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THE LIGHT OF STARS.

The night is come, but not too soon;
And sinking silently,
All silently, the little moon
Drops down behind the sky.

There is no light in earth or heaven
But the cold light of stars;
And the first watch of night is given
To the red planet Mars.

Is it the tender star of love?
The star of love and dreams?
Oh no! from that blue tent above
A hero's armour gleams.

And earnest thoughts within me rise,
When I behold afar,
Suspended in the evening skies,
The shield of that red star.

O star of strength! I see thee stand
And smile upon my pain;
Thou beckonest with thy mailed hand,
And I am strong again.

The star of the unconquered Will,
He rises in my breast,
Serene, and resolute, and still,
And calm, and self-possessed.

Oh, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

Longfellow.

THE SCIENCE OF MENTAL HEALING.

Part 2.

Omnipotence, Eternal Energy, God, is all that is.

From this Something, no matter what we name it or whether it be nameless, from this It must all our reasoning start. Out of this It all phenomena arise. All things are only manifestations of this One, this It. Therefore in this Science of Mind we must start with an assumption of Unity. All is One. "There is but one God." This one is manifest to man through his consciousness. Consciousness has its rise in sensation. I feel, therefore I am, is the affirmation of Life. I feel, therefore I think, is the affirmation of Consciousness. We are conscious of Being only because we feel. It is with feeling (sensation) alone that we deal. It is feeling alone that I know. All phenomena begin and end in feeling. There is, as far as the individual is concerned, nothing but sensation. It is with myself alone that I deal. I can never know anything that I do not first feel. Therefore, there is no universe to me except that which I feel. When I am non-existent, then there is, as far as I am concerned, only non-existence. All my knowledge, all my reasoning, all my duty, lies with myself. I can know only Self; can reason only upon Self; can labor only for Self. Self and God make all that is. Self is only God manifest.

Once a person has grasped the meaning of these affirmations:—I am first feeling; and, it is only by feeling that I know, then, and not till then, is there to him a possible Mental Science. Till then, it is a Mental Philosophy.

Recognizing feeling as the only phenomena with which we can deal, we shall begin to classify feelings. shall seek origin and laws. From this will come a practice founded upon this science. This practice will be the Art of Thinking. Recently a professor in one of San Francisco's medical colleges told, in my hearing, his class that pain was in the mind. All professors, wheth-

er of chemistry or astronomy, will yet tell their students that all the phenomena they are studying are in the mind. Not till this view is taken and the practice of studying mental conditions takes the place of the present attempt to study that which is not Self, will there be any real science. When that time comes there will be MAN where there is now man.

To the dead body, there is no pain. To the dead body, there are no phenomena. As pain is in the mind, so are fire, sun, flower, and friend all in the mind. All things are in the mind

How did they get there? Are you brave enough to carry out the affirmation of Unity? If so, you will answer: They never got there; they always were, for Mind is all, and I am Mind. Unity includes All, and I am only a manifestation of Unity. Therefore, All is I. When I say, "I am," it includes anything that Unity is. Here, dear reader, your moral courage is tested. Can you logically affirm with me that as Unity is Omnipotent and Omnipresent, I am also Omnipotent and Omnipresent? This you must do or you will ever live in limitations. To think limitation, is to be limited, for as you think of Self, It manifests. Nothing can be added to or taken away from Unity. Therefore I, as a manifestation of Unity, possess all that Unity possesses. "God is present everywhere and at all times," is the dictum of theology. Changing the name from "God" to "Energy" does not change the fact. Every square inch of space has God in it and it is the same God with all His potentiality in every cubic inch. Each cubic inch of space is like every other cubic inch; no matter if that cube is to the sense rock or man, it is God all through. This is the important thought in this series of articles. It is all God from Monad to Man.

Let this thought work its way into consciousness:— God fills immensity. God cannot be divided. He is at all places at all times with all his potentialities. He is in me. He is me. Nothing can be added to me. I am all.

This is why the affirmation of Unity is necessary as

the foundation of all reasoning. The position of present scientific thought upon this point sustains the result of our logic, and this affirmation is the beginning of both philosophical and scientific reasoning. Both begin with the atom, and an atom is purely an imaginary condition of energy—an imaginary manifestation of God. It is the smallest possible division of what we term matter. No person ever saw it, nor ever can see it. But it is a logical necessity. Like the mathematical point in geometry, it must be, yet by logic alone it can never be demonstrated. The atom is, but it is in the mind only. No scientist ever finds it anywhere except in his thought.

Another fundamental affirmation of science is that of ether. It is impossible of demonstration, but it is a logical necessity. Ether must be, but it is only a mental conception, a creation of Mind in mind, necessary to account for other manifestations of Mind. Yet ether exists only in the mind of the scientist just as pain exists in the mind of the patient.

The definitions of atom and ether are: "Atom: a particle of matter so infinitely small that it cannot be again subdivided. The idea of a divided atom being self-contradictory. It is a mental conception simply, for the senses cannot take cognizance of anything so minute." (International Dictionary.) "Ether: an almost infinitely attenuated and elastic medium which fills all space." (Tyndal.)

Here we have the basis of science. Is it any more stable than the theological foundation of God and creation from Himself? Is it any more stable than the affirmations of Soul Culture—All is One something, and all things are a manifestation of it?

Are these three definitions one? Are they anything more than the interpretation in language of the feeling that It must be? If so, then the only foundation for all these three lines of thought is one. It is simply Feeling.

Atom, ether, Mind, God, and all similar terms and all mathematical axioms are only feelings, translated into

symbols. There is but one foundation for any reasoning, viz: Sensation.

Thus the It we name God is only a feeling. Reverence, awe, fear, love, adoration, aspiration, all existed before language came. They forced man to utterance. From them came his theologies, his philosophies, his science and his art. These emotions are religion, for religion is but feeling. "Religion is what I feel about God; theology is what I think about him," says Herbert Newton.

Religion antedates thought. Religion is the first manifestation of the Soul in man. Through philosophy and science he must at last come back to his original inheritance and be consciously religious as he was at first unconsciously so. He must come to decide what shall be his feelings and live in choice rather than in necessity as now. He must pass in evolution from the instinctive feeling to a consciousness of Self that feels and can decide when and what to feel. From slavery to instinct he has become free through intuition. He has found religion through the quicksands and quagmires of metaphysics and physical science.

HENRY HARRISON BROWN.

BELIEVES SOUL IMMORTAL.

Maurice Maeterlinck is in America to lecture on the immortality of the soul.

"In my lecture," he said, "I will explain to the people of America the first scientific proofs of the existence of an immortal soul."

He gave as one concrete "proof" the fact that fifty years ago two German doctors discovered a fluid in the human body "which could be guarded in a bottle after death and which did not die."

He also expressed as one of his theories the belief that thought is antecedent to the brain and creates brain, drawing therefrom the conclusion that thought cannot die even should the brain perish.

"The common belief that thought is only a secretion of the brain is false," he declared, and gave as still further reason for his belief in an undying soul examples to prove the existence of a subconscious mind.—*Daily Press*.

THE FUNDAMENTALS OF SUCCESS.

Part 3.**DECISION OF CHARACTER.**

Vacillation is the bane of ambition. He who hesitates is lost, no less in civic than in martial strife.

To know what you want and get it, is the secret of success. If you wait for another to tell you what you want you will never find it. If you have not sufficient self-analysis and decision of character to feel what your nature demands of you, to foresee what the Infinite intended in you, then you should again go to school, though fifty years of age, to find yourself before you seek an education.

Nature somehow so constitutes us all that she indicates in our very beings what she intends us to become. We are failures, most of us, because we heed not mother Nature, but some old human granny with a preconception of our possibilities and an insane ambition to make of us what she would like us to become.

Our schools are mere educational hoppers into which we are all poured like so much ready grain, to come out ground alike and crushed into common semblance. What wonder most of us make only good mush to feed the few who have escaped the ordeal and come forth individuals rather than imitations?

Moral initiative, moral courage, self-decision, are but little taught to us in our colleges, and we must needs graduate from the university of adversity, half way through life, before we realize why we are here and what we are fit for.

What we mean by decision of character is not necessarily obstinacy or self-will, holding out against reason and common sense, though it is better to fail on the side of exaggeration in this regard than to be cursed with flabby vertebrae.

It doesn't hurt any of us to have a little bit of the mule in our make-up. A stubborn mule is much more useful than a bucking broncho.

There are some men whose decision of character lies

in spots; they are normally weak, but in unexpected moments and wholly without reason a bucking instinct seizes them and they kick the traces or toss the unsuspecting rider over their knotted shoulders.

These human bronchos are not only the most unmanageable but the most useless of creatures; their obstinacy is impulsive, instantaneous, and no genius can foresee when the malady will seize them.

I once knew a human broncho. He had been shitting around life, a ne'er-do-well, jack-at-all-trades and failure-at-all, the butt of ridicule, the despair of confidence. One day he struck a job that stuck. It seemed to please the cockles of his heart and redden the marrow in his bones. He stayed and worked, and worked and stayed. His old pals began to wonder what magic had been worked on him, and his new acquaintances celebrated the trustworthiness and capacity of their happy "find."

Then, when several years had passed on and his employers had cultivated such supreme confidence in him that he was made superintendent over a most important department, the spirit of the western plains seized him, he felt a sense of self-assertion that for the moment made him as unmanageable and obstinate as the dardevilst broncho that ever ran wild between Dennison, Texas, and Julesburg, Colorado.

He up and at them. He smote them hip and thigh. He hunched his shoulders and threw his employers against the thundering ground, crying: "To hell with authority! I'll be my own boss or have none!" and threw up his job to turn tramp "for the joy that was set before him."

Such obstinacy is atavism. It harks back to the coyote and the wild ass, and smells of sagebrush and cactus. It is decision of character inverted; its brains are in its heels, and its heels where its head ought to be.

But a little of the mule is a good thing in the ordinary character. The mule's obstinacy is a part of his nature; we anticipate its assertion: we would be disappointed if it were wanting. It teaches his master pa-

tience, forethought, and most respectful consideration for the agility of his heels.

We know that when a mule "stands pat" all the king's horses and all the king's men cannot jar him from his spot; it requires a tempest or an earthquake or the falling of the heavens to move the machinery of his legs.

When such human mules espouse a noble cause they become the world's greatest reformers and instructors. Then they are God's fanatics and stir the age to righteousness.

But when they are led astray by some devilish seduction that endangers the happiness of the race and the sobriety of society, they become the enemies of humanity, mad as Satan and as obstinate. Then one becomes like Robespierre, the green-visaged Spirit of the Revolution, who stood obstinately against the injustice of time, and

Incensed with indignation. . . .
Unterrified, and like a comet burn'd,
. . . from his horrid hair
Shakes pestilence and war.

But all who achieve anything in life must be positive when conviction seizes them. The negative character is the weather-vane of fate; it shifts with every wind of influence and marks nothing but the uncertainty of the varying winds.

A negative person is one who never knows; he "guesses," "thinks so," and "may-bes" till you feel you might as well trust the stability of quicksilver as the certainty of his opinions. If he be a farmer and you ask him what time o'day it is, though he has eyed the sun and scanned its shadows on the wall for half a century, he haws and hems and thinks it may be ten or half after; and if you say "'leven" will reply, "Wouldn't wonder; guess it is, neighbor!"

Old Polonius, when Hamlet asks, "Do you see yonder cloud that is almost in shape of a camel?" replying, "By the mass, and 'tis like a camel indeed," quickly alters his opinion when Hamlet suggests "it is like a weasel," and shakes his head, murmuring, "It is backed like

a weasel," but is quite ready to revolutionize his entire opinion when Hamlet insists it may be "a whale," by positively declaring, "very like a whale"!

There you have a perfect picture of the man who vacillates, who doesn't know, but thinks he knows, and is ever ready to substitute your opinion for his own. Such people cannot execute the minutest commissions without getting their little brains so twisted that they resemble spider-webs on a foggy day.

These are the people that always answer back with the request you make of them. They are mechanical parrots and can but reiterate the words they hear.

"Bridget, where is the can of oil?" "The can of oil, ma'am?" "Yes, the can of oil we purchased yesterday." "Oh, the can of oil we purchased yesterday?" "Well, yes, that's what I said; where is it?" "Oh, where is it, did you ask?" and before Bridget fetches you the problematical can of oil you are in such temper you feel like opening her skull and pouring the oil into her brains.

The negative person is always the suggestive subject. If you come across a person of the description I am discussing, you will ever find an easy victim to any positive character which it may encounter. These people are usually amiable, but their amiability is so surfeited it cloy on you and makes you feel as uncomfortable as when you handle candy that sticks to your fingers. Amiability is too often a symptom of mental weakness; for the passion to please others makes one diffident of one's self.

Better occasionally to anger your neighbor if it is necessary to keep your self-respect. Too much policy sinks into poltroonness. Better be dreaded for your temper than damned by your weakness.

Decision of character is simply a matter of the equation between the impulse and the will—passion and volition. Cultivate will power and you will possess a positive character. Become the slave of impulse and you are ever negative and vacillating.

Frequently men are weak and oscillate between opposite opinions because they have not yet found their

place and mission in life. In such a condition one is subject to a thousand temptations and may cultivate habits that disintegrate what fundamental character may have previously existed.

Yet when, perchance, such persons fall upon the occupation that fills their being with satisfaction and joy, they experience a sort of conversion and suddenly habitual weakness is transformed to mental strength and moral courage which astound their former associates.

Hiram Ulysses Grant, the common loafer of Galena, Illinois, without an occupation and devoid of ambition, sinks in his cups, a street drunkard, scorned by his neighbors. But the bugle blast of war awakens an unsuspected attribute of his soul, and the negative, irresponsible vagrant is metamorphosed into Ulysses S. Grant, the immortal warrior and distinguished civilian.

What did it? He found the occasion to assert the latent powers that slumbered in his being till what was negative, vacillating, indecisive, became positive, aggressive, commanding.

The chief reason that so many fail is that they are not so placed in life that their natures can instinctively respond to their demands. To most men work is toil, occupation is imprisonment, effort is a struggle. Were we all compelled to do that only in which we delight, so that labor would not be a curse and existence were a pleasure, the bane of fear would be removed, and we would achieve ten and a hundredfold beyond our present capacity.

Parents and instructors should make it the first business of their lives to discern Nature's intimation in the latent capacities of their children and wards. Precisely as the surface of the soil here and there presents symptoms of rich ore that lies concealed beneath it, so Nature ever hints in early infancy or youth what she intends her children to become. But if ignorant parentage and stupid nursing have caused us to wander from the paths of pursuit Nature had designed for us, it is never too late to mend by exercising the power of the will and determining on such a course as shall bring us comfor-

table occupation combined with triumphant achievement. If we but exercise the will we have, we need not be slaves in life's prison cells, but masters and makers of our own fate.

Habit is the supreme force that guides and grades us in the School of Life. Habit is nothing but repetition of choice, determined by the authority of volition. We may at any time break an old and evil habit by determining to begin a new and better one, and by persistence develop it into a beneficent disposition.

Elihu Burritt, a blacksmith, learned to speak seven languages fluently and made himself famous. How? By application and ceaseless habit. A very little learned each day, with unbroken regularity, will make a magnificent scholar of the stupidest of men. Andrew Johnson, while stitching with his tailor's needle, learned from his devoted wife to read and write, and thus by persistent habit converted himself into a statesman and a distinguished President of the Republic. Elizabeth Cady Stanton at almost eighty learned to speak a foreign language and to become an efficient performer on the piano-forte.

All life is within our grasp. But decide on what you want and seize it with determined earnestness and irresistible decision. He who utilizes every minute never wastes the hours. Life is made up of minutes. Most men would be rich or highly cultured did they but save the scattered moments they waste in frivolity or worthless occupation.

Sir Bulwer Lytton once said, in words that should echo like a bugle call of hope in every human heart: "There lives not a man on earth, outside of a lunatic asylum, who has not the power in himself to achieve. Have you ever entered a cottage, or traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom, and not found that each of these men had a talent you had not, knew some things that you knew not? The most useless creature that ever yawned at a club or counted the vermin on his rags, under the suns of Calabria, has no excuse for want of in-

tellect. What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor."

As proof of this it is said that Elihu Burritt never met a person, however humble in life, whom he hesitated to cross-examine about what he knew in his own limited field of industry, and thus acquired a fund of information that put to shame the most studious bookworms of literature.

We must not forget, as Carlyle says, "Life is a race; the pressure is intense; the runners tread upon each other's heels, and woe to him who stops to tie his shoe-strings."

It takes push, pride and power to win in this world. If you know what you want, have no regard for the stupidity of the multitude, for the obloquy of the envious, for the ridicule of the unsuccessful. Push yourself forward as you would crowd your way through a mass of people in a political assembly, till you have come to the front. Then when the world sees you and realizes the powers you possess, the crowd will fall back and permit you to hear their resounding plaudits.

But whether you win or weaken, whether you push or pine, all depends on your own will power and the intensity of your decision of character.

We cannot all be Newtons, Napoleons, Shakespeares, Joshua Reynolds or Abraham Lincolns; but we can each of us reach the highest that is within our endowed capacities by determining to make the best of ourselves, and not to be contented till we have tested the stuff we are made of in the fiery ordeal of life's tempestuous battles.

HENRY FRANK.

"SHINE ON ME, SECRET SPLENDOR."

Shine on me, Secret Splendor, till I feel
That all are one upon the mighty wheel.
Let me be brother to the meanest clod,
Knowing he, too, bears on the dream of God;
Yet be fastidious, and have such friends
That when I think of them my soul ascends!
—Edwin Markham, in *"The Shoes of Happiness."*

THE COSMIC SELF.

Just as in the light of reason all consciousness is seen to be One, so it is apparent that there is only one Self.

Paul's mystic doctrine of "One body of which we are all members," and Whitman's bold declaration, "In all men I see myself, not one a barley corn more, not one a barley corn less, and the good or bad I say of them I say of myself," and the sublime statement of Jesus, "In-as much as ye did it unto the least of these ye did it unto me," are all expressions of this Cosmic insight.

Few indeed are the men and women who have grasped the dynamic significance of this mighty concept, but the fact that one man has grasped it shows it is the truth of all men.

The perception and realization of this truth is the joy of existence and the true emancipation of man. All knowledge becomes my knowledge, all invention my invention, all music my music, all oratory my oratory, all wealth my wealth. The most illiterate man who realizes the Cosmic Self can triumphantly declare, "I wrote all books, made all inventions and am a party to all that has been accomplished, is being accomplished and will be accomplished."

The mystic thought in all religion has striven through prose, through poetry and through art to express this sublime reality. The symbolic All-seeing Eye, painted behind the pulpits of the olden churches is luminous with meaning when our eyes turn inward. He who sees the kingdom of heaven is within him and attains to the knowledge of the True Self becomes master of all worlds and all desires.

It can truly be said of any person who has attained this consciousness, "His name shall be called wonderful." He it is who travels a royal road to particular knowledge. The fellow-townsmen of Jesus, who had known him intimately, were amazed when they saw him reading in the temple. "How knoweth this man letters, having never learned?" they inquired.

As I pointed out in a previous lesson "The Science of Faith," he who has attained to the fourth dimensional consciousness is master of all the lower states of consciousness, and no one can claim to have attained to the fourth dimension who has not mastered the third.

The fact that Jesus could read so that those who had learned by the ordinary processes could understand was no doubt the result of his having contacted the All-Knowing Mind, and having acquired in an instant knowledge that would have required years to attain by ordinary methods. That such knowledge is possible cannot be doubted. In our own day psychometry and kindred manifestations of Cosmic Power are proving things fully as wonderful. There are men living to whom a piece of wood can be given and they can describe minutely the forest in which it grew and the minerals beneath it. Many who devote themselves to physical healing through spiritual means, have developed an intuitional power through which as soon as a name is mentioned for healing they sense unerringly the nature of the disease, although the one giving the name does not know. This is not human mind-reading, but comes by contacting the One Mind, that knows all about all.

The doctrine that Canon Wilberforce names "The Mystic Immanence," is of supreme importance. It was stated of old by the Psalmist, who seeing he was forever in the presence of an All-Seeing and All-Knowing Mind cried triumphantly, "Whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me."

It will be well for us to realize the sublime significance of the Psalmist's realization. In modern language the thought is this,—wherever the individual is placed, there is an Omnipresent Power on which he may call, and according to his word, so shall it be unto him. Daniel realized this "Mystic Immanence" and the lions

were harmless. The Hebrew children realized it when cast into the fiery furnace and passed through its depths without even the smell of fire on their garments; Jesus realized it on the cross and consciously passed through the change called death, and was able to appear in the flesh so as to be known to his disciples.

Hundreds and thousands are realizing this today to a greater or less degree and are escaping from their prisons of disease into the glorious liberty of the sons of God. Thus do the Scriptures of the race become alive and vital to us. They are no longer past history but mean our present possibility. These Bible heroes were men of like passions; they reveal what I have accomplished in the past. Each candidate can say, "I incorporate their accomplishment and pass on to greater victories."

This is the true doctrine of reincarnation. Why should I claim to be any one person when the Self of all selves and of all ages lives in me? It is easily possible to become the reincarnation of any man who has ever lived on this planet. How? By calling his name. Did not Jesus say, "Whatsoever thing ye ask in my name, I will grant it?" Jesus always spoke from the Universal, and what he said about calling on his name is equally true of any other name.

You have no secret you can hide from the one who knows how to call your name. Just as every cell of your body is connected with every other cell, so is every man on the earth connected with every other man. There is an invisible nerve system that connects each man with all men and all ages.

The ultimate of reason is to perceive that just as there is only one God, the same yesterday, today and forever, so there is only one Man, only one Christ, only one Church, and only one Nation. The truth about God is the truth about Spiritual man. The man who realizes himself in God is also everywhere present. To such an one there can be no outside help. "My help comes from God" is his motto, he asks for no other support. He alone it is who can give to every man who asks without

himself being impoverished. In fact, the more he gives the more he has. Did not the illumined Jesus declare this Universal Law of supply, when he said, "Give and it shall be given unto you?" And after all, when you give, to whom do you give? Since there is only one Man, strictly speaking, to whomsoever you give you are in reality giving to yourself. This leads inevitably to the great illumination that all healing is self-healing; for wherever you give a treatment you are treating another part of yourself.

I am just in receipt of a letter, which is typical of many. The writer says, "I am almost ashamed to ask you for help. I know the Law so well, and have been able to help others, but my own claim does not yield so I must ask for outside help."

I replied, "All healing is self-healing. There is or can be no outside help. I am part of you and you are part of me. Therefore in treating you I am treating myself. If you are healed through my treatments, it will be self-healing, for did not the Spirit lead you to me? The reason why you have been able to help others and not yourself is apparent; for them, you were able to realize the Universal Truth. When you thought of yourself you became limited, you were too near to see the Perfect. So I am glad to give you not outside but inside help."

This larger insight into the Cosmic Self lifts us above the tyranny of jealousy and partisanship. It breaks all boundary lines. Each becomes a part of the Whole. This is the larger healing, wherein each emancipated son of man consciously shares the nature of God, and to such the words of Jesus especially apply, "Their angels do always behold the face of my Father which is in heaven."

Strange paradox! This deepest Cosmic insight leads us, not to a high scholasticism, but to a child-like attitude of mind where, "quit of the priests and books," we rest on our intuitions and trust the Stream that knows its way.

HENRY VICTOR MORGAN.

ANENT MANY THINGS.

Rawson, the English teacher and healer, has visited San Francisco. His coming was heralded like the approach of a comet, and for weeks the different Truth societies of the city have been preparing for his advent. He certainly did draw large crowds and many were greatly impressed by the man and his teaching.

The editor attended a couple of the meetings and as far as he is concerned the "comet" proved to have a small and not very brilliant tail.

Rawson teaches a modified form of Christian Science—special stress being laid upon the non-reality of matter. As a speaker he is simply a conversationalist and makes the most exaggerated statements as to his power as a healer and Truth demonstration in general. It is said that he has asserted that he has not met as yet a teacher in America who is on a true Spiritual basis. This may be so—I'm sure that I would like to have a true and comprehensive definition of the term Spiritual.

Personally I think his message is not fitted for the American people. His own message of what is ordinarily termed the Truth philosophy or teaching is old to the U. S. Mrs. Millitz, Mrs. Cramer and others have been teaching the same doctrine for years with great success and in a manner that is by far better fitted to the mind and mentality of the average man and woman here; and without his impossible and unverified statements.

Rawson dismisses everything that is unlively in the life of the individual or nation as being merely a motion picture that somehow has been falsely impinged upon the consciousness of man. Remove the picture by a true conception of God in the mind, and a man or nation is healed. As he says, "It is very simple." As a conception of Truth it seems to me that it *truly is*.

Everything outside of his own particular brand of teaching is a form of hypnotism or mesmerism—true, he says these other cults heal, but the cure is worse than the disease.

It was Rawson, I believe, who started the idea of "soldier protection" through applied Truth. He cites many instances of individuals who claim to have been protected by realizing this high ideal of God. They went thru hell and came back unscathed.

I know many young men who bothered about God or Truth not at all, and who came through in a seemingly miraculous manner many battles. In their case it is luck. You can mentally take your choice as to the reason.

He stated, on being questioned, that he had cured at different times over 300 cases of cancer. A gentleman asked him if he ever had any failures. He said, very modestly, "Yes, once"—and in this instance, it seems that a person near held an adverse thought of an hypnotic nature that overcame the power of Truth or God that was in his consciousness. He also stated that nearly all the doctors in London were sending him their cancer cases. Why didn't his God Power overcome in that one instance?

I know some that went to his healers for healing and help. I know of none that received it in any measure whatsoever. This simply proves that neither Rawson or anyone else is a "Miracle Man."

* * * * *

I have received three or four letters during the month from individuals asking me if it is possible to fill decayed teeth by mental means.

In the different magazines I have read of cases where it is supposed to have been done. I do not know. But why should we fill our teeth in this manner—wherein is the advantage? Even if this can be done, the time and effort expended would not pay. It could be used to better advantage in another form of demonstration. A dentist can stop a tooth efficiently in a few minutes—it would certainly take a long while through mental treatment—with years of attendant discomfort. Use common sense. Do not force mental hardships upon yourself.

The subscribers of NOW in England, Ireland, Scotland or anywhere else that are affected by the drop in value of the English pound do not have to send their money *now*. All they need to do is write me a letter stating that they desire the paper sent another year—and the remittance can be sent when money conditions are again normal.

New subscribers in affected countries can send their money to L. N. Fowler, 7 Imperial Arcade, Ludgate Circus, London, E. C., England. And this good house will see that the remittance is sent to me in good time. The English, Scotch and Irish subscribers to NOW have been among the most faithful on the list and I do not want to lose them or to have them suffer any loss through reading NOW.

SAM E. FOULDS.

WM. MORRIS NICHOLS.

Wm. Morris Nichols, who for many years has been a regular contributor to NOW, passed on to the next life the first day of this year. He was buried at Westport, Conn., where he had lived for many years. Wm. Morris Nichols was in many ways a genius. He had the gift of inspiring others to greater things; his whole life was devoted to helping others. I have known him nearly twenty years and never have I met a man who was more gentle, kind, true and manly. He leaves a fond wife, and many friends in all parts of the world who will miss him greatly.

Wm. Morris Nichols was with the old "Now" Folk, corp., in San Francisco, Cal., from 1902 to 1906.

True, he has gone from us, but let us remember the words of the Rev. J. W. Chadwick:

They cannot be where God is not
On any sea or shore—
Whate'er betide
Thy Love abide,
Our God forevermore!

THE FUNDAMENTAL PRINCIPLE.

The deeper one penetrates into anything, the simpler it becomes. The circumference is always intricate and confusing. It is complexity of form that makes the world alluring to the senses, and it is the simplicity of the pervading life which brings peace to the mind of man.

It is evident that the body is not self-existent. It takes from the invisible, grows, decays, and is again incorporated into that from which it came. Life persists but form dissipates; the spirit is eternal, but the body appears and disappears.

The activities of life are governed by principles that inhere in life itself. Knowledge covers man's perception of the facts of life and wisdom denotes his understanding of its principles. Each assists to illumine the other.

Complete wisdom and knowledge would denote man's ability to relate each fact of life unerringly with the principles it exemplifies, and to connect each principle of life perfectly with the facts that manifest it. In his search for this perfection, man has found a satisfactory working basis in his religion, science and philosophy.

Underlying the wondrous complexities of fact there is an equally marvellous simplicity of principle. At the heart of the diversity of existence lies the unity of Being. The circumference of life presents an intricate maze wherein man gropes in his persistent attempts to discover the centre of Being.

This world is in incessant activity. Not only is every organism in ceaseless motion, but each atom is similarly endowed. The atomic world is a replica of the solar system and its intricate activities are as perfect and persistent. Throughout it all, the Law ever persists; and to the degree of man's knowledge future activities may be foretold with marvelous exactness.

As the Universe is completely filled at all times, and as there is no void or vacuum, each and every activity

necessitates compensating movements and a more or less general readjustment. Everything is in incessant motion, and each movement sends a tremor through the Universe.

Man is the potential master of the Universe. Already he has subjected much of it to his dominion. Many of its activities he not only discerns and understands, but directs and determines at his will. Inevitable and inexorable law has become his servant, and it compels the prescribed result of the causes that man initiates.

There is one fundamental principle that inheres at the centre of Being, and pervades all planes of existence. There is one initial impulse that dominates all activity. There is one life that inheres in all that exists. There is one intelligence that animates all life.

The mental governs the physical and the spiritual dominates the mental. The intelligence that emanates from spiritual realization may control that which radiates from mental consciousness. On the physical plane, man grasps that which he desires, he attracts mentally, and spiritually he creates.

On whatever plane of activity one may function, he effects conjunction with that which he desires by virtue of harmonious relation with the Principle of Attraction. Man does nothing of himself; the Law merely fulfills itself, while man presents to it that upon which he may desire it to operate.

The universal ethers are vibrant with the messages that have been communicated to them during time and space immemorial. A wondrously intricate wireless system has been sending and receiving messages from the remotest ages. This system was perfected long before man appeared on earth, nor may he add to it in the slightest particular.

Man cannot improve upon a perfect Universe, but he discovers continually how to use it for his increasing benefit and advantage. He may learn to manipulate the universal wireless system so that his messages shall be received as purposed, and those intended for him

shall not go astray.

Each aspect of the physical world, from the tiniest atom to the mightiest solar system is sending out its messages of attraction; in the mental realm each desire is exerting its influence throughout space; and on the spiritual plane every realization is pursuing its silent flight across realms of space.

On whatever its plane—whether of gravitation, attraction, affinity, desire, aspiration or realization—each message is seeking those with which it is in harmony, is looking for others with which it feels in complete freedom, is searching for those which will respond to it in complete measure. Each message yearns for that which it loves and is its counterpart.

There is a universal Principle of Attraction, by virtue of which each and everything, desire or realization is attracted toward that which is fashioned in its own likeness. In this vast infinity of mutual attractions, and the multitudinous calls that come from as many directions, there are countless neutralizations or compromises of counter influences that present problems of deepest algebraic complexity.

One atom attracts another that is at its side, but the earth attracts them both even more strongly, and neither of them may move toward the other. One star calls upon another, but a distant sun halts them both and keeps each from visiting its neighbor. One desire spurs man onward but another pulls him back, while different others would have him go to one side or the other. With attractions emanating from every point of the compass, is it any wonder that life presents stupendous problems?

Man may choose the vibratory invitations that he will accept and turn aside those he prefers to decline. He may open or close the circuit of connection between himself and the individual influences that make their appeal to him. He may accept co-operation or adopt isolation at his pleasure. As long as he lacks this ability, he is a slave and under control.

Man may project his thought into these vast congeries

of forces, bring order out of seeming confusion, and convert into harmonious relation the apparent chaos of conflicting vibrations. With assurance of this control, he may spread the oil of thought over troubled physical waters, and calm the waves of pain and disorder.

Man may select and sound his individual note of vibration, and command that this shall return to him from the realms of space. He may concentrate his desires in his mental grasp and use their combined magnetic powers of attraction with almost irresistible persuasion. He may wind their single strands into a cable that will be equal to any strain that may be placed upon it.

These powers have been at man's disposition at all times, but he has been slow in learning how to make intelligent use of them. Man has long known that "to have and to hold" required a strong pull and a tight grasp but for ages he has given to this conception a purely material interpretation. Graduating from this, he now attributes to thought a power superior to physical forces. In days to come, it will be accepted that both the physical and material realms are subject to the dominating influence of spiritual attraction.

EUGENE DEL MAR.

BOOK REVIEWS.

NEW THOUGHT: The Coming Religion, by James A. Edgerton. Published by The International New Thought Alliance, Ouray Bldg., Washington, D. C. Paper. 68 pages. Price, 40c.

This book is a collection of essays written by the President of The International New Thought Alliance. These essays have been collected from various magazines and newspapers. You may like them and again you may not—it all depends upon your point of view. The book represents good value for the money asked.

SEX FORCE OF THE BIBLE, by Sidney C. Tapp. Published by the author, Kansas City, Mo. Paper. Price, 60c.

A "Sexaphone" solo of a different type than usual.

THE PHILOSOPHY AND SCIENCE OF APPLIED PSYCHOLOGY.

In the last month's issue of NOW we introduced our subject by pointing out that the surest way to know Truth is to adopt and use that which is known to be true. In the realm of truth there is no conflict between facts. Phenomena, things and events may change, but the truth about them remains as facts forever. As man learns to order his own consciousness into right relation with facts he will gain a wider knowledge of Truth.

The necessary steps in laying the foundation for true learning is to recognize the following principles and work accordingly: First, we live in a world of Reality which is infinite, absolute and eternal. Within itself there is constant change but in its wonderful totality, or absolute nature, it is changeless. There is no adding to or taking away from the Infinite. Man also is a part of this stupendous being called the infinite Universe or Absolute.

Second: the Universe is governed by fixed and immutable principles called Natural Law. Everything is governed by these principles; even thoughts, actions and consciousness as well as the so-called material or physical part of nature. These principles determine exactly how to logically fulfill any desire or thought. The action of law is very much like the working of a mathematical problem. After the design is cast or problem given, the result is inevitable if pursued to a logical conclusion.

Man has been endowed, or at least has developed, a faculty of reason and will, which enables him to change his mind and consequently his course of action. He may not only choose a problem, but should he discover that the answer is not what he wishes, he may drop the problem and take up a new one. However, the dropping of life's problems is a little more difficult than a mere problem in mathematics. If we are using a blackboard

in working out our problem in figures, it is easy to erase the characters or marks which define the setting of the example, but when this board is the tablets of our soul, and the impressions are registered in the life forces of our being, it becomes a more difficult task to erase the undesirable characters.

The fact that we live in a universe of Reality and Law, coupled with the realization that we have intelligence and power of choice, elevates mankind out of the realm of helplessness and fatalism and sets him on the path of progress and life. The solution of life's problems depend largely on man's knowledge of the law. In other words, he must know the rules of the game to play successfully. He may, as in other games and as in problems in mathematics, happen upon the solution and occasionally win even in total ignorance of the law. But to live in serenity and confidence, without fear of defeat, poverty, sickness or death, man must know the laws of life.

Illusion and Error. If it were true, as some cults teach, that we live in a world of illusion and non-reality, it would logically follow that life and man's struggle for knowledge is all to no purpose. If the universe is unreal and does not exist, why talk about it? Thinking people must admit that there is something here to ponder over, feel, sense and handle; otherwise, all thought process would long ago have ceased. To say that the universe is Mind instead of matter is but a change of terms. The scientific world has long since admitted that matter is a living, conscious energy, ever active, designing and building new forms.

We all recognize that the phenomena of life stretches far into the inevitable beyond man's present physical means of detection, also that the world called "visible" goes on and on into endless expanse. We have become accustomed to certain terms which indicate to the mind these distinct phenomena, even stars which we have never seen with the naked eye; and gasses and elements which we have never known with our natural senses.

each in turn become a factor in human knowledge as discovered and recorded. If these things and phenomena are but concepts of mortal mind, well and good, we shall retain them as such and go right on discovering and charting our findings; perhaps some day the same scientific method of definite learning will be invoked in the domain of mental science. Possible charting of "fixed ideas" in mental philosophy would result in a semblance of consistency, if not in a rational system of metaphysics.

Good and Evil. The question of good and evil must be approached with absence of bias or the truth will be lost in the intensity of emotion which follows meditation on this subject. However, one does not need to think very deeply on this subject to see that good and evil are largely matters of viewpoint. For instance, a number of people around the dining table are about ready to partake of food—the waiter leaves the door open and a number of flies come in and alight on the food, walk around helping themselves, and undoubtedly think that it is very good, but somehow we humans have a way of disagreeing with beings who do things contrary to certain standards of etiquette, and it is quite probable that the consensus of opinion would be that pudding and flies are not good for the appetite.

From a wide angle of vision, it becomes evident that good and evil are personal matters. What is good to one is often evil to another. Therefore, we must learn charity and tolerance toward all. Try to see the other fellow's viewpoint. Perhaps in his situation, with his disposition and view of life, you would do as he does. Before criticising harshly, especially in personal matters, put yourself in the other fellow's place. Then help with kindness, giving substantial aid where needed, food to the hungry, healing to the sick, and you may rest assured that you have done the greatest service to the world.

DR. WM. FRANKLIN KELLEY.

THE COMMON SENSE OF MENTAL HEALING.

Part 2.

Mental healing implies the activity of mind in producing harmony in the physical body where inharmony is prevailing. Just what mind is nobody knows. The word mind is used to distinguish it from what is called matter. But nobody knows what matter is. We know the qualities of matter, but that is all. For instance, I hold up an object and you say you see an apple; but you do not really see the apple. You see color. The same is true of smell; you do not smell the apple, but a quality of the apple. So you taste a quality of the apple; you feel a quality of the apple, and you are able to say it is red, has a pleasant odor, is sweet, and hard or soft, as the case may be; but of the ultimate substance of the apple you know nothing, and may never know.

Electricity is a power, but that is about all we know about it. Just what it is we do not know; but like the apple, we do know some of its qualities, and how it works, and this knowledge enables us to use it to advantage, whether we know what it is or not.

So with mind. All we know of mind is that it is a power, and through observation and experiment we have learned how mind works, and have learned some of the qualities of mind. This knowledge enables us to use mind to our advantage; to use it to attain and maintain a healthy body, even though we do not know what mind is.

In studying the mind of the individual, your mind, my mind, everybody's mind, we note that it has two distinct activities. Some writers say we have two minds, but I prefer to think of but one mind having a number of attributes or qualities. We think of mind as being anything that gives evidence of intelligence. Wherever we see intelligence displayed we know mind is active. When a person sleeps he is unconscious, or unknowing, of what is going on about him or within him, yet there is a wonderful display of intelligence in the sleeping

person. He breathes steadily; the heart and pulse beat; the blood circulates; digestion goes on; bodily growth continues; yet the sleeper is unconscious of these activities. When awake these same activities continue, but we are not conscious of them even then. When a wound is received it immediately begins to heal, but we are not conscious of the healing activity. The growth of the chick in the egg is constant, steady, yet wholly unconscious, and the same is true of the growth of the young of any other animal. So we see that there is an unconscious activity of mind which first builds the body, second which carries on all of the vital processes of the physical body, such as breathing, circulation of blood, digestion of food, and elimination of waste, third which heals the body when wounded, which builds it up when torn down, and restores it to health when diseased.

This unconscious activity of mind, in its relation to the physical body, is what has been called the law of physical control, that is, control of the physical activities of the body. The unconscious activity of mind has other faculties, but in this discussion we will confine ourselves to this one law of physical control, and one other, that of the Law of Suggestion. It has been proved beyond a shadow of a doubt that the unconscious activity of mind is subject to the law of suggestion; that is, when the conscious activity of mind, the every day mind, so to speak, is in abeyance or asleep, the unconscious activity of mind will do whatever it is told to do, provided the thing is within the bounds of possibility, and provided it is not contrary to the moral nature of the individual. We are greatly indebted to hypnotism for this discovery. Hypnotism is not a power, but is simply a state or condition of sleep of the conscious mind activity, induced by the suggestion of an operator. Many things impossible in the waking state are done by the unconscious activity of mind during deep sleep and in hypnosis, such as the making of the body and the limbs rigid, and many other seemingly impossible things. Many of you are familiar with almost miraculous things

having been performed by somnambulists or those who walk in their sleep. The point to remember, however, is that the unconscious activity of mind is subject to the law of suggestion—that it will do what it is told to do, when not interfered with by the conscious activity or by inherited beliefs, race beliefs, or fixed individual beliefs.

Now let us combine these two laws and see what we have: First we have an activity of mind which governs all of the actions and functions of the body; second, that this mind activity is itself controlled by the law of suggestion. If this be true, then it follows if a person is suffering from aches, pains, sickness, or disease, and I can obtain control of the unconscious activity of his mind, by the law of Suggestion, I can direct this unconscious activity of mind to work in such a way as to remove aches and pains, sickness and disease.

Now these two laws have been as firmly established as any laws of physical science, the laws of gravity, of electricity and steam, and make the conclusion absolutely beyond question that if I can obtain control of an ailing person's unconscious mind activity I can direct it in such a way as to heal his own body. This is the fundamental principle and key to mental healing, no matter whether practiced in the name of Christian Science, Divine Science, New Thought, Divine Healing, Suggestotherapy, Chiropractic, Osteopathy, or even the medical systems. All are directly or indirectly influencing the unconscious mind activity to heal the body.

In healing of any kind then, the necessary thing is to get the proper suggestion into the unconscious mind activity. Obviously, if it were possible to place all people into a state of deep hypnosis, with the conscious mind activity in abeyance, it would be possible to then heal all people by giving them the proper healing suggestion. But it is not possible to do this. But a very small percentage of people can be so hypnotized. Even if it were possible, such healing would not be permanent, for healing to be of value must be accompanied by proper teaching, so as to avoid recurrence of the trouble. Hypnotism has a very valuable place in the healing of dis-

ease, when properly used, but experience has shown that it is neither necessary nor practical in most cases.

How, then, is the suggestion given to the unconscious mind activity so that it will accept and act upon it, and so heal the patient? The principles of suggestion are these: The unconscious mind activity will accept as true, and will carry into effect, any suggestion that the conscious mind activity believes to be true, unless at some past time it had been convinced that it was not true. In other words, according to sacred literature, the bible, etc., "Believe and be healed." Whatever you desire, believe it to be a present fact, and it is yours. In order that the unconscious mind may be so impressed by the conscious mind, metaphysicians, healers, and practitioners recognize these four principles in dealing with patients: authority, association, earnestness, repetition.

The average person is impressed strongly by statements which are expressed with an air of strong authority. Preachers, orators, and politicians realize this and make good use of it. If a person lets it be known that he is a leader of thought, a lawyer, a doctor, a preacher, the average listener will hear him almost without questioning his statements and accept them as true. In nearly all of the cases of bible healing the healers spoke with an air of authority, beyond dispute. Jesus, on several occasions, was spoken of as one speaking with authority, and it was this that made his statements believed and accepted by his patients and thus they were healed. The practitioner of mental healing must assume this air of authority to be successful, and must never be doubtful, or hesitating, for such negative mental states also impress the patient and defeat the healer's aim. The best physicians recognize this principle of authority and use it to advantage.

Next is the principle of association. A patient nearly always associates in his mind the general appearance, manner, and surroundings of a successful practitioner. He is generally thought of as one who can be trusted or loved, or even feared, and when he comes if he possesses these qualities it is much easier for him to have his sug-

gestion accepted by the patient. Hence, the best practitioners are those who are loved, and kind and gentle.

Earnestness is a third principle to be observed by the successful practitioner. The effort is to establish a belief in what you are doing on the part of the patient. Earnestness, confidence and belief in what one is doing will accomplish much more than a long speech of flowery language delivered in a tone or manner that does not carry conviction with it. Many ignorant, illiterate healers accomplish more than a highly trained practitioner, because the illiterate is in earnest and confident in what he is doing, whereas the learned healer oftentimes hesitates and doubts, and he induces a suggestion of doubt in the patient instead of health. Earnestness of purpose will cover up many shortcomings. One may be deficient in grammar, in English, and if he is thoroughly in earnest he will be able to get the suggestion over.

The next principle of suggestion is that of repetition. Suggestion gains force by repetition. Just as repeated taps of the hammer drives the nail, and constant dropping of water wears the stone, so each repetition of a positive suggestion makes a deeper impression on the unconscious mind activity. The same suggestion repeated in different words strengthens the idea. In our every day life we find this principle operative. Many times we refuse to accept an idea when first presented to us, but constant repetition gradually overcomes our resistance, and we accept it, even coming to think we have always believed it. A person's reputation is oftentimes built up or torn down by repetition of what "they say," etc. Advertisers make good use of it, and you are all familiar with "Eventually, why now now" and "99 44-100% pure." A politician of national reputation expressed the idea when asked why he did not give proof of his statements: "Proof! We don't need proof! Tell the people a thing solemnly, and authoritatively, and repeat it sufficiently often, and you will never need to prove anything."

So we see that healing by mental science is the use of just plain common sense in applying the principles

which govern our lives. It makes no difference what label a practitioner goes by, nor what his religious belief may be, the more closely he sticks to the principles I have discussed the more successful he will be. Also these same principles may be applied in self-healing, for that which I may be able to suggest to another, I may suggest to my own unconscious mind activity. Ever bearing in mind the one great law of suggestion, that law which governs all human life, "I am that which I think I am," our endeavor should always be to think only those thoughts which pertain to the good, the beautiful, and the true, and the closer we conform to this line of thinking, the more will we realize the goal for which all are striving—Health, Prosperity and Happiness, Here and Now.

CHAS. P. TILEY.

CONAN DOYLE ON TALKING WITH THE DEAD.

At first it was only physical mediumship which was known, and public attention centered upon moving tables, automatic musical instruments, and other crude but obvious examples of outside influence, which were unhappily very easily imitated by rogues. Since then we have learned that there are many forms of mediumship, so different from each other that an expert at one may have no powers at all at the other. The automatic writer, the clairvoyant, the crystal-seer, the trance speaker, the photographic medium, the direct voice medium, and others, are all, when genuine, the manifestations of one force which runs through varied channels as it did in the gifts ascribed to the disciples. The unhappy outburst of roguery was helped, no doubt, by the need for darkness claimed by the early experimenters—a claim which is by no means essential, since the greatest of all mediums, D. D. Home, was able by the exceptional strength of his powers to dispense with it. At the same time the fact that darkness rather than light, and dryness rather than moisture, are helpful to good results has been abundantly manifested, and points to the physical laws which underlie the phenomena. The observation made long afterward that wireless telegraphy, another etheric force, acts twice as well by night as by day, may corroborate the general conclusions of the early Spiritualists, while their assertion that the least harmful light is red light has a suggestive analogy in the experience of the photographer.—From "The Vital Message" (Doran) by A. Conan Doyle.

FROM MSS. OF LETTERS TO MY PATIENTS.

NO. 30.**The Sexual Background of Neuroses.**

Freud insists that in a normal sex (love) life, neuroses are never found. My observations have led me to a similar opinion. This means that some sexual infelicity lies at the root of all nerve disorders.

The term "sexual," as here used, is intended to cover every manifestation representative of the love life. All love phenomena are sexual in their essence.

Both the hysteric and the neurasthenic are strongly sexed, though not always consciously so; and their impulses are often in deadly conflict with their artificial morality.

I have been long enough in medical practice to know that many resent the imputation. They are intolerant of such accusations. They deny the charge with warmth, and many times because they have not a real suspicion of the truth. They often stoutly affirm that such thoughts do not come into their minds, and add that they have taken particular pains to keep free from all such taint. But such a statement is confirmatory of the diagnosis. They are fighting the consciousness of natural impulses with a heroism worthy of a better cause. The very trouble with them is that they have set their faces against stirring of creative energy within them. The very feelings which are inseparable from normal life expression they are seeking to suppress; and the result is found in their nervous distresses.

Such men and women need education, and those who fail to get it are represented in the pale, thin, moody, excitable, apprehensive, long-suffering people we see all about us. If their emotions turn towards religion, they become fanatics, and they pose as saints. They fall in desperate love with an ideal, and go into religious raptures over the object of their devotions. Life which is denied expression in a normal way becomes perverted. The shrub which is allowed to grow freely, and is only

wisely trimmed to preserve its comeliness, becomes a thing of beauty; but the shrub which is denied natural expression of its augmenting life, becomes gnarled and twisted, and uncomely.

I don't know that every part of this fits your case; but I am sure that beneath your troubles there lies hidden something which is perverting your love expression, and I want to find what it is so as to aid you in rectifying the evil. Be frank with me. Let me remove the incubus which lies so heavy on your organism. Get the right mental attitudes towards life in all its phases and you will grow in grace, and health, and happiness.

NO. 31.

Psychasthenia.

Neurasthenia and psychasthenia come from mental sources. In nearly all instances the physical conditions are consequent upon the primary neurosis. I know this is a reversal of the ordinary teaching, but it conforms to the new view of pathology which psychotherapy imposes.

When neurasthenia develops in one of a nervous temperament, what are called compulsion neuroses (obsessions of one kind or another) are very apt to distress the patient. They usually take the form of phobias (fears), which may be so dominating as to make the sufferer a veritable prisoner.

I am glad you sought help before any of these symptoms had reached their extreme. Your morbid fear of heights is one of the common forms. It is an early sign of what might have enlarged and multiplied until you had become a veritable slave to fear.

It is a pity that children are not put through a systematic process of hardening with a view to overcoming an easily recognized tendency to oversensitive reflexes.

A nervous temperament is one with a highly sensitized sensorium. You easily come within that class. In many ways it is an advantage, inasmuch as such a tempera-

ment, when once brought under the control of a vigorous will, is capable of rising to the very heights of human achievement. While the relief task is not easy, it can be accomplished, and it is to this that we are now bending our energies. It is the task of self-mastery.

Remember, it is useless to lock horns with the obsession itself. That dignifies and develops it. Your only struggle is to live your life, perform your duties, and enjoy your pleasures, uninfluenced by it.

I concede that for one already under the influence of such fears it would be impossible at once and fully to carry out such a program. That, indeed, is a cardinal reason for getting the advice of another who understands the best mode of attack, and the other essentials of a successful campaign. The fears cannot be charmed away, nor drugged away. A period of recreation and rest may give temporary relief; but, since the essential mental and physical conditions upon which they depend are not thus essentially changed, they are sure to return with renewed energy. These facts, instead of discouraging a patient, ought to give the feeling-tone so essential to the best effort: for during treatment a drive is being made which, if suitably followed up, cannot fail to bring relief.

I have yet to see the case of psychasthenia or neurasthenia which has not been greatly helped, if not entirely cured, by rational psychotherapy, provided the method was given a fair chance at the hands of a competent operator.

After having tried all other forms of treatment for these troubles I am satisfied that mind-cure offers the only substantial aid. The patient may be temporarily relieved of the symptoms in a primary outbreak, by other means; but, unless the mental conditions are corrected, and the patient's philosophy and moral tone be decidedly modified, the disturbance will be sure to return.

SHELDON LEAVITT, M. D.

PREVISION.

Much of the difficulty in the way of systematic investigation and recording of experiences in psychic research, comes from the "mixed-up" presentation of phenomena.

That is, during one "seance," there might be many different phases of phenomena, of levitation or apparitions; of trance; of previsions; or obsession; or physical phenomena; such as moving objects of furniture. But, in presenting this series of experiences, we want to classify them as far as possible and put them into some sort of order — so I am going to present some of the many well-attested experiences of what we call "Prevision", or, where subsequent events have proved the truth of the vision, or prophetic utterance, of the psychic.

I don't suppose it is necessary to say to my readers that we consider psychic research a very important branch of human knowledge. The late Gladstone is quoted as saying that it is *the* most important branch of human knowledge today, but in this we do not concur. The reason we do not concur in this belief is because the standard of our physical, or mental consciousness, must be raised considerably before we can gain as much as we can lose from dwelling too much upon psychic research problems.

We should be determined to raise the tone of the race-thought to a higher, purer, less selfish, less sordid pitch. This is, we in the New Thought believe, to be the very most important work in the world today—psychic research experiences only prove the continuity of life after death. When this fact is once proved to us, or if we can accept it without the testimony of psychic research experiences, then we should bend all our energies toward purifying the thought-aura of the race-mind. A question which was sent this week relates to a remark made by Mrs. Frances Shaw in her lecture last Sunday on the "Letters from a Living Dead Woman." Mrs. Shaw remarked that she was able to liberate an earth-bound spirit during one of a series of sittings which she had con-

ducted with an earnest and conscientious coterie of friends, bent upon psychic research and upon uplift. This question reads: "Do you consider that it is necessary to sit in a seance, or to hold seances, in order to liberate earth-bound spirits? May they not be liberated in other ways?"

Now, I am going to answer this, because my answer will be just what Mrs. Shaw's answer would be—and Mrs. Shaw may answer you the same question at her next lecture—but on this point we will agree anyway: We are helping or obstructing the progress of individual human entities by our daily and hourly thoughts and acts, no matter whether these entities be on this side, or on the interior plane. Therefore, it is not necessary to sit in a seance to liberate earthbound souls: The great necessity is to purify our thought-aura in our daily life.

As the children book has it: "We can do more good by being good than any other way."

In last Sunday's lecture we showed how the spirit interlopers kept in touch with the thought-aura of the lady and her friends who were conducting seances, showing plainly that their thoughts were being read by these imposters. And it also proved that the lady who was kind and true and conscientious, influenced one of the imposters to reveal her real identity and confess. That incident gives us the key to our work in life—we must keep our thought atmosphere clear and pure, and alight with the spirit of Truth, the desire to be of service, to aid in the establishment of Love and Truth! This is done hourly, at our work; in our intercourse with other people; in our selection of reading; in our amusements; our ideals; in every thought. "Our thoughts are molding unseen spheres," sings Ella Wheeler Wilcox, one of the world's great helpers; and she adds: "With a blessing or a curse they thunder down the formless years, and ring throughout the universe."

They don't stop merely at this mortal, visible plane, but they uplift, or they fail to uplift, unseen spheres! This truth relates to our dominant desires—that phase of thought which we habitually indulge in. The direct

result of the seance where the miserly-thought-bound soul of the business men mentioned was liberated, was that it concentrated and focalized with power the dominant desire—thought of the members of the seance, upon this man, to show him how to free himself. The same law is used in absent-treatment of disease, or of any use of concentrated power.

We will take up some phases of prevision which are admittedly authentic. A case which is vouched for by some English friends is that of a Mrs. Cordiner, living at Southsea, London. This lady had, from early life, the faculty of prevision, and also of pre-moition, which is practically the same faculty, only in prevision the actual scene is laid before the person, while in pre-moition the future event is sensed and felt but not actually seen. Mrs. Cordiner relates the following: "At one time, as I was lying in bed before falling asleep, I saw my elder sister, who was a nun, standing beside a little common bedstead and someone whom I did not know lying ill on the bed. My sister was evidently nursing the sick person.

"I knew that it must be a very hot country, because there were whitewashed walls, and a sort of roofing on piles, a sandy ground and pitch-black shadows—altogether an unfamiliar country to me. Now I knew at that time my sister was in London and she had no thought of leaving the Sisterhood she was in to go and do nursing. Thirteen months later (over a year) the South African war broke out. My sister went to Ladysmith as a nurse, and the hospital was established in the suburbs, called 'Tin-Town,' all corrugated iron roofs on piles, as I had seen in my vision."

Another strange incident reported by Mrs. Cordiner is the following: "One time I saw my elder brother in some rough district being carried by two men. Suddenly the scene changed and he lay on a little wooden bed and two women met at the foot, one all in white and the other in deepest black. They wept in each other's arms. It was some seven months later that my brother was

murdered in a mining town in America. I was so shocked that I was ill from nervous prostration. My sister came to nurse me. She was in the long black robes of her order, and I in my white bedroom robe. As she entered the room I rose to greet her, and we met at the foot of the bed and wept in each other's arms."

Here we have a peculiar example of prevision, because it included the distinct events, which, however, had an important connection. Mrs. Cordiner apparently had the vision of her dead brother's body lying on the cot, and at the same time saw the two women without recognizing that one was herself and the other her sister, until the event transpired which made it clear to her that the vision had two distinct messages. Mrs. Cordiner adds the following, which is a psychic experience that should rightly be classed with "Premonitions," but which is connected with the experience of her brother's death, so I give it here. She says: "A curious thing happened the week my brother died. I declared to my husband that I felt compelled to go into mourning. My husband tried to reason with me, saying that it was folly and imagination, etc. Nevertheless, I went into black, impelled by some power stronger than my own will. It was more than three weeks after this that I received the letter from America telling me of my brother's sad fate, and enclosing the death certificate, proving that he died the week I put on black."

Prevision in dreams is a more common phase of psychic phenomena than comes in the waking state, but this is, of course, readily understood by all persons who have studied these psychic subjects to any extent. During sleep, the activities and the varied vibrations that come from our external life are stilled. This permits the interior life and knowledge to come to the surface, as it were, and to be impressed upon the brain. The great point to be remembered is this: The soul of the person who is developed to any great extent knows far more than it can impress upon the mortal mind area. Almost every person is aware that he knows "deep down in his

consciousness" far more than he can express, or even formulate in thought. The soul desires and the bodily desires are sometimes very much at war. We hear the phrase "a soul struggling toward the light" over and over again—and this is true. The soul seeks to express itself; to follow its desires, and the complex, and deluded character of much of our external existence, balks the soul's efforts.

DR. ALEX. J. McIVOR-TYNDALL.

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See if you are sailing or drifting. Set the compass of your mind to new thoughts, fresh purposes, selfless desires. Fill your sails with boundless hope, and let your daily voyage spell *service* in a big way.

If you catch the gleam of a possibility today that seems too good to be true, believe it, endeavor towards it, and tomorrow it will be true.

No, Satan did not bring the temptation to Eve instead of Adam because woman was a weaker and man a superior being. He brought the temptation to Eve because a woman isn't afraid of the devil. If he had brought it to Adam he would have been running yet.

Jesus stopped every funeral that came his way and sent the mourners home singing. Funeral sermons were too sad for Him to preach. Every sick room He entered became a health resort. He made graveyards unpopular.

The American people lose 3,000,000 years every twelve months by being sick. The doctors' fees amount to \$1,220,000. Wonder what the Master of Life meant when He said: "I am come that they might have life, and have it more abundantly."

This supreme day can only be saved by spending it. Therefore, to its burden give your strength; to its confusion give your patience; to its sorrow give your comfort; to its trial give your nobleness; to its peril give your heroism; to its sacrifice give your love.

If you are a "self-made man," don't say too much about it. Someone may suspect you "loafed on the job" and tell the union.

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