolutely right way to do a thing. There may be six partly right ways that bring mediocre success. There may be a hundred wrong ways, or a thousand, or a million.

The wrong ways are the easiest to fall into.

There is inspiration in work. And yet, how about the man who toils fruitlessly all his days? He works—but his life is a drudgery.

How about the salesman who trudges along with his heavy cases until there are callouses on his hands? He works—with his hands and feet.

Listen to what he says: "No salesman ever worked harder than I. Look at my hands. I am a beast of burden. And what do I get for it? Nothing!"

You can find salesmen everywhere who boast about their night work, about their unremitting energy, about their amazing speed. But go and ask the sales-manager about his best salesman. Is he overworked? No! Because everything he accomplishes is done efficiently.

Such a man has found the underlying principles of his being. Such a man has discovered the channels that carry him to success. He has not drifted into those channels that carry him to failure.

Most of us have a prejudice against the word "efficiency." It has been a bit overdone, hasn't it? It is like the word "service" in that respect, isn't it?

However, because people have misused a very good and a very important word, it is no reason why we should look upon it with disfavor.

The meaning of efficiency is really very simple. Its whole purpose is to accomplish the most desirable results with the least expenditure of time and effort.

This is a simple definition, but a very comprehensive one. The trouble is that it is so simple that we overlook its vital importance.

Efficiency can be applied to the most ordinary things, where you would think there is no possibility of further improvement. By a study of the right method of shoveling, F. W. Taylor succeeded in increasing a man's efficiency in shoveling ore from 16 to 59 tons per day, an increase of 268 per cent. Mr. Gilbreth applied efficiency study to bricklaying and he reduced the motions of a bricklayer from 18 to 5, which gave an increase of 260 per cent in the efficiency of the bricklayer.

Now these are common, every day kinds of work, which have been done over and over for years. Naturally you would think that, if there had been any better way of doing these things, the better method would have been discovered years ago. But it wasn't. If these modern efficiency men hadn't come along, we would still be doing our shoveling and bricklaying in the same old inefficient way. Taylor and Gilbreth took work as it was done for years, and they mixed brains with that work, with marvelous results.

Up to this time we have been dealing with physical muscular work. Now let us come a little closer to home. Let us investigate the principles underlying mental work—Salesmanship, for instance.

And we find the same principles applying to salesmanship that apply to physical work of shoveling and bricklaying.

There are several degrees of efficiency in salesmanship. For convenience, let us roughly group them into three classes.

There is that great class where tremendous physical activity predominates.

The novice on the road falls into these habits of strenuous activity. He has youth, energy, vitality, and he spends them all with a reckless abandon that is equalled only by the prodigality of a sailor in sport at the end of a long voyage.

These young, enthusiastic salesmen make friends easily—but they manifest many indiscretions. They never get beneath the surface. They deal only in superficial facts. They take things for granted without inquiring. They are likely to think that work is the equivalent of results.

Many salesmen never get above the first stage.

Classification No. 2 is a great step forward, because in this stage of development the salesman transfers his energies from the physical to the mental side of his nature.

He is trying hard to better his methods of selling, because he realizes that greater selling efficiency means more money in his pocket.

But there is a great danger of over-concentration on the mental side of the salesman's efforts, to the exclusion of everything else. And the motive, as a general rule, is a selfish one.

The salesman develops into an "argufier." He is constantly fighting mentally, not realizing that this mental fighting attitude always arouses mental opposition.

Because selfishness mainly generates this desire to improve himself, the result is that he overdoes his efforts to "put things over" on the customer. He uses too much mental force, and he is likely to resort to tricks.

And in these two classes we find the great majority of salesmen.

They are appealed to by clever schemes and stunts. But, at the same time, they would feel very indignant if anyone would suggest to them that they did not have the interests of their customers at heart. They think they have those interests with them all the while.

They take it for granted that they have. But they never dig down beneath the surface. They never analyze themselves.



And now we come to the very rare and isolated class.

In this class we find the salesmen who achieve big results with little effort. Other salesmen envy them. Those envious ones think that the successful salesman must have some sort of "open sesame," or pull, or a stand-in, or easy territory.

These salesmen in the third class have reconstructed their points of view. They have found the Gulf Stream that carries them to success. Everything they do contributes toward their achievements.

Having found this power beneath the surface—this force within him—such a salesman can center his effort and thought on carrying out the true principles of salesmanship.

He makes himself all over. He grows. He becomes a new man.

He builds himself physically, mentally, spiritually. He becomes a bigger, better man.

Those who have climbed the ladder to this third classification know that there is nothing theoretical about their point of view. They alone have found the practical method. They alone make the big sales with the least effort.

Others call them lucky. But they know that their only luck is having the insight that got them into the Gulf Stream of Achievement.

You might liken the improvements in salesmanship methods to the improvements in the field of locomotion.

It wasn't so very many years ago when "Shank's Mare" was the accepted method of locomotion. Only a few were rich and luxurious enough to afford a carriage or buggy.

Then came the general adoption of the auto—a vast improvement over "Shank's Mare."

And now we have the aeroplane. It won't be so very long before we adopt it into general use. And then we will go at several times the speed of the automobile.

In the field of salesmanship, classification No. 1, the

"Physically Strenuous," may be likened to the "Shank's Mare" method of locomotion. It is tiresome and the results are not very great.

Classification No. 2, the "Mentally Strenuous," show an improvement in results, just as the auto is an improvement over "Shank's Mare."

But Classification No. 3, the "Know How" salesmen, are so vast an improvement over everything else that it is hard for us to realize how they accomplish their results.

The aeroplane makes use of the unseen forces of the air. Likewise the "Know How" salesman utilizes forces and methods which are suspected by only a few.

The world is crying for more of this class of salesmen, who do not have to depend upon schemes or subterfuges, or upon dull physical work or mental drudgery. There are just a few in the high places. There are more opportunities open to those who know how—than there are honest, deserving applicants.

Indeed, the salesman who has solved the riddle of real salesmanship need never look for an opportunity. It becomes his without asking. It is just as natural in his career as the germination of the plant from the seed.

Such salesman have made their own place in life. They have inspired those for whom they have worked. They have inspired their customers. They have helped establish new standards for the houses that employ them.

Charles M. Schwab, whom some call "the world's greatest salesman," is an example of this rare class of salesman.

Finding this great Gulf Stream of Success might be accidental, but it is not likely to be. It might happen through luck. But I know of no instance where it has occurred that way. It is the result of diligent self-study and self-training. It is just as natural as multiplication and addition. There is no mystery about it. There is nothing to it that cannot be explained in the full light of reason.

The purpose of this series of articles is to help *you* to embody these principles in *your* life.

AUSTIN BREED.

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**ANCIENT AND MODERN WISDOM.**

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The greatest stumbling block in the way of beginners in the study of philosophy is the widespread belief in a power that we call "fate," "destiny," "Karma," or "Providence," according to the individual conception of the vague "something" that is said to shape our lives. There is a surprising number of communications showing a belief in this "ruling power" as something from which there is no escape and which involves no personal effort either to circumvent or to assist. In short, the world is peopled with Micawbers waiting for what "fate" has to offer. That there is in the relative world a law of cause and effect, is, of course, true. In Biblical phraseology, one cannot gather "grapes from thorns" or "figs from thistles", but one may by the power of thought so change the thorns and the thistles that they will yield something quite as desirable as either grapes or figs. If we ever hope to make this world a happier or brighter place, we must begin by realizing that we are individually responsible for our "common lot."

To believe that every human being is born to undergo certain events; to succeed or to fail; to be content or to be miserable, regardless of personal effort, is a killing doctrine and one that is inconsistent with natural human instincts. It is true that we are each born with certain inherited characteristics—the result of ideas imparted to us by our antecedents and which to some extent influence us throughout life. But we are also influenced by thoughts we absorb after birth as well as before, and if we know this we may determine what thoughts we shall absorb and what influence we are to have upon our contemporaries and upon the future of the race. In other words, we are making "fate" all the time, not only for ourselves, but for those who come after us.

We are, in fact, if we choose, a conscious part of the creative principle and not irresponsible atoms in space,

to be placed here or there by an inscrutable power as though we were pawns on a chess board. The most avowed fatalist is unconsciously repudiating his expressed belief when he makes any effort at education development or growth. To be consistent he would put out no effort, confident in the conviction that his destiny is assured.

If a power that we call God has predetermined that a certain child shall become a criminal, what right have we to try to change its fate? Why should we cheat this ruling power in His decision? Nevertheless, there are many things which, to the superficial observer, would incline one to the belief that "there is a divinity that shapes our ends, rough hew them how we will." We know that certain events have been foretold years in advance of their happening. Students of criminology agree that criminals may be detected by means of certain physical abnormalities. Palmistry and astrology and phrenology teach us that certain physical peculiarities determine to a great extent what we may accomplish in this life.

Lombroso and others who study life from the standpoint of the criminologist rather than from the viewpoint of psychology, will point out the fact that a slight variation in the shape of a forehead, an added thickness in the lobe of an ear, a scarcely perceptible deficiency in the breadth of a forehead, and you have the difference between the future honest man and the criminal. From this it might be reasoned that "fate" is the inexorable mistress of human life and destiny. The point of difference between the conclusions of the criminologist and the psychologist comes when they determine which is the cause and which is the result. Does the criminal instinct developed through heredity or environment produce these abnormalities, or does the physical condition determine the actions and the life of the individual? The criminologist reasons from the physical standpoint only and says, "This child's physical organism bespeaks the criminal, and a criminal he must become."



The psychologist says, "This child bears on his physical covering the 'handwriting on the wall' that warns me that he must be trained and his evil tendencies obliterated." The criminologist is a materialist and the physical is all. The psychologist is a spiritualist and knows that the body is but the plastic tool of the soul, and that if that soul may be awakened, the body will express only the soul's desire for development.

How then may the future be foretold without proving fatalism? Now we have come to the question of how may certain events be foretold unless there be such a thing as "fate"? There are certain lines in the hand, for example, that undoubtedly foretell of corresponding events in the future. This seems to argue against the idea of free will agency, and for fatalism, but let us see. If we realize for a moment that we are a part of the creative force (as we see it in the creation of form and change—the relative) we know that we are setting in motion certain currents of thought that will produce or "create" certain effects. This force once set in motion, some result must be inevitable, but if we know this relative law of cause and effect, and our relation to it, as a part of the creative or cause force, we may see how prophecy may be a fact and at the same time how it is that we are masters of our own "destiny."

As a further illustration, we will take a simple act. Someone starts a ball rolling down a hill, we will say. The act is a wholly voluntary one, and yet the ball, once started, must obey the law of motion and anyone capable of computing the rate of speed and the force of obstructions may foretell from the start what will be the effect of that ball rolling. The result is not governed by chance. It is one of the established laws of physics that the result will accord with the cause, and that, too, with mathematical certainty. The only thing that will stop that ball is a resistive force of a greater magnitude than the force that speeds it. Individual tendencies through inheritance or prenatal conditions are like a ball rolling downhill. If left to themselves they increase in force.

If stopped or diverted they may be eradicated.

Because a child is born with a deficient line of mentality as shown by the hand or narrow forehead, it does not follow that nothing need be done for its intellectual advancement. And although it may not counteract the effect of its hereditary handicap in one short lifetime, it can be building all the time. It is because of this inheritance that we emphasize in New Thought the necessity of realizing the importance of thought as a constructive or destructive force. It is because of the fact that all things are subject to the influence of thought that I claim for heredity and environment only the power of influence and not of unalterable law. Thus a blackberry bush will, if left to itself, grow blackberries, because it is the natural tendency of it to do so. The physical shape and markings and character of the plant tell us that its berries will be black. But along comes Luther Burbank and with the power of thought as applied to the effect of selection and development and intelligent cultivation, and miracle of miracles! the blackberry bush grows white berries instead of black. And this is done in absolute accord with scientific principles. There is no magic about it. It is merely the effect of an illumined mind, working in harmony with the universal power, and our oneness with it.

ALEX. J. McIVOR-TYNDALL.

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Four things a man must learn to do  
If he would make his record true;  
To think without confusion clearly;  
To love his fellow man sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.

—Henry van Dyke.

## INDIVIDUAL CONSCIOUSNESS.

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The vast majority of mankind are immersed in the worm-of-the-dust consciousness, regarding themselves as the victims of heredity and environment. This conception has been crystallized in their thought by a philosophy of life craftily devised by those who would dominate them from a higher consciousness. Mankind has been kept in ignorance because, in that condition, it can the more readily be governed in the interest of autocratic masters. This conception has been fostered under the cloak of religion, and has been interpreted into the "Word of God," which must not be disputed.

With the worm-in-the-dust consciousness in possession, one is convinced of his own weakness and impotence. He knows that he is good for nothing except to be a slave of a master, to accept with submission whatever happens to come his way, and to be willing to beg, borrow or steal in order that he may maintain a mere existence. He enjoys being a miserable creature and kisses the foot that crushes him.

Of comparatively late years a new power has come into the world. Millions of people, each of whom was fully conscious of his weakness as a separate strand, came to realize that a million strands, each of which might snap at the slightest tension, could be woven together into a cable that would stand a tremendous strain. And then mass-consciousness came into existence! Labor unions, trade associations and the like have since sprung up in every direction, and the despair of vast multitudes has been converted into hope and expectation.

The great body of workers have benefited greatly from their mass consciousness. They have secured shorter hours, better pay, safer working conditions and many advantages that previously they had never enjoyed. Their physical conditions have been improved, and time and opportunity gained to their general advantage. The mass consciousness of the employes was a necessary weapon to meet the class consciousness of the employers.

Mass force was pitted against class force, resulting in a better balance of forces, and a more equitable division of the combined results of "capital and labor."

The labor organizations and mass consciousness admittedly are confessions of individual weakness. Each member of the union feels that his safety lies in numbers, and that the strength of the union depends upon the proportion of available labor that it includes. Personally, each member is still a worm-in-the-dust, and he depends upon the power of the mass to change existing laws, circumstances and environment in his favor. He participates in the results of this mass power exactly as all others do who are in the union, and because of his identity with it.

When there arises in one's consciousness an understanding of his power—irrespective of mass help or hindrance—to convert obstacles into opportunities, to transform failure into success, to guide and direct his own life, by himself and for himself, he has entered into the individual consciousness and he is no longer content with dependence upon mob, mass or class. He has risen out of the sea of mass turbulence into the open air of the individual responsibility. He has come to realize the power of thought, and he has ceased to be dependent upon the mass, from which he has made his declaration of independence.

In gathering his forces to a focus, he has converted himself into a powerful magnet, with ability to attract to himself that which he desires. He has entered a higher plane of consciousness, bearing the relation to his former condition somewhat akin to that between human intuition and animal instinct. Now he must think for himself, and in return there comes to him the reward of his own thinking. He has separated himself from the mass. He has allied himself with the Higher Thought.

He has entered a new realm of consciousness, with which it is necessary for him to become acclimated. He breathes a more rarified atmosphere, and at first he is apt to catch his breath. As yet, he has not changed his motives, his purposes or his ideals; he has merely taken



on a new point of view, to which he is far from being adjusted completely. He notes the great material returns that have been secured by many who have been residing in this realm, and he seeks new methods whereby to satisfy the old desires.

Individual consciousness first interprets itself on the animal plane, selfishly. Its first and primary needs are physical and material, and the individual invokes the power of thought for these ends. Food, clothing, shelter or position has been insufficient or unsatisfactory, and his new powers are concentrated on securing for himself that which formerly he lacked. He is thinking of himself alone, and cares not from whence his supply comes nor how his appropriation of it may affect others.

He concentrates on what he wishes and it comes; he visualizes his wants and they manifest! As yet he is merely using his new-found powers to gratify his own animal appetites. Yes; but how tremendous an advance from his previous admission of personal slavery and subserviency! What a transformation from the worm-of-the-dust or the mass consciousness! What a splendid position to assume! Yes; and how far more glorious it is to graduate from it! For there are far higher planes of consciousness, and not a few have attained to them.

Thought is the power that moves the world. Thought creates! It does not make something out of nothing; but ever and always old forms are disappearing into the unseen, from which new forms are as constantly emerging. Thought makes visible the invisible; it gives form to that which, to the human eye, was previously formless. All energy, all power, all life is invisible; only its manifestations in form may be seen by one's so-called physical senses.

Thought makes the mold into which reality pours and is given form. The thought-mold is invisible and the substance which fills it is invisible; but—quick, presto, change!—and form emerges. Oxygen and hydrogen are invisible gases; they combine and—lo and behold—water, the elixir of life. Man creates to the extent that he

understands the laws of mind, and to the degree of his wisdom in manipulating the power of thought.

All known planes of existence are but way-stations to higher realms. The law of existence is eternal progress. Individual consciousness has many aspects, commencing with a personal assertiveness that is in striking contrast to its previous self-depreciation and complete dependence on others. It first uses its new instruments as weapons of offense and defense. But the law of compensation decrees that the higher the plane of living the quicker do results follow causes, and the clearer becomes the relation between action and reaction.

In time, it is borne in on the individual that there is something higher and grander than this aspect of individual consciousness; that it does not induce harmony and happiness; that it insures neither health of body nor peace of mind; that it fails to elevate character or satisfy the cravings of the soul. There comes a time when this phase of individual consciousness spells failure instead of success, and becomes an effective bar to one's spiritual progress. The material and intellectual have ceased to satisfy, and the vision is directed to that which is real, permanent and abiding.

And then a glorious transmutation takes place, and one enters the realm of God consciousness—the realization of the God within. There is no loss in this; there is only gain. The physical and mental powers are enhanced and intensified; and one's ability to secure his physical and material desires are vastly increased. One now possesses greater power to acquire what he wants, and secures deeper satisfaction from that which he creates and attracts to himself.

With God consciousness he has secured a wider vision, he realizes the Fatherhood of God and the Brotherhood of Man, he thinks in terms of inclusiveness instead of separateness, his relations are now with the Universal, he uses no weapons of offense or defense, he becomes a partner of the Divine; he gives to the Universal freely and wisely, and to the full measure and overflowing the

Universal reacts harmoniously and abundantly.

Each plane of consciousness is best in its time and place; each answers its purpose of preparation for a higher one. No one may miss any of the steps introductory to the plane he now occupies, from which in turn he must graduate. It is probable that mass consciousness will long remain predominant, but each day individual consciousness is making great numbers of converts. While God-consciousness is reserved for the comparative few, so great are its powers, that the influence of its tens of thousands will be profound throughout the confines of human existence.

One who lives in the individual consciousness is but a fraction of an individual, after all. No man may live by himself or to himself. He may exist that way, and he may die that way; but he cannot live that way. The individual consciousness pervades the intellectual realm and dominates by personal will power. God consciousness is on the deeper mental plane, and rules by virtue of spiritual power and the Universal Will. Individual consciousness dominates resistance, meets and overcomes its enemies; while God consciousness harmonizes and finds only friendly co-operation.

This is the Era of the Brotherhood of Man! The League of Nations! God grant that our President shall receive generous support in his glorious endeavors to this end! The League of Nations is not merely in the air, but the invisible ethers are taking their ordained places in the invisible mold, from which soon the League will emerge in manifested form.

The League of Nations will be the world model to which man may look, and wherein he shall read man's universal decree of the Fatherhood of God and the Brotherhood of Man. Looking at it, he will seek to emulate the idea in lesser form, so that there may be awakened generally in the minds of men that consciousness which alone will serve to make permanent the greater ideal.

This is the Age of the League Idea! The Higher Thought first represents individual consciousness and

later God consciousness; and, as these develop, the Higher Thought people are coming together more and more closely into Centres, Associations, Alliances and Leagues. The same tendency may be observed of all other progressive lines of thought.

The time has come when the progressive minds in all fields should not only come together within their own particular line of thought or activity, but should take to heart the fact that there is now in progress One Great World Movement, the wondrous possibilities of which will become apparent only as each and all of its aspects—Religious, Economic, Scientific, Philosophic, Social, etc.—are brought together in a luminous and all-embracing League of Humanity.

EUGENE DEL MAR, in "Azoth."

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#### WHICH WAY ARE YOU TRAVELING?

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To every man there openeth  
 A Way, and Ways, and a Way,  
 And the High Soul climbs the High Ways,  
 And the Low Soul gropes the Low,  
 And in between on the misty flats,  
 The rest drift to and fro.  
 But to every man there openeth  
 A High Way and a Low.  
 And every man decideth  
 The Way his soul shall go.

—John Oxenham, in "Missions."

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#### IS THERE A COSMIC MIND?

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To the students of physical science the world war brought no greater disaster than the extinguishing of the bright and wonderfully promising mentality of the young English physicist, H. G. J. Moseley, for whom Moseley's laws are named.

The slaying in battle of this brilliant university man, who was only twenty-six years old at the time of his remarkable discovery in regard to spectra, was a great loss to science, but the highly interesting work which he began is being carried on experimentally in many laboratories, and a few psychologists who have been studying his monographs are convinced that a long step forward has been taken toward establishing scientifically what is now only postulated metaphysically—the existence of a cosmic or universal mind.



Some of our best scientific authorities have seemed ready to declare, and one or two actually have declared, that nothing exists but electrons, which are now conceded to be the ultimate divisions of what is known as matter but which is not matter as we conceive of it, for these electrons are nothing but manifestations of energy. One learned physicist avers that he can conceive of no entity save mind that is capable of creating, energizing, activating and directing electrons.

Good old Bishop Berkeley made the shrewd guess over two hundred years ago that matter was not substance, but he knew nothing of electrons or their motion.

Our concepts of minute entities are staggered when we are informed that an inch-long row of electrons, side by side, would contain 12,700,000,000,000. But minute as it is, the microscopic electron is receiving the closest attention of science.

Now what have electrons or even atoms to do with Moseley and his laws? To answer this we first must understand the nature of the young Englishman's discovery. Using the X-rays, Moseley photographed the spectra of a large number of elements. He found that the principal lines in the spectra were related in a remarkably simple manner—that the square roots of the frequencies of vibration are proportional to the ordinal numbers arranged in the order of the atomic weight of the elements in every case, and that in passing from one number of a group to the next they invariably increase by one.

When presented on the stereopticon screen these lines always are seen to bear the same relation, so that each element follows a certain design or law. And by such a presentation even the layman may grasp the wonderful and beautiful relation of the lines forming the design.

Moseley's laws have been declared by Dr. Millikan, the famous physicist of the University of Chicago, to be "the most scientific discovery of the past fifty years." And when he sees the beautiful spectrum of hydrogen thrown upon the screen the obvious design of the lines, proportionately spaced and strongly indicating the handiwork of an unknown agent, the metaphysician feels justified in his assumption of the existence of cosmic or universal mind and its activities and directivity, beginning with the electron of which all matter, as we call it, is formed and working through all space and every unit of every system.

No wonder then that many psychologists and even a few physicists are now predicting that the next great discoveries of this century will be in the realm of mind and that the existence of a cosmic mind will be revealed and demonstrated scientifically.—*San Francisco Bulletin*

## BOOK REVIEWS

**THE CHALLENGE OF THE WAR: CAN SCIENCE ANSWER THE RIDDLE OF THE GRAVE?** By Henry Frank. Published by The Stratford Company, Boston, Massachusetts. Price, \$2.50.

The author of this work has approached the problem of "Immortality" from a viewpoint wholly original and unique. Ignoring the time-honored metaphysical and philosophical interpretations, which have so often slipped on the shifting sands, he admits, at least for argument's sake, all the propositions and proclaimed principles of the mechanistic interpreters of Nature, and then, by a most incisive process of logical deduction, demonstrates the answer of Nature to be affirmative of Man's universal hope.

Coupling the discoveries of the materialistic biologists with the latest revelations of the physical sciences, especially in the wide field of electricity, he shows how they lead naturally to an affirmation of immortality, howbeit he discards the orthodox interpretation as a theological doctrine, and seeks wholly a scientific demonstration.

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Introduction by Dr. Hereward Carrington.

**AZOTH**, published by the Azoth Publishing Co., 1400 Broadway, New York City. \$3 per year.

This is the finest of the occult magazines of America. Everyone who is interested in psychic phenomena will find in this magazine splendid interpretations of the different esoteric philosophies. It also maintains a New Thought department.

**POWER: The Higher Thought Magazine**, published at Denver, by Chas. E. Prather.

This well-known magazine is again in the field. Mr. Prather has just returned from his duties with the Y. M. C. A. during the war. Editor Prather did not get to the front—but he did his bit and no doubt put many a soldier in touch with New Thought. By the way, May *Power* is a fine number, send for a copy.

S. E. F.

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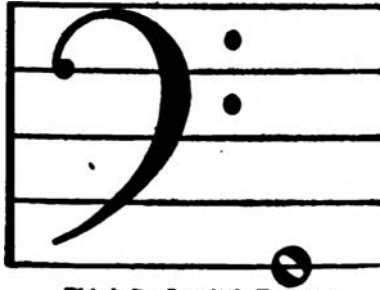
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