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SAM E. FOULDS, Editor and Publisher
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NOW

(Founded in 1900 by Henry Harrison Brown)
SAM E. FOULDS, Editor

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NOW

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No. 2

THE ELIXIR.

Teach me, my God and King,
In all things Thee to see.
And what I do in anything,
To do it as for Thee.

Not rudely as a beast,
To run into an action;
But still to make Thee prepossess,
And give it its perfection.

A man that looks on glass,
On it may stay his eye;
Or, if he pleaseth, through it pass,
And then the heavens espy.

All may of Thee partake;
Nothing can be so mean,
Which with His tincture (for thy sake)
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine:
Who sweeps a room as for Thy laws
Makes that and th' action fine.

This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told.

—George Herbert.

THE EAGLE AND THE ARROW.

A bowman took aim at an Eagle and hit him in the heart.
As the dying Eagle turned his head, he saw that the Arrow
was winged with his own feathers.

"How much sharper," said he, "are the wounds made by
weapons which we ourselves have supplied!"

—Aesop (620 B. C.).

THE SCIENCE OF MENTAL HEALING.

PART I.

The trial of Helen Wilmans has called more attention to the fact of mental healing than any other single event in the last twenty years. The most remarkable phase of the discussion was the woeful ignorance of the science of healing displayed by so many who heal and who can philosophize fluently upon it. In fact, while the demonstrations are common, the teachings beautiful and helpful, very little is yet known of the Laws and Principles that underlie these mental phenomena. The Science of Healing is now where the science of electricity was sixty years ago. The teachers who have no basis in knowledge of modern science, who are ignorant of the present status of philosophy, are blind leaders of the blind when they attempt to teach the Science of Healing. They can well tell one how to heal, they can teach as artisans, or as artists, but they do not teach science. As yet there is little mental Science. Mental healing and mental philosophy is plenty.

I wrote the book "Man's Greatest Discovery" to help lay the foundation of the coming mental science. No person can teach a science of healing who is ignorant of telepathy, the law of Suggestion and the psychic phenomena of clairvoyance and psychometry.

Darwin was twenty-six years gathering facts before he gave the world his Law of Natural Selection. From a mass of data along all scientific lines, he deduced his laws. From the greater mass of data along all lines of mental action must come the deductions that crystallize into Laws of Mind.

I have already stated to the readers of NOW in my Psychometry Lessons what must be the basis of the coming science. It is the present demonstrations of science that All is Motion. The external is to man only sensation, the I Am is only feeling and thinking. Man is sensation and ideation. The ego is acted upon by circumstances and reacts upon them, upon that which is not itself, through radiation.

I expect all my students in "Soul Culture" and in "Suggestion" to read up on motion, the undulatory theory of light and sound, upon ether, atom, vibration, the law of conservation and correlation of force, and to know something of the laws of attraction, gravity, electricity, etc. Thus a foundation is laid for understanding mind in its more subtle manifestations. Remember, the universe is a uni-verse—there can be no di-verse. Laws are at all times operative and what is true of one form of manifestation of universal energy must be true of all forms. Says Emerson: "Laws below are sisters of the Laws above." What is true of electricity as a mode of motion is true of sound, and light, and all other modes. Thought being a mode of motion, and Love being a mode of motion, what is true of light, sound and electricity is true of these forms also. Telepathy is the connecting link between the known and unknown scales of vibrations and must be the connecting link between the sciences of the lesser vibrations called Physics, and the sciences upon the higher pitched vibrations heretofore called Metaphysics.

No science of mental healing can be without that knowledge of thought as revealed by telepathy. But healing can be. Did man have to wait until he understood the 'why' of every act he never would have acted. He acts, and learns the conditions under which to act that he may produce desired results, and he then continues so to act asking "why" until he learns the reasons. So is it in healing. Thousands heal without knowing why or how. There are a thousand and one theories, but one power alone can heal and all healing is done by that one. But one power manifests in music, but note the different combinations of sound. Only vibration in oratorio and ragtime. Only vibration in healing, but note the different combinations. But there is only one principle in music and one in healing. Because a condition is found to be necessary for one person to accomplish cure, it does not follow that the same condition is necessary for another. One condition is necessary for violin and one for

harp, yet both discourse music. Each person is an instrument more delicately tuned than harp or violin, but the principle of harmony involves all.

Therefore, those who have one explanation for all phenomena of healing are as far from being scientific as he would be who would find only one explanation for lightning and electric car. Both are electricity. All healing is from Spirit (Mind), but methods are many.

Those who say for all cures, "Suggestion," and stop there, are far from right. I understand Suggestion, yet I know that it is only the channel through which millions of modes of motion operate.

All who say "Telepathy," are also wide of the mark. I understand telepathy. I know that with suggestion it is an ever-present factor in all phenomena of life, but to claim all cures are produced by telepathy and suggestion is as far from the truth as it is to say, "Electricity," for all phenomena. Electricity is everywhere present, but is it the cause of Life?

"Animal Magnetism" and "Magnetic Healing" are answers. What is meant by "magnetism" in this connection no one has ever defined. It is a word used either to "juggle with" or to cover ignorance.

Let us be honest and say when asked how Mental Healing is done: "I am learning how." I know a few principles. I have been collecting data for over thirty years. I know a little, but that which I do not know is so great that I will not dogmatize. I will tell you about suggestion, and telepathy, but then we have only begun. I think I can tell more about healing than has yet been told, and this I will tell in NOW during the year. Data upon which to base all the conclusions drawn will be given. One fact is given on page 79 in this issue, entitled "A Nut to Crack." That little fact is mighty enough to solve the question of immortality, let alone mental healing, which it makes as clear as day. Do you see the significance of it? If so, you will soon enter into your inheritance as an immortal being.

If you wish to obtain all possible from these editorials

upon the science of healing, consult your encyclopedias upon the present deductions of science. Learn all you can of Vibration before next lesson.

HENRY HARRISON BROWN.

POISE.

Desire power ardently. Desire peace fervently. Desire possessions above all. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

—Collins, "Light on the Path."

He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind.

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such an one the understanding is well-poised.

Bhavadgita ii, 56-57.

There is no real happiness in earthly things. How can there be when nothing is permanent in this world? Pleasure is transitory, and so is pain; they come and go, and cannot last long, so endure them, knowing that it is only for a few days. He is a true hero who remains undisturbed in both pleasure and pain. Have patience; patience will conquer everything in the long run. We must stand like brave soldiers, firm in faith. Body does not last long, but spirit will remain. So pay all your attention to building up the character.

—Swami Paramananda, "The Path of Devotion."

One ship sails East and another sails West,
 With the selfsame winds that blow;
 'Tis the set of the sail and not the gale,
 That determines the way they go.

As the ways of the sea are the ways of fate,
 As we voyage along through life;
 'Tis the act of the soul that determines the goal,
 And not the calm or the strife.

—Ella Wheeler Wilcox.

 THE INCLUSIVE GOD.

There is only one world and there can be only one God,—the Inclusive God in whom the earthquake and the volcano, with their destructive energy and their sublime indifference to our human happiness and the human heart that aches over the awful wreck, alike find their ultimate ground and their efficient cause. God is the God of the earthquake and the fire. He maketh the clouds his messengers, he rideth upon the wings of the wind. And, if we cannot reconcile the outgoings of his might, which are sometimes so destructive and appalling, with the most kindly motions of our human hearts, it is still by them that we must interpret these, not in their immediate intention but in their fundamental character. Here is the moral ideal; and, in all reverence, we are obliged to say, "If God does not equal and surpass it, so much the worse for God." It is the highest that we know, and we shall not consent to stultify ourselves by lowering this standard when we turn with it from man to God. God must be ever better than our best of act or thought or hope or dream, and we are bound to interpret all that is dark and terrible in the divine outgoing by what is best in our own beating hearts. If we do not feel ourselves justified in doing this, then, through light and dark, through sorrow and destruction and pain and death, we must cleave close to the ideal. For it is better to acknowledge and to worship the divine image revealed to us as mercy, pity, peace, and love, exalted to the highest pitch of our conception, than it is to conceive of God as something less than the utmost of our possible ideal, and stoop to worship that.

—*John W. Chadwick.*

 A CHAT WITH YOU.

Have you sent in your renewal for 1920?

A great many people seem to be possessed with the idea that NOW is a small journal. Someone writing me the other day called it a "chip-munk magazine." It is true that NOW is small in size—but when it is honestly compared with other seemingly larger New Thought papers it will be found that NOW really contains the more reading matter.

Henry Frank, Dr. McIvor-Tyndall, Chas. P. Tiley, Dr. Sheldon Leavitt, Henry Victor Morgan, Eugene Del Mar and the others writing for NOW represent the best in the New Thought field.

If every reader of NOW would interest one friend and thus obtain a new subscriber—just think what it would mean to the sub. list. Recommend it to friends.

If NOW grows as well during 1920 as it did during 1919, it may be possible for me to bring the price back to \$1 for 1921. This is my ideal.

SAM E. FOULDS.

THE FUNDAMENTALS OF SUCCESS.**PART II.****THE MAKING OF OPPORTUNITY.**

We have seen how the power of personality is one of the chief factors in the achievements of life. We are now to observe the relation that personality bears to opportunity. Concerning nothing associated with the issues of life is there such common misapprehension as the popular notion that opportunity comes to one mysteriously or as a mere makeshift of vacillating fortune.

To the ordinary mind life is luck. They ever sing:

Turn, Fortune, thy wheel with smile or frown,
With that wild wheel we go up or down:
Our hoard is little but our heart is great.

The fellow fortunately endowed either by a noble parentage, or by wealth, or worldly influence or condescending friendship, is thought to be marked by the Arbiter of Events and called to great distinction.

It is pointed out that the lowly so seldom rise above their social level that the few who become the exceptions are conspicuous in history and their laurels are loudly proclaimed. The great men in all ages have been well born and most of them well opportuned. But here and there, now and then, some genius, in spite of Fortune's denial of his claims, has struggled against the adversity of conditions and risen to supreme fame.

Count over in your mind as many of the distinguished personages of history as you can recall, and observe how many of them have entered life through channels which led almost directly to the heights which they attained. It is true if it had not been for the force of their personalities even the most favoring opportunities would have failed to have lured them to fame and achievement.

Yet we are accustomed to think that almost all the great men and women of history have come to their own from original conditions which little prophesied the glory that finally crowned their careers. It is because some of the most conspicuous characters have risen so magnificently against apparent fate, in spite of the ap-

parent absence of all opportunity, some of whom have attained even the supremest places in their respective class, that we are so wont to believe that opportunity is rather the making of the man than the gift of the gods.

When we recall that such conspicuous world-leaders in religion, philosophy, literature, science and art as Paul, a common tent manufacturer; Socrates, a poor sculptor and the son of an insignificant statuary; Samuel Johnson and Oliver Goldsmith, who rose from the very dregs of poverty; Spinoza, an outcast Jew and maker of optic lenses; Murillo, the child of very poor and obscure parents, long struggling from hand to mouth for a bare existence—when we contemplate that all these rose in spite of birth, penury and ill-favoring fortune to the loftiest heights of fame, we are inclined to believe that all achievement is won in the face of adversity and that Opportunity seldom knocks at the portals of success.

However, the point to which I desire to call especial attention is that whether or no Opportunity knocks at the door of life's candidate demanding admission, its issue in every career is dependent on the personality that welcomes it.

The recipient of the overtures of success is of far more consequence than the agency that proffers it. Many a time the portals are flung wide open and the candidate is hailed with enthusiasm in anticipation of the career which the stars seem to ordain, but when the man, inefficient and unworthy, is discerned, the flying messengers retreat chagrined and disappointed.

The gods can give no opportunity that will rightly shape a misfit man. The man is always bigger than the opportunity; indeed, opportunity is opportunity only as man is opportune.

The more we investigate the curious phenomena of success we shall discover the law of adaptation which establishes the equation between man and the flitting chance that awaits him. Socrates, fat, lolling and lopy, a struggling sculptor, feels a force tugging at his startled heart, hears a voice he cannot resist that sings forever in

his soul's enchanted ear, which, obeying, lifts him to the summit of fame.

If he had not dared meet the ridicule and obloquy of the world, the misapprehension of the ignorant and even the abuse of domestic infelicity, he would have remained an inconspicuous rustic. There was a mysterious quality in him that pushed him above the crowd of mankind and caused his head to remain forever prominent in the perspective of time.

Opportunity spoke and Socrates responded: the person for the place. Sir Isaac Newton began life a stupid, thick-witted and unpromising lad. He failed in all his studies and was the butt of his class. He wanted ambition and the goad of emulation. His personality had not yet been formed. Nature seemed to need him and she conceived a plot by which she could trap him. While yet stupid and sodden, a student in an upper class picked a quarrel with him, merely to show off his cowardice. The challenge pricked Newton to the quick. Some secret and unknown center of his being was aroused. He unmercifully and unforgivingly flogged the upper classman. From that day Newton was a new person. He had found himself.

He had hailed an opportunity without fear and discovered his own capacity to appropriate and benefit by it.

Such examples teach us that there is something in the man himself which is superior to time and chance.

When we learn that the chief event in the course of life's attainments is not the expectation and arrival of opportunity, but the capacity to appropriate it when presented, we shall better understand the lives of successful men and remove the apparent mystery from the problem of existence.

A careful analysis of every life will teach us that the making of the opportunity is in the education of the man.

The genius to recognize an opportunity is as important as the genius to execute it. Almost always the opportunity really does not come to us, as we think, but we are ourselves its creator.

Shakespeare goes up from Stratford to London. He feels the desire to roam in a larger world. When there, necessity compels him to sharpen his genius on the stone of adversity. He seeks admission as an actor in the theater. He writes plays "to put money in his purse." He forces himself to the fore, spurred by the lash of hunger and ambition.

He did not wait for opportunity; he challenged it and forthwith it came. Genius knows that Nature's doors are ever open and he who is but bold enough may enter and achieve. But genius fails when it lacks in confidence.

This is not only a law in the world of the professions, but as true in the lives of ordinary mortals. We are wont to think only of pre-eminent and conspicuous successes in life. We talk usually as though the world's great generals, philosophers, preachers, statesmen and captains of industry were the only successful persons in history.

But success is relative. Each person who achieves well in the most obscure position is as truly successful as the most conspicuous. What is more, the same law underlies the most ordinary success as the most eminent.

Watch a crowd of boys playing ball or craps. Always the most energetic, the most self-confident, the most aggressive, become the winners. They devise some scheme, some plot, some decoy, by which their instinct for success shall find expression.

Whoever feels success in his bones will laugh at the threat of Opportunity to shut the gates once opened, and forever bar the candidate. Opportunity cannot do it, for it is not self-created; and if not create it is ever subject to its creator.

Who, then, is the creator of Opportunity?

I answer, the individual who determines that time nor chance, nor rhyme or reason, nor stars or gods, nor any of the most common causes shall be strong enough to cheat him of that for which his spirit craves.

The absurdest of all absurdities is the pseudo-philos-

ophy that Opportunity never knocks but once at the door of every human life. Opportunity knocks just as often as the individual determines that it shall knock. Her visitations are wholly dependent on the will of him who resolves.

To him who will "never say die while there's a shot in the locker" there is no such thing as the want of opportunity.

All life is opportunity; each circumstance and incident. But only those see it who determine to.

If you tap the moment before it is ripe,
The tears of repentance you'll certainly wipe;
But if once you let the ripe moment go,
You can never wipe off the tears of woe.

I knew a young man once who had struggled for many months to make an honest living, but found that every door of occupation seemed closed against him. He left home when he was only sixteen years old and was thrown wholly on his own responsibility. He came into a strange city and knew nobody. The first two weeks he made it his business to call at every store in the city asking from place to place for an opportunity to work.

Each day he failed; when night fell he retired to his little hall room begloomed and in despair. But he determined he would succeed; he was bound to pursue Opportunity to his lair. The days wore on and his purse was growing thin. At length he saw the last dime it contained and durst not spend it even for a cup of coffee. Starvation stared him in the face, but his pride forbade him to beg.

Not yet wholly despairing, on his way home one evening he stopped to converse with a grocery store keeper and saw on his counter a small japanned tin box curiously partitioned into small compartments.

"What's this?" he asked.

"Oh, just a little box for my tea and coffee salesmen. They carry them with them on their daily rounds."

"Do men canvass to sell your teas and coffees?" he asked tremblingly, and with malice prepense.

"Yes; I have six men selling for me."

"Would you take another?"

"Certainly."

The next day with bounding step the youth went forth with sample case, and in three months had worked up a clientele so large that he sold it for \$100 and retired to seek other worlds to conquer.

Opportunity never comes but once? Opportunity never comes at all unless we snatch him by the forelocks!

He who bends to himself a joy,
Does the winged life destroy;
But he who *kisses the joy as it flies*
Lives in Eternity's sunrise.

A determined soul will seize Mr. Opportunity and hold him by the throat till he disgorges.

Do you think Palissy ever stopped long enough in the pursuit of his genius to ask himself whether Opportunity had knocked at his door as he passed—Palissy who was so crazed with the conception that Success was waiting just outside of the door for him that he needed but run out to find it? And when it wasn't there, began a chase that lasted for years till he overtook it and gave the world his wonderful invention for the manufacture of porcelain?

A man who will sacrifice on the altar of his ambition all that he owns in this world, not stopping short of his household furniture, and almost condemning his wife and children, till victory comes, as Palissy did, but laughs at Fate that seeks to frighten him with fables.

Harriet Martineau believed that she was inspired to execute immortal literature. She wrote her brain and heart into her books and then went forth to lasso a publisher if perchance one might be found.

But the door was shut against her; opportunity grinned and passed on. Harriet Martineau sighed and wept, but on she sallied, resolved that fate could never crush her. At last faith found fruit in achievement and the world delights in her literary gems.

Never give up; never retreat; never say "die." Say, "Man makes the opportunity; opportunity never makes the man!"

Resolve! Retreat only to advance. Never spike your gun till victory perches on your banner.

Like Martin Luther, nail your thesis to the cathedral door of every opposition, till the world shall be stunned into silence and listen to the burden of your message. He only fails who fears he may fail! He ever succeeds who compels the stars in their courses to fight for him. A man should never despair till death silences the pulses of his heart.

Write on your doors the saying wise and old,
 "Be bold!" "Be bold!" and everywhere "be bold";
 Be not too bold! Yet better the excess
 Than the defect; better the more than less;
 Better like Hector in the field to die
 Than like a perfumed Paris turn and fly.

HENRY FRANK.

ENCOURAGEMENT.

Better to stem with heart and hand
 The roaring tide of life than lie,
 Unmindful, on its flowery strand
 Of God's occasions drifting by!
 Better with naked nerve to bear
 The needles of this goading air,
 Than, in the lap of sensual ease, forego
 The godlike power to do, the godlike aim to know.

And I will trust that He who heeds
 The life that hides in mead and wold,
 Who hangs yon alder's crimson beads,
 And stains these mosses green and gold,
 Will still, as He hath done, incline
 His gracious care to me and mine;
 Grant what we ask aright, from wrong debar,
 And as the earth grows dark, make brighter every star.

And he who sees the future sure,
 The baffling present may endure,
 And bless, meanwhile, the unseen Hand that leads
 The heart's desires beyond the halting step of deeds.

—John Greenleaf Whittier.

THE OLD AGE HABIT.

In my monthly articles I have tried to answer the different questions of a perplexing nature that are propounded to me by various readers of this magazine. Invariably these questions relate to the establishment of bodily health, the matter of the personal encroachment of old age, or the attainment of personal success. If you will think over these subjects you will readily see that they are the conditions in the life of the individual that force men and women into the study of mental science. It is simply a matter of self-defense, the individual having found that the old manner of thinking and of living does not in the least afford him the refuge that he so much desires. Thus they turn to the new thought, feeling that there is something better that can be attained.

This month I want to give a few simple and practical suggestions for the overcoming of the "habit" of old age. I am firmly convinced that old age is a race habit. A habit that has been brought into expression in the life of man through many thousands of years of wrong thinking and living. I am confident that it is a habit that will be outgrown as man enters into a fuller realization of himself in Truth.

Ordinarily when we pass the fortieth milestone of earthly expression, we find that our friends begin to think of us, and that we begin to think of ourselves, as entering into the decline of life. In spite of all philosophy, we find it hard to think of the on-coming years, except in the old thought of old-age creeping upon us. Man instinctively fears old age just as he instinctively fears snakes. It is one of the most deeply entrenched of all the race thoughts in man.

Because a thought is instinctive or subconscious, it is not, because of this, true. Instinctive thoughts that are common to all men, that were born in the early race experience through fear, are most likely to prove un-true. The thought of God that was born in the mind of primitive man was a thought of fear, and as a consequence

it was an absolutely untrue conception of the One Power of the Universe. Man's conception of himself as a being apart from God was also another of the great instinctive false conceptions that found ready acceptance in the mind and consciousness of man.

It is instinctive for us to mistrust that condition called old age and we look to its approach with fear. While it is true that in a great majority of instances old age is an unlovely condition, is this condition necessary in the unfoldment of man? I think not.

There has been a great deal of nonsense taught by many New Thought teachers about the possibility of the attainment of earthly immortality, and I have seen men and women who were plainly going down and out through mental and physical decay confidently affirming that they had arrived at a consciousness of earthly immortality. The desire to live was strong within them—the ability to live they did not possess. A goodly portion of these people are now dead.

In the new thought we should first of all take a rational view of life. We should be careful not to fix our minds upon delusions, no matter how attractive they may be; what we are trying to do is to put ourselves into proper relationship with Reality, and to understand the inherent powers of our Being.

The great Power that is manifest everywhere in the universe has given man a body that was intended to respond in perfection for the full time of his earthly sojourn. Get this thought firmly entrenched in your mind, and when you are tempted to recognize any expression of what are termed the symptoms of old age, realize that it is the race thought trying to manifest itself in you—overcome the race thought, not with denial of the condition, but by affirming that you have here and now a perfect body that will serve you in perfection as long as you have use for it in this life. Also use proper physical action to overcome the tendency that the body manifests in responding to this race condition. That is, if the limbs feel stiff, affirm otherwise and persistently exercise the

limbs. As we grow older we are inclined to forego all exercise and effort, and it is this attitude toward the physical and the race thought together that soon have us down and out. This form of thought and effort applies to every condition attendant to the creeping in of old age to the life of the individual. Sanford Bennett, in his book, "Exercising in Bed," tells how he overcame the ravages of time in the body, through the proper use of muscular action and thought. It is the only way that the body can be kept fit and useful. Old age in this sense is a matter of giving up. Giving up mentally and physically to the experience of the majority of men that have passed on before you. Live your own life and let those who have gone on alone. Their experience need not be your experience.

Someone has said that man digs his grave with his teeth; the longer I live the more sure I am that this statement is true. The next time you go into a cafeteria or restaurant observe the food that is being eaten by those who are near you. A woman who was very large came to see me and she assured me that she had a bird at home that ate more than she did. I happened to be seated near her in a cafeteria and she was partaking of one of the largest meals that I have ever seen anyone eat. Not only had she a great amount of food, but she had Boston baked beans, macaroni and a big baked Irish potato large enough for two persons, and with this meat and a large segment of pie. I am telling this because we are all prone to give up to the appetite, and instead of eating to live, we live to eat. Further comment is not needful. Remember that to enjoy food it is not needful that you have a Falstaffian appetite. More enjoyment can be obtained by eating just the right amount to nourish the body, but what is more important, the combination must be right. All foods are good. Eat the food that agrees with you, eat a normal amount, and agree with the food that you eat, and in amount just enough to nourish the body. Find the proper combinations that agree with you, and exercise the body each day to keep

it in condition to respond to your thought.

Because thought is power to direct life and control the body, many think that they can survive under any amount of abuse and excess. That is, that they may eat more than is good for them, and of all manner of kind of food, in all possible combinations. In other words, that if we hold the proper mental attitude, we may abuse the body and get away with it. It cannot be done; to preserve the body in good condition we must use mental and physical common sense.

When one faces the future with this attitude of common sense, knowing that he is a Son of God, there will be no fear of the future. The body will respond in physical perfection, and when the times comes for us to "shaffle off this mortal coil," it will be done with perfect willingness without sickness or disease. This, I think, is the true victory over death. Not the realization of earthly immortality, as some think it to be. For to find greater expression as Sons of God we must go on to a higher manifestation.

SAM E. FOULDS.

I will be—what I *will* to be;
 You may say to me "Yea" or "Nay,"
 You may offer me praise or blame,
 But I shall not stop or stay;
 Till the light goes out of the sun,
 Till the salt goes out of the sea,
 And the savor out of the salt—
 I will be—what I *will* to be!

I will be—what I will to be;
 You may envy and frown and grudge,
 But the Law forbids you to slay,
 And the *Word* forbids you to judge;
 Therefore, till the sun is dead,
 And the salt goes out of the sea,
 And the savor out of the salt—
 I will be—what I *will* to be!

—Arthur H. Goodnough, in "Boston Ideas."

THE COMMON SENSE OF MENTAL HEALING.

PART I.

In going back and forth to and from my place of business on the trolley car I usually spend the time in reading or studying some good book or magazine which deals with the problems of life from the metaphysical standpoint. On one of these trips not long ago I had as a seat companion a friend of long standing—a man who is a deep thinker and a student along lines pertaining to the welfare of humanity in general. I was reading a book the title of which is "Mental Therapeutics," dealing with the physical body and how to attain and maintain health. My friend casually glanced at the title of the book and then made this remark: "Mental Therapeutics, very good for what it is, but it is not religion." In this remark lies the key to the misapprehension so many people have of the work we are doing. Truly, Mental Therapeutics is not religion as we know it today, but it deals with one of the phases of life which is quite as important as any religion which we know today, and that is the health and wholeness of the human body. Time was when religion embraced all phases of life; when bodily health was considered of equal importance with any other phase of life; when a spiritual advisor, or priest, was also physician, legal advisor, and business director. In other words, religion meant life in all of its varied phases. Religion today means little beyond preparation for a future life about which we know nothing, and people are held in line through fear of some sort of punishment in the future life, which punishment they hope to escape by being true to the tenets, rules and regulations of their religion laid down by interpreters of ancient sacred books and writings. In other words, as one writer puts it, religion as generally understood today is a sort of life insurance, the benefits depending upon the amount of premium that is paid in the way of faithful observance of creeds and dogmas of the various denominations.

It is true that much of the work of mental science as dealt with in Christian Science, Divine Science, and what is called New Thought, deals with the healing of the physical body. But when we look about us and contemplate the vast amount of sickness and disease, the myriads of aches and pains and bodily afflictions of the human race, it is but natural that this should be the case, and a religion, if you please, that does not deal with this side of humanity is missing one of its most important phases. Personally, I do not like to use the word religion because of the limitations that have been thrown about the term, but prefer to think of the problems we are facing daily as being fully covered by the all-embracing terms health, supply or prosperity, and happiness, here and now. Nobody can be a good religionist, or a good anything else, who is suffering any bodily affliction. The ministry of Jesus as portrayed in the scriptures was largely one of healing the sick, and those who profess to follow in his steps and yet neglect the most important field of his endeavors have surely gotten sidetracked, no matter how pure their motives or how lofty their ideals.

So while Mental Therapeutics is not religion, it deals with one of the most important phases of the life of the individual; for after all the mind is the man, and a healthy body means a healthy mind; conversely, a healthy mind means a healthy body; and Mental Therapeutics has as its aim the maintenance of harmony in the physical body through the development of harmonious thinking.

People who have never investigated the subject, and even many of the teachers and healers, look upon the subject of mental or spiritual healing as a most mysterious thing. The methods employed by many of the scientists would lead one to believe that mental healing is brought about by an appeal to some mysterious healing power which can only be moved to heal by some sort of hocus-pocus or mysterious quality possessed by the teacher or healer. Because of this fallacy in much of the

teaching today it was quite a long time after I took up the study of mental science before I understood just how mental healing was brought about. I knew the processes and methods employed by many practitioners, but I did not understand how the healing was done, and I feel quite sure that many of the healers and teachers today do not understand the whys and wherefores of the work they are doing. While they get results that are gratifying, how much more gratifying might they be with a full understanding of the common sense of the whole process. It is my endeavor in this article to show how mental healing is but the employment of every day common sense. In other words, as one scientist puts it, to endeavor to knock the "myst" out of mystery.

In seeking a means to change or remedy any condition, it is first of all necessary to discover the cause of that condition. So in sickness and disease, in order to remove these conditions; in other words, in order to heal, it is necessary to understand the cause of the sickness or disease. All physicians and medical men admit that many bodily infirmities are the result of inharmonious mental activity, but many still insist that there are sick and diseased conditions which do not owe their origin to the mind. However, there is nothing definite as to where the line shall be drawn separating the mental causes from what they would call purely physical causes. While it is no doubt difficult to specifically name the mental activity lying back of all sickness and all disease, skilled practitioners of mental healing have been able definitely to locate the cause of sickness and disease in the dominant thought activity of patients in a large majority of cases; and the further fact that there are cases on record of every known disease and infirmity that have been healed by mental science applied in some way or other, even though the mental condition which causes the disease may not have always been recognized, would substantiate the statement that all disease and sickness originate in the mind.

The testimony of some of the most eminent men in the medical world proves how directly the mind activity is

responsible for most malignant diseases. Sir Samuel Baker says, "Diabetes from a sudden mental shock is a true, pure type of a physical malady of mental origin." Sir George Paget says, "In many cases I have reasons for believing that cancer had its origin in prolonged anxiety." Dr. Richardson says, "Eruptions on the skin will follow excessive mental strain; it is remarkable how little the question of physical disease from mental influence has been studied." Prof. Elmer Gates says, "My experiments show that depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture energy." Medical science has taken note of physical ills, disease, and death following great mental epidemics. Fear and prolonged depression is contagious, as all physicians know, and is apt to produce a long train of ills. The Flu epidemic of last year was no doubt due to the great fear and mental depression brought on by the war.

Again, it is a noted fact that medical students frequently contract diseases whose symptoms they have been studying in text books. Specialists frequently take on the very disease they have studied so closely and treated so continuously. Cases are on record where the hair has turned white over night, due to some great emotion of fear or worry. Physicians make use of the fact of mind control over the body by oftentimes administering make-believe remedies, called placebos, such as bread pills and colored water, all of which have a wonderful effect upon the patients. An interesting yet forceful instance of mind producing physical effect is related of a woman who, seeing her little daughter pass through an iron gate, saw the heavy iron gate close, as she thought, upon the hand of her little girl. The girl's hand had not been touched by the gate at all, but so realistic was the occurrence to the mother, and so sympathetic was she, that a dark red scar appeared upon her own hand.

So, while in mental healing it is the mind which does the work, we must also remember that it is the mind which also makes ill. The same mind which heals also causes disease. The same mind which builds up also tears down. Remember that mind is simply power, a form of energy, just as electricity is power, a form of energy, and it builds up, makes sick, accordingly as it is rightly directed or wrongly directed. Harmonious mental conditions mean health; inharmonious mental conditions mean disease. Thoughts of peace and joy, thoughts of love and kindness, are health producing. Thoughts of anger, hatred, worry, jealousy, are disease producing.

CHAS. P. TILEY.

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THE ETERNAL WILL.

There is no thing we cannot overcome.
 Say not thy evil instinct is inherited,
 Or that some trait inborn makes thy whole life forlorn
 And calls down punishment that is not merited.

Back of thy parents and grandparents lies
 The Great Eternal Will. That, too, is thine
 Inheritance; strong, beautiful, divine,
 Sure lever of success for one who tries.

Pry up thy faults with this great lever, Will,
 However deeply bedded in propensity;
 However firmly set, I tell thee firmer yet
 Is that vast power that comes from Truth's immensity.

Thou are a part of that strange world, I say,
 Its forces lie within thee stronger far
 Than all thy mortal sins and frailties are.
 Believe thyself divine, and watch and pray.

There is no noble height thou canst not climb.
 All triumphs may be thine in Time's futurity,
 If whatsoe'er thy fault, thou does not faint nor halt,
 But lean upon the staff of God's security.

Earth has no claim the soul cannot contest.
 Know thyself part of that Eternal Source,
 And naught can stand before thy spirit's force,
 The soul's divine inheritance is best.

—Ella Wheeler Wilcox.

THE PHILOSOPHY AND SCIENCE OF APPLIED PSYCHOLOGY.

With the merging of the world into the new era of progress which we are now entering it is quite likely that a new philosophy of life will be developed. In fact, it is the present need in order to meet man's ever expanding conception of the universe. Well may one ask, what is this philosophy to be? Are we to continue in the same old rut of bigotry and dogmatism as of old, considering our own religious opinion supreme or are we to move up to the higher privilege of accepting truth from all sources?

I have just recently made a "tour of inspection" of Metaphysical and New Thought Centers on the Pacific Coast with the idea in mind of finding some central truth or common ground underlying this movement. I am sure that my findings will prove of interest to readers of NOW. But to make these articles of special value to students of Applied Psychology and Metaphysics as well as to the New Thinker I shall also give the psychological version of this new philosophy called "Truth."

The first thing of note in the New Thought movement is its name. On investigation I find that few speakers and few centers adhere strictly to the name New Thought. Much criticism has been made of the word "new." Some say that "there is nothing new under the sun." Such people are certainly living in the dark ages. Perhaps there was nothing new in Solomon's day, but to my way of thinking there are about a thousand and one new things coming into existence every day. It seems to me that it would be nearer the truth to say that there is nothing really old. Everything is new and must keep new or pass out of existence.

Another item of interest is found in the name assumed by that particular branch of New Thought known as "Truth." Not that it is any more true than any other phase of New Thought or Metaphysical teaching but somehow the name has a certain psychological effect on

people who prefer faith to reason and consequently many centers prosper with nothing much to offer except the name.

Not as a criticism but as an aid to Truth students I wish to suggest a study of the meaning of terms, particularly of such words as Truth, Reality, Mind, God, Spirit, Matter, Good and Evil, etc. A little effort along this line may lead to spiritual as well as mental illumination.

Truth Defined.—Taking the word truth as an example, let us see what the dictionary says about it. "Truth is that which is true," says Webster's Unabridged. It is the verity of facts; therefore, a statement which is not true is not Truth. Notice that the capitalizing of the word truth does not make it untrue. It is in this particular that many writers and teachers along this line have drifted into byways of endless inconsistency. "Truth Teaching," if true, must of necessity be consistent with all that is true, whether facts or principles, relative or absolute.

Some writers and teachers say that facts are relative and constantly changing; therefore, are not Truth and have nothing to do with it. Consequently, they teach that you should deny facts when said facts are not in keeping with "Truth"—said truth being a changeless reality. "Affirm what you desire, deny whatever you dislike" is their method for gaining health, happiness and success. Strange and inconsistent as it may seem, it is a method which works wonderfully well. However, there is a better way of attainment. The path of consistency. Facts, logic, reason, experience, inspiration and intuition interwoven, then verified by scientific demonstration, is the new and better way.

It is well to note that facts are but the atoms of truth. Conditions change but facts once made remain always. That which was once true will always be true. That is, the fact itself is always true. There is no conflict in the realm of truth. In the supreme consciousness of the universe, order, harmony and law reign supreme. The

self, which is the reality of this domain, is God—infinite, absolute, omnipresent. This is Truth. Why? Because it is true.

That there is something in the background of creation which fulfills the above definition of God all will admit. Religion, science and philosophy unite in support of this fundamental truth. There is not a single logical conclusion based on any demonstrable fact which disproves it, therefore we have a sound reason for asserting that it is the Truth.

The emphasis which Applied Psychology ventures to make in this particular is that one should be careful not to impose their own personal opinion on others as final truth. Also that strict adherence to known facts and demonstrable truth is a safe guide to rational philosophy. Consistency in philosophy and religion will untangle many disputes. The proper use of words, that is, according to the dictionary meaning, will help wonderfully to convert the world to the spiritual view of life. Spiritual principles made plain, backed up with the endless demonstrations of healing and of psychic phenomena which we now have in this great movement, will, I believe, bring to the consciousness of the world a complete realization of Divine presence and immortality.

DR. WM. FRANKLIN KELLEY.

·NOTE—In the next issue of NOW Dr. Kelley will explain the Psychological way of dealing with Reality, good and evil.

Yes, clean yer house, an' clean yer shed,
An' clean yer barn in every part;
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart.
Yes, w'en spring cleanin' comes around,
Bring forth the duster an' the broom,
But rake yer foggy notions down,
An' sweep yer dusty soul of gloom.

—Sam Walter Foss.

THE CREATIVE LAW.

Until the act of reflection takes place we are inclined to think of creation as something that occurred a long time ago in what we vaguely term the beginning.

In the light of pure reason we behold creation as ever taking place; we see that the entire universe is an eternal becoming. The earth is not finished. It too is being formed and changed by eternal, never ceasing energy. We are told by scientists that the earth was once a firemist, and according to that theory the substance of the hand that writes this lesson, of the pen with which it is written, then existed in that firemist; and for all we know they may exist in that form again.

Substance is eternal; form is fugitive and changing. It is very important that the students of Divine Metaphysics have this distinction between form and substance clearly defined in their own minds. It is not necessary to deny the existence of matter.

In fact, the higher healing never has or never will be perfected through the denial of matter. Thomas Carlyle's splendid definition will suffice: "Matter exists only spiritually."

Seemingly marvelous things can be accomplished through the denial of matter. That it is not what it seems is apparent, but that it does not exist is a fallacy that leads to confusion. I have heard so many anxious, earnest souls say they knew they could be entirely healed if they could but realize the non-existence of matter. They might as well say, "I know I could build any sort of a house I desire providing there was no building material." Because a pile of lumber cannot be called a house, what folly to declare there is no lumber in a house!

Let us keep faith with reason and know the transforming power of Spirit. Let us know, with Emerson, that to pure Spirit matter is not solid but fluid, volatile, obedient.

In the Mosaic record of creation we are told that the earth was without form and void and that darkness rested upon the face of the deep; that the Spirit of God moved on the face of the waters and God said, "Let there be light."

Here the initial power is given to Spirit and the *modus operandi* was the Word. In the Gospel of St. John we are told, "In the beginning was the Word and the Word was with God and the Word was God. All things were made by him and without him was not anything made that was made."

In both accounts the initiative is given to Spirit working through the Word. Neither account has a word to say about the non-existence of matter. Both agree that matter or substance is negative to Spirit. It has no power of motion or of feeling until moved upon by Spirit. How slow thinking man has been to see and apply this lesson taught by the inspired seers. Do we not still speak of the body as being sick? And yet it is apparent that it is impossible for the substance of our bodies to be sick.

In the Kensington museum in England they have, bottled and labeled, certain quantities of water, salt, lime, etc. These various substances once formed the body of a man. We do not know the history of the man who inhabited these substances. His head may have ached, his joints may have swelled with rheumatism. It does not make a particle of difference from what disease he died. It may have been cancer or tuberculosis. The wisest chemist in the world cannot now determine the nature of it. Does this not prove that disease is not in matter? Does it not open immeasurable vistas of possibilities for healing through spiritual means? To the practitioner who recognizes the creative power of mind all things are possible. He does not have to deny or affirm; through the power of the Word he directs the creative process.

The man or woman who denies the existence of matter can never attain perfect health, or have that fiercely magnetic body of which the great American seer speaks.

The health that comes from the denial of matter is at best negative. It lacks vitality.

There are schools representing the two extremes, that which attributes our life, health and well-being to the properties inherent in matter and another which denies the existence of matter. The truth lies between the pair of opposites. There is only one Truth. God's universe is perfect as it is. We can take nothing from it by denial, nor add anything to it by affirmation, but we can by intelligent direction change, mold and refashion that which is into countless millions of forms.

Emerson tells us somewhere about a chemist taking his old shirt and converting it into sugar. The same substance in a new combination! Another chemist might take the sugar and convert it into electricity and thus cause it to disappear from sight into a finer form of vibration—and this could be done by one who believed firmly in the reality of matter. I doubt if it could or would be done by any other. It is interesting in this connection to note that the substance did not begin with the shirt nor end with the electricity. Browning is right. "All that is at all, lasts ever past recall."

Where now is your body of seven years ago? Somewhere the elements exist in God's wide universe today—free from the belief of sin, sickness and death. O believe deeply that your present body has no more power to bind you than the body of the past. It is you who impress the thought of sickness upon the elements in your body.

In the light of this truth let us consider some aspects of spiritual healing. Let us take, for instance, cancer. I would begin with this statement, "The Spirit of God moved upon the face of the waters." I would believe greatly in the power of thought to dematerialize and to materialize. I would realize that my Spirit is part of God's Spirit and that matter is negative to the directing Word. In the humility of a great faith I would say: Let there be health.

Seeming miracles have been wrought by this method. It is confined to no school. Every intelligent physician

knows that his thought adds something to the medicine that was not there before. The practitioner of this method can work with or without a doctor. He recognizes all power as God's power, and he blesses all that God has made. I have frequently treated through the most difficult surgical operations with seemingly magical results. I have had some of the best surgeons ask for the upholding influence of prayer while they were operating. I have never refused my help.

During the seventeen years of my practice of the Creative Law I have never asked a patient to deny the existence of matter. A tree is best known by its fruits and a method of healing by its results. I have seen case after case of healing result from this method where the school that denies matter and the school that attributes all power to drugs have failed, but the greatest satisfaction in the method described is that in all the years of my practice, not one person can say, "If I had not dismissed the doctor and engaged a practitioner, my loved one might be living yet."

In my own mind there is no middle wall or partition, no place where man the effect ceases and God the cause begins. I rejoice in every discovery of the mind of man and when duty calls me to the hospital I go with the same sense of thanksgiving as I do when I go to the church of God. "I stand in the great forever. All things to me are divine."

Nor does this perception and acceptance of the Creative Law lead to dualism. On the contrary it alone leads to a divine Unity. Whitman perceiving this Law, sings, "I will make the poems of materials, for I think they are to be the most spiritual poems; And I will make the poems of my body and mortality, for I think I shall then supply myself with the poems of my Soul and of immortality."

I call this Creative Law the fulness of acceptance. It is folly to declare there is nothing but God and His infinite manifestation and then begin denying what is not out of existence! He who sees matter as the servant of

Spirit will never sigh for other worlds to conquer. The joy of creation is ever his.

The quatrain of Omar Khayyam,

Oh Love! could you and I with Him conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits—and then
Remold it nearer to the Heart's desire!

is significant of much. This urge of the soul to remake the world is not to be denied. Man is a creator in the finite, and the formless substance is negative to Spirit. Each of us can build a new world nearer to our heart's desire. A larger conception of Truth than that of Omar's is contained in a Truth Song named Attraction.

God's living world divinely tuned
Unto the needs of man
To answer back each word or thought
Through Love's eternal plan.

Instead of asking for a better universe, all we need do is to open our eyes to the glorious truth that more than has entered into the mind of man to conceive, is already ours. Any sense of want or failure is due to our lack of understanding of the nature of things and the Creative power of the Word.

This lesson is not written in any spirit of controversy. The purpose is to help those, who, like myself, cannot deny the existence of the material universe, and who, through spiritual understanding, are seeking the glorified body, the resurrected body of the Christ.

HENRY VICTOR MORGAN.



I leave to God, tomorrow's where and how,
And do concern myself but with the now.
That little word, though half the future's length,
Well used, holds twice its meaning and its strength.
Like one blindfolded, groping out his way,
I will not try to touch beyond today.

—Ella Wheeler Wilcox.

CONSCIOUS EVOLUTION.

Throughout endless time and space, the Universal has expressed itself mentally and manifested physically. Always and ever is the invisible being translated into visibility, and the intangible given material form. There is at the heart of the universe not only an intelligence that keeps it in incessant motion, but a wisdom that impels its creations ever to assume forms, faculties and functions increasingly in accord with the Spirit that animates them.

While external change is inevitable and universal, it may be doubted if an entirely new problem is ever presented. Each problem serves but to exemplify eternal principles, which clothe themselves—as do their human interpreters—in the fashion of the day. Evolutionary activities curve themselves spirally about central principles, and there may be extracted from the past much that may guide to the solution of any present-day problem.

Nor is this true merely of human history, for fundamental principles lie entwined at the heart of every problem. It was as necessary to growth in the more primary grades of existence as in the human, that their higher intelligences take the lead in directing their evolutionary tendencies. The development and expansion of the mineral, vegetable and animal kingdoms were not haphazard, but according to Law as guided by intelligence.

At a time when the mineral kingdom dominated the earth completely, some of its more progressive elements, having aspirations beyond those tolerated by the generally accepted laws of the realm, headed a successful revolution against the gold and silver autocracy of the day. In the course of time, they established the vegetable kingdom, where versatility and progress were more encouraged and scope given to wider ambitions.

For ages thereafter, the extensive resources of this realm sufficed to satisfy more or less completely the ever expanding desire for expression; but finally some

of its denizens became restless, and factions arose that refused flatly to remain rooted to particular spots on the earth's surface. Thereupon tumult ensued, the malcontents revolted, civil war followed, and a few of the extreme radicals inaugurated the animal kingdom.

With free locomotion and a vast physical world to conquer, the prospect that loomed up before the animal consciousness was fascinating in the extreme. The bolder spirits soon took it into their heads to master and control the new social machinery, and noting how the mountains dominated by their very size, they puffed themselves into the vast shapes we now call mammoths, mastodons, whales, and such like. It was plainly evident that they had just enough brains to find for these disturbing factors obscure resting places where they were not likely to be disturbed.

What next happened might readily have been predicted. Those who appreciated best the humor of the situation, found the most appropriate places for their gray matter and started it working over time. The big brutes had bulky frames, monumental supports and ponderous heads; so the smaller rebels cultivated lithe figures, grasping extensors, and a climbing disposition that soon enabled them, with a considerable degree of complacency, to look down upon the heavy aristocracy of their day.

Not many years passed, as time was then computed, when another revolt threatened. The conservatives took the position that four supports were necessary to any well-balanced body, while the radicals maintained the stand that two feet should be the mathematical limit. The rebellion was measurably successful, and while many of the progressives questioned the claims of their radical friends, they joined in starting the human kingdom on its tempestuous career. In this new realm, the animal stood upright, developed his hands, cultivated an opposable thumb, spoke his thoughts, and was inspired by a new vision.

Prior to this stepping-stone in growth and development, the life force functioning on all these planes of

existence, working under compulsory education laws, determined the succeeding progressive steps to be taken by all organisms. It pushed them on inevitably toward their higher destiny. Those that were left behind contributed to the support of the ones that went forward; and the continued existence of each of the earlier realms remained absolutely essential to the welfare of the later ones. Upon those forms not destined to assume greater responsibilities or to meet more intricate problems, was conferred an instinct that sufficed fully to solve every necessary problem of their continued existence.

Those upon whom the higher destiny was conferred were no longer to be guided by that instinct, which had heretofore guaranteed their racial self-preservation within narrow limits of individual growth. By way of substitution, there was offered for appropriation the mental kingdom of conscious reason, inductive and deductive, and this opened up a vista of unending individual development. Henceforth man was to be free to determine his own fate, and to be his own master to the extent of his conformity to Law.

To man was now given the dominion of the earth, and the powers of the universe were placed at his disposal. Life had been guided and assisted until it reached the human plane of mental expression and physical manifestation; and now it was to be left to man to direct his own development and complete his growth. Life had passed through its universal infancy, childhood and adolescence, and reached the age of discretion; henceforth it was to be left to its own resources to make its way in the world, and come into the realization of its divine origin and destiny.

Primitive man was a willing slave to his animal propensities, and these remained his predominant traits. He continued to regard physical force as the universal solvent of his many problems. He idealized this into his God, whom he clothed with attributes inspiring fear and terror, and this conception was made use of to compel the submission of his fellowmen.

Through a subtle combination of politics and religion the great mass of mankind soon became enslaved to a small ruling class, and only at rare intervals have the minds of men revolted at this condition sufficiently to bring about a radical departure from the relation of master and slave.

Until the present era, with the exception of such illuminating episodes as the American and French revolutions, there has been no time when the political and religious powers of the day have permitted man to think for himself. The free use of his reason, that great instrument of human emancipation, has always been denied to him. He has been obliged to accept and be doped by the poisoned mental food offered to him.

When physical measures of coercion could no longer be employed, excommunication or social ostracism was resorted to. There has never yet been an "Age of Reason" on earth, and reason has not failed, for racially it has never been employed in its freedom or fullness. In fact, the appearance of a Free Thinker on this planet has always been a signal for general consternation and social revolution.

The Great War has broadened the mental vision of the masses of mankind as never before, and they are thinking deeply. Not that all new thinking is an improvement on the old. Indeed, much of it is superficial and the product of ignorance or hatred. But somewhere at the heart of the present whirlpool of contending thoughts lies the secret of the next great forward step in man's evolutionary development. That secret will be revealed when man is prepared to make practical use of it, and it is offering itself as the willing servant of the race.

Although human reason superseded animal instinct, the latter was merely relegated to inactivity, and the time has now come when these two wondrous faculties are to conjoin on the higher realm of intuition. On this realm, the unerring certainty of instinct is combined with

the unlimited expansiveness of reason. But the realm of intuition may not be taken by storm, and its development by the individual follows an evolutionary process. Always one must long be a follower before he may become a master.

Many years have passed since man's appearance on earth, but in the infinite stretches of universal existence, time has but slight significance. Man has already made great strides toward the goal that is now seen to be his. He has travelled long and far, but the road ahead is endless. Although man has but little more than commenced his journey, his advance has already relegated the physical to the realm of effect. He is demonstrating the truth that all physical forms are but embodiments of their mental causes, and that on the mental plane is to be found the origin of all that is manifested physically.

Man now is approaching a still higher realm of understanding, where he will discard the mental in favor of the spiritual as the primary source of power, and he will depend upon his higher intuitive faculties as never before. With this understanding will come a vast increment of power, and a vision of achievement that heretofore he has been unable to accept as within the bounds of possibility. Then it will be revealed to him that his destined role is that of the conscious creator of his existence, which eventually shall be manifested on earth in such exalted terms of power and harmony as he never yet dared to dream of in his wildest hopes or expectations.

EUGENE DEL MAR.

There is a beauty in the name appropriated by the Saxon nations to the Deity, unequalled except by his most venerated Hebrew appellation. They call him "God," which is literally "The Good." The same word thus signifying the Deity, and his most endearing quality.—*Turner*.

AFFIRMATIONS.

COURAGE.

But to him who nobly bears,
Is the victor's garland sure.

—Whittier.

The One in whom I live and have being is Good, and all His manifestations are Good.

Good fills immensity. I am part of that Infinite Goodness, and naught but Good can come to me or from me.

Where all is Good, there is naught to fear.

I fear nothing. I live in the consciousness of Eternal Good.

Because I am Courage, I am strong.

Courage is strength to do and to be.

I am Courage, for Good fills me with a consciousness of Power to be and to do whatever I desire.

I am good; I cannot know evil; therefore I fear nothing that is manifest to me.

Fear arises from belief in evil. • I believe only in the Good.

Believing in the Good, I am fearless. God is with me.

I constantly affirm, "I fear no evil, for Thou art with me."

Fearlessly I go forth to my tasks with courage. From strength born of courage, mastery constantly is mine.

Where Good is, there is no poverty. I fear no financial failure, for Good is in my business and in every dollar that I receive and expend, and in Good I trust.

I fear no failure in my plans, for Good brought them forth; Good is in them; Good will result from them; and Good is always success.

I fear no pain, for Good is in my body to care for it, and where Good is there is life, health and peace.

I fear no loss, for All belongs to Good, and Good cares for me and I cannot lose. What is mine comes to me and abides with me. What is not mine I gladly part with.

Fearlessly I go forth to the joy of the day, for Courage is my companion and all my way is peace.

With trust in Good, I am free from all limitations. My weakness is made strength; my sorrow is made joy; and my unrest is made peace, because Courage born of trust is my shield and my defender; my fount of strength and my hill of gladness.

I am one with the All-Good! I go forth in Love-of-Truth to speak, in Love-of-God to labor and in Love-of-Beauty to enjoy. I want not. Fear not. Health, harmony, prosperity and joy are mine, for in Courage He manifests in me.

IT MIGHT BE WORSE.

For many Americans dependent on incomes that have not increased as fast as prices this is a hard winter. The tragedy of the middle class family that once kept a "maid" but is now fortunate to have a "woman by the hour" once a week is real. So is that of the man who retired on enough to maintain his accustomed standard of living and now finds it not enough. The stories of strikes, lockouts and universal unrest, all of which are startling enough to make interesting reading and so get into the newspapers, paint a very dismal picture.

But one fact is often overlooked. On the whole there is very little unemployment. Wages of the men who are first to lose their jobs when hard times arrive are better than usual and in most of the great cities there are at least as many jobs as men. In New York City, where the pressure of hard times is felt first and worst, the bread lines are almost the shortest in history, and the Salvation Army and other charitable enterprises which offer meals and lodging cheap or for nothing actually have fewer clients than they can accommodate.

At bottom the nation is sound enough. There is a froth of radicalism, of which the bark is worse than the bite, and a froth of reaction, but they don't go deep. While the talkers talk, the lawyers invent new crimes, and the government scurries around to find Bolshevik passengers for its free trips to Russia, the masses of the people are doing what they always do when they get a chance—they are working.—*S. F. Call-Post.*

A NATURALIST'S VIEWS OF LIFE.

When our traditional conception of Matter as essentially vulgar, and obstructive, and the enemy of the spirit, gives place and all-potent, we may find the poet's great line come true, and that for a thing to be natural, is to be divine. For my own part, I do not see how we can get intelligence out of Matter, unless we postulate intelligence in Matter. Any system of philosophy that see in the organic world only a fortuitous con-course of chemical atoms, repels me, though the contradiction here implied is not easily cleared up. The theory of life as a chemical reaction and nothing more, does not interest me; but I am attracted by that conception of life which, while binding it to the material order, sees in the organic more than the physics and chemistry of the inorganic—call it whatever name you will—vitalism, idealism, or dualism.

In our religious moods, we may speak, as Theodore Parker did, of the universe as a 'handful of dust which God enchants,' or we may speak of it, as Goëthe did, as "the living garment of God"; but as men of science we can see it only as a vast complex of forces, out of which man has arisen, and of which he forms a part. We are not to forget that we are a part of it, and that the more we magnify ourselves, the more we magnify it; that the glory is our glory, and our glory its glory, because we are its children. In some way utterly beyond the reach of science to confirm, we have come out of it, and all we are or can be, is or has been, potential in it. . . .

It is certain that in the human scale of values the spirituality of man far transcends anything in the animal or physical world, but that even that came by the road of evolution, is, indeed, the flowering of ruder and cruder powers and attributes of the life below us, I cannot for a moment doubt. Call it a transmutation of a metamorphosis, if you will, it is still within the domain of the natural. The spiritual always has its root and genesis in the physical. We do not degrade the spiritual in such a conception; we open our eyes to the spirituality of the physical. And this is what science has always been doing, and is doing more and more—making us familiar with marvellous and transcendent powers that hedge us about, and enter into every act of our lives. The more we know Matter, the more we know Mind; the more we know Nature, the more we know God; the more familiar we are with earth-forces, the more intimate will be our acquaintance with the celestial forces.

—John Burroughs, in "The Breath of Life."

A NUT TO CRACK.

There are phenomena that as clearly demonstrate that thought is a mode of motion as there are that demonstrate any of the forms recognized in physics so to be. Telepathy has been treated in "Man's Greatest Discovery." During the coming year, NOW will present and comment upon still other phenomena and from this presentation will make clear to the student the fact that life and thought are one, and that it lies within the power of each individual to direct his life force by right thinking and to make thought accomplish his desire, as it lies within the electrician's power to control and use electricity to his will. It is proposed to show that electricity, sunlight and thought are one in the Central Source from which they spring. For this source I know no better name than God, though those who wish may call it Eternal Energy. It will be the same. The following article, which was written for the "Philosophical Journal" many years ago, gives an account of phenomena whose significance will be explained in lessons that will be published in this volume of NOW.

To the Editor of the *Philosophical Journal*:

A recent experiment with one of the somnambules in my class is worth reporting, for I find in literature no adequate explanation.

I took about 75 of my business cards, as they have a blank side and are as nearly alike as human ingenuity can devise. I had a member of the class take one from the pack and put a private mark upon the printed side while the young man was asleep. I placed this card, blank side up, on the top of the pack and put it into the hands of the subject, telling him that there was a picture of a certain lady upon the top card. He saw the picture, after which the pack was shuffled. I then told him that he would know that card when he awoke and ran over the pack. I awakened him and told him to run over the cards. He did so, and when he came to one card he stopped and said: "Why, here is Mrs. N——'s photograph on this." It was handed to the one who had marked it and was the correct one. Since then we have tried this on a number of occasions with the same success.

He came into my office the next day after the experiment and I put the marked card among a lot of others and asked

him to become passive and look the cards over. He did so and picked out the correct card. I tried him a week later, putting six cards that had been marked on several different evenings with fifty others. He had no difficulty in picking them out of the pack and seeing upon them the same pictures he had seen the first time.

This cannot be explained upon the principle of telepathy, for no one knew the card amid all the rest. I feel that this experiment means much in helping to solve the problems of mind and in explaining the phenomena of imagination, memory and clairvoyance. I give it as a "nut" for the physical scientists to crack. Ultimately, I think, we shall come to the conclusion that there is nothing but mind; that thought has power to print pictures through the imagination, and that, in reality, the imagination is the only creator.

HENRY HARRISON BROWN.

GEMS FROM BUCHANAN.

There is no possible source of anything outside of the Infinite power.

Man should be glad to live, because of the opportunities presented for a successful career.

Keep in mind the idea that you are a magnet drawing from the universe all things necessary for success and happiness.

If it is your desire to live in harmony and peace with the world, to be just and kind, to be prosperous and happy, keep yourself in sympathetic touch with the Infinite power.

There is a refuge, a strength, a fountain of happiness at the summit of the inner life, to which all who are noble may go for inspiration and guidance.

To obtain more of the spirit of love, to acquire power from the Infinite source, to grow in knowledge and wisdom and overcome the defects of our nature, we must have a mind that ever aspires to the highest and best.

Hold ever in mind an image of the ideal you are seeking to make manifest. That image will become a central living magnet which will draw to you the experiences and conditions that must be overcome before the ideal can be attained.

There is no one thing in life, within the range of possibility, which you cannot accomplish, if you will recognize the power and efficiency of well directed thought, supported by an unwavering faith, resolution and persistent desire.

It is your rightful heritage to be permanently freed from all disease, all weakness and the slavery of fear, and to live in close relationship with the Infinite Mind, from which you may draw life, strength and inspiration sufficient for all demands.

Man can never know his possibilities until he is alone with himself and by introspection learns what is within him.

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