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NOW

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SAM E. FOULDS, Editor

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NOW

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AFFIRMATIONS.

PATIENCE.

The One Power that is All in All is Good and brings to me all needed experiences.

Each day I have the lessons I need for that day's unfoldment.

All power and all wisdom is within me. These experiences bring them into manifestation.

Without these daily experiences, I would always be a child.

Because these varied experiences bring me unfoldment, I welcome them.

In Faith I welcome all that come, because I know the All-Good in me calls for it.

In Faith I wait the blossoming of latent possibilities, knowing that what any man has been in manifestation, I can be.

I build my Ideal from the lives of other men. What is good, true and beautiful in them, I am. I let that which I am manifest in its own good time.

In this Faith I patiently wait the coming of the experiences that show me that which I am.

I see in all nature the patience of the Indwelling God. I know that Indwelling Goodness is within me. It will, at the right time, bring into manifestation that Ideal, I am.

As ocean awaits the changing moon and winds, I wait the conditions that call me into expression.

As field awaits shower, and cloud awaits breeze, I await the currents of the Soul that water the fields of daily life and bring forth the fruits of the Spirit.

As tree awaits springtime, and grain field awaits harvest. I wait the coming of the emotions that manifest to myself that of which I am possible.

As brook in winter awaits the sun that shall loosen its crystal fetters and free its springs, I wait the coming of some external condition that shall free me from the limitations of ignorance and inexperience and open to me the treasures of Soul.

As violet and anemone await the spring that they may bloom and beautify the fields, I wait in patience that irrigation of Truth that shall bring the Soul into blossom.

As gardener in wise patience waits the opening of the bud, I wait, never attempting to pick open the bud lest I spoil the blossom.

Faith has wrought patience in me.

Morn and eve, noonday and midnight, I enter into the sense of Being with patience that worketh in me joy, peace, gentleness, goodness, faith and self-control. Beyond these there is nothing for me, save to manifest the Power I am, directed by this ideal into fullest expression of Life.

SAM E. FOULDS.

THE SCIENCE OF MENTAL HEALING.

Part 10.

We all, through Love, our Life receive,
And only while we love we live.

—James Freeman Clarke.

If I were dead and thou hadst spoken,
Ere thy presence I had known,
I should know it! I should feel it!
Something subtle would reveal it.

—Josephine Pollard.

Round about the intellect sweeps the horizon of the emotions from which all the noblest impulses are derived.—*Tyndall's Fragments of Science.*

All goes to show that the Soul in man is not an organ, but it animates and exercises all organs; is not a function, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but is the master of the intellect and the will; is the background of our Being in which they lie,—an immensity not possessed and that cannot be possessed. . . . We know that all spiritual Being is in man. . . . There is no bar or wall in the Soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God.—*Emerson, in "Over-Soul."*

Before we think, we feel. Before we reason, we love. There is an emotion before we can say, "I am."

Life finds its first and one common expression in us as conscious beings as emotion. Man is a love-center and cannot be such a center without, like all centers, radiating power. Every human being, by the very virtue of his humanity, must radiate love. As well a sun without rays as a Soul without Love. Suns differ in glory; Souls differ in power. Whatever may be given as cause in one case must be given as cause in both, because all centers manifest the same principle under the same law. Radiations are determined by the degree of unfoldment. Planets, when sufficiently unfolded, will have light of their own. But, as all centers not self-conscious must some time, like smoke and cloud-wreaths, be dissipated, so planets and suns unfold to their destruction and disappear in the Universal Essence. Souls being self-conscious, capable of transmuting emotion into thought, capable of receiving in-motion from the Universal and transmitting it as an out-motion, capable of knowing

self and saying, "I am," unfold to ever greater brilliancy. Immortal in essence like all centers, a Soul, because of its self-consciousness, is immortal in its individuality. It will radiate Love forever. It will transmute Love and Truth forever, will transmute emotion into Thought forever.

In Soul-Culture, man is Soul, but no matter what the term used, we all mean that something within the personality we see that makes man, man. NOW prefers the terms "Soul" and "Spirit" because it believes we should develop in our daily life something above the merely intellectual perceptions of Truth. Religion is as real as philosophy and is of more worth to man. Let him feel Goodness, Virtue, Truth, Beauty, even though he cannot reason about them. Feeling is religion. When he feels these, he will live them. Understand this proposition: when man feels goodness, he will be good; when he feels virtuous, he will be virtuous; when he feels love, he will love; when he feels health, he will be well. There is therefore in its last analysis no such thing as mental healing. The term is a misnomer. Healing is a fact. The term covers millions of facts. But to call it "mental" is to reason from the mere appearance and to put instrumentality for Power. The instrument is Suggestion; the power is Spirit. The manifestation of Spirit that heals is not Thought, but the emotion that Thought awakens. Love is the healer.

Till the Love-nature is touched, there can be no health. Till the Love-nature is awakened, there can be no cure.

Thought is the directive power. The engineer stands with his hand upon the throttle and guides the engine; the electrician stands at the dynamo and directs the current. Neither is the power; they direct and control the power. With no steam, with no electricity, no manifestation though these men may be the wisest of their crafts. So with healing. Till there is an awakened love-nature, Thought is dumb. With the love-nature active, then Thought can speak the Word to body. Love radiations from each to each heal. Love awakened in the Soul heals. What is disease and what is healing? Disease is but spiritual sluggishness. Life flows in too

small quantity through the organism. Healing is merely the awakening of the Soul to a knowledge of its power and opening the nervous system to new currents.

Power radiates. No life where there are no love-radiations. The more life, the more love as an effect. "Open the love-nature and be healed," is the Word of Power.

Love undirected may not care for body. Love misdirected will tear down body. Love under the right thought will heal; under wrong thought will destroy. But under any thought Life unfolds and unfoldment is the purpose of the incarnation. Soul finds expression. Our individuality consists in our ability, through choice, to direct Love by Thought to a predetermined end. As we grow wiser, we use for health and happiness the Power we are. For these reasons, man is a religious being. For this reason, every great religious awakening has been accompanied with healing effects. Because there was not understanding of cause, and because of old beliefs held for ages and brought into the human life from man's experience with brute, there has been disease and ultimately death.

But the Savior has ever been the Healer. Jesus stands the type of the spiritually developed man. He knew no disease, neither did he know death, for, awakening from his swoon, he "disappeared from sight" by dematerializing his body—a possibility for all men when they shall think it so and change their radiations in this thought. But the one great characteristic of his unfoldment was his love. He changes the theologies and philosophies, statutes and civilizations of the world by his Love alone. He taught the Great Commandment—Love one another—and for the first time in all history he emphasized Love in teaching and practice. Affirmations given in Love were his power. Study his life in this light and see how simple is Truth. When we love one another, love as she loved who broke the precious box of ointment, which may well stand as a symbol of our love, then we, like him, will heal; our very touch will cure; we shall live above pain and death. "He loved much." "God so loved the world that he gave His only

begotten Son," said the old chroniclers because they could not, in an age of force, conceive it possible that an ordinary birth could give earth such a lover.

The lesson is: would you heal others, love them as yourself. Would you be in health, love. This love, as before affirmed in these articles, has nothing of the personal or the sensual. Principle, as unfolded in Truth, Beauty and Goodness, are to be the object of your love. This love will radiate through every atom of your body. Whoever comes into your vibrations will feel its power to stimulate them spiritually and they will be healed. You will concentrate that love at times under the ideal of health and send those vibrations with force to heal some one at a distance. You will send out vibrations under the thought of peace, of success, to some Soul that will answer by stronger vibrations of its own. Healers radiate these strong vibrations of Life known as Love and, whoever turns to them in desire will have, in that same octave of vibration, help from them. He who sets a light in his window guides all who look that way, though it may have been placed to guide home the child. When one has so loved that he has radiations stronger than the average person, he becomes a healer. He can direct, as does the electrician, over his own Thought-wires the Love that can heal. He will, unconsciously to himself, heal all who put their trust in him.

Thus have I come again to the position taken in No. 1 of these articles, that it did not matter whether Mrs. Wilmans was boating or writing at the time set for treatment of any particular patient. She is powerfully developed in her spiritual nature and at all times radiates healing force, because at all times her mind tends in that direction. All who turn to her in faith are benefited as plant is that turns to the sun. All healing is done subconsciously and, having by the Law of Suggestion given the Soul directions to treat at such a time such a patient, that patient will be treated. It is only through a lack of understanding of mental and spiritual laws and, most of all, ignorance of the law of Suggestion and Auto-Suggestion, that she has been criticised, even by some who should know better.

It is not necessary that the healer who does absent work shall sit down and consciously concentrate his mind upon a patient. He does this once, becoming enraptured through Love-vibrations with the Soul of the patient. Then he tells himself to treat at such a time or at any necessary time or when called upon and the Soul obeys. No matter if the conscious mind is at that time employed in writing or labor, the healing is done. This I have demonstrated. There is a constant radiation from each healer to any patient he has. When the chosen hour comes, whether he may or may not call the name, the Soul does its work. In discussing these subjects, it is never to be forgotten that all healing is done subconsciously and that the subconscious is subject to the suggestion of the conscious. Affirmation is the only power one has of directing the Life-radiations. That power of direction is limitless. Life in each Soul is limitless. Soul stimulates Soul. Healing becomes as simple as lending a hand where Vibration, Centers, Life and Ego are kept in mind.

HENRY HARRISON BROWN.

THE INNER LIGHT.

From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.

If a man have found his centre, the Deity will shine through him, through all the disguises of ignorance, of ungenial temperament, of unfavorable circumstance.—*Emerson*.

The tone of seeking is one, and the tone of having is another.
—*Emerson*.

The Lord dwelleth at the heart of all the elements, and from thence He causeth them all to turn upon the wheel of Maya.
—*Bhagavad Gita*.

Stand aside in the coming battle, and though thou fightest, be not thou the warrior. Look for the warrior and let him fight in thee. Take his orders and obey them.

Obeys them not as though he were a general, but as though he were thyself; for he is thyself, yet infinitely wiser and stronger than thyself. . . . He is thyself yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth.

When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.—*Light on the Path*.

THE FUNDAMENTALS OF SUCCESS.

Part II.**Courage as a Moral Force.**

The conqueror is ever the admired. The world honors force, vigor, energy. It despises weakness, timidity, cowardice. It demands the appearance of self-reliance and determination before it extends its homage.

The instinct of the human race is aggressive. Ages of contention with opposing elements and persistent obstacles have inured humankind to battle for its progress. All the world is pushing on toward some end, and each individual is instinct with some portion of this universal aggressiveness.

Therefore the disposition of the strong and successful is to ignore or cast away the weak and defeated. In the times of the nomad state of human life, among primitive tribes, this disposition reveals itself in vulgar and realistic attitudes. The feeble, sick, aged and worthless are either left to die upon the highways and in the forests, or are killed and thrown aside as dead animals.

Germinally, and as if in prophecy, this same disposition or phase of discipline is exhibited among the bees when the hive is cleansed of all the worthless drones in a general slaughter. Only the workers are thereafter permissible; only such bees as can produce the honey which is so necessary for the approaching winter are allowed to remain. Here is no sense of pity or sympathy for the unfortunate or illy-born. Sentiment is wholly wanting. The creed is purely economic; the demand is absolutely for food and material benefit; all other consideration is abrogated.

Much of the same sentiment prevails among humankind; but as civilization advances it is noticeable that the crude and primitive basis of life is mollied. Sympathy now largely displaces pure utilitarianism. However, it is believed by one school of philosophers that the more we coddle the race and apologize for its infirmities and failures the less advance we are likely to make. Hence they advocate a return to primitive considerations, leaving each member of society to care for himself as

best he can; and where any are unfit by temperament or capacity to keep abreast of the advance of the collective whole they should be permitted to fall by the wayside uncared for and unprotected. It is argued by them that thus the race will be hardened and the individual capacitated for sturdier and more aggressive achievement.

This doubtless is an extreme view; nevertheless, it cannot be denied that although such sentiment is not often boldly expressed it is the instinctive and unconscious attitude of each one of us. We naturally have but little patience with incompetence, infirmity or sluggishness. Instinctively we are each of us disposed to act as do the bees and thrust off those who because of their natural or acquired incapacity have become a burden to society.

But whether we feel so or not, it is well that we all engage in the battle of life with this assurance in our minds, that the world will care little for us unless we can make good our claim to an existence—the proof of our necessity to humankind. It is well that we bear constantly in our minds the conviction that we are put here to show what we can do for the world and it stands ever ready to thrust us aside with vulgar and pitiless unceremoniousness if we are unable to convince it by our achievements.

The silly cry is often heard expressed on the lips of those who are but ne'er-do-wells, "The world owes me a living and I am bound to get it." No, the world owes you nothing, but you owe everything to the world. You owe it your life, your inspiration, your opportunity and your character. It is your business to prove to the world that it has so endowed you as to permit you to keep a place in its midst. Should you fail to do this the world will express but little regret; at best it need but apologize for an incidental blunder. As it makes no boast of perfection it will suffer but slight humiliation.

Therefore the entire burden is on the individual, and he cannot excuse his own failures by throwing the blame or responsibility on other shoulders.

Hence the foremost essential of human existence is moral courage. Without this quality there is left but

little hope for any one whose lot is cast on this planet. With it in sufficient degree there is scarcely a gate that will not open to one's demand, scarcely an opportunity that cannot be forced from the apparently unwilling hands of fate.

Foxwell Buxton, the successor of Wilberforce in the House of Commons, who toiled so indefatigably and with such great success for the abolition of negro slavery within the confines of the British Empire, has left us as the heritage of his experience one of the truest and most inspiring sentiments ever penned by man. He says:

"The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed and then death or victory. That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities, will make a two-legged creature a Man without it."

Moral courage must not be confused with physical courage. There's many a man who can with the utmost ease face the storm of a mob or the mouth of a cannon, who could not "screw his courage to the sticking point" sufficiently to face the deep eyes of the woman he loves and request her for the honor of her hand.

Young Marlow in Goldsmith's "She Stoops to Conquer" was the paragon of reckless bravery and pugilistic abandon in the company of his pals, but the meekest and most retiring coward imaginable, if he were confronted by the dazzling eyes of a chaste but bewitching damsel.

In a recent political campaign there was exhibited one of the most remarkable and startling manifestations of moral courage history has for some time recorded. A young man born to great wealth but of a retiring nature which so forbade companionship as to reduce him almost to the condition of a recluse, was suddenly inspired with the thought that he would like to become a political leader. He had all the money necessary, in these corrupt, commercial days, to prosecute the most gigantic campaign ever an individual had exploited.

But had he the courage? Could he face the vast crowds that his much advertising and sensational methods would rally? He had never made a public speech in his life. He had never stood in the presence of a mighty sea of faces and looked down the deep avenues of swaying multitudes. Would he suffer from stage fright? Would he not forget his speeches, if he had committed them, and would he not make himself the laughing stock of the nation?

These thoughts and foreboding harassed him. At first his heart slunk within his breast and he could not muster sufficient fortitude to challenge the public attention. But at length his determination prevailed over vacillation. He would run! It was the wonder of all who knew him that he dared throw himself upon such a venturesome sea and perhaps be caught in the vortex of bewildering embarrassment and confusion. Nothing saved him but his insurmountable will and unalterable determination. During the campaign he improved from a thin-voiced, timid, halting, retiring speaker, to an orator of tremendous force, throwing himself with unrestrained energy upon his amazed auditors and wringing from their aroused breasts tumultuous praise and applause.

He had won his reputation as an orator and an indefatigable campaigner whatever the issue of the effort might be. He had proved that an unswerving resolution and determined action in the face of hereditary indisposition and almost insurmountable obstacles would prevail; that a man can make of himself what he will if he but resolve with absolute and unqualified single-mindedness; that courage is its own reward and the maker of its own destiny.

It is the story of Napoleon over again: "There ARE no Alps!" A strong will properly guided is the best heritage of a child. It may become obstinate and perverse, as we have previously indicated in these papers, but if it is taught never to digress once it has resolved, and then such will-force is nurtured with proper moral environment, it is sure to prophesy that the career of its possessor will be phenomenal and triumphant.

Sometimes very dull natures are possessed by hered-

ity of extraordinary wills and that feature alone preserves them from utter failure. Of course a strong will leads to dangerous, sometimes lamentable results, as in the case of Guiteau, the assassin of Garfield, and Thaw, the murderer of Stanford White.

Had the early lives of these unfortunates been reared in a moral atmosphere the fatal results had not followed. An indulgent widowed mother is not infrequently the most disastrous companion to a strong-willed child. Thaw's mother, a good woman in herself, could not but see that her son, just because he was her son and was given every opportunity for his development for which he craved, could become other than a noble citizen.

But she did not understand the nature of his headstrongness. She failed to perceive that what in one instance generates a Wellington, in another instance creates a Warren Hastings or a Benedict Arnold. Foxwell Buxton's mother was far wiser, who while she concocted no schemes whereby her son's tremendously obstinate will-force should be weakened, undertook by every imaginable decoy to guide its exhibitions into efforts of moral and beneficent tendencies. The result was that while his determination was never weakened all through his career, it was never exerted save for the most honorable and uplifting purposes.

On the contrary there are many who owe their entire success almost to sheer persistency, even when devoid of intelligence and acumen. I once knew a dull and heavy lad, reared on the farm, a plodding and most uninteresting as well as unpromising fellow, whose only talent of any quality was a set will, an irresistible persistence of purpose. Whatever he fixed his mind on, that he would possess though the heavens fall. His first ambition was to make a most charming and brilliant belle of society his mate for life. Her every quality was infinitely superior to his, and his intention of captivating her was regarded as mere madness by those who knew them both.

But he was resolved. Having a very thick skin, he was unsusceptible to ridicule. Sometimes it is well that we school ourselves against the jibes and obloquy of the

world, provided we are sure our purpose is upright and our motive honorable. But this lad had no thought or regard of the proprieties. He had a habit of going straight for whatever he wanted.

He determined to lay seige to her heart in the most literal sense. He was so dull that he was almost devoid of the powers of conversation, whereas in that art she particularly excelled. But he would say almost nothing, letting her feel the stolid weight of his presence and making most strenuous exertions to sustain the intercourse. He called daily, always at the same hour, rain or shine, and never failed at each visitation to press his suit. Weeks, months, and finally years wore on without the slightest glimmer of hope, if outward circumstances were the only index of his progress, nevertheless still he pressed his suit and pursued his course.

At last, worn out and exhausted, in mere self-defense she yielded and became his wife. She never had cause to regret; for that same characteristic prevailed in all his future career. He entered the law and became at once successful, rising from one office to another, till finally he reached Congress and was seriously mentioned for the governorship of his native state. In his case the power of determination and dull persistence availed more than any other talent he possessed.

Quite often no special credit for the possession of this talent is attributable to its owner, as he has been endowed with it by nature. It is merely an hereditary characteristic and acts as a blind force. It is when the talent exhibits itself in this form that it is most liable to perversion and pernicious tendency. For it is quite often unaccompanied with an intelligence which is capable of analysing it or distinguishing between its vice or virtue. In that case it becomes a most critical and precarious possession which quite as often results harmfully as otherwise. A will so actuated calls for the greatest patience and painstaking in its educators and parents. If an effort be made to check it, the result is either a still more tenacious and irrevocable obstinacy, or a collapse of the energy that constitutes the largest hope of personal success.

On the contrary, one who is not naturally gifted with the power of self-will and determination by proper training and culture may become its profitable possessor. We are all creatures of habit; and if the disposition be cultivated, once having taken a stand not to retreat but to persevere till the issue be attained or its impossibility demonstrated, ere long it will become habitual to repeat such efforts till they become merely mechanical.

The art of living consists largely in acquiring the negative quality of warding off discouragement. Often to ward off discouragement is as high an achievement as the assumption of courage. We must learn that often what discourages is mythical and fantastic. Every traveler knows that when a hill is seen in the distant perspective it appears very abrupt as it ascends from the level road. If he keep his eye upon it he will soon begin to fear that he will be unable to reach its summit without much fatigue. If he be a rider of a bicycle he will even more keenly experience this apprehension. But as he approaches the hill it becomes more and more level with the roadway till, as gradually he ascends it with comparative ease, he scarcely realizes that he is making an effort.

Most all the discouragements in life result from a too nervous and expectant imagination. The danger is almost always less actual than apparent. If we but challenge it and make a determined effort, in all probability it will vanish as the slowly leveling hill. When the orator first looks upon a great audience which he is to address, his heart sinks and a tremor possesses his body. This is always manifest in the pallor that covers the countenance, the tell-tale of his secret fear.

But after he has uttered his first paragraph the warm flush returns to his cheeks and his eye beams with lustre, proof of the conscious triumph his spirit now recognizes. He was frightened at a phantom; the audience now appears small and easily within his power.

The duke of Marlborough, in the reign of Queen Anne, hero of the battle of Blenheim, who never feared the cannon's mouth nor saw the enemy from whom he would retreat, was cowed and whipped by domestic con-

ditions, and when forced to face the eyes of the angry queen cringed and whined like a puling infant. She had taken a dislike to the duchess of Marlborough and demanded the return of the golden key of her office. The duke undertook to intercede for her with the queen. But though he humiliated himself in a most unmanly and disgraceful fashion, the queen was obdurate and demanded his wife's vacation of her office.

He who had faced the weapons at Blenheim turned a moral coward in the domestic crisis; whilst his feeble wife, who would have run in terror from the presence of inimical soldiers, proved herself the truer hero and spurned the queen to her face, throwing the golden key at her feet and braving what fate might befall her recklessness.

There comes times in one's life when to coquet with destiny is folly; it must be defied and the issue wrung from its clutch. To do this requires the loftiest courage the soul can conjure, for it is always a leap in the dark and a challenge to fortune.

But whosoever has cultivated his strength of will and accustomed himself never to suffer defeat where exertion can achieve will not be cowed by any crisis. The will can always conquer if the heart have but sufficient inclination to exercise it.

Happy the will whose spur is a heart aflame with the fires of unquenchable courage.

HENRY FRANK.

◆

ONE MUSIC.

There is a high place in the upper air,
 So high that all the jarring sounds of earth—
 All cursing and all crying and all mirth—
 Melt to one murmur and one music there.

And so, perhaps, high over worm and clod,
 There is an unimaginable goal,
 Where all the wars and discords of the soul
 Make one still music to the heart of God.

—Edwin Markham, in *"The Shoes of Happiness."*

THE USE OF MENTAL SCIENCE IN BUSINESS.

(Arranged from a lecture by H. H. B.)

Business success is often in the public mind associated with that mystical something called "Personal Magnetism." This form of magnetism is sought after and is supposed to be something that can be taught, as pupils are taught music. Now let the mind be disabused of this idea. There is no such thing. Those who possess this supposed power are persons like all others. All life is one. All persons possess equal opportunities to this life. Its reservoir lies open to each. We each possess all that we choose to manifest of the One Infinite Power. Therefore, it is not a difference of possessions that make men unlike in manifestation, but their knowledge and use of their possessions.

Understand, possessions do not mean the houses, lands, stock, or bank-notes one holds. These can be destroyed by fire or flood. Possessions are eternal and are the possibilities in the Soul. Men need to know themselves as Soul to be successful in anything. He only is successful who has laid up treasures where fire, flood, thief nor any power can take away. This consciousness makes the necessary mental condition for happiness and business success.

Therefore, when I write upon business success it must be understood I mean success as above indicated. Success measured by manhood and not by dollars or position.

Personal Magnetism, if it has any meaning, is the aura one radiates. The vibrations that radiate from him as a center. For as a lamp sends out rays so does each personality radiate that which he is, and all persons are sufficiently sensitive to feel them, and be drawn to or resist them.

The man is felt. As magnet draws, he draws that which is on his plane. Like draws like. This aura is attraction. Magnetism is attraction. The only likeness is here, both are forms of the universal Attraction that moulds worlds and tears; bodies and societies.

Therefore, the only question one has to ask upon entering any business is: What qualities of character and

manifestation shall I cultivate to draw persons to me?

When he has decided that it will be easy through Suggestion to so cultivate them as to be that which he wishes to be.

A young man wishes to enter pulpit or platform work. He wishes to draw to him listeners and consequently support. He cannot depend upon mere intellectual ability. Some of the brightest intellects empty church and hall. He cannot depend upon social qualifications, for there must be thought in his labor. Address, ability, social power, education often fail to hold an audience. A study of orators tells us that it is their power of throwing the weight of their whole personality into their aura, not merely into word, look and gesture, but they radiate themselves and fill the hall or church with themselves. Did you never feel how lonesome the house feels when mother is out of it? Did you never listen how dull the sound of a rap on the door when no one is in the house? Human aura fills the house. Remember Mrs. Browning's exclamation in "Mother and Poet," "God! How the house feels"? As light from gas jet, so aura fills the rooms. Men who move men, move them by feeling. Therefore the successful orator must feel, would he make others feel. "Be a friend," says Emerson, "if you would have friends!" By the same principle, be warm-hearted, be sincere, be forgetful of self in the Truth uttered, be earnest, would you be an orator.

The same qualities that make the successful orator make the successful man, because all men are alike in feeling. They differ only when feeling is transmuted into thought. Here it is that Intellectual Individuality lies. I am I and you are you in the thoughts we hold, not in the feelings we feel.

Acting upon the fact that all men are one in feeling, the successful man when he wishes to bring another to think with him, as he does when he wishes him to think the goods, stocks or land that he has for sale is what he wishes, must first awaken a community of feeling. Repel a person and you never win a customer.

Feeling is awakened by the silent aura we carry. That aura can be made weak or powerful by our thoughts. It

can be made attractive or repellent by our desires. We feel selfish men and shrink from them. We feel lustful men and pass them by. But if we happen to be on their plane of vibration either permanently or for the time being, they draw us. Like draws like.

Love is the only power. It is more or less love. Therefore would one draw and have success, he need look no farther for the Law than the New Commandment of Jesus—Love one another.

Love is the secret of success. Even the miser loves the money he hoards. The soldier loves his profession. Success in business lies first in love for the work. The workman who does not love his work is a slave first and a machine next. Such men have no personal power.

Finding, as we have, the secret of power, it is next for us to know how to use it. Here is the key—Always affirm success! To tell another you are unfortunate, unsuccessful, that business is dull, is to create in his mind that you are non-business and that idea makes you so, and you pay by reaping what you have sown. Never suggest to another, save one to whom you go in confidence for advice, that you are not successful. Let act, look and word be Success. The Law of Suggestion which you have learned is a constant and ever active one. Beware of suggesting that which you do not wish.

Faith in yourself, faith in the rectitude of your acts, faith in the necessity of your business, will give the basis upon which you can at all times affirm success. "When business is dulllest advertise the most" is a familiar maxim. Why? Because you thus by Suggestion build up business. Therefore it is the law that when all is dulllest you should build in your own mind, and thus into your attitude, tone and word, the consciousness of success. This will draw patrons to you. "Everybody loves a lover," says Emerson again and again: likewise everybody loves a successful man and are drawn to him. Says the poet:

Laugh and the world laughs with you.

Weep and you weep alone.

They want good measure of all your pleasure.

They do not want your groan.

Apply this in all your business transactions. Cheerful, happy, full of confidence, you will suggest to all with whom you come in contact Success and they will bring it to you.

As in Mental Healing you never talk of disease, nor think of it, so in business you must never talk of dullness of trade, nor of failure nor of loss. To suggest that another has failed, or is losing custom, is to give yourself the like suggestion and bring it upon yourself. I said to a neighboring grocer recently when another opened in the same block, "You will soon have a neighbor!" Cheerfully he replied, "Certainly! I am glad there is business enough for two. He will never take my customers." Had he said, "Yes, and I fear he will get some of my trade," I should have drawn the conclusion that better goods were at the other place and gone. A business manager with the firm with which we deal said to one of our NOW Folk: "The S—— Co. will soon be near, then I suppose you will transfer your trade to them." We had never thought of it till he spoke of it.

Business men make the conditions of their trade by such suggestions. A confident air and manner inspire confidence. Then for Success carry these and beware of the spoken word. Let it ever be a suggestion of Power. Then your aura will be attractive. Therefore it is important that the power of Self or Auto-Suggestion should be understood. Suggest to yourself along the line of your ideal. For every one that comes in touch with you and feels your aura or thought radiations, takes you at the value you hold of yourself mentally.

SAM E. FOULDS.

Temples have their sacred images, and we see what influence they have always had over a great part of mankind; but, in truth, the ideas and images in men's minds are the invisible powers that constantly govern them; and to these they all pay universally a ready submission.—*Jonathan Edwards*.

THE SOUL'S QUEST FOR TRUTH.

Despite the marvelous achievements of the present age, the human soul will not be satisfied. To know the truth is its innate desire. It is a divine thirst which will not be quenched. Instinctively we feel that to know the truth makes us free from the bondage of ignorance and its consequences, which are sin, sickness, sorrow, want and death.

Though the entire resources and possibilities of the physical world be encompassed, man will not, he cannot, cease his search for truth and new discovery. The marvelous discoveries of the present age have whetted man's appetite for a larger vision of life and a better knowledge of himself, so that now he will never again be content with the limited conceptions of primitive man, which until now have been the foundation of human learning.

Real happiness is not to be found in things external. Contentment is not to be purchased with money. Wealth may be an avenue to happiness, but man, to be what he desires, must know himself: he must be master of himself as well as of his environment. Knowledge is power; rightly used it is the mystic key to the solution of all problems, and it enables the one who possesses it to get from the world and the universe whatsoever may be desired.

But how are we to know the truth? How are we to get this mystic key of knowledge? There are so many theories, cults and isms, that it fairly sets one's head in a whirl to try to obtain anything intelligible from the stupendous maze of philosophic contradictions beyond the limited area of physical science.

This, we realize, is a question of stupendous consequence, beset with endless argument, should an attempt be made to arbitrarily settle it. There are, however, certain axiomatic principles or self-evident truths which may be advanced without fear of successful contradiction. It is a premise of such principles which we are to offer for the most thoughtful consideration of the student.

Truth Defined. Truth may be defined as the verity of facts or innate actuality of being. It is the fundamental stipulation of the phenomena of the universe, relative and absolute. It is the potent reality of principles. It is the element of unerring certainty which defines the consonance of relations, abstract and concrete. In some philosophies it is claimed that truth in its ultimate nature is divine. In this sense it may be considered as the mind of God. Or perhaps more appropriately as the intelligence of Nature. In this view it may be said to be a divine plan of creation conceived by the mind of God and established in the immensity of space to be the designing and governing power of the universe and the phenomena of all Nature.

With this broad, liberal, scientific definition of truth as the foundation of our course of study, we have a substantial basis to build the intellectual structure needed to fully comprehend the principles of health culture and mind study which we are now pursuing. In the foregoing definition we have premised that there is in nature, and in the background of existence, certain definite, fixed and immutable principles, termed Natural Law, which stand as the governing power of the universe and of the operations of all nature, including man. Accepting this as the foundation of our study, we shall aim to seek out these laws and thus know better how to live in accordance with the divine plan.

What is Truth? There was a time, not long ago, when new discoveries were frowned upon. People would not listen to anything not in keeping with their own beliefs. In fact, tolerance of the opinions of those who differed, was considered dangerous; and so it is, to the individual, the clan or race, not desirous of evolving to a higher and better civilization. For experience has demonstrated that tolerance of other people's ideas leads to a bigger and better view of life, a grander and more highly developed existence. It is only the primitive man and the primitive instincts yet unsubdued which venture intolerance to unreasonable degrees. Intolerance is the mark of an undeveloped soul; while tolerance is an indication of aspiration and progress, and unerringly

leads to a bigger and better life.

Persistent research and rational thought in due time reveal the Truth. Continued error is possible only when men stop thinking progressively. Truth, like the air we breathe, must be absorbed, or it will not become a real part of one's nature. Truth is an innate asset of all beings, and a persistent quest will ultimately reveal it. But what is Truth? How may one distinguish between that which is true and that which is not true? What is error? What is good and what is evil? How is man to know whether he is right or wrong? These are some of the questions we have endeavored to answer.

The Harmony of Truth. That which is true never conflicts with anything else which is true. The facts of the moment agree perfectly with the truths of Eternity. All Truth is infallible and unchangeable; that which is true today will be true tomorrow and throughout all Eternity. Not that things and their relations remain the same, but the fact that the thing was true is an eternal truth.

Truth is something to which no one has a patent right; in terms of high finance it is a commodity which cannot be cornered. From a moral standpoint, the only thing which restricts the use of Truth, or any of the principles of Truth is ignorance. Truth belongs equally to all, but it is possessed only to the extent that we accept and use it. I repeat, no one has a monopoly on Truth; it is universal and free to all who desire it and have the insight to receive it.

The fractions of Truth, which are comprehended by the human mind, we call facts. Facts are, therefore, elements of knowledge, and the foundation of all true learning. Facts are that part of Truth which is knowable and demonstrable, and discernable by intuition, reason and experience.

Facts and Theories. What man believes or disbelieves does not alter the Truth: for Truth is more than facts, and it is greater than knowledge. A fact is of necessity true, but the circumstances upon which the fact depends may change, and the fact no longer exist, but the Truth underlying the fact still remains. So it is with man and

his relation to Natural Law, which is the Truth of the universe. The laws of Nature are always the same, but man often changes his relations with particular laws and thus the needs and requirements of his life are changed.

Man's opinions and theories may change, but facts and Truth remain the same. Facts are but the fragments of Truth, and like the atoms of the earth, to the earth's existence, are but fractions of a greater Truth. Man's beliefs, assumptions and theories are of value just to the extent to which they conform with Truth. If we err, we, ourselves are to blame, for Truth is omnipresent and eternal.

That which appears true to one may not appear true to another. That which is good for one may be injurious to another. We do not all believe alike. Our likes and dislikes are all different. In general we are the same, but there is something about each of us which makes us distinctly individual, and different from everything else in the universe. Most people like to hear about things which tend to confirm their established beliefs or opinions. But alas! when new ideas do not support their belief, most people prefer their own theories and opinions to those which are contrary to what they believe to be true. Few indeed welcome the Truth at the expense of their preconceived opinions and beliefs.

This point is well illustrated in the commonplace remark of an old lady living near my home in Pasadena, California, who upon being asked how she liked the Sunday sermon would reply, "It was a very masterful sermon, it is exactly what I believe." But one time she was induced to go and hear the late Rev. B. Fay Mills, the noted and eloquent evangelist, but of a different faith than the lady; when asked for an opinion of what she thought of the address she said, "Perfectly horrible, nothing that he says is what I believe."

There is a vast difference in the extent of what man knows and what he doesn't know. It is needless to say which way the balance stands. However, many people think that they know a great deal more than they do. Many systems of thought claim to be particularly fortu-

nate in possessing about all that is worth while in matters of spiritual information. The fact that Truth is a universal commodity, belonging to all who can comprehend and acquire it, clearly proves that the individual who is capable of learning anything has the moral and natural right to employ his knowledge to any good and profitable end; and with a freedom and right equal to that of any other person.

In these lessons many things may be said and taught which are not entirely new. Attention may be called to facts and principles commonly considered to belong to certain established creeds or institutions. If in the opinion of the student this should occur, please bear in mind the above attributes of truth and kindly allow that the principle holds good with the study in hand. I may likewise admonish the student to employ the same consideration toward himself. If some idea is advanced which is of great practical value and which has proven to be of service in the life of other people, do not be so foolish as to reject it because of some peculiar label which you have seen attached.

It may be that the principle has more than one name. Possibly the same truth has been discovered by more than one person. Just remember that no one owns truth to the exclusion of others. If there be any truth in the whole universe which you desire, or of which you have need, it is not only your privilege but your duty to appropriate and use it. Apply this fact to every bit of the teaching offered in these lessons and it will prove a great blessing and benediction to your soul.

What is Error? Error is inverted truth or misapplied facts. Error is the misconception of acts and of relationships. In order that one's thinking be free from falsities, it is necessary that we rightly relate the ideas we entertain to the objects which they represent. Error, delusion and inharmony are the result of misinterpreted facts, and the error is in man's conception, not in the phenomena of Nature. The universe is all right, man is the one who errs.

When any one lives or acts according to the plan of life and the laws of Nature, it is right and good; but to

live or act contrary to the plan of life or the laws of Nature is wrong, evil and bad. Thus we observe that good and evil are modes of conduct, the former implies harmony with the Divine will as made manifest in the laws of Nature, and the latter is contrary to those laws.

No doubt sin has many degrees of variation and there may be much difference of opinion in the matter of specific conduct, as to whether or not it is sin. In these finer distinctions of moral obligations and civil questions of right and wrong, we, as psychologists are not directly concerned. We prefer to leave the discussion of these issues to the moral and ethical specialist, to the theologian, the social economist and the law maker. But in matters of health, and the effect of human conduct on the mind and body we are deeply concerned.

What is Sin? Disobedience of natural law is sin. It is not necessarily a moral sin, but when anyone knowingly transgresses the laws of life, it is certainly as sinful in the sight of God as transgression of the moral code of the Decalogue. For man to be at his best, he must obey the laws of his entire being, mental, physical and spiritual. The transgression of any of these laws tends to separate man from his Maker.

— Disobedience of the laws of life automatically results in inefficiency, sickness, unhappiness or death, according to the nature and extent of the transgression. While the blessing or reward for obedience is health, success and happiness. This is a fact which every one needs to know. Knowledge of this principle forbids shifting of responsibility on environment or other people, on God or on the devil, for man alone is the one responsible.

Ignorance is the principle cause of sin. The problem of right and wrong is deeper than the moral code or the Decalogue. The laws of nature are just as much the will of God as the stipulations of the ten commandments, and to transgress any of these laws is just as much a sin in the eyes of our Creator. He who would be perfect must not sin against himself or against Nature, any more than against his fellow-man, for God will not hold him guiltless who disobeys any of the laws of life.

People who are sane and normal do no wrong wantonly. Ignorance lies at the basis of most evil. People who disobey the laws of life, as well as the moral code, do so unwittingly, from lack of due comprehension of the certainty of the consequences, and, likewise because they do not fully realize that health, happiness, success, longevity, personal efficiency and all that life holds dear is an inevitable reward of right living.

It is man's duty to strive constantly to live better and to learn more about the laws and requirements of life. Ignorance of the laws of Nature relieve man from moral obligation, but the penalty of sin, as well as the reward of right doing, automatically follows every thought and word according to the laws we invoke or disobey. Man is a creature of law. He is no more above the laws of life or exempt from their control than the tiniest blade of grass or the minutest atom.

No creature is exempt from natural law. Volitional beings may, by virtue of their will, choose their course of action, but these immutable principles called law, determine the consequences of their choice and of their action. To know these laws enables one to consciously and intelligently order his life in accordance with God's will. This is the secret of health, happiness and success.

It behooves us, therefore, to know these laws that we may better conform our ways to God's will, for His will is known by His laws. It is not only man's privilege, but his duty to search out these laws, that he may be better able to bring blessings into the world and minimize suffering and woe.

To know God, you must obey His law. That it is possible so to live, is proved by the fact that Jesus of Nazareth took our infirmities and our limitations upon Himself and, with all the sins of the world weighing Him down, lived a perfect life and did not give way to sin. By His accomplishment the forces of evil and ignorance were defeated, and we are told that by following in His footsteps, salvation is sure and certain. The ideal life is the life He led and the work He did. Taking this as an ideal, we cannot go wrong.

Cause and Effect. Just like the problems of mathe-

matics, the problem of right and wrong is a matter of logical sequence. Anyone who can determine the logical effects of acts, thoughts or deeds, can solve the problems of mathematics. It is merely a question of cause and effect. God knows what will happen if man pursues any given course of action, simply because He is able to perceive the logical sequence. Man may learn to determine the sequence of his actions if he will but make the effort to learn the laws of life.

While it is true that from the range of present knowledge there may be many problems quite outside man's ability to solve, it is evident that if the universe is governed by fixed and immutable principles, or by a supreme, omniscient, omnipotent deity, the laws of life must of scientific necessity be infallible and unchangeable. Consequently to know these laws makes it possible to determine the reward or penalty resulting from man's actions, thoughts and deeds.

A child may learn the numerals, one to ten, and compile a mass of figures which would be quite impossible for the child mind to solve, but a person versed in mathematics would work the problem easily or know the answer at a glance. So with God and man and the problems of human life. Man not knowing the laws of life may set in motion forces which operate beyond his control. He does not fully comprehend the sequence of his thoughts and deeds, but God does. It is in this sense that God knows the end from the beginning.

It is just here that the significance of the principles premised in our definition of natural law should be made a part of the student's own consciousness. A full and clear realization that natural law is an actual, potent, intelligent, omnipresent, dominating, ruling factor in human life, as well as in the activities and phenomena of all nature, will go a long way to make clear the mysteries of evil and bring home the fact that man is responsible for his actions, thoughts and deeds.

Not only will it aid the student to get the right view of life, but it will give interest, meaning and greater significance to the study of psychology. It is a common saying that psychology is a dry, uninteresting and dif-

ficult subject, but the student who will enter into the spirit of this course of instructions will find every lesson teeming with interest and valuable information of immediate and personal importance.

DR. WM. FRANKLIN KELLEY.

METHODS OF HEALING: MENTAL AND PSYCHIC HEALING.

There are many names employed in metaphysical healing, in accordance with the particular viewpoint of either the healer or the patient, but naturally it will be seen that all healing power must come from the one source.

What may be termed Mental Science healing is based upon the truism, "As a man thinketh in his heart so is he." This means literally that we manifest in action the mental images we create.

This we may prove by observation. We must first have a mental plan of that which we desire to produce. Thus, the artist sees "in his mind's eye" the picture he would paint. The architect who plans the erection of a building must first evolve it from his inner consciousness through Thought. He must see it in his "mind's eye" as it will appear on completion.

There is a mental mould for all physical form. Therefore it is an axiom of Mental Science healing that "health thoughts" must inevitably produce health currents, and these health currents carry vitality and strength to each and every cell of the physical organism.

Affirmation is the principle of mental healing, since the acting principle of Affirmation is that we objectify or manifest that which we affirm.

This principle of Affirmation makes the mind positive to the thought-force desired, and negative to undesirable thoughts.

What Is Thought?

It is no longer a theory but a fact that Thought is an invisible force electrical in action and presumably universal in supply. Just as no one can say what electricity

is, so we cannot say what Thought is, beyond the provable statement that it is subject to the same laws that we apply to electricity in its manifestations.

The human organism generates and directs this subtle force called Thought, much as the electrical apparatus generates and directs electrical force. The mind supplies the battery, the will being the dynamo in which the force is generated, and the nerves are the carriers, or wires.

We know that certain thoughts and ideas may be transferred from mind to mind by an effort of will, and we are equally certain that thought (or, properly speaking, thought-force) of certain character, power and quality produces certain chemical changes in the physical organism.

Thus anger and worry, which belong to the spectrum of hate, or negation, produce actual poisons and disintegration of the cells of the various organs of the body.

With destructive thought-force, the harmonious relation existing between the various cell-structures (or cell-minds) is disturbed. Therefore, it is logical to affirm that the relation of harmony may be restored by currents of thought-force of a constructive quality.

This, then, is the principle of mental healing, whether used at a distance and without the conscious co-operation of the patient, or employed directly and with the conscious help of the person to be healed.

Receptivity an Aid.

Naturally, the best results will be obtained, in any form of metaphysical healing, when the patient consciously concurs in the treatment given.

It is not necessary that the patient have faith in the treatment, if he will be merely receptive to the flow of thought-force that builds. Faith and confidence will greatly facilitate the effects of the treatment, because faith virtually means a conscious recognition of the healing received, and this recognition on the part of the patient results in self-healing, through auto-suggestion.

However, mere receptivity is all that is required to produce results. That is, the patient must be willing, which means that his will (the electrical dynamo) must

not shut off the currents of thought-force that are being directed his way.

He may not be positive in his help, but he must not be positive against.

General Treatment.

The mind being the "governing center,"—the "central," as it were,—by means of which we may connect with the various "stations" of the body, it is best to direct one's thought-force in a general way, to the mind of the person whom one is healing.

When one feels that the "call" has been answered, and finds that the connection with the mind of the patient (in case of absent treatment) has been established, then the healing thought-force may be directed to the seat of the disorder.

For example, suppose that treatment is being given for stomach trouble.

Having established connection with the mind of the patient (which is readily recognized by a sense of nearness to him), one may then "talk directly to the organ itself," recognizing the intelligence in the cell-structure of that organ, by means of which intelligence the harmony may be re-established.

Does it seem a farfetched idea that each organ has a distinct intelligence? Then just remember that there is nothing in the universe but intelligence.

"Matter," as we have hitherto regarded it, is not "inert," but very much alive and filled with All-Consciousness.

We seek to displace the un-health thoughts in the mind of the patient, by the very fullness and power of health-thoughts.

Love is the magic solvent that dissolves hate, and external life may be divided into two "spectrums"—love and hate.

Therefore, health is love and belongs to the "love forces," or "love spectrum."

This fact of the re-construction of the physical organism, is, it is hardly necessary to say, a fact of physiology and not of metaphysical postulates.

In seeking to re-build or re-construct a healthy, nor-

mal condition in any part of the physical organism, one should form a mental concept of that part in a healthy condition.

In other words, one must imagine the healthy action and condition which one expects to see manifested in the physical organism.

Where the healer comes in personal contact with the patient, and where he may have the co-operation of the patient's thought, results will doubtless be noticeable immediately.

In personal treatment, suggestion also plays an important part, suggestion, however, being conscious thought-force, as in all mental healing.

In suggestion, the healer often places the tips of the fingers over the afflicted part, and mentally realizes that this healing power of thought flows from the fingertips into the diseased part, crowding out, as it were, the un-health and the pain.

At the same time he employs the use of words or "suggestion," and gives those suggestions in a quiet, gentle but firm and positive tone of voice. For example: "You are Health, Love, Life, Power."

"You feel the vibrations of strength and ease and harmony and life, pouring into your entire system, from all points."

Psychic Healing.

There is a distinction between direct mental healing and psychic healing. The distinction is the same as that between the "mind" and the "soul." As there is a difference between "thinking" and "knowing," or between "wishing" and "willing," so there is a difference between that which is strictly mental and that which is "mental plus," or "psychic."

In "psychic" healing the mind comes into play, but in "mental" healing strictly, there need be no element of "psychic" action.

This distinction must be felt if one would become a "psychic" healer.

Indeed, this attribute of "feeling" is characteristic of the soul.

The mind does not feel. It merely perceives the feeling.

You will remember in the tragedy of "Romeo and Juliet," that the apothecary who sold the poison to Romeo said, "My poverty, not my will consents."

His mind, which recognized the condition called "poverty," led him in one direction, while his soul-senses refused to take part in the act.

There are many times indeed when our soul desires are opposed to the reasoning faculty of the mind. The mind cares for the physical body. It is the general in command of the fighting forces of the physical organism. The soul does not take care of the outer covering, because it knows itself immortal and is unafraid.

The soul is ever ready to sacrifice the body in the interests of its primary instinct, which is love. All self-sacrifice, generosity and brotherly love come from the soul.

Therefore in psychic healing the healer must feel that he wishes to help the patient for his own sake and not from any hope of reward, or from the satisfaction of personal results.

Psychic healing, then, is soul-healing.

In psychic healing, therefore, while the same methods of procedure may be employed as in mental healing (and in fact must also include mental action), there is a deeper consciousness of soul desire than can be employed by the purely mental healer.

The soul being immortal and ethereal, is in tune with the life-creating forces in the universe, which may be transmitted to the soul consciousness of the patient, even though the patient be unaware of the fact of his own soul consciousness.

Picture yourself as the center of a wide circle of light. Realize yourself as distinct from and yet within your body. Know that you are using your mind-substance as though it were an instrument for your use.

You, the ego, are bathed in this flood of vital energy or light.

Realize your body becoming luminous with these currents and becoming almost transparent. Then, with a

conscious action of the will, send out these healing currents to the person you are healing.

This imaging raises the pitch of your vibrations to the soul-plane and opens your mind to the action of the life-forces you are generating. Perfect poise and power result from the harmony between the psychic and the mental and physical, in radiating the vital energy of the universe.

Self-Healing.

The above instruction will, of course, apply with equal pertinence to self-healing as to the healing of others, except with the difference that you do not send out this vital energy. Instead, you bathe yourself in it, as though in water.

Begin by standing or sitting, as you prefer, in a comfortable, relaxed position. "Let down" as it were. This means literally to lower the tensity of the mental vibrations, making the mind receptive to the control of the ego.

Take a full, deep, slow breath, and exhale. Continue this breathing exercise until thoroughly relaxed, and at the same time expel all anxiety and tension from the mind.

When the mind has become perfectly calm, and the body rested and relaxed, feel that the soul has become a magnet to attract power and health, which will come to you in floods of light, and in which you are conscious of being immersed.

This life-energy sweeps over you and through you until you feel all heaviness and inharmony leave you, and you become in tune with power, strength and life.

If you desire to send this force to another you may do so, according to the instructions already given.

The Rationale of Food.

The question as to the supply and the character of food will occur in the exercise of healing, and a few words upon this point will be presented here.

Food is taken into the system for the purpose of having its stored-up energy absorbed. Therefore, it is reasonable to assume that different persons require different foods, according to their structure—according as

they are coarsely or finely organized. Also, as we become more and more aware of the source of life, we consume much less food.

We do not, however, believe in making any set rules of diet or habit, because we believe that the best results are obtained when the individual is free from all restrictions and "rules of conduct."

Many persons merely exchange one yoke for another in their search for freedom, and it is as possible to become a victim to a dietary reform as to the appetite. Nevertheless, bear this in mind:

As you awake to the higher consciousness your food-supply will not only lessen in quantity but become refined in quality.

By refined we mean not esthetic or fanciful. On the contrary, the taste will be for plain and simple rather than for "capricious" food.

If the mind does not heed the demand for water, make it do so. Usually the "psychic" person drinks quantities of water without being aware of any effort in doing so. If, however, this necessity does not force itself upon your mind, make the effort.

At any rate, drink a great deal of water. Drink it often and not too rapidly, and with active appreciation of the beneficial effect of water drinking. Water is the natural irrigant of the physical system and is as necessary to the body as it is to the life of the plant.

This reference to the use of water in drinking brings us to the point of discussing the necessity for right bathing. We suggest the morning cold bath always where the person is not suffering from depleted vitality.

For thin, sensitive, anemic or neuralgic patients, this cold water bath will not be best at first. Instead, we suggest a dry rub after an air bath.

For instance, on arising, bare the body to the air (not a draught) and take a few deep, quick breaths, with the thought that you are breathing in life and health and strength from the atmosphere about you. Then take a coarse towel and vigorously rub the body as though after a water bath.

Gradually this may be changed, if desired, to the cold

water, in which sea-salt has been dissolved. Do this by bathing the face and neck and chest first, and after rubbing dry, bathe the remaining parts of the body, instead of taking the plunge bath.

For sleeplessness or "tired" nerves, a warm bath at night is restful and refreshing, and if olive oil be gently rubbed into the feet after the warm bath, all nervousness and "tiredness" will flee.

These are simple, common sense rules of bathing and diet, and are presented not as arbitrary commands but as suggestions.

The mastery of the "I AM" consciousness will be sufficient to govern and control the habits, because when we have once come into a realization of that consciousness, "all else will be added."

DR. ALEX. J. McIVOR-TYNDALL.

SUBCONSCIOUS EXPERIENCES.

NO. 3.

July 10, 1919, a friend of my wife's gave us an invitation to make an automobile trip with them to Southern California, to be gone a month, visiting Santa Barbara, Los Angeles, and other towns in the Southland. We were to start July 14th, Mrs. Bonnell's birthday.

My wife phoned the invitation to me, at the office, and asked if I could spare the time from my work, to make the trip. I answered, without hesitation, that I could, and the matter was settled.

When I had a little time to think it over: when I had the sober second thought, a fear took possession of me, a thing that rarely happens to me. Our friends had just purchased a new "Franklin," and had only used it a day or two, and I thought of some danger on that account. They intended to go the Coast route, and I thought of two or three places on the road that intensified my fear.

I was ashamed to admit to myself that I was afraid, but I was, and I kept it to myself. Whenever I thought of the trip, that afternoon, one place loomed up big, and was the center of my fear. It was the highway through San Lucian Mountains, between Paso Robles and San

Luis Obispo. The canyon is very deep, and I thought of the old highway on the west side of the canyon, where it was when we lived at Paso Robles ten years ago. I did not know that the highway had been changed. No one had spoken of it to me, and I had not been in the neighborhood for ten years. I retired that night, late, after a strenuous day's work. I was very tired and sleepy. I was soon in the border land, neither awake nor asleep, a condition where most of my problems are solved. I think I was in that condition about half an hour, when I awoke with a start. During that half hour I made the journey, from Sacramento the place named, requiring two days, stopping at San Jose and Paso Robles, on the trip. Everything was real, just as I expected, only the place that occasioned my fear. Our auto glided beautifully over the new highway, on the east side of the canyon, and my soul journey was ended. I dismissed all fear, but I felt that I had made a mistake as to the location of the highway at that particular place.

Well, we started early, July 14th. We stopped over night at San Jose the first night out, and at Paso Robles the second, just as I saw it in my dream, or subconscious state. The morning of July 16th we started early from Paso Robles. We had an hour's run to the place to which my thought had for six days been directed. I approached it with beating heart, for the old fear took possession of me as we approached the place.

Well, here is the conclusion: The highway was on the east side of the canyon, just as I had seen it six days before. Did I see it the night of July 10th? Was I there? Some people will say yes, others will say no, and still others will say "bosh", but I have heard the bosh argument so many times in nearly seventy years that I am no longer frightened by it. I have learned that seven-eighth of my consciousness is submerged; that I am spirit, and that all the divine possibilities are within me, and that I can manifest them Here and Now, or, rather, they manifest themselves in me, when I least expect it.

Some time, I am persuaded, when I learn more of the law of the subconscious mind, I can induce these ex-

periences without fear of being deceived.

I am of the opinion that the readers of NOW will look upon these experiences with more favor, at least with less scepticism, than the churchman, or the man on the street. But whatever opinions are held by others regarding them, they are true experiences, and have opened a new world, with new beauties, for me.

I have had experiences of the kind, for many years, even in childhood, but as I have said before, they were unwelcome, because I feared them. In childhood I dared not mention them, and in more mature years I feared them, and not until I began the study of Life, instead of theories about life, did I have the courage to publish them, as I am now doing. I got into the habit of saying that, if I had known fifty years ago, what I think I know now, I might have amounted to something.

My daughter heard me say it on one occasion, and she made the following remark: "Well, papa, if you had not been what you were, you would not now be what you are." She, as little more than a child, when she made the remark, saw the truth as I had never seen it. I accepted its truth, for it is all expressed in one word—Development.

BENJAMIN FRANKLIN BONNELL.

SAN FRANCISCO NEW THOUGHT NEWS.

Dr. Wm. F. Kelley is conducting very successful classes in Practical Psychology. His public meetings are a great success.

Henry Frank, pastor of the People's Liberal Church, speaks twice every Sunday at The St. Francis Hotel. His subjects are Religious, Political and Psychological. Henry Frank is well known all over America as one of the most eloquent of living speakers. The editor of NOW bears witness to the truth of this, and adds that he is also one of the most fearless, in the way that he attacks questions of public concern.

Paul Ellsworth, the well known teacher and healer, is conducting classes and holding public meetings. A great number of San Francisco's literary people are taking his lessons in short story writing. I have heard fine reports of these classes and his healing work.

S. E. F.

INTUITION AND INSPIRATION.

In the Book of Job there is a remarkable passage attributed to Elihu that might form the basis for many lessons. As translated in our King James version it reads, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." In the language of modern psychology this would read: Man has an intuitional faculty that connects him with the mind of God and enables him to receive impressions and to gain knowledge that transcends the senses.

A moment's reflection on the most ordinary event of our daily life would make us aware that we live in a larger world than our senses cognize. This moment, as I write, I hear the singing of a bird that is invisible to me. How then do I know that it is a bird that is singing? Simply because certain vibrations reach my ear and produce a sensation that arouses memories with which I am familiar. I look again and now the bird is visible. He is sitting on the limb of an apple tree and proves to be a robin. The red breast is luminous in the sunshine. Is the breast red? I ask my science friend, and he answers: "No; certain vibrations starting from his breast reach your eye and produce a sensation that we humans call red. It is all vibration."

Therefore I see I am capable of receiving vibrations that produce a sensation called singing and other vibrations that produce a sensation called red. The world is in reality a fact in my consciousness. When I think of man according to this knowledge I know that the object that people see and call me is not me. I know that my eyes do not see nor my ears hear. I know that my wife has never seen me, nor have I ever seen her. Yesterday I weighed and the scales said one hundred and sixty-five pounds. But my science friend informed me that had I dropped dead while on the scales my body would have weighed no less than while living.

Therefore I know that the real me is without tangible weight, and I no longer confound my state of health with the weight of my body.

Intangible and unbalanced as these statements may

sound to the uninstructed, they constitute a mental armor that will enable the believer to live the charmed or inspired life. They are inspirational flashes from reason's realm. They are releasements from the world of sense and constitute man's real being.

It is only while living in this realm that we may know God and be at one with Him. While thus living we are no longer dwellers in time but inhabitants of eternity. We are eternal facts in the divine Mind. We are radiating centers in universal consciousness. We become receivers and transmitters of the divine energy.

This is the inner world of the metaphysician and the crowning glory of man. It is "the kingdom" to which Jesus so often referred; it is "the inner light" of the Quakers and "the spirit of prophecy" of which Emerson says:

"Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal one. And this deep power in which we exist, and whose beautitude is all accessible to us, is not only all-sufficient and perfect every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. Only by the vision of that wisdom can the horoscope of the ages be read, and by falling back on our better thoughts, by yielding to the spirit of prophecy which is innate in every man, we know what it saith."

The intuitional faculty might therefore be likened to a wireless station now so familiar to the world of science. Each man is equipt with such an instrument; but, alas, to the majority it remains latent and unused. The connection with the great universal Intelligence has been inhibited. The mighty claim of Elihu may be made by every man. It is the great affirmative of Browning: "There is an inmost center in us all where truth abides in fullness."

There should be nothing strange or peculiar about inspiration since all knowledge is inspired or inbreathed. The highest truths are ever the same old familiar truths seen in the light of the Spirit. Joseph Cook, seeing this, said: "The fact that I shall live again is no more won-

derful than that I live at all."

To me the fact that in rare high moments I can see and describe people thousands of miles away is no more wonderful than the fact that I can see my little boy who is now standing at my elbow, begging me to go with him for a walk. I know that sight on any plane is entirely mental. I know that it is I who see and not my eyes. I know the simplest act of sight is a vibratory motion impinging on consciousness. The only wonder, therefore, is why these rare flashes should not be a constant flame, an abiding realization.

Nor is this intuitional knowledge contrary to the well-known and universally accepted facts of science. In fact, the study of science constitutes the true foundation for philosophy, poetry, religion and inspiration. Study the most imaginative speculations of the mind of man and the facts of science outwonder them to infinity.

While science settles no question of the Absolute, it makes us aware of law and order (and I might say sanity) throughout the universe. It reveals God imminent in nature and through nature. It reveals Omnipresent, everlasting Truth. After reading a true book of science, the luminous words of Jesus, "Thy word is truth," have new and enlarged significance to me. I am inspired with a great trust and in the jubilee of a faith that is triumphant I abandon my petty aims to the Will of the Whole.

The study of science inevitably leads to the study of mind, for in the last analysis matter disappears. The ions and electrons of science are metaphysical concepts, pure and simple. Mind is the only reality.

The truth of Herbert Spencer's realization that we are ever in the presence of an eternal energy from which all things proceed is akin to the statement of Paul, "One God and father of all is above all and through all and in you all." Yea, truly the all-seeing eyes and the all-hearing ears are within us. The mighty claim of Jesus, "All that the Father hath is mine," can be made by every child of God. In this true emancipation we can no longer wonder at the seeming miracles performed by men whom this thought inhabited; the swimming acts of

Elisha, the widow's cruse of oil, the healing of Naaman the leper, the defeat of Goliath by the boy David, the raising of Lazarus by Jesus, are but promises of the accomplishments of man under the inspiration of the Almighty.

It is the vision of totality. No man who truly sees it will ever claim priority or pre-eminence in it. It has no yesterday and no tomorrow. This moment and every moment we share the eternity of God.

HENRY VICTOR MORGAN.

A CHAT WITH YOU.

Many of the subscribers of NOW Magazine have written to me relative to my intention of changing the size of the magazine to regulation magazine form. So far I have received 104 letters and all but six in very strong terms declare for the present shape. It seems that a great many are using the magazine as a pocket companion. Many stated that it fits well in the pocket and some ladies confess to carrying it in their hand bags. A well known doctor of medicine says, "I carry my NOW through the month in my pocket, and it gives me inspiration and help every day of each month. Every issue is worth a year's subscription price." That is what NOW is supposed to do for the reader—inspire and give practical help.

Christmas will be here again before we are aware of it. Keep NOW Magazine in mind when you think of Christmas gifts. One lady gave away one hundred subs. last year. She wrote me later in the year that of all the gifts she made NOW seemed to bring the most lasting pleasure.

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