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GIFT

August 1920

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AUGUST, 1920

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A Year

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589 HAIGHT ST., SAN FRANCISCO, CALIF.

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No. 8

NOW

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

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NOW

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THE MASTER OF FATE.

Today on the heights I stand
Above the sea of thought
And look o'er the changing drift
At the baubles for which men fought—
That slip through their clinging hands
And ever remain uncaught.

Unchained through the drift of years
They float o'er the surface clear
And forever warm hands reach out
As the illusions of life draw near:
Till the weary hands sink deep
And the eager new appear.

The eyes of my soul see clear
That the reaching hands were mine
Through the countless ages past
Till I reached the Thought Divine;
Now I laugh at the dream of loss
Since the Gleam of the Whole is mine.

Today on the heights I stand
Where God's winds sing lullaby,
And no more I reach for the gleam
Of the baubles for which men die—
For I reach to the heart of God
And master of Fate am I.

HENRY VICTOR MORGAN.

THE KINDHEARTED SHE-ELEPHANT.

A kind-hearted She-Elephant, while walking through the Jungle where the Spicy Breezes blow soft o'er Ceylon's Isle, heedlessly set foot upon a Partridge, which she crushed to death within a few inches of the Nest containing its Callow Brood. "Poor little things," said the generous Mammoth. "I have been a Mother myself, and my affection shall atone for the Fatal Consequences of my neglect." So saying, she sat down upon the Orphaned Birds.

Moral—The above Teaches Us What Home Is Without a Mother; also, that it is not every Person who should be intrusted with the Care of an Orphan Asylum.—George T. Lanigan, in *S. F. Call-Post*.

THE SCIENCE OF MENTAL HEALING.

PART 7.

She lays her beams in music,
 In music every one,
 To the cadence of the whirling world
 Which dances round the sun.—*Emerson.*

When a deed is done for Freedom,
 Through the broad earth's aching breast
 Runs a thrill of joy prophetic,
 Trembling on from east to west.—*Lowell.*

It is not so pertinent to man to know all the individuals of the animal kingdom, as it is to know whence and whereto is this tyrannizing unity in his constitution, which evermore separates and classifies things, endeavoring to reduce the most diverse to one form.—*Emerson*, in "Nature."

Besides phenomena which addresses itself to the senses, there are laws, principles and processes, which do not address themselves to the senses at all, but which must be spiritually discerned.—*Tyndall*, in "Fragments of Science."

In the last essay it was stated that "as flowers are known by their fragrance, so are men. As falling waters or rolling stones differ, and we know them by this difference, so are men known by the differences in their vibrations." It is this difference which, when understood, brings us more closely en rapport with the universal law that reduces things most diverse to one form. It is the seer and not the scientist who comes to name and classify, who sees the universal Life in its one method of manifestation. The seer comes first. It is of these Emerson says:

And wheresoever their eye-beams fell,
 They caught the foot-steps of the SAME.

Again, in this perception of Unity, he says in "Bacchus":

Wine which music is,—
 Music and wine are one,—
 That I drink and this,
 Shall hear far Chaos talk with me;
 Kings unborn shall walk with me;
 And the poor grass shall plot and plan
 What it will do when it is man.
 Quickened so, I will unlock
 Every crypt of every rock."

When the fact that there are only vibrations of differing intensity in all the Universe, that there is only One Motion manifesting to the senses (or the perception) in differing rates of speed, making all the differences which we name conditions or things—when this fact becomes known, then will it be easy to understand the One, and to recognize ourselves as only a manifestation of the One. Then, and not until then, will a science of mind and of mental healing be possible.

To this knowledge we are led by telepathy first and next by psychometry. Telepathy opens the field of the mental, and psychometry, of the psychic life (I use these terms physic and soul as synonyms).

As one by telepathy may become en rapport with the thoughts of another, so by psychometry he may become en rapport with the interior, or soul, life. There is a great need among teachers along the lines of mental science of knowledge on this point. Wonderful as telepathy is, still more wonderful the science and art of psychometry,

Mental healing may be, but most that passes under that name is, in reality, psychic healing. It is not thought with thought; it is soul with soul; it is life blended with life. Thought must be to direct the psychic (life) forces. Suggestion must be either oral or telepathic, but, until the life is reached, no healing.

These two, telepathy and psychometry, once understood, there can from them be developed a science of mental healing.

The mental healer becomes so en rapport with the soul of his patient that he is one with him. He enters into his vibrations and raises them to a normal rate. He knows his patient as he knows himself.

From each soul-center radiates the individual, and all space is filled with him, for he is a center with no circumference. He is everywhere. All that is necessary for you or me is to become so familiar with vibrations and to make ourselves so sensitive to them that we may be with any person we desire. When we sense the higher vibrations, as we do those on the plane of the senses, we have overcome the conditions of time and

space, and live in the only real world—that of love and truth, the eternal world—and enter into the eternal life. It is here now. You can enter by developing your faculties of telepathy and psychometry.

Each person differs from every other as species of plants or animals differ. No two have like vibrations. My mother feels to me unlike any other person. It is impossible for anyone to counterfeit her vibrations. No one else can so feel to me.

It is by this feeling the psychometer can tell the character of each person because no two are alike. Becoming en rapport with the individual, he feels like him, thinks like him, and, when he has allowed the vibrations to dominate him, as he may, acts like him. Often, when psychometrizing, persons near me recognize the writer of the letter I hold, by my attitude, my gestures and the language used.

No matter where we, in thought, locate in universal space any individual, nor where we locate him in time, since he has once been present to consciousness, he is living still. He is a center and his vibrations are here. Each vibration has all that he is, just as each vibration of the sun has all that a million have. I learn as much from one ray of a star as I learn from millions. So I learn from one radiation all the person is. Nothing is concealed from the eye of Spirit, from the soulsight, for psychometry means "soul measuring." But events only live in results upon unfoldment. An individual comes to me with vibrations of power, of wisdom, of love. All the many incidents that awakened in him a consciousness of power, of wisdom, and love, I do not, as a psychometrist, know. When I enter into his thoughts and read his memory as a telepathist, then I may read incidents. But what will I care for these when I have the man in all his unfoldment? They are the scaffolding to the temple.

Every human soul that ever had consciousness still lives and is still radiating itself. All these radiations are here. Each of us is in as close touch with them as we ever shall be. Each of us is in as close communion with them as we ever can be. As a drop of water in the

ocean is enfolded by all other drops, so is each soul enfolded in the radiations of every other soul.

All that is necessary for one to do, to know this presence and enjoy this communion, is to unfold in recognition of the sensations these radiations produce in him. Man has learned, through race education, to recognize sounds and colors not recognized by primitive man, and, in like manner, he has now to unfold to recognition of those sensations produced by vibrations on the higher octaves.

When one does this, then he is with Moses and John, with Jesus and Paul, with mother and friend, when he so chooses. Why? Because they cannot be where he is not. Their radiations are here at all times. They, like him, are omnipresent because their radiations have no circumference. All who live on any octave of life are here by their love, thought and energy. Their every radiation manifests their individuality. Each soul is independent of time and space; hence it is immortal.

Radiations from all souls impinge upon me as I write. Do they know it? You are one of them; do you know it? Among the thousands who read Now, there are a few who do so know. They see me, they feel me, but not on the ordinary plane. They feel me as all feel the healer—by the inner or soul-perception. No more than the north star knows that its beams guide the mariner, do the souls in the development of the many years of their existence in the higher life know that their thought and love-beams cheer and develop us. They radiate because they must and are happy. They enjoy this wondrous sense of being which we also should enjoy. Each soul shines because it must and its beams are for all. When? Now; you and I are doing the same as the imagined saints in glory—merely radiating our self. "The communion of saints" is therefore a constant fact. The Catholic Church has here a scientific fact upon which to rest its dogma. Besides this fact is the one present to the senses—suggestion. The moment one enters the sphere of thought-radiations of another by aspiration, desire, need or prayer, he receives those radiations as he does the sun-beams and feels a sense of inward strength

and happiness. Those from whose radiations help comes may or may not be cognizant of the fact—probably are not. The healer heals many of whom he is not conscious. The teacher helps millions whom he has not seen. Books, papers, relics, mementoes, all carry vibrations of those who wrote and handled. The vibrations help the one who takes them to enter the thought-sphere of those who wrote or gave. Thus comes inspiration. Each of us are inspirers to all who feel our soul-waves, and to all who feel our thought-waves. NOW carries with it the vibrations of truth, love and power which characterizes all who are connected with it. No thought or feeling ever goes out with it but those born in love of truth, goodness and beauty.

HENRY HARRISON BROWN.

THOREAU'S PHLOSOPHY.

Here was a young man, with a liberal education and little or no pecuniary means, who on entering the world determined not to throw obstacles in the way of his true life by attempting to earn such a living and such a position as the usages of society set before him. The cheerful serenity which appears in his writings, as it did in his manners and conversation, shows how successful was this plan for him—how with simple wants and in obscurity he enjoyed the wealth of the world. He knew early, with little experience, through the intimations of his genius, how false the aims of society are; that real success is not in proportion to the property and distinction one acquires, but to the degree in which he finds heaven here upon earth, though this idea was not expressed by him in the language of religion. Many persons talk in this way, listen approvingly to such preaching, but fall in with the current. The remarkable thing about this man is that though not a churchgoer, not caring for the institutions of religion, he yet regarded it as the clear dictate of wisdom thus to make the most of life, and acted upon his conviction.—*H. G. O. Blake, in introductory note to Thoreau's "Autumn" (Houghton, Mifflin).*

THE DEVELOPMENT OF FAITH.

On coming in close touch with the life and work of The Master one is at once impressed with the great stress that He placed upon Faith. In the study of Psychology we all ultimately come to the conclusion that the different degrees of power that are manifested by individuals are the result of different degrees of faith that the individual has in himself and his latent powers. The development of Faith then is one of the most important of studies. For our *demonstration* depends *entirely* upon the faith that we are able to manifest. Even the Master Himself was unable to do his work where this vital condition was lacking. How can I develop my faith? How can I make my faith to be stronger? We hear these questions asked every day, and many times it is hard to answer them, for the askers are in a peculiar mental state that makes it, for the time, impossible for them to assimilate the new thought teaching.

The average student of new thought, especially those who have at first come in contact with the different schools of special Bible Interpretation, are generally mystified, as to how this condition can be manifested into actual being in their consciousness. They have read the life and teachings of The Master, have heard the different teachers, but the most necessary thing has been withheld from them. They lack an understanding of the Psychology of the Teachings of Jesus. Without this understanding, there cannot be an intelligent application of His teaching to the individual life.

Faith to be conscious and of steady and unvariable power, must first of all be intelligent. There must be a reason for faith. Blind affirmation and statement may for a time stimulate the individual to an assumption of power, but even though this is the case, in time the power wanes and before he knows it, he is back, deep in his old, original "slough of despond."

Faith can be as intelligent as doubt. It is the fashion of so-called *intelligence* to doubt everything that is of a spiritual nature. These doubters will tell you that they have the *science* and *intelligence* of the world to back upon their doubt. And if a man or woman persists in view-

ing life and their world with the eyes of doubt, doubt grows and multiplies in its power until the idea of all things spiritual is entirely wiped out of their cosmos. Why is this? How is it possible for doubt to so overwhelm the consciousness of man? It is simply this—*doubt* in the *final analysis* is just as powerful and intelligent as faith. It operates in the same manner upon the consciousness of man. It is the operation of the Law of Suggestion. The Power of the One Mind that is within each man responds unto any thought that is held over it in perfect faith.

The development of Faith is the result of personal demonstration. The chicken comes from the egg and the egg comes from the chicken. If I am to develop my Faith I must demonstrate, but at the same time it is impossible for me to make any demonstration without faith.

The great secret is that the Faith to be powerful must be in the Self—not in an outside power. Man is so constituted that there is not a living man or woman who has not some faith in him or herself. The individual who entirely lacked this necessary condition would not be an individual at all, he or she would be without identity or personality. Therefore every one has some point of faith within, where they can start to build a larger consciousness of this absolutely necessary condition through personal demonstration. Emerson truly said, "Do the thing and you shall have the power". And new thought says to the man and woman of today, *Build your ideal, Live your ideal in your thought and work*, and you will find that *there is the Power in you* to bring it into Manifestation.

The Power is within. This power needs intelligent direction. It will respond to Doubt or Faith. Your life as it is today is the result of either one of these conditions of thought. Examine your thought life closely. Study your unconscious thinking. The automatic thought that you continually hold over the subconscious mind, and if you are lacking in vital faith in yourself, you will find that it is your unconscious habit to approach anything that you desire to do, with an instinctive doubting of your own native ability.

When we discover this condition to be true, then we know for a fact that it is not outside help that we need, but an absolute change in our instinctive mental life.

This change can be brought about only by close application of the knowledge of practical psychology. In other words organizing the thought life, in the knowledge that there is only one mind, and that I as an individual partake of this mind. This at the outset of self-analysis tells me that all that *I need* to bring about a different state of thought within my self already exists. There does not need to be added unto myself anything whatsoever. All I need is a different instinctive thought attitude toward myself in my secret mental life. The realization of the truth that there is only one mind, puts me in touch with the power I am seeking. Proper thinking along the line of my ideal in Faith, makes demonstration possible. And just as the exercise of a muscle of the body makes that muscle more powerful, so the continuous application of thought upon the subconscious self develops Faith in the power within and makes conscious demonstration, a continual and unvarying consciousness in the individual.

SAM E. FOULDS.

MY PSALM OF FAITH.

Oh, Fate Why comest thou now to me returned from wandering lands? In the mystic realms of thought we ran a race; I reached the goal and left thee far behind. I had forgotten thy name, wreathed with pain and hate and gain, yet I fear thee not. I am myself, and while thou tortured me with fear, and tears of sorrow darkened many a day, yet now 'tis passed—thy mission now must fade away.

And Destiny! What art thou to me? I have traveled far, I have traveled wide. Thou too hast lost thy power; thou canst not harm a Deity, and so I smile. I am content. No power can hinder me. I am God's child, in Love's own nest, and God will settle all the rest. I Am! What canst thou do to me?

HAROLD F. PALMER.

THE FUNDAMENTALS OF SUCCESS.

Part VIII.—Egotism and Self-Reliance.

I celebrate myself;
And what I assume you shall assume;
For every atom belonging to me, as good belongs to you.

In all people I see myself—none more, and not one a barley-corn less,
And the good and the bad I say of myself, I say of them.

I know I am august;
I do not trouble my spirit to indicate itself or be understood.
I see that the elementary laws never apologize.

Magnifying and applying, come I,
Outbidding, at the start, the old cautious hucksters.

The supernatural of no account—myself waiting my time to
be one of the Supremes.

I acknowledge the duplicate of myself—the weakest and the shallowest is deathless with me;
What I do and say, the same waits for them;
Every thought that flounders in me, the same flounders in them.

I have said the soul is not more than the body,
And I have said that the body is not more than the soul,
And nothing, not God, is greater to one than one's self is,

And I say to any man or woman, Let your soul stand cool and composed before a million universes,

—*Walt Whitman.*

To feel the importance of one's self is the measure of one's possibilities. The tendency of human affairs is to crowd each of us into a little corner. The vastness of the multitude tends to discourage the initiative of the individual. The complexity of the mass disguises the efficacy of the units of which it is composed. Because of the immensity of the population the individual man who constitutes its life and essence is crushed into insignificance.

Everybody in whose soul is planted the seed of ambition runs counter to this fact the moment he enters the arena of endeavor. Not only is he terrorized by compe-

tion, for individual must needs contend with individual, but he feels like Richard in the doomed battle of Bosworth Field, when he exclaims,

“I think there be six Richmonds in the field;
Five have I slain, already, instead of him.”

There seems no end of competition, of rivalry, of uncertain victory and recurring defeat. Will the battle never end; will the crown of triumph never be seized? This is the constant cry of half-despair, the groan of the unfed appetite, that ever escapes from the lips of the struggling aspirant.

When one permits one's self to contemplate the diminutiveness of one's individuality as compared with the immensity of the mass of humankind it is not amazing that one feels the pall of despair. One must needs ask, “Why should I, so small and frail a thing, hope to compel the ear of the mighty giant to hear my feeble whisperings? What can I do that has not already been done many times and far better than I can ever hope to rival? What a fool am I to think that I, a body, should ever expect to amount to anything in this tremendous world! Better forget my ambition and live in obscure peace than strive for conspicuous attainment and die of a broken heart!”

The man who enters the arena without prestige, position, ancestry, fortune or influence, may well hesitate before he makes the plunge. Nevertheless it is well to remember that almost all the great names of history have been made so by individuals who neither had conspicuous ancestors nor left conspicuous descendants.

Great characters are the brilliant solitaires of history.

There is but one Alexander, one Demosthenes, one Cicero, one Caesar, one Charlemagne, one Peter the Great, one Gustavus Adolphus, one Schiller, one Goethe, one Cromwell, one Shakespeare, one Napoleon, one Washington, one Alexander Hamilton, one Jefferson, one Lincoln. If they had an ancestry, we know nothing of them and care less. If they left a posterity the world has been wholly oblivious of the fact for it is convinced that genius never repeats itself.

Yet each of these men must have felt the strain of the

initiative. Each must have argued to himself that his ambition was vain and should the opportunity ever arrive when he could reveal himself he would by comparison appear so small that he must needs retire in bashful timidity. But genius is its own unconscious prompter.

Socrates could not help himself when he pleaded for mercy to the condemned generals and thus happily but unexpectedly made himself first conspicuous in the nation's legislative halls. Let us study the character of this great man for a moment to realize what we mean by self-reliance as contrasted with egotism. If we knew Socrates personally perhaps we, like many of his contemporaries, would have accused him of egotism and therefore learned to hate him; but that is not the voice of history. Yet, just for a moment, recall what he did. Take the incident we have just referred to.

He was sitting as the Epistates, or Speaker, of the Assembly. This was an office of very brief tenure, lasting only one day. Each senator in turn held the office. Yet in that brief moment he laid bare the quality of his remarkable character. The generals who were condemned had left the dead on the battlefield without the rites of burial after meeting with a shameful defeat. The Athenians were furious and in a condition of popular panic. Mob violence was threatened. Yet, because he thought the vote for condemnation of the commanders was illegal and unjust, he refused to put the motion to the Assembly. They threatened to suspend him from office, to arrest him, to expose him to the violence of the mob, yet neither the fear of imprisonment nor of death could force him to do that which he believed to be wrong. Nobody could understand him, yet he must have understood himself.

In that day they thought him obstinate, suffering from "swelled-head" as we would say, offensively egotistic and dangerous. Indeed this popular judgment of him finally prevailed and he paid the penalty of his reputation by drinking the fatal hemlock. But when we look back on his career today we are forced to think that it was not the foolishness of egotism and vain conceit that compelled him to make himself so offensive to his age,

but merely the necessity of his genius, the energy of his conscientious convictions.

Yet how often it must have occurred to him as he sat on the street pavement, clothed in rags and poverty, a disgusting physical figure, almost loathsome in its resemblance to the slovenly god Silenus, that he could amount to very little in the world, and he might as well give up his silly ambition and stop troubling those who did not care to hear him. But he kept right on, intoxicated with the belief in his own moral supremacy, and at last, even though he must needs die for it, forced a laggard world to confess he was what he believed himself to be.

It is this confidence of genius in itself, no less in the obscure walks of life than in the conspicuous, that tells always in its achievements.

There comes a moment in one's life, betimes, when the burden of one's convictions must be thrown off and the soul assert itself free of the fear of obloquy or ridicule. Such a moment acts as a flashlight which in an instant reveals one's character to one's self, either with disgust at self-disappointment, or joy at the proof of genuineness.

It is the inspiration of such a moment that has brought forth many a mighty man. Recall the case of young Alexander Hamilton. He was born in the West Indies, not a native of the colonies of whose freedom he was to become one of the strongest inspirations. He was only seventeen years old when the opportunity came into his life that was to prove to him whether he had that mad self-reliance of great men which some construe as self-conceit and others as sublime self-consciousness. It was at the crucial moment in American history when the Tories were calling for conservative action and the Radicals for revolt from tyranny. Hamilton had been sauntering down the streets and came upon a mighty meeting where the most conspicuous citizens of New York were discussing the tremendous question with skill and eloquence. He had listened for some time when his blood began to boil. He felt that the key note of the meeting had not yet been struck and, as this was the

crucial moment, to let it go by default would be a crime. His heart prompted him to speak. But how could he dare to face that mighty multitude, he a boy of only seventeen, yet in college, not even a citizen of the country for whose honor he felt inspired to lift his youthful voice.

But the hand of Minerva was on his brow and he felt the touch of the goddess. He could not resist. Ere he knew it he was on the platform, facing a sea of cocked hats and scowling countenances. His heart began to fail him; his knees were weakening; he could not find his voice. He was about to flee in disgrace and chargin, when his pride compelled him to remember his opportunity and at last his wisdom flew forth on wings of eloquence. The multitude stood entranced. The name of Hamilton was on every lip. His fame had been born in a single instant.

Timidity might have whispered to him "You are a fool." Egotism might have prompted him to offensive self-assurance and caused his overweening manner to have defeated the purpose of his speech. But he was true simply to his inward calling and thus prompted by rational self-reliance he was saved from falling between the upper and the nether stone of the ponderous egotist and the ludicrous simpleton.

But such a moment comes in some way to every life. Obedience to its inspiration works wonders no less in the minor walks than in the greater.

"Few and mean as my gifts may be," says Emerson, "I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony."

This is the gospel that should sustain us in every hour of trial and doubt. One can never be true to anything or anybody but himself. Each person is compelled to round out the demands of his own constitution, and to try to do otherwise is to write "suicide" as his epitaph. We have no right to compare ourselves with others. All we should do is to compare ourselves with ourselves and our ideals.

We may not be able to rise as high as others, but we

should at least rise as high as ourselves. In the beginning of life each of us becomes a tentative coward because we are afraid of criticism and comparison. A great woman has recently said that one of the chiefest obstacles which she was forced to overcome when the inspiration came to her to write, as it did to Cadmus, was the demeaning intimation of her friends that she could not compose anything which had not already been said a thousand times and much better than she could say it. Yet she wrote; her genius forced her to; and she will have a place, her own place, in literature.

The trouble with most of us is we are ill contented to be ourselves. We want to be somebody else, because we think that other person is so much greater than ourself. Whoever is ambitious to be somebody else is unworthy to be himself. Bottom was good enough for Bottom, a clownish, simple rustic. But when he wanted to play the part of the elegant gentleman and take Titania to wife she made him wear the ass's head of the egotist.

I know a gifted woman who could make her mark in literature if she tried to, but she refuses to attempt it because she says she would never be contented with an achievement less than Shakespeare's.

So it is in the world of invention and science. Many a man hesitates because he loses confidence in his ever achieving anything that has not already been given to the world. If he will but remember, however, that Nature's possibilities are infinite, and that she can express herself only through some member of the human family, it will inspire any who have ideas to give them to the world. What we need more and more to guide us to success is the fearless spirit of initial endeavor, whether the world laugh at us or not.

Diogenes tells us that a very young man once gave his name to enter the list of the athletic sports. They laughed at him because of his youthfulness and refused to let him enter as a boy. Then he defied them and insisted on being listed among the men. In sport they let him enter, and though contesting against the men this

mere boy came off victor, to the amazement and chagrin of his too-wise critics.

The boy was no less a man than Pythagoras, the famous Cretonian philosopher, who is ranked among the world's greatest scientists and thinkers, and who was the first of all human beings, so far as known, to declare that this planet was a round globe and not a flat square.

He wasn't afraid of his well trained muscles and he won out against the skilled veterans of the arena. He wasn't afraid of his mental prowess, of a brain that he felt was full of ideas which the world should know, and he is ranked today among the wisest and most erudite.

The simple lesson of all life, then, is to be the best you can, and never mind what the world thinks about you. Do whatever your genius or passing circumstance compels, unmindful of what the verdict of posterity may be.

One can never tell where his genius may lead him. How many of us in childhood have delighted in the reduction of a mouthful of wheat to a rubbery consistency. We thought it was better gum, and certainly much cheaper, than any we could procure in the public market. But who of us ever dreamed that out of that simple performance some day would be made a substance that would rival Nature's creations?

Well, today comes a man, William Threadfall Carr, who converts the little play of our childhood days into a stupendous commercial achievement. He has found that out of the "chewed wheat" a better quality of rubber can be manufactured than any Nature produces under her most prolific tropical climes. So "cereal rubber" in the next few decades will become one of the world's most profitable investments.

Because one man thought, where the rest of us played, and then wasn't afraid of the thought that came to him, the age has been enriched beyond the dreams of avarice.

Think of the thousand discouragements he met with after he attempted to put into practical results the dream of the moment that came to him when he was chewing the succulent grain! Think of the satanic cry of fear that

must often have assailed his inner ear when his fondest hopes were frustrated and he was forced to try again and again a theory which had so often failed.

But because he was not afraid, because he believed himself born with wits and not with cobwebs in his brain, he realized his ambition and will rank among the world's material benefactors.

A man should learn to cultivate a good opinion of himself. The habit of self-depreciation invites the depreciation of others and is effectually suicidal. Self-apology is false modesty. Where one man is ruined by arrogant egotism, a hundred fail because of diffidence and vain timidity. To cultivate self-respect is to command the respect of others. To honor oneself is to receive the homage of one's neighbors. The highest art is the discernment of one's own capacity where none else can see it. He who learns instinctively to expect admiration becomes its natural recipient.

The slave is justly so, because he has not sufficient self-appreciation to become a freeman. He who enjoys his own work, reckless of the world's approval, has learned the secret of happiness and the key to all success.

HENRY FRANK.

If this little world tonight
Suddenly should fall thro' space
In a hissing, headlong flight,
Shriveling from off its face,
As it falls into the sun,
In an instant every trace
Of the little crawling things—
Ants, philosophers, and lice,
Cattle, cockroaches, and kings,
Beggars, millionaires, and mice,
Men and maggots all as one
As it falls into the sun—
Who can say but at the same
Instant from some planet far
A child may watch us and exclaim:
"See the pretty shooting star!"
—*Oliver Herford in "The Giddy Globe" (Doran).*

SUGGESTION IN EDUCATION.

PART I.

Phases of Mind.

The derivation of the word education indicates its real meaning. The word comes from the Latin *educatus*, which means to bring up a child physically or mentally; and it is related to the Latin word *educere* which indicates a *process of educing*, a process of drawing out, thus showing the manner of bringing up a child physically or mentally. It is obvious that only that which is located *within* something can be educed or drawn out. In present day education this is assumed to mean a drawing out of the *conscious* mind, the every day mind, so to speak, of the individual, through the process of reasoning. This is accomplished by leading or drawing questions calculated to bring about reasoning by means of syllogisms; that is, setting up two or more premises and forming a conclusion from the truth of these premises. From works by leading modern school men, and from personal observation and experience as well, it is evident that the predominant feature of past and present school education is to teach the children to reason, and reasoning of course is a process only of the *conscious* mind.

Endeavoring to bring out or develop the conscious mind *only* is a most excellent thing to do as far as it goes, but in the light of modern psychological research and the newer thought, it does not go far enough. We are awakening to an understanding of the truth that such education is hardly a beginning in bringing up a child as he was designed by Nature to be brought up. All students of humanity and of the processes of Nature are agreed that Mind is the predominating feature of the Universe, and that development of the mind of the individual is the door to a correct solution of all problems facing the race; but mental science is pointing the way to the development of a phase of mind that has up to this time been given but little consideration by those entrusted with the development and education of the children. There is a phase of mind producing most

marvelous activities of which we are unconscious—activities which far transcend anything even attempted by the conscious phase of mind. This phase of mind is designated by some psychologists the Sub-conscious Mind, meaning *under* the conscious mind. This would indicate *inferiority* to the conscious, whereas judged by its activities and manifestations; the unconscious phase of mind is *superior* to the conscious phase. Therefore the writer prefers the term adopted by some of the modern mental scientists, *Unconscious Phase of Mind*, to the Sub-conscious Phase. While there is but *one* mind, in a discussion of this kind, for the sake of brevity, we will speak of these two phases of mind as Conscious Mind and Unconscious Mind. These two phases of mind are very closely related. In fact, the development of the wonderful activities of the unconscious mind, beyond what we might call the Absolute Law, is almost wholly dependent upon the Conscious Mind, and this article and succeeding articles are intended to show how the Unconscious Mind of the child may be consciously developed beyond anything yet dreamed of by properly directing the unconscious mind by the conscious mind.

The word mind suggests intelligence, and we have come to feel that wherever intelligence is displayed mind is the operating force behind it. By intelligence in anything we mean there is an indication of order, regularity, an activity conforming to well defined, though perhaps not fully understood, principles. In the world about us we see intelligence manifest on all sides. Even in the so-called dead mineral world note the crystallization of various substances, and how accurately all of a kind take on the same shape or form. We have learned to differentiate many of the salts of the earth by the shape of the crystals, a most marvelous display of intelligence in the crystals, when other tests were not available.

The microscope reveals beauties beyond description in the mud and slime of a stagnant pool, and a careful observation of any of the so-called mean and ugly manifestations of earth leads to agreement with the thought expressed in the lines:

“And in the mud and scum of things,
There always, always, something sings.”

The beauty and absolute regularity of snow flakes is marvelous to behold; every flake six-sided or six-pointed, without a single variation. In the plant world note the intelligence displayed in the regularity in the shapes of leaves, flowers, and fruits of the different families. Plant a dozen acorns in widely different parts of the earth, and note the display of intelligence in producing a dozen oak trees, all with identical characteristics. In the animal world the same display of intelligence is manifest. In all of these instances, and hundreds of others that might be cited, there is an omnipresent intelligence, an intelligence that cannot be put aside, an intelligence that is infinite, yet omnipresent.

Thus everything in Nature shows an ever present, all powerful, unending intelligence, indicating an ever present, all powerful, and unending Mind working in and through the things of the Universe. By the most careful and searching investigation, as well as by mere casual observation of things, we cannot but establish as a basic premise that there is within everything, penetrating every nook and cranny of the universe, and of everything in the universe, an all powerful mind, and that it is this mind which is the actuating or originating power behind everything that manifests.

Passing to the human side of the universe we find this unconscious mind most wonderfully manifesting constantly. To one who gives the matter even casual consideration the activities within the body of which the individual is wholly unconscious are as wonderful as they are interesting. The process of breathing, unceasingly carrying oxygen to vivify the blood and to consume waste material in the lungs; the travel of the blood stream throughout the body to nourish every part and organ; the process of digestion, the changing of food into materials necessary to sustain the body; the growth of the nails, hair, bone, muscle; all of these most intricate and most wonderful activities are carried on without consciousness, without the knowledge of the individual that they are performing services vitally necessary

to his manifesting on this plane of existence. It is in the human, however, that self-consciousness begins to assert itself, and this alone differentiates the human from all other manifestations of the universe, and it is this conscious side of life that affords mankind the privilege of assisting in, and of hastening, the unfoldment of the unconscious mind, or soul, of the individual. Without the conscious mind humanity would be wholly subject to environment, just as all forms beneath mankind are subject, and evolution would require aeons of time to accomplish what the agency of the conscious mind properly directed can do in the way of soul unfoldment at the will of the individual. It is with the proper use of the conscious mind in developing the marvels of the unconscious mind that the writer will deal in succeeding articles.

CHARLES P. TILEY.

AFFIRMATIONS.

LOVE WHAT I AM DOING.

Love never faileth.—*Paul.*

There is one power and one only.

That one manifests in me. I am one with it.

I am daily unfolding into consciousness of the power that I am.

I have confidence in myself as a manifestation of power.

I am each moment ordering, either consciously or unconsciously, the manifestations of power in and through me.

Power manifests in me as life. I am constantly, by my thought, determining how life shall manifest.

I love myself and I love the work of my thought.

I love everything I do, whether I am conscious or not, of what I am doing.

That I do it, is for me to love it.

To love all I do, is to make my work pleasant. I enjoy life that I may work and love.

No matter what comes to me, I love it, for I, in my unfoldment, draw it to me.

From the necessities of my life, I draw what I need.
When it comes, I rejoice.

Whatever experience I have, love sends it. It comes
from the one who is love because life and love are one.

Because love sends it, I love it. "Love worketh no
evil."

Love sends all experiences for my good.

I rejoice in the good.

I love the good.

All is good.

I love all.

No matter what comes, God is in it, and I proclaim
my joy in it.

Whether sun be clear or clouds obscure it, it is good
to me, and I love sun and cloud.

Whether it be loss or gain, they are one to me, for
they bring unfoldment, which is the sum total of Life's
experiences. I love to gain and I love to loose, because
more comes to me as soul with both.

In each season I rejoice, for I love all the changes of
the varied year.

If I forget and think pain and it wounds me, I love
the pain, then it does its work and leaves me strong.

If I forget and allow a thought to bring me a sorrow,
I am glad and love it, for it teaches me the Law, and
in knowledge I am strong.

In love of all the experiences of the day, I am mak-
ing each moment holy.

Life is one continual song of rejoicing, that I live.

I love all mankind. I love all things

I love all conditions of life.

I love truth, beauty and goodness.

I love myself and love all others as I love myself.

I love love, for it is the unfailing fountain that mani-
fests health and happiness.

I have learned Nature's greatest law of life. I love it.
It is: Be happy and all things will come to me at need.

I am happy. All is mine, because I love all.

I am happy because, no matter what comes, I affirm:
I love it.

HENRY HARRISON BROWN.

THE MESSAGE OF A FLOWER.

Gaze at even the humblest flower and you will see in it the loving purposes of God. Before me as I write is a bowl of early spring flowers, and as I gaze at them their quiet simple beauty sinks deeply into my soul. They are to me messengers from the unseen—beautiful bearers of glad tidings. They tell me in sweet whisperings, things which I could never learn from the harsh life of human endeavor. They speak of love, peace, happiness—they are the visible expression of the eternal loving Good which is behind all and in all. God expresses Himself in an infinitude of ways, but in nothing is the Divine Purpose more eloquently manifested than in the flowers.

What is the message of the flowers? What are the lessons that they come to teach?

First, they teach that the Divine Purpose is the expression of good, therefore God is Good. As I look into the beautiful smiling faces of the flowers before me, they seem to softly whisper "there is no evil, only infinite good". As I continue to gaze at their tender loveliness I realize that the Intelligence that produced them cannot be evil, it can be only good. Therefore do I look round upon life and say:—"there is no evil, only infinite good". God being good cannot work evil, neither can he afflict me with disease, unhappiness or any lack; all that I suffer now is the result of my own wrong thinking and actions. All is good and if I will only bring my life into harmony, then will it become, like the flowers, a perfect expression of the loving purposes of God.

These sweet messengers from the unseen, tell me that the whole purpose of life and evolution is the greater and ever increasing expression of good. A flower is guided entirely by instinct, and unconsciously the character of the great intelligence—that is behind all natural phenomena. A flower has no "free will"—no selfish ambition; it simply expresses the character and love of the Infinite Spirit that produces it. Therefore when we gaze into a flower we see the character of God. As

I contemplate the patient blossoms before me and realize "Who" it is, or "What it is" that has brought them into being, can I have any fears for anything that life can bring me, or qualms for what the future may hold in store? No! "There is no evil, only infinite good"—that is the message of the flowers.

Second. These silent witnesses teach me the lesson of persistence and infinite perseverance. The object of the life of a flower is to beautify the earth, and dying, to leave behind it the germ of many more lives of equal beauty. In this object it persists and perseveres in the face of all obstacles and discouragements. A plant has no "free will", it works according to instinct and thus expresses the character of its Creator. Therefore when I look into a flower I see again the character of God, which is infinite patience, perseverance and persistence. No matter how unfavorable the soil or climate may be, flowers will attempt to grow and multiply. Out in France, we, and the Germans, turned the country into a dust-heap—a dreary desolation of devastation and death. As far as the eye could reach stretched this awful wilderness of unlovely monotony; and we lived, month after month, without seeing a tree, or a flower, or a blade of grass. It was just mud and dust and shell-holes and death. But Nature was kind even in that place of pitiless horror. Over the torn and rugged earth, over the unlovely marks of men's passion and hatred, gradually began to grow grass and flowering weeds. Outraged Nature was seeking to cover up the nakedness and horror of her wounds, and to shew herself once again in all her verdant beauty. Thus will flowers always persist in growing, no matter how difficult the conditions may be. They do not revile or lament, neither do they give up in despair—they keep on growing. When injured by some passing circumstance they do not indulge in hate or thoughts of revenge—they keep on growing. What wisdom can we not learn from the contemplation of a single flower! Infinite persistence, patience and perseverance, these are attributes of the character of God which I see revealed in the blossoms before me.

Third. A flower manifests beauty. This is the settled policy, the unalterable object of its life—to shew forth beauty and loveliness. True, it bears seeds, and blossoms do but prepare the way for the seeds; but the seeds are produced in order that still more flowers should grow and blossom. The ultimate object is beauty and yet more beauty. When I contemplate the spring blossoms before me, their delicate chaste sweetness calls up within my soul, feelings which I cannot express. I have no words with which to clothe the thoughts and feelings that these beauties inspire. They are beyond all human expression, because they are divine. But if I cannot express the emotion that these flowers call into being, yet can I read the message from the unseen which they bear. The message is this:—"The Infinite Spirit of Good behind all natural phenomena is a God of beauty." "The path of beauty leads to God," When we worship true beauty, we worship the author of true beauty—God. All that is truly beautiful, is so, because it is the expression of the Divine. The flowers say to me, be faithful, be true, be earnest, be persistent, be strong and brave, and noble and great, be all these and more—but do not overlook the cult of the beautiful. If you forget us, they seem to say, you forget God. If beauty and a deep love of beauty are not part of your life, then you have wandered from the path of true achievement, you have strayed from the object of your high endeavor.

Man comes into the virgin countryside and cuts and hacks, and saws and builds, turning a paradise into a desolation of ugliness and despair. Where once trees and flowers and grasses grew in riot and profusion, there are now tenements and factories and smoke and vileness. Man boastingly exclaims: "It is well, look what I have created"! And angels, weeping, say, "Alas, see what he has destroyed"!

Man has "free will" and can choose good, or he can, instead, create for himself evil. In ignorance alas, he often choses the latter, and there is no greater evil than the cult of ugliness. By the ugliness of his surroundings does man make himself ugly, unhappy and sick. Get away from beauty and you get away from God—

from Good. Thus by the cult of ugliness does man create evil for himself and his fellows. He comes into this world, works hard, and then leaves it, an uglier world, than when he came into it.

What do the flowers say? "Behold us," they whisper, "look upon the purity of our unsullied beauty and learn the way to God". "Yea, look in our faces and you will behold His countenance".

These are the messages from the unseen which the flowers have brought me. What is their practical application? Can we all go and plant ourselves in gardens or woods, and like Thoreau, live lives of close communion with Nature? No! We are necessary particles of Life's great Whole, we form part of the great mosaic of the Universe. We cannot, we dare not, shirk our great responsibilities. Upon us is laid the great task of helping in the regeneration of mankind, in winning the emancipation of the soul of man. Therefore, most of us must continue to live in cities and towns of comparative ugliness. What shall we do?

It is obvious that before man can become happy and diseaseless, he must expunge ugliness from his life, and instead, surround himself with only that which is beautiful. All things beautiful are expressions of the Divine, therefore by surrounding himself with beautiful things shall man surround himself with God, and thus gradually take on His image and likeness.

That is in the future. What of the present?

Let each of us, as far as possible, bring into his or her life the cult of the beautiful, and thus cast out all ugliness. Let us refrain from making or selling ugly things. Let us eschew ugly thoughts. When we see ugly sights, let us affirm the beautiful and true. Let us strive by every means in our power to make this world more beautiful, not for ourselves only, but for all men.

Let us have constantly before us a few flowers. Just a few simple blossoms on our work-table or office desk, to keep us in touch with the Infinite. When we are fagged or discouraged, let us gaze at these emblems of Divine persistence, and take heart again. When we are

harrassed or flustered, let us commune with these sweet messengers from the unseen, and get in touch with the Infinite which gave them birth. When evil seems to flourish, let us gaze into these sweet faces and hear again their message of hope, "there is no evil, only infinite good".

It is by thought that we conquer, let the flowers inspire our thought; then will it be beautiful, noble, and true; a sure foundation upon which to build the fabric of the future.

HENRY THOMAS HAMBLIN.

BOOK REVIEWS.

THE OPEN VISION: A Study of Psychic Phenomena. By Horatio W. Dresser, Ph. D., author of "The Power of Silence," "A History of the New Thought Movement," etc. 350 pp. 12 mo. \$2.00 net; postage extra. T. Y. Crowell & Co., New York.

Contents: The New Awakening; Psychical Experience; Psychical Research; Methods of Communication; The Awakening of Psychical Power; Spiritual Speech; Recent Literature; The Seven Purposes; Principles of Interpretation; The Human Spirit; Difficulties and Objections; Personal Experiences; Direct Impressions; Inner Perception; How to Know Guidance; A Doctrinal Objection; To a Mother; The Future Life, I; The Future Life, II; The Book of Life; The Inward Light; Positive Values.

The author, well known through his many discriminating studies of the inner life, is not a devotee of any form of spiritism or psychical research; but has investigated psychical phenomena in the spirit of a truth-seeker, free to follow wherever truth may lead. Hence this book will appeal especially to readers of recent books purporting to contain communications from the other world, to those who are ready to take the next step beyond mere research, also to those who are unable as yet to interpret their own experiences. The author studies psychical experiences from a broadly philosophical point of view, and freely draws upon his own experiences by way of confirmation of his main position, which, in brief, turns upon acceptance of the inward light as the clue to spiritual guidance. This point of view is also confirmed by an impartial study of the Bible, here regarded as the "Book of Life," that is, the guide to "The Open Vision." The book will interest all who are endeavoring to interpret the great war in the light of its human values. The author bases his conclusions in part on experiences in the war-zone during the last year of the war.

THE SCIENCE OF PSYCHOLOGY.

"The proper study of mankind is man." This aphorism could not have been as true to the poet who penned it in the eighteenth century as it is to us today, deep as his spiritual insight must have been. The piled up treasures of modern research and the opening doors to deeper knowledge on every hand give us a point of view not possible at any previous time.

The ancient philosopher's "Know Thyself," was impossible of fulfillment in the highest sense, until man had laid tribute on the whole realm of external existence. Until he had practically exhausted the possibilities of physical research, he would not turn his attention inward to that vast realm of the higher self and of spiritual existence; which to know is life, health and power.

There is a golden key to infinite intelligence, long sought by sage, poet and philosopher, which is wisely suggested in the ancient adage: "To know one's self is to know God," for we are made in His image. This real self, which was made in the Divine likeness is the ideal of the soul or spirit self. It is the Divine mind in man.

The physical body is the temple of the soul; the house in which the spirit lives while confined to the planet earth. This golden key we shall also seek, but shall do so with the aid of science.

The study of human personality is profound, intricate and complicated, and its physical basis is most wonderful. Man's physical body is a marvelous machine. Every principle of mechanics is represented by its several parts and functions. Its chemistry is beyond comparison. It has the power to produce any chemical or combination of chemicals it may, for any reason, require. The inner man is indeed a master chemist, whose laboratory is in every way complete.

The human body is virtually an epitome of all nature. Not only is every principle of mechanics better portrayed in the movements of the body than by any other mechanical demonstration or invention, but nearly every substance known to chemistry plays a part in the forma-

tion of the human economy. The human system is the greatest laboratory and best equipped food commissary and medicine dispensary in the world. Everything is there. In a healthy person, the right proportion of bodily supply is easily maintained by Nature and if we live rightly it will continue to be supplied so long as our presence on earth is required.

The mechanical marvels of the world's best inventive genius; the modern printing press, with its hundred and fifty thousand newspaper output an hour; the linotype, with its human-like ingenuity in type setting, doing the work of a half-dozen men; the typewriter, telephone, automobile and a hundred thousand or more equally essential adjuncts to modern civilization, are one and all, but clumsy and bunglesome contrivances when compared to the wonderful mechanism of the human body. Here is an instrument more delicate than a watch or a compass; more intricate and wonderful than a printing press or railway locomotive; more durable and eminently more useful under right use and care than any other earthly thing. Truly, "The human body is fearfully and wonderfully made."

In the study of the body, the physicist has left no stone unturned in his endeavor to search out the mysteries of life. The results are really marvelous, so far as physiology and the physical phases of research are concerned. To attempt a study of human personality, apart from the work of specialists in the several branches of physical science, which have a bearing on human life, would be futile and vain. In our study of human personality, as in our investigation of Nature, we look to men of science for detailed accounts and statements. Our work is to show the logical relation of the facts of science to a correct understanding of life and its many problems.

AN AGE OF SPECIALISTS.

This is an age of specialists and we are to a degree prone to accept from these specialists in the various branches of scientific learning, such facts and discoveries as they have to offer. We are to take these facts and build thereon a system of that which will meet the de-

mand of daily life and human experience.

Except for certain general statements which correlate the principles of psychology to the teaching of other branches of learning, we are content to accept the truths and conclusions of scientists, who have especially fitted themselves to observe the phenomena of life, in the particular field of their investigation. Likewise, we recognize those beliefs and opinions of religious teachers upon which there has come to be a general agreement. However, as to advocating any special tenets of religion, it is clearly outside the province of psychology.

In accepting the aid of the specialists in the various branches of learning, we reserve the right to show their limitations and to supply the connecting links to bring the facts and discoveries they offer into harmony with the grand total of truths as portrayed by modern practical psychology; and all that we ask is, that the religionist and the scientist give the same consideration to the principles of psychology as we extend to the discoveries and facts which they offer. This is clearly the only rational way to make any great degree of progress along any line of scientific research.

A great deal has been done in recent times to enlighten the world along spiritual lines and to educate mankind in the powers and possibilities of mind over matter, and of one's ability to be master of himself. Scientific psychic research, mental science and the new psychology are mainly responsible for the new light on matters of the soul which has prepared the way for this work, and it is to be hoped that the work will be liberally received, as it will aid greatly in disillusioning the materialistic mind. It will banish superstition in all matters pertaining to the soul and mental operations of man.

The world is rapidly changing its mode of thinking as well as its thought and standard of living and more rapidly than most people realize. The entire world is gyrating toward a spiritual existence. The objective world is being internalized by man's mental acquirements. His inner life is fast gaining the ascendancy over external life and it is only a matter of time until animal man will have vanished from the earth and spiritual man will rule the world.

Not many years ago the subject of psychology was considered, by most people, to be foreign to sound thinking; and, to say the least, quite outside the scope of useful pursuit. But as the subjects of psychic research and mind study have within the last few years been fairly introduced; and as many of the phenomena of the mind have been scientifically demonstrated and made practical, much of the derision and skepticism have passed away. Among observers, the conviction is becoming prevalent, that the twentieth century is about to witness a new era of human enlightenment along the line of spiritual insight, social democracy, equity and justice, far in advance of anything the world has ever enjoyed.

In times passed, education has dealt mainly with physical things, or the external world which may be observed with the physical senses. Little or no attention has been given to the vast and vital domain of the soul, wherein rests the destiny of human existence, but the twentieth century bids fair to develop this phase of science to the potent place in life and education where it rightfully belongs. The universal demand for psychological instruction, the intense interest everywhere manifest are demonstrating that the time is right for a forward movement in this branch of learning.

In this age of scientific research and new discovery we need not wonder if the realm of the hitherto unknown in the domain of the mystical be invaded and from the depths of the great beyond something new and more intelligible than ancient religions and philosophical research be revealed. Indeed, it would be a woeful calamity as well as a travesty on human intellect should the mysteries of life, the nature, origin and destiny of the soul, the nature of God, the laws of our existence and similar questions be left untouched or unsolved. In every other line of investigation, human efforts have been rewarded with wonderful revelations of truth. Why not then logically expect that investigations into the realm of man's own spiritual nature be rewarded with revelations of value?

Revelations of greatest value have already been the reward for the diligent efforts made by the few investi-

gators who are devoting their life to scientific research in the domain of the soul. If it were not for these revelations, the present course of instructions would never have been compiled. The data already in hand give ample information to enable us to reduce this new but wonderful study of mind-power principles to a true science, and thus place the work on a true basis of learning, rather than on the basis of religious fanaticism. And it is because of this that we so ardently seek the co-operation and support of all who have a sincere desire to see human learning unified by scientific insight, which is large enough and broad enough to admit all truth and deny none.

SCIENTIFIC FOUNDATION

Psychology is a subject, which as yet, requires considerable explanation to make it attractive to the beginner. But to those who understand its principles, and use its methods, it brings supreme happiness, life and power. We have now concluded our health culture series and laid the foundation for the work which follows. It is presumed that all the preceding lessons have been carefully studied and the main features held in mind.

The principles of health culture and psychology which we have given, are designed not only to lay a scientific foundation for the practical knowledge of mind-power and mental healing, but are intended to awaken a deeper realization in the minds of those who are interested in things spiritual, and especially to show the importance of studying psychology in the practical way in which it is taught in this course of lessons.

All who are in quest of the truth and a better vision of life, and those who desire to improve themselves and become more efficient, as well as the sick who desire to be well, will find in these instructions the means to accomplish the good things they desire. To all who are in any way lacking and desire to advance to a higher plane of living and greater personal efficiency, the psychology teaching introduced by this study will prove of inestimable value.

I have intentionally reserved the discussion and definition of psychology for this lesson course because

it forms the pivotal point in turning from health culture to a scientific study of the mind and the relation of mental influence to the problems of daily life. We have endeavored by the previous lessons to dispel prejudices and misconceptions as to the subject matter with which we shall deal in future lessons. We know that this course of lessons sets forth the most vital truths ever advanced by any teaching and we ardently wish that everyone who reads any one of these lessons will read all of them. It is only by so doing that a complete insight may be gained and the greatest good accomplished.

Psychology is a study which teaches all the truths and eliminates the errors of all mental healing cults. It gives the good and worth-while of Christian Science, mental science, faith cure, divine healing; the truth about the efficacy of prayer, suggestive therapeutics and all other doctrines and theories which have in any way been of practical value in healing sickness and in bringing comfort to sickened souls. In saying that psychology gives the good and eliminates the error of these cults and theories, we do not mean to infer that the teaching of this new science has been culled from these isms, we are simply admitting the self-evident fact that certain truths about healing and about life happen to be common to both.

The student need not be afraid to accept any of these truths because other people also accept them. Other people also live in houses and ride on street cars and in automobiles, but that is no sign that you and I have not the same privileges. The fact that Christian Science teaches healing by prayer is no sign that you and I may not be healed by prayer without becoming a Christian Scientist. The fact that Antone Mesmer, Dr. James Braid and the Weltmer Institute teach healing by suggestion does not prohibit us from healing by suggestion without identifying ourselves among their following. The thoroly up-to-date physicians all over the country are using subtle suggestion in the administering of drugs, but will not allow themselves or their methods to be identified as healing by suggestion. The fact that physicians use suggestion and powerful persuasion in giving treat-

ments is no reason why other methods of therapeutics should not likewise use all the suggestion and mind power they are able to bring into play for healing and the good of humanity. It is on the basis of this logic that we recommend the study and use of the principles and methods of practical and applied psychology.

PSYCHOLOGY DEFINED.

Psychology may be defined as the science of the mind and of the soul, ego or spirit; or as a study of man's mental, psychic and spiritual nature, conscious and subconscious. It is the science of the intelligent, conscious part of human nature, not only the consciousness of external life, but the consciousness of the internal self, as well; in short, everything which pertains to intelligence and consciousness of the person. In this sense psychology is the science of personality or individual life.

The word psychology, the same as many other words in the English language, has been used to express various meanings. From its Greek origin, we derive the definition that psychology is the science of the soul, or the study of the mind. It is in this sense that we use the term. In a general way, psychology may be defined as the science of the forces of life, or of the principles which underlie vital activity, but in a technical sense it is restricted to individual life, or the phenomena of the personal soul. However, in the larger view, as applied in our metaphysics, the science we are studying deals with the principles of all life. But for the sake of simplicity the student may limit the application to the human mind and human personality.

DR. WM. FRANKLIN KELLEY.

There are no fixtures in nature. The universe is fluid and by God is a transparent law, not a mass of facts. The law dis-volatile. Permanence is but a word of degrees. Our globe seen solves the fact and holds it fluid. Our culture is the predominance of an idea which draws after it all this train of cities and institutions. Let us rise into another idea; they will disappear. The Greek sculpture is all melted away, as if it had been statues of ice, here and there a solitary figure or fragment remaining, as we see flecks and scraps of snow left in cold dells and mountain clefts in June and July. For the genius that created it creates now somewhat else.—*Emerson.*

SOUL POWERS AND PRIVILEGES.

When Jesus declared: "I am from above, ye are from below," he was not laying claim to a different nature but to a larger understanding.

Let us imagine two men living on the same mountain; one has his home at the foot, the other at the summit. The man at the summit would look out upon a different world from the man at the foot, not by reason of an unlike nature but because of the difference in elevation. Put the man in the valley in the home of the one at the top of the mountain and he would enjoy the same privileges of viewpoint.

When we remember that in the Bible mountains refer to high states of consciousness, many obscure passages will be filled with light. Literally speaking, it was impossible for Satan to take Jesus upon any physical mountain lofty enough for him to see all the kingdoms of the earth and the glory of them.

But to the inner consciousness there is ever a mount of vision to which all things are possible. There is a state of consciousness wherein every man can instantly know what is taking place on any part of the earth. He may live in San Francisco and carry on a conversation with men in New York or Calcutta. Nay, it is possible to commune with the immortal dead as easily as with our next door neighbors. Paul was not speaking of a state of consciousness after death when he said: "Eye hath not seen, nor ear heard, neither have entered the mind of man the things which God hath prepared for them who love Him." He was speaking rather of his own personal experience when the scales of materiality dropped from his eyes and he saw with supervision that the earth was crammed with heaven and every bush ablaze with God.

It seems incredible that any argument should be necessary to convince one who claims to believe the Bible that these super powers belong to every man. The belief that they only belong to man after death has long prevented him from entering his inheritance of power.

To the person living in the superconsciousness realm God is an everpresent reality, and all desired informa-

tion of any subject is ever accessible.

Jesus, dwelling perpetually in these super-realms of mentality could read the minds of men more readily than the ablest scholar can read a primer. He could tell the disciples what they had talked about in his absence. He could tell what Nathaniel had mediated upon when alone under the fig tree. After talking with Jesus, the woman Samaria said: "Come, see a man that told me all the things that ever I did."

Had Jesus desired to prostitute this high gift he might have made a fortune—and after all was not that the reality of the temptation wherein satan showed him all the kingdoms of the world and the glory of them? The desire to use universal power for private and selfish ends assails every candidate for spiritual illumination.

The Christ man never uses his superpowers to enrich or glorify himself. To do so is to be shorn of Power and the white magic of the spirit becomes the black magic of the mortal mind. The Source of this Universal Power is in God, the Universal Father, who giveth to all men freely.

Prayer is the channel through which this Power comes into individual possession. When we really pray we connect our mind with the Mind of God. In true prayer we enter the Great Silence where we see and hear and think as God.

Prayer is the great University of the Soul. Herein we live above time and space and belong to Eternity. It is the vision and understanding of creative power. Our word becomes the word of God. Personal pride is abolished and envy is impossible. The most illiterate fisherman whose soul has been instructed in the University of Prayer has more practical knowledge than the greatest of scientists lacking this knowledge.

It is the foundation source of all art, all poetry, all invention. It is the royal road to knowledge. When we listen with the ears of the soul we cannot be deceived. It includes all particular knowledge and sheds its radiant light on our every day experiences.

The most practical advice ever given to man is contained in the New Testament. Therein we are told:

"If any man lack wisdom let him ask of God." Living in the Spirit we do not have to look at a man's credentials. The Silence revealeth all things.

The practitioner in Divine Science who acknowledges the All Knowing One within will be able immediately to locate the seeming trouble in the body and its mental cause. He need ask no questions. The Spirit reveals all that is necessary for him to know. It is beyond fortune-telling. It is fortune making.

Diseases can be diagnosed and healed regardless of distance. Broken friendships can be restored and new friends attracted for the soul of man has access to the heart of God. Says Emerson: "We are wiser than we know. If we will not interfere with our thought, but will act entirely or see how the thing stands in God, we know the particular thing, and everything and every man for the Maker of all things and all persons stands behind us and casts its dread omniscience through us over things."

By acknowledging this both overshadowing and indwelling Presence we are brought into rapport with the soul of Nature and the soul of things.

Walt Whitman was right when he declared that "everything without exception has an immortal soul." When we really love we attract the soul of things to us. Whatsoever we really love will be drawn to us from the uttermost ends of the earth, for love is not only sentiment but invincible power.

HENRY VICTOR MORGAN.

Thinkers are as scarce as gold; but he whose thoughts embrace all their subject, who pursues it uninterruptedly and fearless of consequences, is a diamond of enormous size.—*Lavater*.

* * *

Before man can perform any new act, construct a new object of any kind, make advancement in any direction, his imagination must first mentally perform the act, construct the object, make the advancement.—*Neff*.

MEDITATION ON THE NINETY-FIRST PSALM.

Can it be that the human body is a four-celled electric battery with its positive and its negative poles? And can the emotion of love be turned from the negative to the positive pole and there produce a powerful force, with its many aspects, the mightiest that comes under the dominion of man?

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

He that finds his subsistence in the creative functioning of the most high (the positive pole in the cavernous plexus—when the activity of the brain becomes spontaneous instead of forced by will) is delivered from the laws of man, and finds himself subordinate to the Almighty only.

"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

I will say of the law, which keeps this creative functioning in operation at the positive pole, it is the only refuge, place of safety; it is the only fortress, power of defense; it is the only God, invisible, unformed force which may be freely utilized; it only is worthy of implicit trust; it bodies forth and gives power to the intuitions.

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."

Creative functioning in the most high will protect by the supremacy of its positive force from the snares and schemes of evilminded sportsmen and from noxious moral practices that receive licensed promotion.

"He shall cover thee with his feathers, and under his wing shalt thou trust: his truth shall be thy shield and buckler."

He that dwelleth in the secret place of the most high shall be covered, protected, with the power that preserves the law itself from being destroyed; he shall vibrate with its vibrating force. The surety and exactness of results of applied law is his protection at all times.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day."

He that dwelleth in the secret place of the most high need not fear those in official authority who abuse the rights of the people: In bible times "The terror by

night" included such outrages as massacres; neither need he fear those who use clairvoyant and telepathic powers unrighteously.

"Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

He need not fear contagious diseases from those who are guilty of moral abuses; neither need he fear abuses of the professional understanding of drugs, chemicals, and finer forces of nature.

"A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee."

Though thousands may fall from these evils within and without the environment of him who dwelleth in the secret place of the most high, yet they can not penetrate his aura to harm him.

"Only with thine eyes shalt thou behold and see the reward of the wicked."

With the inner vision he beholds (delineates and designs) ideal ideas. With the exterior vision only does he observe the results of evil doing, he does not feel it.

"Because thou hast made the Lord, which is my refuge, even the most High thy habitation;"

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

He who continuously applies the laws which keep the functioning in the most high operative shall not be disturbed by any invisible inharmonies; neither can any outward manifestation of inharmony attack his body.

"For he shall give his angels charge over thee, to keep thee in all thy ways."

Angels, the specialized forms of life force needed for the different plexi and vital organs of the body, shall manifest freely and abundantly in all "thy ways" (twelve different openings of the body) from which paths or roadways the body has been poetically termed "The twelve-gate city of God's abode". "Thy ways" may also include pathways of the blood, nerves, etc.

"They shall bear thee up in their hands, lest thou dash thy foot against a stone."

The intelligent, involuntary consciousness of the life force takes care of the human body. Its wisdom extends far beyond the voluntary, conscious understanding of man.

"Thou shalt tread upon the lion and adder: The young lion and the dragon shalt thou trample under feet."

He that dwelleth in the secret place of the most high shall be able to command the creative energies of both the positive and negative poles on the physical plane: yea, he shall be able to command both on the psychic plane of his being.

"Because he hast set this love upon me, therefore will I deliver him: I will set him on high: because he hath known my name."

He who converts his paramount emotions into the highest force can work out his freedom from all restraints; He comprehends a wider range of the laws of nature, and conjectures still beyond that, all of which helps to establish him on this wider, higher plane where he expresses according to its nature.

"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him."

Whom-so-ever applies the precepts of law may be sure of reward accordingly. There is no trouble that love converted to power can not relieve. It will manifest in increased capacity, increased ability, in greater freedom, and therefore will bring honor to him who applies the law.

"With long life will I satisfy him, and shew him my salvation."

Man can never destroy a law of the Infinite Intelligence—he may only fulfill it. He who functions creatively in the most high has fulfilled all requirements necessary for the expression of long life, healthful, happy and contented. And his life will be an exhibition of freedom from sin and sickness, even from accident.

Can it be, can it really be that the scientific appropriation of duality, times and breath will develop mankind to and sustain him in this exalted estate?

NANCE T. SNEED:

I have always found that what are called the best manners are the worst, for they are simply the shell without the meat. They cover no life at all. They are the universal slaveholders who treat men as things. Nobody holds you more cheap than the man of manners. They are marks by the help of which the wearers ignore you, and remain concealed themselves.—*Thoreau*.

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