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## NOW

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SAM E. FOULDS, Editor

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# NOW

## A Journal of Affirmation

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### THE SECOND COMING.

How will Christ come back again,  
How will He be seen, and when?

Where His chosen way?

Will He come at dead of night,  
Shining in His robes of light,  
Or at dawn of day?

Will it be at Christmas time,  
When the bells are all a-chime,  
That He is reborn?

Or will He return and bring,  
Wide <sup>st</sup> wondrous waking,  
On <sup>st</sup> some Easter morn?

List to the answer, CHRIST IS HERE.  
Seek and you shall find Him near;  
Dwelling on the earth.  
By the world's awakened thought  
This great miracle is wrought;  
This the second birth.

While you wonder where and how,  
Christ shall come,—behold Him NOW,  
Patient, loving, meek,  
Looking from your neighbor's eyes,  
Or in humble toiler's guise—  
Lo! the Christ you seek.

Search for Him in human hearts;  
In the shops and in the marts;  
And beside your hearth;  
Search and speak the watchword "LOVE,"  
And the Christ shall rise, and prove  
He has come to earth.

"Seek Him, seek Him where He dwells,"  
Chime the voices of the bells  
On the Christmas air;  
"Christ has come to earth again;  
He is in the hearts of men;  
Seek and find Him there."

ELLA WHEELER WILCOX.

## THE SCIENCE OF MENTAL HEALING.

### Part 11.

#### UNITY.

All are but parts of one stupendous whole  
Whose body Nature is, and God the Soul.

—*Pope's Essay on Man.*

Our Father who are in Heaven. \*\*\* The Kingdom of God is within you. \*\*\* My father and I are One.—*Jesus of Nazareth.*

There is One Universal Soul diffused through all things; eternal, invisible, unchangeable; in essence like Truth; in substance resembling Light; not to be represented by any image; to be comprehended only by Mind; not as some conjecture, exterior to the world, but in Himself entire, pervading the universal sphere.—*Pythagoras, 600 B. C.*

God is the Father of the Universe, the Creator, Nature, the Sovereign beauty, the Supreme Good, the Ruling Mind, which orders all things and penetrates all things. He made the heavens, the earth, and the gods. He is the Original Life and Force of all things in the ethereal region, upon the earth, and under the earth. He is The Being, The Unity, The Good.—*Plato, 350 B. C.*

The currents of Universal Being circulate through me; I am part or particle of God. \*\*\* Who can set the bounds to the possibilities of Man? \*\*\* Man has access to the entire Mind of the Creator, is himself Creator in the finite. This view carries upon its face the highest certificate of Truth because it animates me to create my own world through the purification of my Soul.—*Emerson, in "Nature."*

Little does it matter where in our science or in our philosophy we begin our investigation, our experiment or our reasoning, we must end in God, in Unity. The One Universal Something from which we come receives us at last and to It we must come in our reasoning. Therefore, in this Science of Mental Healing, where we begin, we end—in Unity. Until this Principle of Unity is fully understood, there is no sure foundation. With it, all the errors, fads and follies that now shadow the movement called New Thought will pass away. Till then, we shall have compromises, sects, founders and fads all attaching themselves to the Truth that is now struggling for Human expression.

All is One. I am a manifestation of the One. What



I am, all men are!

All I know of the One is what I know of myself. All I know of other men is what I know of myself: I and all men are One.

Once accept these Affirmations as Truth, realize once that you are one with all men as the drop in the sea is one with all drops, as a particle of air is one with all particles, and you have the only base upon which to build your system of Scientific Healing. Each man must regard

Himself the Gate whereby men can  
Enter the temple of God in Man!

Each Soul being only a center in Unity, and each center radiating itself, it follows that all Unity is filled with radiations from each individual manifestation within itself. The radiations from each Soul are endless, constant, innumerable, and of limitless gradation. Each Soul is an epitome of Unity; each man is all God is; "the universe globes itself in a drop of dew" or in a Human Soul. Infinite possibilities are in each. These radiations form the Universal Ocean of Energy that is to us the visible God of the senses, the conceivable God of the Intellect, the felt God of the emotions, and the ever unknowable God of the eternally evolving Soul. The knowable God is the God of the intellect. He is motion; we know him as Vibration. The God of the emotions is Love; this is also motion, known to us as feeling. All motion is One; all feeling is One, but the thought that makes the I am is as varied as are the individuals.

Therefore, in the One, in the subconscious, in the emotions, in the last analysis, it is Love that does the healing.

Were it intended that the term Mental Science should be limited to merely intellectual effort, it were a misnomer. But Mind stands for the Ego, hence it is correct to call it Mental healing as Mind does all things. But Love is a manifestation of Mind and is the Healing power. Thought is the directive power. God is the Subconscious power that is directed; Thought is the conscious power that directs. Love is the Absolute God

in whom are all possibilities; Thought is the Conscious God in whom those possibilities find individual expression. Love is the "Infinite God, without body, parts or passion, possessing self-consciousness. Being thus individualized, Man is Lord above all lords and King above all kings. He is the creator of himself and, when he knows his power and wills it, he is master of himself.

With this understanding, it is easily seen that all one has to do is to know himself as God (or Mind) and live as God, to be, in manifestation, God. All the philosophers from Veda-times to Emerson have intellectually seen this, but they have not lived it. The New Thought is only the application to daily life of this long known truth. The New Thought is living as we know we are, living as sons of God; as sons being Gods.

When we live thus, we have all God's power and can radiate our forces under direction of our will.

Thought and Love being forms of Energy, it follows that, like all other forms, they are subject to intelligent direction. Mental Healing, whether it be in present or absent treatment, is the concentration of these Forces under conscious will, directed to arouse the Soul of another into activity. He does this, just as the activity of one atom, one drop, one cyclone, intensifies the activity of another. Centers either absorb or intensify, when in proper relations, the activity of others. Souls are self-conscious centers and are never absorbed. Therefore, we intensify, that is, we inspire each other.

While I am writing this, the word comes to me that the young man whom I treated last evening in response to a telephone message, rallied immediately. I had only retired into Silence and said to him mentally, "You are Divine. The Divine Life in you hath power over this condition. I now call upon you as a Soul to exercise your Divine birthright and arise healed!" I did what suns, stars, lamps, magnets, Souls, are constantly doing but I did it consciously; I knew and directed; I concentrated all my radiations upon him and he felt them. It is the mission of the Unfolded Soul to bless. "As ye go, heal" was the command of the Elder Brother. He

stands as the type of the Unfolded Man—the Coming Man. To heal is to bless, to make happy. All who develop under this present knowledge of God, Man, Soul, Force, Vibration, Mind, Thought and Love will heal, will inspire to Life and Happiness. Joy and peace come upon one who has unfolded to know himself as Love and Truth.

The mission of Soul Culture is to develop the Spiritual Man as the past has developed the industrial, commercial, social and intellectual man. This is the twentieth century's work. We are at the dawn of that millennium promised by prophet and seer: "The desert shall blossom like a rose, the lion shall lie down with the lamb and a little child shall lead them." The New Thought Movement is the morning radiance of that era heralded in by the Angel's song: "Peace on earth among men of good will." Mental Healing is for the healing of the nations, the healing of the race. As the science and art of healing develops, all so-called evils disappear. War, poverty, disease and sorrow are mental conditions to be healed by this only "Savior of men," conscious and intelligent thinking. In the development of the art, "Individuals may wither, but the world is more and more." Man will soon find All within himself. He will have no use for earthly possessions save to use them as means of conscious Soul expression. "The reign of violence is o'er" for there is no more mine and thine to the Soul. All is One and that One, I AM!

HENRY HARRISON BROWN.

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No receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession.—*Bacon*.

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We are taught to clothe our minds, as we do our bodies, after the fashion in vogue; and it is accounted fantastical, or something worse, not to do so.—*Locke*.

---

**THE FUNDAMENTALS OF SUCCESS.**

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**Part 12.****Success vs. Chance, Fate, Heredity and Environment.**

Is life but a game of dice; and are the dice all loaded and subject to the chance play of gravitational forces? Is there no secret law, no occult understanding, no mysterious grip of the practiced hand, by which the dice may be manipulated; by which victory may be assured? Or, on the contrary, are the dice so perfectly loaded by the Supreme Despot, so absolutely conditioned in fixed results, so tenaciously controlled and ordered by forces which we ourselves can neither gainsay nor intercept, that they are sure to fall in a certain way and always to register absolute and unchangeable results? Are we to believe that the grim arbiter, Fate, sits mercilessly in judgment on each of us, and without our volition or assent, without our co-operation or endeavor, indites the sentence of each life either to joy and the sweet fruits of victory, or to sorrow and the full fruition of despair?

If we could bring ourselves to believe that we are after all but mechanical automata, certain organic machines that deceive by the appearance of voluntary action but are really moved by the cogs and wheels and belts of a complex machinery, it might afford some comfort to a lazy will and perhaps somewhat plausibly poultice an inflexible conscience, but it certainly would add but little to the spur of ambition and the prick of the initiative.

Abstract philosophy sets easy-going formulas for the contemplative mind to consider. As an abstract proposition it may be pleasing to discuss; but as a practical prescription for life's ailments and a potential tabulation of its possibilities, it is often suffocating and discouraging. No man in his heart of hearts, whatever may be his abstract philosophy, can bring himself to the conviction that he is absolutely moved by forces beyond his personal control; that he is but a wavering chip upon the billowy deep, a rudderless vessel plunging aimlessly across the main, facing death, if it be so writ, or some happy haven if so please the gods shall choose.

We are no other than a moving row  
Of Magic shadow-shapes that come and go,  
Round with this Sun-illumin'd Lantern held,  
In Midnight by the Master of the Show;

Impotent pieces of the Game he plays  
Upon this checker-board of Nights and Days;  
Hither and thither moves, and checs, and slays,  
And one by one back in the closet lays,

we hear the poet sing, and we think there is much sense in this musical sound. At first we are inclined to echo that ancient thought from the wine-cups of Persia, and touching the bubbling chalice to our lips drink off its sparkling merriment with approval. But when we awake from the mental debauch we rub our eyes with a reassuring touch, and say, "No, it cannot be: there is something in me says I am not a wholly irresponsible being, a chance-bubble on the sea of life, a flick of froth, blown from the shore by the passing wind!"

The something which says that is what we call the Will. Psychologists may analyze and explain it as they please; they may prove to us that the Will or any momentary Volition is but the accretion of certain forces that play upon us from unseen and uncontrollable sources; that if we were differently ancesored, and the blood in our veins was composed of different constituent cells, we would be different personalities and all our impulses and purposes would be divergent to our present course. Yet we cannot but feel that in some way we are the making of ourselves despite ancestors and ante-natal precedents, and that, when occasion demands, we can by pulling our individual forces together override whatever sinister or disintegrating powers may seem to beset us.

We must not forget that in actual life we are ever witnessing the drama of the practical Feelings warring against the abstract Reflections. Our Reflections sit on a distant and hazy mountain height contemplating the vapory forms of thought that cast their flitting shadows upon the dreamy spaces of the soul. But our Feelings are ever at our side, cumbering our bodies, gripping our hearts, tangling our feet, demanding our attention. The

Feelings are not only the Goads but they are also the Guides to Human Life.

We think we are led by our Reflections, by the supposed calm and dispassionate dictates of the deliberate Will. We imagine that we resist the Mob of the Emotions and safely defend ourselves behind the embattled Volitions. But it is not so; we are all children of impulse; and we judge ourselves by the nature of the impulse that moves us. But while this is practically true, it is the deplorable truth of existence; it is the palpable evil of our lives. Only when the Will sits supreme is the soul rational. Yet in how many of our lives is the Will in supreme control? How many of us indeed are rational? How indeed are most of us chased by the maddening emotions into irrational deeds! It is because of this fact; because we so little use the Power of the Will as a personal Arbiter of our fates, that we conclude we are mechanically drawn into the maelstrom of the Emotions and being caught by so maddening a force are swiftly swept beyond rescue or control.

There is but one power given us to master the mob of our emotions. That power is the rational Will. But we do not fully apprehend the meaning and force of this till we understand what we mean by the Will. In simple language I will say that the Will is the stereotyped habit of personal activities. A volition must precede each action. But we have grown so accustomed to perform the myriad activities of life that we have ceased to be conscious of the volitional exercise. The Will-force has reduced itself into an unconscious Feeling-force. We yield to the mechanical feeling, which has now become habit, and we are wholly unaware of the precedent volition that called it into expression.

This is the reason that it is so hard for us to oppose habit and to determine, as we say—that is to will—a new course of action. We are then brought suddenly into a conscious apprehension of the feeling which has been habitually controlling us; and if we seek to inhibit it immediately the pain of the sudden interruption of the easy-flowing course of the emotions is registered in our being.

Therefore most people assume that we are but products of mechanical operations; that we are absolutely mastered by our environment; and that what we call character is a mere by-product, incidental on inherited quality and psychological forces that unite to generate it. But a moment's careful study will, I think, liberate us from this absurd and illogical conclusion. We must grant that the force of surface facts seems to lead to the deduction the materialists assume. But does a careful analysis of such facts and an apprehension of the laws that underlie?

I wish to dwell upon this point, because in the latter day philosophy of the German Socialists it has become one of the fundamental teachings, one of the dicta of Karl Marx and La Salle; and there are therefore millions of apparently thoughtful people who are reiterating this philosophy and with it I believe causing much discouragement and a depletion of individual energy. Once believe seriously that what you are is absolutely the necessary outcome of your inescapable environment, and you draw round you the black clouds of despair if your life is an apparent failure, and push away the breaking dawn of Hope that Nature seeks to reveal. Is it true, then, that we are precisely what Heredity, Fate, Environment make us? that our condition is predetermined and that

all your Piety nor Wit

Shall lure it back to cancel half a Line,

Nor all your Tears wash out a Word of it!

I wish to impress the thought that the psychological force is always superior to the physical or mechanical, and that we are ourselves responsible for the psychological forces that sway us.

An Ideal is a Magnet. No more certainly are the steel filings swept into the swirl of the magnetic force when they fall within its plane, than is the soul swayed and centered by the Ideal that masters it.

Ideals are the unconscious monitors and promoters of our lives. They form the inner atmosphere of our beings and envelop us as the air envelops the earth. They constitute the psychological energy that prompts and or-

ders our ways. If our philosophy ignores them, then it is evidently but a truncated philosophy and presents to us a body of thought with its head cut off. For however much one may insist that his motives, the main-springs of his actions, are the immediate issue of his material environment, he must discern by a little closer study that these very promptings themselves are seated in far more mediate and indirect sources. For instance, you say that hunger prompts a man to steal. Therefore, if he were not hungry he would not steal. Poverty forces a man to seek to impoverish another in order to remove the pain of poverty from his own mind. If, therefore, there were no poverty there would be no robbers. Injustice and oppression, the power of predatory force to enslave and crush, the sceptre of the tyrant, the slug of the brute, are all, says one, the immediate cause of vengeful murder; therefore remove the immediate causes and poverty, sorrow, vengeance and murder would cease to be recorded in the annals of time. Make the environment comfortable and men will be mutually happy and paradise will prevail over the earth.

This is the philosophy which the materialists urge and they insist that it covers the ground and there is no answer to be made. But, let us see!

If we speak of environment merely as the physical surrounding and condition that prompts to action, then this philosophy is utterly false, as I shall show in a moment. If, however, we include the inner or psychological environment as also a force making for the character and condition of the human race then we approach the truth.

If it were true that only want is the cause of theft, then the daily news would soon cease to be crowded with information that utterly falsifies the statement. How often do we read of rich kleptomaniacs? people who have no need whatsoever of the little things they purloin, but which they cunningly seize and retain for the mere mental joy it gives them. Their psychological natures have been perverted and no matter what may be the external environment, the inner sinister force is so strong they cannot resist it.



The same fact confronts us when we look to the rich thieves—to those who are surrounded by every luxury and pleasure that the fleshly appetite could crave. What is it that prompts the predatory wealthy to pervert legislatures, corrupt the judiciary and poison the moral fibres of the body politic? It surely is not their want or the result of the compulsion of their external environment. It can be nothing else than an inner or psychological bias that prompts them to their evil course.

But the reply may be made, "What matters this? It is the same whether we declare that an external or an internal environment compels our actions. For after all the environment is the compulsory power." No, it is not the same; for the simple reason that often we are misguided by believing that it is impossible to receive the benefit of the inner environment so long as the outer environment prevails. Hence the oppressed and downcast of the earth despair; hence the cry of the short-sighted philosopher that there is no possibility of individual happiness or sufficient achievement till society is totally revolutionized and the dreamed-of paradise prevails.

No philosophy can be more despairful than this, and none is falsier. The point that I wish here to emphasize is that by proper cultivation, the inner environment, that is the psychological momentum, may be made the most effective and itself may often overcome the external or physical environment.

The man who believes he is born to a certain fate is not only the unhappiest but the most nerveless of the race. Not only has a false sociology done mischief in this field of thought, but also an utterly false and unscientific astrology. There are many who think that astrology is an exact science and hence follow it with foolish slavishness. In the first place if there be any truth at all in astrology it is as yet so vague and uncertain that to rely upon it with absolute implicity is to be as fatuous as to rely upon the alleged voicings of the spirits for our daily guide. Whatever truth there may be in the history and processions of the stars, there is so much that is false and deceptive in the human interpretation and analysis of these celestial conditions, that to

seek certain knowledge in this field is almost as absurd as to endeavor to steal gold from the sea. "Tis not in our stars but in ourselves that we are underlings." This is the true text for twentieth century heroes bent on moral achievement.

There is nothing in the stars that is not subject to your or my control, be we but wise enough to conquer. There is nothing in Fate, or Birth, or Heredity, or stars or suns that you and I cannot rise superior to, be we but mentally equipped, morally armored, and seriously determined to overcome.

But in the New Thought we find a sort of vague reflection of the fatal predestination we had freed ourselves from in the Old. If we simply substitute, in our philosophy, Fate for God, and Stars for Judgment seats, or if we imagine that Heredity is the compelling force instead of the Will of God before the foundation of the world, what difference will it make in our morals or in our character building?

In the Old Thought we were much cursed by the notion that our fate was dependent on the good or evil Will of the Supreme Being of the universe. Therefore we spent half our days, and thus exhausted our personal energies, by praying to Him to avert his curse or beseeching Him for His smiles. Insomuch as we believed that our condition and our possibility, our hope and happiness were in one whit dependent on the favor of any superior or other being than ourselves, in that much were we incapacitated for the battle of life. We began the fight crippled before the first encounter. The best thing that New Thought has done for us is the freeing of our minds from the idea that our happiness or unhappiness were in any way, however slight or great, dependent upon the arbitrary decrees of a God or a Devil, or any other being. We have learned that we must stand alone, and if we are smitten in life's conflict the weapon that wounds us is the boomerang of our own decadent ideals and anaemic actions. No god has ever been powerful enough to slay a single human being. More gods have been slaughtered by man than ever men were cursed by gods.

History is full of illustrations that the individual is the supreme force in human life. What providence was there in the life of Mohammed or Napoleon or Abraham Lincoln that made them victorious? In their early careers everything was against them—poverty, jealousy, envy, the want of opportunity and the blight of obscurity. Yet there was in each of them that something which we call the Will that forced them to the front and wrote their names on the highest niches of fame.

Yet, one says, that may be possible with such characters, for they are born so; they were endowed with great wills at birth; they were favored by Heredity. May be so. Nevertheless, psychology teaches us that the Will may be cultivated and so become converted into a useful factor in life. Many people think there is something mysterious in the Will. In the old psychology, which taught that the will was a distinctive faculty, there was much mystery attached to it. But we know now that the Will is but the culmination of the Wish. Want a thing enough and want it long and you will surely have it.

Imagine a green and awkward backwoodsman, an ignoramus of the plains of the pioneer West, sitting on a wood-pile, with his long legs twisted into a knot while his brains are being worse twisted by the profound reasoning of Blackstone, and what have you here that promises a brilliant future? Look again and you see—Abraham Lincoln!

Imagine a little soldier, seeking in the far Orient the fortunes of a reckless pursuit, with not a victory to his record and nothing but disappointment and chagrin pursuing him, falling asleep in his vessel on the Nile and dreaming of his glory. What have you here that promises world-conquest? Look again and you behold—Napoleon Bonaparte!

Cast your eyes into the deep-dark of an Arabian cave, and behold! there is a madman wrestling with an imagined revelation, whose vision tears his soul and rasps his heart with agony because of its impossible fulfillment. Behold him still for ten years pursuing a painted mirage, a vanishing rainbow, a maniac's hallucination, at once

the pity and the laughter of the world. What have you here to presuppose the birth of religious revolution, the soul-stirring of converted millions? Look again and you behold—Mahommet, the Light of Arabia!

Now what conquered in each of these lives? What was the mainspring that sustained and built the machinery of success? Was it not the dream, the aspiration, the wish, the ideal?

“What are you doing, Abe?” cried a rustic yokel to Lincoln as he saw him studying his Blackstone on that pile of wood.

“I’m studying law; I’m going to give up this store and go to Congress,” was the amazing reply. Did ever insane egotism go farther? Yet that simple resolution gave us one of the mightiest men of history.

However, in closing this series of papers there is one thought I wish to impress on my readers. All “success” is not success, as all that glitters is not gold. While the individual is the supreme force in nature and in society, yet because of the constructive solidarity of mankind no man can be happy, as indeed he is not successful, whose own happiness makes for the unhappiness of others. There is a reason for this. The waters of a fountain may afford a sweet taste. For the instant much pleasure follows their imbibing. But if the waters are poisonous the pleasure soon ceases and misery follows swift. All human life is one great fountain from which each of us must drink. Whoever empties into it any of the poison of his own life, and thus hopes to vitiate the lives of others, necessarily absorbs his own toxic elements when he touches his fevered lips to the bubbling waters. In short, that which we throw into life we must again take from life. There is no such thing as selfish success, as there is no such thing as selfish happiness. There are many selfish people, however, who think themselves happy because they are blind to their own selfishness and really imagine they are benefiting others. There are many among the millionaires of the age who are thus sincerely blinded. But when the judgment day comes, when they are exposed to the light and are forced to see themselves as others see them, the scales of de-

lusion fall from their eyes and the fruits of joy turn to the gall of bitterness.

If there be a few who apparently succeed by indirection, deceit and theft, there are so many millions who utterly fail in this path of pursuit that their warning is sufficiently loud to undeceive us.

Better a poor man's hovel with a heart of peace, than all wealth and power and glory with a cankered spirit and a withered soul.

HENRY FRANK.

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### ANOTHER PSYCHOMETRIC EXPERIENCE.

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I think that it was during the fall of the year of 1910 or 1911 that this took place. As it was the accomplishment of a very hard experiment under unusual conditions I make a record of it here.

While conducting the Mountain Home it was very hard for us to keep a satisfactory cook. I did this work myself. To our surprise and delight, Mr. Fremont Older, then editor of the S. F. Bulletin, and his wife, the celebrated novelist, motored down to the Home and brought with them Lincoln Steffens, the magazine writer, and John D. Barry, a well known newspaper man and essayist.

During their visit some one mentioned my psychometric reading, and after dinner was eaten I was asked to give a psychometric test. It was mentioned that I had frequently read a book, when it was securely wrapped in many thicknesses of paper, that in these instances I had often given a clear idea of the subject matter of the book, told its title and the name of the publisher, etc.

It so happened that Mrs. Older had a novel with her on the trip. This was gotten and was securely wrapped in some thicknesses of newspaper.

All the guests of the home gathered in the parlor for this reading.

It must be remembered that this reading took place within an hour or so after the close of a hard, hot day's work cooking for many people. It would seem that the reader would not be in a very sensitive condition. I

know I did not want to read, and it was only through the persuasion of Henry Harrison Brown that I did so—in fact, I did not feel in the mood and rather expected failure. However, such was not the case. As soon as I touched the package I entered into the spirit of the story and told what the book was about, gave a definite idea of its purpose and plot, then I told the name of the author, the color of the book and the publisher's name. All that I remember about the test is that the book was a novel by Gertrude Atherton, and in some manner dealt, I think, with the modern woman's movement.

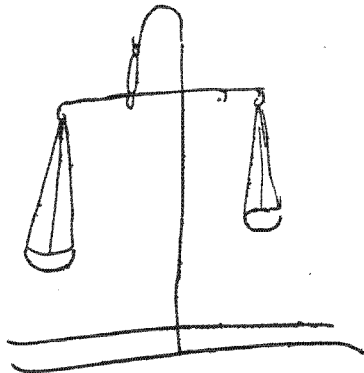
At this juncture Mr. Steffens asked if I would read a book that he had in his pocket. I offered to do so. He left the room and gave me a wrapped package. I read this book as easily as the other. It proved to be "Man's Greatest Discovery," that Mr. Brown had given him earlier in the day.

I feel confident that many people can perform these tests if they but try. We are all more sensitive to psychometric vibration than we know.

Many have written to me for readings. I cannot give time to this sort of work. Now Magazine and the mail order book sales take up all my time.

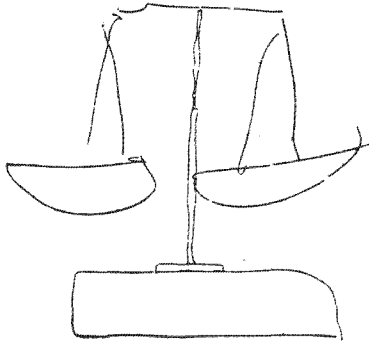
During 1904 the following drawing was reproduced under test conditions. The committee made a drawing of a set of scales as shown in figure No. 1.

Fig. No. 1.



While holding the hand of one of the members of the committee the drawing was reproduced as shown in figure No. 2.

Fig. No. 2.



SAM E. FOULDS.

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**THE MASTER'S TOUCH.**

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In the still air the music lies unheard;  
 In the rough marble beauty hides unseen;  
 To make the music and the beauty needs  
 The master's touch, the sculptor's chisen keen.

Great Master, touch us with thy skilful hand;  
 Let not the music that is in us die!  
 Great Sculptor, hew and polish us; nor let  
 Hidden and lost, the form within us lie!

Spare not the stroke! do with us as thou wilt!  
 Let there be naught unfinished, broken, marred;  
 Complete thy purpose, that we may become  
 Thy perfect image, thou our God and Lord.

—*Horatius Bonar.*

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**SELF-CONFIDENCE.**


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If you are a failure, if you are unhappy and despondent, you may see the person who is most to blame by stepping to the looking-glass!

It's sad, but true!

When you begin to succeed you may put it down as a sure thing that you have commenced to believe in yourself.

Through the principle of Auto-Suggestion you are constantly urging yourself on to greater achievement or defeating your aims, to the extent that you have faith in yourself or lack of it.

Wrapped up in that wonderful brain of yours you have all the potential ability which you need with which to succeed in any undertaking that is possible to accomplishment.

You are the only person on earth who can cut the fetters which bind that force and withhold it from use.

The thoughts which you hold in your own mind are being constantly registered in the minds of those with whom you come in contact. This is a scientifically proven fact. Can you not see, then, how necessary it is for you to think well of yourself? Can you not see why you ought to believe in your ability to accomplish all that you undertake?

The line which marks the difference between the successful and the unsuccessful man is definite and easily removed. One believes he can do all that he undertakes and goes ahead and does it; the other one believes he cannot accomplish anything, so he never begins!

If you want to witness a marvelous transformation in yourself, commence now and for ten days stand before a mirror for ten minutes each day, look yourself squarely in the eyes and say: "I believe in you; you can finish everything you start; you can induce people to like you; you can get people to favor you by first favoring them; you can win people's confidence by placing your confidence in them." The result will be startling.

—Copyright, *Hill's Golden Rule Magazine.*

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The power to think, consecutively and deeply and clearly, is an avowed and deadly enemy to mistakes and blunders, superstitions, unscientific theories, irrational beliefs, unbridled enthusiasm, fanaticism.—*Haddock.*

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Thinking, not growth, makes manhood. Accustom yourself, therefore, to thinking. Set yourself to understand whatever you see or read. To join thinking with reading is one of the first maxims, and one of the easiest operations.—*Isaac Taylor.*



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**PSYCHOLOGY AND RELIGION.**

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In premising natural law as the foundation of our psychology study, we at once show that our investigation is scientific rather than religious. As students of science in quest of truth, our research takes us where it will, we have no choice. But the very nature of all science forbids the invasion of religion except to expose error and advance the truth. Surely to this no one need object, for no one seriously desires to remain in ignorance and sin. Knowledge is the liberator and impelling force of progress.

In this lesson, as well as in each lesson of instruction to follow during the coming year, our method is to be scientific and practical. The science of psychology the same as astronomy, mathematics, or any of the other sciences, may reveal facts or touch upon theories with which religion is concerned, but in no way does psychology infringe upon the ground of theology, except in the educational sense as do other sciences.

Throughout the entire series we have carefully avoided criticism of any form of religious thought. While at times we may seem to tread near the danger line of infringement upon the domain of theology, close analysis will show that a clear line between psychology and religion has been persistently maintained.

The fact that psychology deals with the mind, soul or spiritual nature of man makes it imperative to consider the relation of mind to matter, and to demonstrate the way the mind acts in and through the body. It is only in this regard that psychology touches upon religion. And no one who believes in the teaching of the Bible, either of the old or new testament, need object to a study which attempts to show the relationship of the soul to the body, or to a study of the laws, powers and possibilities of the soul.

The fact that man has a soul is one of the eternal verities of religion. Indeed if man has no soul there is no need of religion. Why then object to the science

which ventures to support this all important issue? Every Christian should be heart and soul in favor of furthering the study and investigations of psychology.

Psychology has proved itself the surest, best and safest guide in demonstrating the truths of things spiritual. It is religion's most powerful ally, and is a study which should be the constant companion of every theologian, as well as of everyone who seriously desires to know the truth about the deeper things of life.

The student need have no fear that psychology will do away with his religion or separate him from the church. With few exceptions, the leading ministers of all denominations take a more or less deep interest in psychology and its findings, and welcome its advance. Our lesson course has been given in churches of nearly every religious cast, Protestant, Catholic, or Jewish. The points of faith touched upon are the eternal verities of religion but not any of the specific tenets.

Psychology offers no creed nor dogma, but gives a plain, rational, scientific explanation of the nature and phenomena of the soul; presenting its truth in a thoroughly scientific manner which is in full accord with sound religion, rational philosophy and demonstrable science. Sir A. Conan Doyle has recently expressed his surprise and regret that the church does not strive more to understand the findings of psychology.

**The Evolution of Learning.** Modern learning is being forced by scientific analysis to discard all theories and speculative dogma. The result is a growing tendency on the part of progressive thinkers, who are at all concerned with man's spiritual and higher mental development, to study the mind and psychic research, instead of contenting themselves with speculative belief.

People of today are more and more inclined to accept exact learning, based upon scientific demonstration, in preference to religious, philosophic, or scientific assumption. I include scientific assumption in my criticism of "dogma," because much of that which is commonly recognized to be scientific is nothing more than someone's personal opinion, but which is only too often taken for science.

This tendency on the part of civilization to insist on facts and repeatable demonstrations is clearly the mark of enlightenment and progress. Demonstrated facts should always be the high standard of reasoning, whether the investigation pertains to religious, psychologic, or scientific research, for it is the only true test of exact knowledge.

That which cannot be actually demonstrated by scientific methods or established by logic based on such demonstration, cannot be otherwise than assumed. While it is possible that one may have experiences or possess knowledge which cannot be imparted to another, it is evident that such experience or knowledge conforms in some way or other, to the established order of the universe: and may under the right conditions be made known to others. If this is not a fact, then the experience is not properly understood, and the so-called knowledge is merely assumption or belief.

Before going deeper into the discussion of psychology, a word about obstacles in the path of progress may not be amiss. There are some very good people who violently oppose new ideas, particularly when they suspect that the new idea is going to infringe upon their personal belief. Some people have such a small conception of life that they fear the encroachment of anything better lest they be compelled to evolve to a higher standard of enlightenment. This, of course, is not consciously acknowledged on their part: nevertheless, the actions of such people demonstrate the truthfulness of the accusation.

Thought power is the power which rules the world. To introduce a new idea into the mind, and to dispel ignorance, it follows as the night the day, that a person's way of living must ultimately change. It is owing to this fact that many people resent psychological investigation. Many scientific scholars of materialistic tendencies oppose the advancement of psychology for no reason other than preconceived opinions. They realize that should the tenets of psychology prove true, it would be the death knell of materialism.

Perhaps such people have a tenable cause for fearing the advancement of psychological investigation. But this does not hold true with those who profess religion. Whether you are Catholic or Protestant the verities of your religion will only be enhanced by the findings of psychology.

Hypotheses, theories and beliefs are but the instruments of the mind designed to aid in solving the mysteries of life, its nature, origin and destiny. When these instruments fail to serve this purpose they are useless and should be discarded. If what you believe does not aid you to be better, healthier and happier, you had better change your belief. If what you disbelieve bars you from enjoying the blessings and the good things which others by virtue of their beliefs enjoy, you should adopt the better viewpoint. It is not a very good brand of religion which does not help people to be better, bigger, healthier and happier.

Theories and creeds are well and good as instruments of the mind to assist in getting a better understanding of things. But when an instrument is antiquated and useless, it should be discarded, and a new platform adopted which will better serve the purpose of life. Any system of culture or individual belief which stands in the way of learning, and in the path of human progress, is an obstacle to evolution and of civilization. Are you hampered by one of these obstacles? Is your belief a hindrance to your progress and that of civilization? If so, is it not advisable that you change your way of thinking, and adopt something which will be helpful to you, and aid you in being of greater service to society?

**Fate and Destiny.** In the beginning of the world the Creator designed and decreed, through the laws of Nature, the consequence of every mode of action of personal beings as well as of the rest of creation, but did not decree how man should act. The precept was this: "Here are my laws defining my will, obey and live, disobey and die." In this great truth lies man's freedom, and also his tremendous responsibility.

There is in man a force called Will, which enables him to choose which of Nature's laws shall determine

his destiny. Man cannot evade these laws, but by will, his actions, his desires, his passions, his hopes and fears, his feelings and other mental and emotional attitudes, he determines his fate, by bringing himself in harmony or discord with laws which govern his life.

Thus we see that man's fate and destiny is determined by himself. He chooses the path of his own life, but Nature determines the thorns and roses which grow there. The beauty of this wonderful truth is that man is not destined to stay in any chosen path. He may, by the grace of God and the force of an awakened personality, change his mind, habits, life and destiny. This ability to choose makes man a God-like individual. If he accepts the path of right doing, which is obedience to the will of God, man becomes a creature divine, a child of God.

The divine nature of the soul, permitting human supervision over individual activity, is the one thing which raises man to the height of moral responsibility. Thus man is able to add or subtract from his life, attributes which modify his characteristics as he chooses. But for man to rise to his highest point of efficiency and be at his best, he must conform his life to the original design of Divine perfection. An example of this compliance with the Divine plan was given to us in the life of Christ, and we were told that the one who would follow in the footsteps of the Master would be able to achieve like results.

There is within every human being a divine spark or spiritual self, made in the image and likeness of God. It is the perfect self: the perfect man in embryo; the plan of what man shall be when he has attained the goal of his evolution. This innate spark of divinity is the source of man's life. We may say that it is the God within; to say the least, it is the most divine attribute of man's nature, and may be considered as the medium of human contact with God. This principle is one of the vital points of religion. It is also a vital point of practical psychology. The fact that there is in man a potential perfection, makes possible the attainment of that perfection in real life.

From this viewpoint we see that you and I at the heart of our being are one with God. It is in this sense that the Bible statement is true, which says: "Ye are Gods." In order to awaken our consciousness and establish our relation with God, or attain a higher state of perfection, it is necessary that we develop better bodies and better minds. By gaining a more extensive knowledge of the soul, we may more intelligently comply with the laws of life, and be better able to give the Spirit of God full sway in our lives.

Thus by knowing more about our own soul and the laws which govern it, we are enabled to get in closer touch with the Divine Power of our being. This is the solution of the marvelous works of the Master. By sin man has become separated from God. The Divine likeness within has, to a greater or less degree, been covered up by false opinions, beliefs and disbeliefs. Owing to this separation, man is subject to disease, suffering, sickness and death. But by freeing the soul from the erroneous ideas and false impressions, it is possible for mankind to get in touch again with his Maker, and order his life according to the original plan of perfection.

DR. WM. FRANKLIN KELLEY.

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**A NOISELESS, PATIENT SPIDER. ....**

A noiseless, patient spider,  
I marked, where, on a little promontory, it stood isolated;  
Marked how, to explore the vacant, vast surrounding,  
It launched forth filament, filament, filament, out of itself;  
Ever unreeling them—ever tirelessly speeding them.

And you, O my Soul, where you stand,  
Surrounded, surrounded, in measureless oceans of space,  
Ceaselessly musing, venturing, throwing,—seeking the spheres,  
to connect them;  
Till the bridge you will need, be formed—till the ductile anchor  
hold;  
Till the gossamer thread you fling, catch somewhere, O my Soul.  
—Walt Whitman (1819-1892).

### THE TRUE SPIRIT OF XMAS.

As we are again about to celebrate the most popular holiday of the year, it well becomes us all to ask ourselves seriously what is the true significance of this world-wide annual celebration. Are we merely endeavoring to commemorate a wonderful event in history which occurred long ago, or are we seeking to actually celebrate a festival, the celebration of which will exert a hallowing and sweeteneing influence over all our lives? The singular charm of Christmas is that it appeals to everybody, and children in particular rejoice in it with glee. We all know much of its many beautiful religious aspects and we are none of us strangers to the social side of its festivity, but there are many considerations of utility pressing upon mind and conscience in these days so that those are not wanting who regard Christmas in rather an unfriendly temper. We hear well-merited protests against extravagant and senseless giving and all manner of foolish ostentatious display, and while we ought to sympathize with this timely outcry we should never allow our judgment to become warped so that we fail to discern the blessings which far outweigh the vices of the season. No human institution, as far as we know, has yet been rendered perfect, therefore great festivals are not without their palpable abuses which we should endeavor resolutely to remove, but there is only one permanently effective way of destroying a perversion and that is by cultivating a righteous use. Let us then at this merry Yuletide seek to revive the best traditions of the past and studiously avoid the follies which have, to some extent, desecrated the holiest and happiest season of the year. The best modern types of thought are those which harmonize precisely with the most sublimely idealistic of the poetic visions of days of old. Shakespeare, and all the truly great among our poets have chanted the praises of a spiritual atmosphere generated at Christmastide which keeps all uncanny influences at bay. It may be only a romantic superstition to imagine that the season itself gives birth to this holy air, but it is intensely practical to take account of how, by our own right

thinking, we may make the poets' rhapsody become so manifestly real that the festive period may be an occasion for actually realizing those tremendous social as well as individual benefits which are verily within the reach of all who are determined to create and merit them. Charles Dickens was one of the profoundest students of common human nature who has left a lasting imprint on our literature and influenced, through his entrancing novels, the thought of the populace at large. It was out of his real knowledge of ordinary human life that Dickens evolved his world-famous "Christmas Carol," which is still read to delighted audiences, especially on Christmas Eve, all over the English-speaking world. Let us, then, not only revert in thought to the Crib of Bethlehem as it stood nineteen centuries ago, or let us not only seek to gather historic information concerning the Solar Festivals of remote antiquity which the Christian Christmas has largely superseded, but history and scholarship aside throw ourselves vitally into this year's celebration of Peace and Goodwill to all humanity. No practice can be more appropriate than that of calling special attention from pulpits and platforms, and through the press at this delightful season to the substitution of arbitration for warfare wherever human interests apparently conflict. It is our human glory that we can arbitrate while beasts can only fight. And as to the giving of presents, though this time-honored custom cannot and should not be abolished, we need more and more to think of the spirit of the donor far more than of the exterior value of the gift. Whatever acts are prompted by sincere kindness can never be other than helpful in the influence they exert. Thinking increasingly of the spiritual value of gracious sentiment we shall all find some way of making our Christmas offerings so that they will truly bless.

W. J. COLVILLE.

The possibilities of thought training are infinite, its consequence eternal, and yet few take the pains to direct their thinking into channels that will do them good, but instead leave all to chance, or, rather, to the myriad of circumstances that buffet and compel our mental action if counter effort is not made.

—Marden.



## THE VOICE OF INTUITION.

In Emerson's essay on Illusions he tells of a visit to the Mammoth Cave in Kentucky and of the blind fish that inhabit its waters. They had lived so long separated from the great outside that they no longer had any use for the organ of sight and through disuse of the organ had become blind. Likewise Jesus, speaking to the people of his day, declared, "Ye have eyes and see not." referring no doubt to the divine intelligence, or inner sight that had become atrophied. For it is a universal law that any unused faculty is taken away.

Is not this the burden of the message of Jesus in the Parable of the Talents? It is the law of God forever operative on every plane, mental, physical and spiritual, that to him who useth what he hath, more shall be given, and he who useth not what he hath that which he hath shall be taken away.

The human race has largely lost the faculty of intuitions, or direct knowing, and depends upon its tuitions which are temporal rather than its intuitions which are eternal.

Many confuse the divine faculty of intuition with that of instinct. Instinct is largely the voice of heredity and relates us to the subconscious mind; intuition is the highest faculty of the soul and connects us directly with the realm of the superconscious. Instinct has in it no progress; it knows only the past and never dreams of a brighter tomorrow. It is marvelously developed in birds and animals who, untaught by either man or others of their own species, will build exactly as their ancestors have done for generations.

Intuition belongs to mankind alone. It forever sees the greater-possible and seeing the invisible brings forth from the unknown that which never before had been. It is "that spirit of prophecy which is innate in every one," and by and through which revelation comes. It forever saith, "it doth not yet appear what we shall be."

It is pitiful that so many people today should be endeavoring to get in touch with the instinctive or subconscious mind rather than the intuitional or supercon-

scious. It seems strange that people should prefer to travel the hard way of struggle and burden-bearing when the voice of intuition forever saith, "Come unto me all ye who are weary and heavy laden and I will give you rest."

Just as the instinct of the water fowl leads it directly and unerringly across desert wastes to the refreshing springs, so will our intuitions lead us to the mind of God if they are not interfered with.

Many writers give to conscience the place intuition should rightly occupy. Conscience is the great accuser; intuition is the great enlightener, the true Light that lighteneth every man that cometh into the world. Conscience, I should say, makes us aware of the disease, while intuition points to the cure. It forever saith unto the weary seekers after rest, in the midst of sense delusions, "I am the Way, the Truth and the Life, no man escapeth the great delusion but by me."

The voice of intuition is forever the voice of the I Am. It is identity with God. Jesus, the greatest of intuition-ists, boldly declared, "I and my Father are one." To the perplexed Philip who said, "Show us the Father and it sufficeth us," Jesus replied, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

Emerson, commenting on this fine passage says, "Alone in all history Jesus estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man and evermore goes forth anew to take possession of his World. He said in the jubilee of sublime emotion, 'I am divine. Through me God acts; through me, speaks. Would you see God, see me; or see thee, when thou thinkest as I now think.'"

Readers of the New Testament will quickly notice that, although in quotations, there are many words used by Emerson that are not found in the original statement. How does Emerson know that Jesus said it? The Sphinx must answer its own riddle. Let us turn to Emerson's poem, "The Problem," and we will find the answer.

The word unto the prophet spoken,  
Was writ on tables yet unbroken,  
Still floats upon the morning wind,  
Still whispers to the willing mind.  
One accent of the Holy Ghost  
The heedless world hath never lost.

Ponder well, O reader, on the last two lines of this verse! They open a world of limitless possibility. No word is lost! All that has ever been spoken is preserved and when we realize the intuitional life we will no longer foolishly wish that we had lived at any other time. We will see it is easily possible by entering into the wise silence to be in Jerusalem when Jesus lived or whithersoever the soul desires to travel.

Nor is this intuitional urge contrary to reason. Nay, rather it is the enlightener of reason. To use an imperfect illustration, it is as in days of old, when the amateur psychic traveled over the parched earth holding in his hand a forked stick of witch hazel. When passing over hidden streams of water the witch hazel was supposed to turn downward as if to take root. But after being pointed to, long earnest effort was often necessary before the water was brought to the surface. So it is with our intuitional nature. It makes us aware of our real inheritance as children of God. That we are not a "moving row of magic shadow-shapes that come and go," but that our real being is in God. It admonishes us to escape the great delusion of Time and Space and to cease thinking of ourselves as detached and separated from God; it reverses the order of the sense impression, and reveals to us the Truth that Jesus said would make us free.

It is all a question of acknowledgment and exercise. The real sin against the Holy Ghost (or Indwelling Guest) is denial. So long as we persist in thinking that others have faculties that we do not possess we are refusing to let the divine Mind use us as its vehicles. The voice of intuition forever assures us of a like nature and that the things we long for that we are; that we cannot see in others what we do not ourselves possess the capacity of becoming.

It is the vision of equality. Paul admonishes us to "let this mind be in you that was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God." Recently I heard the same thought voiced by a teacher of Truth who said, "I believe in the Jesus Christ in every man."

It is the easy way of attainment. He who believes in the Jesus Christ in every man has attained to cosmic power. No other knowledge is necessary. He who has attained to it in the spirit of true humility forever saith, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

I have been greatly helped in my own intuitional life by this statement. "I have in me by reason of my divinity a faculty of direct inspiration and unerring knowing." This statement is a part of the great acknowledgement voiced through intuition by the Psalmist. "Acknowledge me in all your ways and I will bring it to pass." He who meditates upon it will soon find himself parting from the error of his ways.

Seeing that the truth about God is the truth about man great words born of this emancipation will be his constant delight. He will no longer describe himself or others as poor, weak or miserable; but in the face of every appearance will speak the word that dispels the clouds of error. He cannot be deceived by appearances. He judges righteous judgment. The inner Voice says, "Speak now the word for every reader of this lesson," and as I hear so do I speak.

Beloved of God, greeting! I place my hand in your hand. I look deep, deep into the soul of you. I would see you as God sees you. You have not known what you are. You have been deceived by appearances. You are not sick, weak, miserable or discouraged. You are in God's image and likeness. Your help cometh from the hills. You are strong with the strength of God. You are wise with the wisdom of God. You are God's im-

maculate conception. You never were born. You never wil die. You are God's joyful, innocent, prosperous Idea. You are the Word made flesh. I have seen you as God sees you and my word shall be health to all your flesh. The desert places shall be made glad, and your flesh wil come again as the flesh of a little child. The life you now live is the life of God in you, and the realization of this makes you every whit whole.

I expect many to attain illumination and healing through meditating on these words. I send them forth charged with the energy of divine Love. They shall not return unto me void but shall accomplish whereunto they are sent.

HENRY VICTOR MORGAN.

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THE HOPE BEARER.

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Nothing within her hands she brought;  
 She idly clasped them round her knees;  
 Her eyes the purple hilltop sought,  
 Then, nearer, scanned the new-leaved trees.

Beyond the trees white spires in line  
 Mark the still sleeping of the dead;  
 She of their presence gave no sign—  
 "How beautiful is life!" she said.

Four common words! My heart had throbb'd  
 Against a heavy load of toil;  
 And often, in the long night, sobb'd  
 For one late laid beneath the soil.

When, without farther word, she went,  
 There staved here with me, in her place,  
 A feeling of some new content,  
 Back mirrored from her dream-lit face.

A soft wind stirred the growing leaf,  
 The earth with waking hope seem'd rife,  
 And where my soul had nursed its grief,  
 It sang: "How beautiful is life!"

—Cora Dolson.

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**THE SELF.**

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There is neither end to individual growth nor limit to individual power. There is neither beginning nor end, and, as one may attain neither to the Perfect nor to the Absolute, the process of growth is eternal.

The universe is the manifestation of an infinite range of vibrations. To each individual the universe is that with which he is in correspondence. One feels, touches, tastes, smells, hears and sees vibrations only, and he discerns those alone with which his senses are in harmonious relation. The vibrations of one's environment with which he does not vibrate are non-existent to him. One's state of unfoldment determines with what he shall be in conscious correspondence, though continually one may attune himself to wider ranges of vibration, and thereby ever enlarge his environment.

One sees, hears or discerns only what he is. Nothing befalls one that is not of the developed nature of the Self. None but one's Self does he meet on the highway of life. If one is true, truth hastens to him; if he is false, falsehoods will be his companions.

Within each individual lies the origin of the cause of whatever comes to him. No evil reaches one except he has built it into his world. No desirable condition may come into one's life unless he possess that which invites it, and so attracts it. Man is a creator, and life is what he interprets and makes it.

One knows environment only by its influence upon the Self. Each individual sees the world as he is, in the measure of his own unfoldment. Each finds without that which is within. Everything bears the aspect one gives it, for one always sees his own idea. One sees another's idea only if his own be a likeness of the other's. To each individual the universe is a reflection of the Self. He alone who has realized great beauty within sees it overflowing without in nature and environment. The world grows beautiful to one as his own ugliness is eliminated. To alter one's world, he must change his consciousness, for they are ever in correspondence. Always an exact agreement is maintained. Truth is eter-

nal, so that any change of one's relation to it is a matter of consciousness.

One cannot comprehend that which is greater than himself. It requires character to read character and love alone may interpret love. To understand greatness one must be great. One can promote nobility in another only as he is noble. One's heroes are ideals of the Self, and one's idea of Divinity is but the highest conception of the spiritual Self. Man has bestowed the name of "God" upon his highest and noblest ideal of his ideal Self.

One sees in a book that which he takes to it. From any book each will get something different. One that is as widely read as the Bible necessarily has millions of interpretations. It has inspiration to the extent that the reader is inspired. One finds in it whatever he takes to it, and he sees in it that only which already has been developed in his consciousness. One appreciates a work of art only to the degree that he is receptive to the beautiful and is conversant with the principles of art. That to which one fails to be in correspondence or unfoldment is non-existent to him.

To the degree that one's capacity to enjoy and understand them has been developed, the beauty of the earth and of life belong to him. The wealth of a conservatory consists in the intelligent appreciation of the plants and flowers contained therein, rather than in their color, fragrance or graceful proportion. The delight which these awaken in the soul of the beholder constitutes their value. To recognize music one must have music harmony in his composition. In order that music attract and hold attention, it must be keyed to a correspondence with the vibration and state of mind of the hearer.

The beauty of nature and the good or evil of the world is in the consciousness alone. Each individual knows the world of nature only in its relation to his own consciousness. To each one, all the delicacy, the wonders and the harmonies of nature are the shadings of his inner life. The beautiful tints of light and color which one associates with objects so readily are impressions wholly within the mind. Light exists in mind only, for,

except when seen with a living eye, nature is neither in light nor darkness. The world is what each one makes it; for only so much of it is revealed as each can grasp, nor need one seek to conceal profound esoteric truths, for they may not be discerned by the ignorant.

A different world exists for each individual. The world is harmonious to one whose soul is at peace. To one whose soul is convulsed, discord prevails, even though outward harmonies may surround him. Only the sounds to which one is attuned will reach his ears. If one has cultivated the minor notes of pain and sorrow only, life will give forth a vast wail of agony. If one hate, he responds to notes of hatred. If one love, correspondingly he responds to those of love. No two see alike. In a world which is everywhere governed by the same law, no two interpretations of the same thing are identical, for the individual factor enters into every phase of human experience.

The more nearly poised one is, the more he sees, hears and feels. The more harmonious one is within himself, the more harmoniously he responds to all outer conditions. The more harmony to which one has become attuned the more able is he to discern the harmonies of others. The more unperturbed one is, the deeper and wider the range of vibrations to which his physical senses respond, the more profound the beauties that appeal to him, and the more exquisite his enjoyment.

A deeper knowledge of anything—history, biography, science—means more inclusive knowledge of the Self. There is no other knowledge. To the extent that one knows the Self is another revealed to him, and the revelation is inclusive to one who knows himself completely. When one is master of the Self, the universe is his domain. He who knows the Self knows God.

One loves others to the extent that they reflect the Self. Love is Self-recognition, and one's love of others is the love of the Self. Each loves his own ideals. Even lovers love not each other, but their own mental pictures. Never has one seen either his friend or his Self. Each pictures others in his own light and discerns others in



his own proportions. To the cold-hearted the world seems cold. To admire courage one must have ideals of courage even though he be not courageous himself. To revere purity one must be pure.

To judge another's motives, which one can never know, is to pass judgment upon the motives of the Self. To condemn another's motives is to express condemnation of one's own motives. One is more lenient with others as he judges the Self more kindly. Whatever one sees in others must have already been a phase of development of the Self. One can recognize only that to which he has evolved; and although he manifest no longer the traits or conditions he discerns in others, he can understand their meaning by reason of having experienced them himself.

Judging another's motives establishes a standard of Self-condemnation, since of necessity one judges others from his own standpoint. As each individual is a law unto himself and is capable only of judgment from his own point of view, he is unable to pass fair judgment upon another. Forever each one is being judged and weighed in his own soul. The Self is the judge, and the permanency and intensity of one's happiness constitute the judgment.

Life is a school of Self-development. Its lesson for each individual is Self-realization, expression and manifestation, whose trend is ever toward Self-completion, and nature is ever conspiring to assist in the process. Essentially all that one does is intended for the comfort and happiness of the Self. Even in the life of the greatest service it is the dominant factor, and it covers and includes every possible degree of consideration for others. The essential of heroic acts and of Self-sacrifice, as it is called, is not the forgetfulness of Self, but rather its intense recognition and assertion. Such conduct implies understanding of the inherent power and grandeur of the Self and of its relation to the Infinite.

One's benefit to others is the measure of his usefulness to the Self. To the extent that one's comfort and happiness conduce to the development and permanent well-

being of others is his place of growth measured and determined. The highest consideration of Self involves the highest consideration of others. Each attracts happiness or harmony as he confers it, and he suffers to the extent that he injures or believes that he injures others. One assists others in the degree that he enables them to assist themselves.

Each is responsible directly for his own individual life and happiness. One has no direct responsibility for others, but he benefits others through his own growth. Indirectly only does one's happiness or misery make for the happiness or misery of others. The reward or punishment is in an act itself, so that one is punished by his acts and not for them. He who intentionally brings sorrow to others stifles happiness within himself. In teaching songs of gladness to others one opens fountains of melody in his own heart and soul.

Entertaining a conception of the separateness of Self and the opposition of one's interests to those of others, the consideration of Self alone is cramping, demoralizing and destructive. But from the viewpoint of the unity of the Self with all others, and of the identity of interest, the consideration of Self is expanding, elevating and constructive. "The difference between seeing for ourselves alone, and of seeing for ourselves and all others equally, is one of injustice and justice, of hell and heaven'."

Let us truly love the Self! To do this one must love others, which is as beneficial to him as it is harmful to hate them. Justice to the Self involves justice to others. If one would bring peace, power and happiness to himself, he must love only.

EUGENE DEL MAR.

---

The key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys, which is the idea after which all his facts are classified. He can only be reformed by showing him a new idea which commands his own.

—Emerson.

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**THE WOOLING OF NOW.**

---

Now is present; she is here now, I know that for a fact, and she is real, and she is true.

Yesterday is gone, she is false, she is fickle, because she has left me. She is only real if I bring her into to-day in memory. If I do not, she is forever gone and lost. She is therefore not true, she is unreal, and does not exist.

But Now is very real. I have her all to myself. She never leaves me, and I cannot get away from her.

Tomorrow does not exist either, and never will. If I wait for her she ever eludes me. I can get as close to her as I please, but I can never catch her, and hold her. She is therefore but a phantom. She is not true. She is unreal and does not exist.

But Now is ever real. I love her. I love to linger in her presence. I love to trust her. Because I know she is real and true. She will never get away from me. She is constant, firm, and dependable.

I will no longer consider Yesterday or Tomorrow, because I have found them unreal and undependable. The one always gets away from me, and the other never arrives.

But Now is always with me. I will therefore make friends with Now. For she is worthy of my trust, and never forsakes me.

I will cultivate this friendship now. I will woo her. I will win her. She must return my love, or I will never have any love at all. And I surely must have love, for without that life is not worth while.

I swear that my love is true now. I will give all of it to Now. Yesterday or Tomorrow, the Past or the Future, shall have none of it. I will treat these two impostors with scorn. They are false, they are unreal. The Past has forsaken me; she is not worthy of my attention. The Future has treated me as badly, for she is so elusive that I have never been able to come in contact with her. I will therefore make no promises to the Future.

But Now shall have all my love and all my attention. Now is the fair queen for whom I would even risk my life. This queen I must possess, for she is the fairest in the land: none are to be compared with her. I will never have peace, and never be happy, until I possess her. I must press her to my bosom, and make her my very own.

She smiles at me now. I know now I can have her for the asking. Oh, fool that I have been. I see it all clearly now. She loves me, and has always loved me. If I have not possessed her sooner, the fault has been all my own. She has always been patiently waiting for me. She has but been waiting for me to speak the word.

Oh, I see it all clearly now. Now I will speak the word. The beautiful queen shall be mine now. I shall embrace her now. She shall walk by my side forever. We shall be infinitely happy together, and ever be true to each other. I SPEAK THE WORD NOW.

*H. S.*

---

**LOVE.**

---

I would not have this perfect love of ours  
 Grow from a single root, a single stem,  
 Bearing no goodly fruit, but only flowers  
 That idly hide life's iron diadem:  
 It should grow always like that eastern tree  
 Whose limbs take root and spread forth constantly;  
 That love for one, from which there doth not spring  
 Wide love for all, is but a worthless thing.  
 Not in another world, as poets prate,  
 Dwell we apart above the tide of things,  
 High floating o'er earth's clouds on faery wings;  
 But our pure love doth ever elevate  
 Into a holy bond of brotherhood  
 All earthly things, making them pure and good.

—*Lowell.*

## THOUGHT.

Constant thinking means constant vibration; this means constant waste. Exhaustion, the result of useless expenditure of energy, is what we must learn to control.

Repression is dangerous; the explosion is sure to come, or there will be a breakdown, mentally or physically, maybe both. Learn to relax and replace negative by positive thought.

Relaxation is a word many people do not like because they do not understand it. People who never relax are those who, instead of replacing an unhappy thought by a happy one, repress their emotions, thus always living in a tense condition.

Thoughts Are Forces that repay us in our own coin.

Whatever you harbor in the innermost chambers of your heart will, sooner or later, by the inevitable law of reaction, shape itself in your outward life.

There are not words—no, nor imagination—that overestimates the thought value of any life; the state of perpetual joyousness, for example, how essential it is to the growth of the human being, mental and spiritual!

If we could but know how important it is to hold constructive thoughts, we should make a greater effort to live in the upper story of consciousness.

Every thought of the brain is a chisel, chipping away at our character; and our characters are building our destinies.

Our thought force has proved to be a wedge, opening the seemingly inaccessible wall of circumstances

## OPTIMISM.

It is said that Optimism makes the world go round and words of cheer help it on its way; so always be optimistic and smile. One can do nothing that will serve better than the habit of smiling at discouragement and woes.

In the home, the business or the social life, a pleasant, wholesome smile adds immensely to one's personal charm. Its power for good is inestimable.

It is the meaning of your smile which gives it power. A surface smile is far better than no smile at all; but to have your smile carry weight you must put yourself into it. Put spirit, life and meaning into your mental attitude, then paint it with a smile and people will believe in you because you will have complied with one of the laws of success.

DR. ELIZABETH HINCKLEY,  
in The Esoteric Bulletin.

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### SAN FRANCISCO NEW THOUGHT NEWS.

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The Metaphysical Library, 165 Post St., is one of the finest institutions of its kind in the United States. It is open every day for readers and students. A Business Men and Women's Meeting is held every day except Sunday. There is considerable interest shown in these meetings, and they have accomplished much good. In connection with the Library there is a large and commodious lecture hall that can be rented by visiting teachers, at very reasonable rates.

The San Francisco Psychology Club is a very active organization. Meetings are held under the auspices of this club every Friday night at 8 o'clock, in the Native Sons' Bldg., 414 Mason St. Every week there is a fine speaker. Last month the following men and women lectured: A. C. MacMahon of the National Cash Register Co., T. J. Hampton, Aaron W. Trine, Dr. F. Homer Curtis, Fritz Remont, and others equally well known. Get in touch with this club.

Dr. F. W. Kelley has for the present discontinued all public meetings. He is devoting his time to literary work and scientific experimentation. S. E. F.

### A CHAT WITH YOU.

Do not forget the fine offer that was made in November NOW Magazine for subscriptions to be used as Christmas gifts. Some have taken early advantage of these low sub. rates, you who are reading this must have some friend or relative that you desire to interest in the Truth. A subscription to NOW would be just the thing. Get Busy.

Nearly all the magazines that have a fine list of contributors have gone up to \$2.50 per year. These magazines are all printed expensively and this rate of increase is fully warranted. The lay-man has no idea of the expense that such a venture entails. NOW can only be maintained at \$1.50 per year because it is inexpensively printed. Yet during the last month or so I have received many letters from subscribers who say that it is the most attractive, in form and printing, of all the New Thought publications.

## Notable Books

By Henry Frank

"THE DOOM OF DOGMA." 400 pp. Price \$2.00. By mail, \$2.25.

"The last chapter contains a fine treatise on the New Thought."

—*Nautilus.*

"Presents ideal theology, will help men live better."

"MODERN LIGHT ON IMMORTALITY." 300 pp. Price \$2.00. By mail, \$2.25.

"Henry Frank is a seeker whatever he writes or says is vital."

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"PSYCHIC PHENOMENA AND IMMORTALITY." 600 pp. Price \$2.50. By mail, \$2.75.

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