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Vol. XVII SEPTEMBER, 1920 No. 9

NOW

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NOW

A Journal of Affirmation

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SEPTEMBER, 1920

No. 9

THE SONG OF THE SILENCE.

Say, have you not heard it?—
The Song of the Silence,
The Voice of the Living,
The Uttermost word,
Deep down in your being—
The real, not the seeming—
The Song of the Silence
The Voice of the Lord!

O weary one! bearing
Life's burdens, still erring,
Your conscience all seared
With the thralldom of sin,
Oh, have you not heard it?—
No language can word it—
Say, have you not heard it,
The Voice from within?

In times of abstraction,
When life seems distraction,
God waits in the Silence
Within—He is there.
O brother, believe it;
No power can relieve it—
This burden of sorrow
Which ends in despair—

Until from the Silence
There comes for your guidance
The Voice of the Uttermost,
Saying, "Be still!"
When, deep from your being,
The real not the seeming,
You speak to the Silence
Deep, saying—"I will!"

Then all the wild uproar
Shall never be heard more;
The Silence has spoken,
Earth's sorrows are still—
O brother, believe it,
Earth's sorrows are still,
When deep from the Silence
You answer—"I will."

HENRY VICTOR MORGAN.

THE SCIENCE OF MENTAL HEALING.

Part 8.

Come learn with me the fatal song
Which knits the world in music strong.

—*Emerson* (Wood Notes).

It may be that no Life is found,
Which only to one engine bound
Falls off, but cycles always round.

—*Tennyson* (The Two Voices).

The things that are really for thee, gravitate to thee. . . .
O believe, as thou livest, that every sound that is spoken over
the round world which thou oughtest to hear, will vibrate on
thine ear. Every proverb, every book, every by-word that be-
longs to thee for aid or comfort, shall surely come home through
open or winding passages.—*Emerson* (Over-Soul).

The tendency of scientific investigation is to recogni-
tion of limitations. That which is found by the meth-
ods of physical science is to it the only fact. The laws
observed in the lower vibrations, the limitations of those
vibrations, and the measure or perception of them by the
senses they have called into activity, are to most people
the measure of man. Human powers are, by a false log-
ic, limited to the powers that have been found by scalpel,
crucible, or delicate instruments that note temperature,
respiration, circulation, etc. A few scientists have dared
to overstep this limit; they are finding behind, or above,
or within, these octaves called matter, with which man
has been toying, still other octaves of motion that their
instruments cannot find. Some of these finer forces the
savage obeys when he tracks his game or foe. Some of
them the dying sense in vision; the saint feels them in
his ecstasy; the psychic senses some; others move the
orator, artist, musician, singer, and poet. By some, the
traveler or engineer or picket is warned of danger.
Some call us to door of friend and bed of the dying.

There is a world within our world, a form within our
form, a life within our conscious life, a motion within
our visible motion. Those who have studied man from
the within know this. Man as a center is a radiator of
forces finer than any instrument more crude than the
finely organized brain can sense. It is to man himself
that the scientist of the future will turn his attention.

Here is an infinite center of power. Unlike any other center in the universe, it can tell to itself its sensation.

Limitations pass away when thus we study. Limitless as eternity, limitless as the universe, is man. To him and from him all motion tends. He radiates God and God flows to him. This recognition of the God-flow makes him Man. Until he recognizes it, he is animal. As he develops in his recognition, he becomes more and more God-manifest. Where limit God- Why then limit God-manifest?

The first necessity, would one understand the science of mental healing, is that he or she understand the limitlessness of human power, not what man has done, but what he can do. "Life only avails; not having lived," says Emerson. When one studies in this thought, there is receptivity. Like Darwin, he is looking out ready to find, gathering data. Until then, there is traveling in a line with "keep off the grass" on either hand. Freedom of thought, freedom from limitations must be his who would find Truth, who would learn to master Fate, who would learn to live the deathless life here and now.

This Freedom can be his only who ignores in his philosophy the body and lives and reasons from the Soul (Mind) side of life. This is reasoning and this is living from principle. All else is living and reasoning from detail. In the first is life; in the second is death. From body, as body, radiate only those vibrations that can radiate from matter. They are finer and more powerful than those from metal, vegetable, or brute. These vibrations draw the materially developed ones together. They are the "magnetic" vibrations, so-called, because they have nothing in common with magnetism. Both are forces of the one power and both manifest in differing degrees, the one universal attraction. This bodily or physical attraction has a certain degree of vitalizing power over the ill, weak, and the negative. When centered through suggestion, it gives us magnetic healing. Each person radiates, therefore those who are strongly animal,—that is, those whose thoughts are limited to body and material things,—do, when they learn to concentrate and trust, become good vital centers and heal-

ers. To deny "magnetic healing" is to deny radiations upon the lower octaves where the body of man vibrates. When on this plane, the individual draws to him upon that plane. For the same law that dominates all centers, operates here.

Positive and negative are relative terms. Each thing, each person, is negative to all above in pitch, and is positive to all below. Each center with less velocity is negative to those that in its own sphere revolves faster. Note the whirlwinds; when two meet, they become one and take a direction which follows the diagonal represented by the parallelogram of the two forces. So it is with whirlpools. The one law of nature is that the greater centers of like motion swallows the less, but the less, when thus enfolded, proportionately changes the direction of the greater and lowers its pitch.

This principle of physics gives the key to health and success treatments. Here we learn why most magnetic, clairvoyant, and many mental healers feel depleted or reduced in power after treatments. They work on the plane of Nature, that of matter, rather than that of Spirit; are limited in belief. The affirmation, Without Limitations, would leave them fuller of life after a million treatments. Personally, I am never depressed after a full day of writing, mental treatment, teaching and lecturing. (Would you grasp this law, I recommend that in some textbook or encyclopedia you study the "Parallelogram of Forces.")

Again turn to the whirlwind and whirlpool and note that the faster they revolve, the more they draw to them. When they are fast, they are powerful. They are fast because they are powerful; they are fast and powerful because they are higher in pitch, much higher than the surrounding mass. The soul is a center and draws to it as the whirlwind draws dust and the whirlpool draws driftwood. It draws its body and that which that body needs. It draws also that which it needs for its own expression. Centers draw; Spirit-centers (called Souls) draw, otherwise there would be no maintenance of individuality. Each soul, besides being a radiating center, is an attracting center. Each soul attracts along the line

of its needs, which are determined by its unfoldment.

Weakness of body, disease, accident, failure, slander, lies, vice, death are manifestations of soul weakness. The soul that draws these is weak in attracting power and draws on the plane of lack. The opposites of these conditions are those of fulness health, success, protection, safety, truth, good report, virtue; they are conditions of completeness. Souls that draw any of these latter are full of attracting power.

Whoever shall mentally heal himself of any disorder of body, business, social relations, or oppression, will do it by becoming more strongly centered. All whom others assist as healers or teachers will develop thus some power of centralization. Polarized, magnetized, chemicalized, are terms that approximate the truth. Only take from them all physical thought. Think of self as a center and see that self developing from whirlwind into cyclone. The one raises dust; the other, a town. So souls strongly centered in truth will manifest as great centers of power. Such draw to them that which they desire.

Here we have the key to mental healing. It is Desire—Desire strongly centered in Faith. Jesus gave the law of mental healing:—"Whatsoever ye ask, in faith believing." That faith must be centered in the power and possession within your self, within the soul. Absolute power can manifest only where there is an individuality through which to manifest. It is unmanifest till the "I" comes. God, then, must manifest through the soul. To the extent that a soul becomes conscious of its power—conscious of itself—does God manifest. It is true, therefore, that without the "I" God could not manifest. It would be simply the latent, undifferentiated power, in which lies omnipotence with all its possibilities. Without faith in self, God cannot manifest; with faith in self, all things are possible to Omnipotence within the Soul.

Faith is thus dynamic. "According to thy faith," means according to the amount of Omnipotence you will let manifest in you.

When thus faith is placed in thought alongside of the force that lies in other centers, it will be seen that it

bears the same relation to a Spirit-center that magnetism does to a magnet (a magnetic-center), to electricity in an electric-center (a dynamo), to gravity in a gravity-center (a world). Faith draws that which is within its own sphere of radiations. Insulate an article and electricity does not touch it. So when a soul insulates itself by its lack of faith (which is manifest in some thought), it will not draw. Desire is the directive power in the soul. Will is the directing power of the intellect. They must both be grounded in belief of possession of power to obtain or to manifest.

Health will be his who will let Desire govern Will in Faith in his Soul as a manifestation of Omnipotence. The Affirmation of Liberty, of Faith is:—Without Limitations. In this the individuality is perfected. The Soul is free to manifest along its own lines its Omnipotence.

HENRY HARRISON BROWN

BOOK REVIEWS.

"YOU CAN, BUT WILL YOU" by Orison Swett Marden. 348 pages, 12 mo., cloth, printed wrapper. Price not given. T. Y. Crowell & Co., New York, N. Y.

Dr. Marden's inspirational books are so well known that any new work from his pen scarcely seems to demand more than an announcement of title, to be assured of a wide following. And each succeeding book hits the nail squarely on the head with the precision of a hammer blow.

The present volume is no exception. The title itself is a challenge, and each chapter is no less direct and vigorous. The book is a call to action, a constant incentive to the man of ambition, to assert himself. Back of it all is the preaching that one's powers are God-given, and practically limitless if used intelligently. To quote: "Most of us are dwarfs of the men and women we might be, because we do not know our power. We have vast possibilities, and yet are doing the work of pigmies, because we never draw upon that inner force which makes us giants." Suggestive chapter headings are: "The Magic Mirror," "The New Philosophy of Life," "Connecting with the Power that Creates," "The New Idea of God," "Facing Life the Right Way," and "Victory in Your Face."

There are seventeen of these chapters, with anecdote and terse comment on living up to the limit of one's capabilities—which is a man's-sized job.

A PSYCHIC REMINISCENCE.

Sometime ago I resolved (in my mind) not to print any more of my psychic experiences. I did not make this statement to the readers of this magazine, but as I am trying as far as possible to make the magazine non-personal, I thought it better to do this. However, the best rule is sometimes a better rule broken, and under the advice of my friend Dr. Wm. F. Kelley, I relate the following psychometric experience.

I am not exactly relating this incident from memory. I made notes of the reading at the time, and you may be certain that the tale I tell is the plain, unvarnished record of the incident, just as it occurred.

During the summer of 1907 or 1908, I am not certain of the year, Henry Harrison Brown had a large class, at the NOW Folk Mountain Home, Glenwood, California. The members of this class were very much interested in the study and practice of psychic phenomena. Every day experiments were conducted in psychometry, clairvoyance, telepathy and other kindred phenomena. Many members of the class were very sensitive, and at times marvelous psychic results were realized.

The members of this class came from all parts of the United States, some from England and others from far-off Australia and other distant countries. The class comprised scientists, doctors, army officers and other representative men and women. One of the members of this class was Carl Matzen, a well known experimental scientist of the United States.

At this time of my unfoldment I was very much interested in what is commonly known as the occult. I had studied a great deal and had devoted a great amount of time to practice. I was at this particular period in the most sensitive state that I have reached. I was able to handle an object and by entering the silence and listening, read its entire history. I know that to the average man or woman of the world such a statement seems sheer nonsense, but nevertheless if there is anything that is proven and true, it is psychometry.

I had given the members of this class many psychomet-

ric readings, and made many telepathic tests, and while they were highly pleased with the results (that many times were startling in their accuracy), the class felt sure that all the phenomena could be accounted for under the telepathic theory. In other words, they were certain that all the facts I related as to any object came from their minds. It is true that up to the reading that follows, all the objects that I psychometrized belonged to some member of the class, and the history of the various objects was known. Mr. Brown took issue with the class and held that the readings were a direct proof of psychometry, and proof that everything has a soul or history, and that if one is sensitive, he can read the same.

Mr. Brown then suggested that the matter be put to a test. The members of the class asked me if I would be willing to read from an article that would be sent for, an article that none in the class should know its nature or history. I agreed to do this. Mr. Carl Matzen was detailed to write to a friend at a distance, and ask this friend to send an article to be psychometrized, something of an historical nature, that would give a story which could be interpreted through psychometry. The package was to be mailed first class and securely sealed. No one but the sender at a distance was to know the contents of the package. The article was sent for, and received, all the conditions being carried out to the letter. On the evening of the day of its arrival the class assembled for the carrying out of the experiment.

The package that was handed to me seemed like an ordinary mailing tube. It had been again wrapped and sealed in plain paper so that the postmark would not show. In the foregoing I forgot to state that the class did not inform me who was appointed to send for the article.

As soon as I held the package and became quiet I began to see mental pictures. Not only did I see pictures but it seemed to me that I was actually transported to the places that I saw in my mind. At once I stated that the article I held was made somewhere in Europe, and that I was certain that the particular country of its manufacture was Germany. I saw workmen fashioning large

tubes that seemed to be of brass. I then was transported to the United States on a vessel and started on a journey across the country. Right at this point of the reading there happened one of the funny quirks which so often occur in psychometry. Instead of reading the history of the article itself, I started to tell of the journey of a people across the plains, of their hardships, and finally the death of their leader was revealed to me in a very vivid picture. I associated this at once with the pilgrimage of the Mormon people across the United States to Utah. I stated that the pictures I saw and the events that I described related to the journey of this people. Then all at once it was revealed to me what the package contained, and I stated without the least doubt in my mind as to its truth, "This is a pipe from the first organ ever used in the Mormon church." This ended the reading.

On opening the package it was found to contain a piece of tubing. Mr. Matzen, on writing to his friend who had sent the article, found that everything which I had stated in the reading was true. It was a pipe that was made in Europe, part of an organ that was transported across the country for the Mormon Church.

This is only one incident of many in my career as a psychometrist. They are all nearly as startling in their nature. Some try and tell me that some spirit must have revealed to me the story. But I assure you that if such is the case I was unaware of it. The story unfolded naturally through my mind, and the pictures passed before my mind's vision in a manner that can be best described as if I had conjured them up through my imagination.

SAM E. FOULDS.

All thoughts which suggest weakness, failure, unhappiness, poverty, crime, hatred, envy, greed, malice—the whole miserable brood of pessimists—are destructive, negative, tearing-down thoughts. They are our enemies. Brand them whenever they try to gain an entrance to your mind. Avoid them as you would thieves. They are thieves—thieves of our comfort, thieves of harmony, of power, of happiness, of efficiency, of success.

—Clipped.

THE FUNDAMENTALS OF SUCCESS.

Part 9.**Perseverance and Concentration.**

Eagerness often conflicts with persistent effort. The ambition to achieve is sometimes more spontaneous than enduring. We all wish to do something that might make a stir in the world, but few of us have cultivated the habit of application sufficiently to make our ambition of much worth.

How many moments, years, hours have been wasted in the reverie of the fireside, reading pictures in the fire-lights, and rearing spectral castles, which vanish instantly we feel the call of a strenuous endeavor. The world undoubtedly would possess a superfluity of geniuses if every conception that comes to the human brain could be instantaneously materialized.

The fact that application and continuous effort, often through arduous inconvenience and painful opposition, must be endured before anything worth while can be accomplished, protects the market against over-production.

Most of us are so made by education and habit that we run away from an idea the moment we perceive that it will make demands on our brain and brawn.

We are all instinctively lazy, and each of us feels that to achieve aught we must needs become a Sisyphus. But how few of us are by nature or training so capacitated that we can continue to roll up the great stone of endeavor and then again roll it down the hill of life, free from the palsy of discouragement and disgust!

Yet to do anything well requires not only effort but continuous and sustained effort. Therefore any education that tends to increase the disposition to apply one's self to any venture undertaken, is of good effect. One cannot tell to what extent the culture of the so-called society accomplishments may have induced indirect benefits. The study of music, for instance, is undoubtedly an exaggerated and silly social fashion. If 99 per cent of all the sweet young maids and hair-split young men who have been forced or at least persuaded by their lov-

ing mamas to slaughter Mozart, Mendelssohn and Chopin upon the suffering piano-forte, had been put to more useful occupations, undoubtedly the marriage market would be better stocked and the divorce courts less belabored.

Nevertheless, nature hath her compensations. And one of the chief compensations in way of benefits that offset evils, is the fact that no one can learn to play the piano-forte even indecently well without a vast deal of application and perseverance. I have known some young ladies who in the days of pubescent ambition, when all the future was full of glory and any morning might usher in the advent of the ever welcome Prince Charming, to sit for six hours at a spell with silver coins on their knuckles, teaching themselves so to play that never shall one of the shining symbols fall from its dainty pedestal, however vigorously the metacarpal muscles may hammer the unhappy keys.

A better discipline to induce sustained effort and perseverance could scarcely be conceived. In after years the faithful adept may profit but little from the "accomplishment" as a direct asset; but indirectly she will have attained much. If the same effort shall afterwards be diverted to carpet sweeping and bread making, be assured the floor will be clean swept and the bread will display that brown sheen that none but our sainted mothers could conjure.

It must not be forgotten that perseverance is never achieved until it becomes a habit. It is a long road and a long way around that leads to the mountain top; and none are there who ascend but those who never tire of the tedious passage. How many are there out yonder amid the Rockies, who on first beholding the golden summits bethink themselves that a good appetizer before breakfast is to run up to the top as we would run up a flight of stairs? But after a few moments have undeceived the ever easily deceived senses, and the bubbling enthusiast has learned that the summit cannot be reached in a few pre-prandial moments, but will require many laborious hours, he is seized with instantaneous

ennui and prefers to tackle a tender steak than the distant hills!

Thus ever with the eager enthusiast. He counts not in the bundle of his slim assets the ever essential coupon of persistence. He would do, he would do, he would do; but like Macbeth's witches his threat ever vanishes in the vacuous air. He is easily tired; he prefers to unload the effort on somebody else.

The first quality of perseverance is concentration. Until you have your mind well set on what you wish to accomplish, your efforts will be scattered and ineffectual. The greatest cause of human failure is the lack of the individual to find his fittest place in life. It is Dean Swift's "square-hole" men ever trying to squeeze into the round holes, and the "round hole" men forever falling through the square holes. Until we find out whether we are really round or square, it is folly to look for any hole at all. But the only way we ever learn this secret is to determine to apply ourselves to some occupation upon which we have fully resolved. Once begun, never let go though the heavens fall. I once heard one of the most successful of preachers, who was at that time a university president, say that when once he undertook a bit of work, he would carry it through though it carried him to hell. I never heard of his going to hell, nor did I ever hear of his failing in aught that he undertook.

This is the only spirit that will carry us successfully through the severe battle of existence.

Benjamin Disraeli made up his mind to one thing, and upon that he fixed his gaze in spite of failure and disappointment. His father was a distinguished literary man, and the son inherited much of his ability. The fact that when he was only twenty-three years old he wrote a successful novel, "Vivian Grey," proved that he must have been tempted to follow in his father's footsteps and make himself famous in the world of belles lettres. But he had determined on another plane of action in which to contend for his fame. He wanted to go to Parliament and become a distinguished political leader. In his first efforts he failed utterly and repeatedly. The people did

not seem to want him; but the less they wanted him the more he was determined to get into Parliament. Finally he succeeded by putting a little "rotten borough" in his pocket. It seemed as though his chance had at last come to him.

But a still greater trial was to test his determination, his concentration on the one only ambition of his life.

The time at last arrived when he could make a speech before that august body. Now he would nail the flag of his fame to the utmost heights of history's staff. But alas! Never did man meet with more humiliating and crushing defeat. Although he tried by every trick of theatric art and vehement oratory to attract the eye and ear of his auditors, his curious foreign antics, his bizarre appearance, his sportsmanlike array of conspicuous garments, all utterly failed and he was literally laughed off the floor with a wild guffaw of ridicule.

But was he defeated? No. He had but one ambition and he was determined to concentrate all his forces upon its attainment. His face was livid, his black eyes sparkled like diamonds; and, shaking his bony fist in the face of the Liberals, he cried in grating tones, "I have begun several things many times, and have often succeeded at last. I shall sit down now, but the time will come when you will gladly hear me!"

And the time did come when not only the English Parliament gladly heard him, but all Europe—when he was one of the three greatest men at the time in the world.

Thus Robert Browning conceived in his early days that he would like to be a poet, and nothing but a poet. Although many temptations came from time to time to lead him astray, he kept his mind stayed on his one only ambition and became at last one of the most honored of poets in the temple of fame.

When we recall all the many young men and women in early life; when we remember the boys and girls we played with for years in our early childhood—how many of them have disappeared from the scene of life's actions, "unhonored, uncoffined and unknown!" How many of them have been utter failures! How few of them have met with even partial success! There is but

one cause; for life moves by law and not by chance. Chief among them was the cause that they did not determine early enough in life what they would become, or if they did, resolved so feebly that the first wind of opposition drove them from their trembling moorings.

The second principle of perseverance is sustained application. We can all try a little, but to try hard and constantly till the end is attained, that is another matter. Samuel Johnson unwittingly complimented the Scotch by declaring that while an Englishman against whom you vote in an election will stomach it and grow sulky, the Scotchman, though you vote against him a hundred times, will come again smiling and complacent and politely ask you not to forget to cast your ballot in his favor.

True perseverance insists upon sustained effort regardless of all results. He who looks for victory with too much expectancy seldom procures it. The genius of application consists in effort, effort, whether victory comes or not. Some time the victory must come, howbeit it may not be in one's own day. But the very fact that we have persisted leaves its own effect upon our generation.

There seems to be in some lives a fated condition that makes apparent success impossible. There are those who are so disposed that they cannot desist once they have begun, and though positive failure stare them in the face, nevertheless they work on and on. Take the case of poor John Fitch, the real and original inventor of the steamboat, although Robert Fulton has been granted by history the full honor of the invention. This unfortunate man struggled for fifteen years to convince the world that his dream could be practically realized—only to be laughed at and counted insane. Nevertheless he bombarded the legislatures of several states for assistance; finally succeeded in forming a stock company; and, granted the exclusive rights of the Hudson and the Ohio rivers for purposes of experimentation, seemed finally to be on the verge of genuine success when he made a good trial trip on the Delaware. But his best boat, made to run on the Mississippi, was so damaged it could nev-

er be reconstructed and the patents expired before he could build another. And so one disaster after another, both on this side and the other side of the Atlantic, confronted him, till, at last, discouraged, downcast, and driven to actual insanity he made an end of his ill-fated life.

The glory of his life consists in his perseverance in spite of apparent failure. But it was not a failure, for it was finally decided on the best authority that the invention of Robert Fulton was not at all original but was in fact nothing but a repetition of the patents once granted to Fitch, which had in Fulton's time expired.

If we expect to achieve anything of worth we must set out with the anticipation of opposition, obstruction and discouragement. Success seems to demand that our courage and perseverance first be tried before she deigns to honor us with recognition. But when the heart is once in love with its work, it matters not though all the heavens frown on us, and earth with its myriad forces oppose us, we cannot but work on, as a lover but the more pursues his inamorata the less encouragement she affords him.

Happy he who has found the work he loves. His joy is in his occupation and little does he disturb himself whether or no Dame Fortune smile on him. There was once a young man who came to New York City with some dramatic wares to sell. He had composed an opera which he was sure would overwhelm all his critics. His first disappointment came when the manager to whom he had offered the manuscript returned it with the usual apology for its rejection. Of course he felt downcast, but he persisted and went from one manager to the other till one day he found one who was sitting calmly in his office on Broadway and who seemed to be in a most receptive mood. Approaching him with confidence he assured him he had under his arm a beautiful comic opera which if he would but review he felt sure would convince him it contained a fortune for one who would exploit it.

"What!" with seeming rapture, exclaimed the apparently pleased manager, "you have an opera!" With

boundless glee the struggling author confirmed the manager's anticipations, and felt his heart leap with joy when the manager arose and taking him by the arm led him to the window. He thought he intended to take the manuscript to the light and review it. But instead he said, with much solemnity, "Young man, look across the way. What do you see?"

Suspiciously the young composer stuttered, "Why, I see a big building."

"Yes," exclaimed the manager, "and you see also many windows, do you not?"

"Yes," again stuttered the youth.

"Well, my young friend"—and this with undue deliberation and hauteur—"in every window there sits a man with a comic opera on his desk begging for some manager to undertake its production. Fly, my boy, the woods are full of them."

That settled it. No more comic opera aspirations for the ambitious lad. But did it kill him? No. If opera was overdone maybe drama and comedy were not. So all undaunted he set himself devotedly to the task he so much loved, and though he was forced to seek an occupation as an accountant from which to secure a livelihood, he toiled long and arduously at nights, at length producing a play which has since held the boards successfully in this country and abroad. And if perchance any of my readers shall witness the production of "The Prince Chap," or may have already done so, the pleasure will have been increased by learning this bit of the author's history.

I knew another young man who came to the city inspired with the feeling that he was possessed of genius for song-writing. He wrote many little ditties for the stage, but could get no manager to listen to him. Nevertheless he wrote on, keeping himself as best he could, till he felt that he had written enough to make a showing, when he waited outside the theater till the manager appeared, then attacked him on the sidewalk and threatened to brain him if he did not look at his stuff. The result was that when once the manager gave heed to what he had composed, he was so taken with it that he

immediately engaged him to write all his songs for him. Today that young man can command an option of several hundred dollars on anything he writes, which he never forfeits if his stuff is refused.

It was merely the divine passion for his work that consumed him, that compelled him to persevere till final material success crowned his efforts.

That is the law of successful adventure. First engage in such work as you most love; then never desist from the choice of your divine passion till by dint of patience and unceasing perseverance, you have forced from Fortune the overture of her favors.

HENRY FRANK.

Hold to optimistic ideals and you will drive out pessimism, the great breeder of disease, failure and misery. Stand guard at the door of your mind; keep out all the enemies of your happiness and achievement by continually flooding your mental kingdom with thoughts of love, good-will, success, happiness, prosperity—whatever you desire to realize in your life—and you will be astonished at your increased power and happiness.—*Marden*.

A CHAT WITH YOU.

There is hardly a day passes when I do not receive a letter or two from the readers of this magazine telling me that they think it is the best magazine of its kind published. Also letters from those who read the various books that I sell and publish, stating the great amount of good that has come to them through applying the philosophy that they teach. I could fill the magazine with letters of this character, but have made it an abiding rule not to publish anything of this nature, therefore because you do not see these *pretty puffs* in NOW do not think that they are not received.

I am thinking of changing the shape of NOW to general magazine form commencing with the first of the year. However, if the subscribers like the present size better than the standard size I do not want to make the change. Some of you write me what you think of the intended change. The reason I am thinking of the change is that so many seem under the impression that NOW is very small. The truth is that very few of the mental science or new thought papers give so much for the subscription price asked.

If you have a friend that you desire to help in a mental way give him a subscription to NOW.

THE EDITOR.

SUGGESTION IN EDUCATION.

Part 2.

Human development is measured by the unfoldment of the soul, by the unfoldment of the soul's infinite powers and possibilities, which means the bringing to consciousness of these powers and possibilities of the unconscious mind. Just as the egg contains within itself potentially all that the fully developed fowl expresses, so the individual possesses within himself potentially all that he can possibly manifest or express, and all that any other individual can ever manifest or express. To bring these latent powers and possibilities to consciousness is the problem, the solution of which spells the happiness and well-being of the race. Knowledge is power; what the individual really knows, is fully conscious of, that is he capable of manifesting.

Anything which tends to assist or to hasten the bringing to consciousness of the individual's latent powers is of great benefit to the race. Before being able consciously to unfold our powers we must know by what means this unfoldment takes place. Research and experiment have given us the key. In the world which is as yet unconscious of its existence, the mineral, plant, and what is called the lower-animal world, unfoldment or evolution, as it is called in these cases, is the result of environment. This has been amply demonstrated by science, and we are all more or less familiar with the changes in species, and even the production of new species in the plant and animal worlds, by changing the surroundings or conditions under which plants and animals live; in other words, by changing their environment. Burbank has accomplished marvels with plants by this means, and similar results have been obtained by working with animals, and even minerals. Metaphorically speaking, all of these unconscious life forms take the shape of their containing vessel. Change the shape of the vessel and the shape of the life form changes likewise. Change in environment and conditions is simply a form of suggestion, so to speak, to the unconscious life within the form we are endeavoring to change or unfold, and the point

to bear in mind is that the unconscious life or mind accepts the suggestion offered and begins to bring about the desired change. These changes in the forms beneath the human are of necessity very slow, just as natural evolution is very slow, because mankind is not sufficiently familiar with the language of nature to do more than merely change the conditions and then await results, trusting that he has made the suggestion strong enough to be accepted and acted upon by the life form with which he is working.

Man's unfoldment also is due very largely to environment, and is but evolution in the same sense that evolution is gradually, though very slowly, unfolding the plant and animal forms. In the human, however, we find that which is wholly lacking in other life forms in the universe. In addition to the unconscious mind, with all of its latent powers and possibilities, we find here a conscious mind, a mind that forms concepts of things, a mind that knows things and knows that it knows them, a mind that is capable of reasoning and willing. It is this conscious mind which makes man Man and distinguishes him from all other life forms. This conscious mind is another channel or means of suggesting whatever is desired to the unconscious mind, so that evolution or unfoldment is given added impetus in mankind by his possession of the conscious mind.

The conscious mind is capable of thinking, and every thought is a suggestion to the unconscious mind or soul of the individual. When this is realized it is easy to see what a wonderful influence for good or evil the conscious mind may have in its direction of the unconscious mind. That the conscious mind is capable of such direction is a proved fact, and we are indebted to that condition which is expressed by the much misused and much maligned term hypnotism for this most valuable knowledge. As popularly understood, hypnotism is a power possessed by certain individuals whereby they are enabled to wield an undue influence over other individuals. In every case, however, to those who have studied the matter carefully, it is proved conclusively that hypnotism is not a power at all, but is simply a condition of sleep which

is brought about by a subject accepting a conscious suggestion of an operator to sleep as his own. In other words, it is as simple as this: A mother suggests to her child that it go to sleep. The child in perfect love and confidence in the mother accepts the suggestion as its own, and sleep naturally and peacefully follows, and the child is then as much hypnotized to all intents and purposes as is the subject on the stage when he accepts the suggestion of the operator and goes to sleep. In the case of hypnotism, what has occurred? The subject has accepted the operator's suggestion and sleeps, and sleep is simply the putting of the conscious mind in abeyance for the time being. On retiring at night the same thing takes place. The thought uppermost in mind is sleep or rest, and if this thought is not unduly influenced by more dominant thoughts of the day's activities, or by thoughts of illness or disease, sleep very quickly follows retirement. In the case of the operator and subject, however, the subject accepts the suggestion of the operator and sleeps, whereas in natural sleep the individual accepts the suggestion of his own conscious mind and sleeps. In the latter case it is a self-suggestion, or auto-suggestion, as it is called.

In both cases, sleep is the result of accepted suggestion. In the case of the subject on the stage, however, he agrees to put his conscious mind in abeyance, upon suggestion of the operator, and this leaves his unconscious mind or soul in rapport with or under the direction of the conscious mind of the operator. This seemingly gives the opponents of hypnotic influence an argument in their favor, but it is only seeming. Without going into detail in this paper regarding a matter which would require a lengthy discussion in itself, suffice it to say that it has been proved in every instance that an hypnotic subject cannot be influenced to do anything that is contrary to his moral sensibilities when in the suggestive state, for a suggestion to do so persisted in invariably awakens the subject and causes his conscious mind to function.

This matter of hypnotism is treated here because, as stated, it was largely due to hypnotic experiments that

the relation existing between the unconscious mind or soul and the conscious mind of the individual was established, and it is the proper use of this relationship that determines the degree of unfoldment of the human race. In the hypnotic experiments all are familiar with the many performances of the subjects acting under the direction of the conscious mind of the operator. Many seemingly impossible things occur, such as the making of the body rigid as a bar of iron, the assuming and holding of statue-like poses, in almost impossible positions, and scores of other things that would not even be attempted by the conscious mind of the individual. Thus the powers and possibilities of the unconscious mind or soul are being developed or unfolded simply at the suggestion of the operator.

A careful study of the subject leads one to the conclusion that the so-called skillful hypnotist is simply one skilled in giving suggestions to another. In exactly the same sense a skillful insurance agent, book agent, or salesman in most any line, or auctioneer, is but an expert hypnotist, for the power of these individuals lies in so giving suggestions to their prospects that they will accept the suggestions as their own thought and act upon them as desired. It is the object of these articles to show how this art of suggestion may be used in education to develop the latent powers and possibilities of the child to tremendous proportions.

CHARLES P. TILEY.

About one-half the people in the world spend their time seeking happiness and the other half waste a lot of energy in bewailing their fate because they are not happy. It is the rare and unusual thing for a soul to realize that happiness is not a force but a result of the harmonious action of many forces, and therefore is the inevitable effect of their own thought and actions which have put into operation these forces. Happiness has very little relation to the outside conditions as it relates from causes produced by inner and finer thought effects which act directly upon the emotional centers.—*Grace M. Brown.*

MIND STUDY.

It has been said "The proper study of mankind is man." It is equally certain that the proper study of man is his Mind. To understand the Mind, its laws, powers and possibilities, and to know what relation the mind bears to the body and how it influences bodily conditions and human welfare, is the most valuable knowledge to be had. To this end, we shall now direct our study.

Modern medicine has supplied the data for the complete knowledge of man's anatomical nature, and the science of Psychology supplies the long sought information about the Soul, or subconscious self, its laws, power and possibilities, which enables us to study this Inner Self with the same certainty of acquiring definite and reliable information as enjoyed in the more external fields of research. There is a universal need for a deeper and clearer knowledge of the laws, powers and possibilities of the Mind as applied to daily life; as well as how to use the Mind to heal the body, and these are the things which Modern Practical Psychology teaches.

The Study of Self—In this study of Psychology you, dear student, must not forget yourself. You, also, are in the scope of our study. Indeed, the very center of the subject is yourself; all else is incidental. If, in this study, you fail to discover the part you play, that is fail to find your Real Self, the object of the study will not have been fully realized. The value of any study may be measured by its power to awaken man to a fuller realization of life; thus we define Psychology as the study of the personal Self.

The first step toward real knowledge is a true insight as to one's Self, or a clear understanding of one's own nature. The second step is to get a thorough grasp on the forces of one's own life. To "Know Thyself" is the beginning of wisdom; to master one's Self is the secret of power. Without this insight the knowledge of one's Self, civilization and learning is without any real purpose, and life itself is meaningless. The first step for the student is to get acquainted with Self. Self ac-

quaintance reveals your faults as well as your virtues, so in this study which you are entering, take yourself in hand as you would a child of your own temperament, faults and failures. Lay down the law of right and wrong and compel yourself to live up to the best you know.

The Nature of Mind—We may define Mind as that part of man which thinks, reasons and understands, and consciousness as that something which is awake to sensation, perceives and interprets sensation and gives meaning to sense impressions and thoughts. Mind is the rational, thinking part of man and consequently is the important part so far as a social being is concerned. However, Mind is not the last analysis of man, that is, it is not the ultimate of personality. Beyond the Mind there is consciousness or spirit, for Man, as we have seen—is triune in that he has a Spirit, a mind and a body. Spirit, ego and consciousness are the divine attributes of ultimate being—mind, soul and intelligence are the psychic instruments of thought. Consciousness knows—it does not need to reason or think. It needs no process to arrive at its vision. Mind is the personal way of applying consciousness. Spirit and consciousness may be thought of as the body of the ego; thought forms and the Soul as the body of Mind. Thus we see the distinction between Mind and Spirit.

It is Mind that gives character and disposition to personal beings. It is Mind that differentiates one being from another and causes the materials of growth to build a body different from other masses of matter. It is the Mind that makes the man. Mind is the builder. Mind designs and directs what sort of form matter shall take in its ceaseless motions, called life. Matter of itself has no intelligence, initiative, or power, but animated by intelligence, it becomes all powerful, limited only by the commanding thought or innate design. In this we observe the unity, duality and trinity of man and of all nature. On this premise we shall build our philosophy of life.

The Mind of man is too important to be denominated "Material Action" or "Atomic Vibration" and then

dropped. It is best defined as the phenomena or intelligence or association of ideas, or the embodiment of thought. The mind may be likened to the printed matter of a book. The printing on the pages of the book is the mind of the book. It is the display of intelligence which the book contains. So likewise, with the Soul, which is virtually a book of intelligence. The subject matter of its contents is what we call Mind. The book having no consciousness leaves the analogy incomplete, but if the book possessed a self-consciousness of the information it contains, said consciousness added to its mind (the reading matter and the book) would make it a real living entity, or person.

In this view of man's mental nature we are not to consider the conscious Mind as the last analysis of personality or of Self. It is the last analysis of man as man, but not the last analysis of the Ego, Soul or Spirit. There is a deeper consciousness which operates through the medium of the Conscious Mind and human personality which makes possible the expression of human form and human intelligence. This deeper consciousness is far beyond man's mental and physical nature, away back in the depths of his subconscious self, there is a something called "Spirit" which we call the real Self or individual Ego. But this Self is not human personality, it is superhuman, it is divine; it is a spark of God, the very life of one's personal and individual being. As to this part of man's nature but little is known, but that it exists we are sure, for it is our real Self, the Self which is conscious and knows it exists; the Self which supercedes all conditions and all experience; the Self which is eternal, immortal and divine.

We speak of the Spirit, or Ego, as being beyond personality, because it is more than Mind, as Mind is more than matter. Just what the Spirit is—more than to say that it is the real Self, a spark of God, that Something in us which identifies itself with the I Am of the universe—is more a problem of theology than Psychology. In previous lessons we have used the words Ego, Spirit, Soul, Consciousness and Subconscious Mind as synonymous terms but have explained that in a technical sense

there is a considerable difference between Soul and Spirit, as between Mind and matter. We have here explained that difference. It will be seen that the Soul cannot maintain its existence except for the presence of the Spirit to give it meaning and life, the same as the body needs the animating presence of the Soul in order to live, move and have being. This fact should be held in mind by the hair-splitting critics, but for the sake of simplicity it is quite permissible to use these words interchangeably except when otherwise specified.

The Individual Ego—I am convinced that there is an individual Spirit, Self or Ego which stands as the recipient of the divine image of human personality. I cannot conceive how God could stamp an image of His own likeness on nothing. There must have been something to receive the thought impulse of the Divine Mind. That something I believe was the Virgin Ego or Eternal Spiritself of individuals who, aeons of time afterward, evolved into human form. However, whether this is the right or wrong conception of the beginning of life has no practical bearing on the workings of Psychology except to aid in wedging in the conviction that death is not supreme, because at the very heart and soul of things, life, health and perfection stand as the pattern and controlling impulse of personal life and of all things.

Supreme Intelligence—That there is an intelligent power manifest in human life and in all nature, greater than man, all must admit. Just what that power is no one may know. Some say it is God, others that it is Natural Law, Spirit or Mental Energy—call it what you will. A deep and profound research convinces most people that this force in the larger sense is an all-potent vital Something which stands in the background of all existence as Creator of the universe.

If you have never recognized the existence of a super-intelligence resident in your body, beneath your Conscious Mind, stop at this point, analyze yourself and answer these questions. What is that in you which feels, thinks, knows and understands? What is it which gives intelligence and meaning to your sensations and experiences? What makes your food digest, your flesh and

sinew grow according to the design of a human being instead of that of a plant or animal? What is that intelligence within which makes you what you are instead of being something else? The answer can be only one thing and that is that there is a spiritual or Divine Something within your body which animates your being, builds and makes you what you are. That Something is your Soul or Subconscious mind whose center is you, your highest or divine self, the last analysis of your being.

The Basic Principle—The basic principle of health, business and social success is to find yourself. We have said that to "Know Thyself" is the key to life and all its problems; to find this key you must realize that you have in yourself the Divine image of Perfection, which is the foundation of your life, in fact, the heart of your Spiritual Self. That there is in man such a principle, no one who observes and studies the psychic nature of human personality will deny. In fact, there is in everything a divine principle which designs and decrees the nature of being—for instance, there is in the acorn a mental image which is the divine antecedent of the oak, the seed of the flower decrees what species shall be produced by virtue of an indwelling design; likewise with the animal and also in man.

There is within each and all a something which designs and determines the nature of the species and the character of the individual. This something we may call the creative principle. In man we have also called it the Spirit of God, or Divine Image. Some claim that this Image is the Spiritual Self or real individual and that it is a part of the Omnipresent Selfhood of God. Of this we are certain: It is the means by which we live, move and have our being. It is the power and essence of our life. It is indeed, the heart and very soul of our Personality and thus we may say it is the divine spark or God within.

Man, of himself, can do nothing; but by the power of God, through the medium of this indwelling spirit, he can do all things. Through this medium man may get in touch with the Infinite, wherein lies all power and all

wisdom. This great fact is the basic principle of Psychology teaching. It is a conception, radiant with power and beaming with health. Try to get it.

Man's Spiritual Nature or Innate Divinity—By this heading we do not mean to raise any religious issue as to the divinity of man. Man, as he is today, is far from being divine. But that man was created but little lower than the angels, in the likeness of God, a creature divine, no believer in Biblical doctrine can well afford to deny. When Christ was called to account for speaking of Himself as the Son of God, his answer clearly showed that he considered all men essentially divine. He said: "Do the Scriptures not say—Ye are gods"? The fact that man was once a child of God, partaking of His life and nature, makes him for all time of divine heritage. It is in this sense that we speak of the divinity of man.

If it is true that by sin man has lost his heritage, by salvation and the grace of God his heritage is restored, or, as the Apostle Paul puts it, "By adoption we become the sons of God." Regardless of how this problem may be explained, this we know, that innately man is divine. We have already explained that. Somewhere in man's nature there is an element of potential perfection; an Ideal Self; there is a God man; a Perfect Being; an Intelligent Supreme Self which designs and builds the body; a Self which superintends the vital functions of life; a Something which transcends all human learning and power; a Something on which our very life and existence depends; a Something which is superhuman, but nevertheless a part and parcel of our personality. That Something is the God part of man. Thus in speaking of the divinity of man, we speak of man's spiritual nature, not of his physical nature. It is to this phase of man's nature that we must look for life and power.

"Man was made in the image of God." This image has become subconscious—covered up—but has not been lost. There is in the recesses of every Soul, and indelibly stamped upon the protoplasmic life of every human being, a divine image of what man should become. This image is God's Spirit within man and within every cell

of his being. This is why we say: "Know thyself and God will be revealed unto thee." As already pointed out, this does not mean that man in his fallen state is divine, but it does mean that the Spirit of God dwells in man, animates his personality and is the means by which man may come into touch with God, be more and more animated by the divine life, and thus become a child of God in reality as well as theory. It is by this regeneration that man becomes divine.

This divine image may be spoken of as the soul of human personality, for it is the mental body of the real Self and stands as an infallible guide, ever directing the evolutions of the individual and of the race. This innate pattern of the Ideal Self may be likened to the embryo of a grain of corn, or to the potential oak in the acorn. It is the pattern or power which builds the physical form and controls its destiny.

The original divine image in the consciousness of the Ego is the ultimate Predominant Impression of the Soul. In future lessons we shall have a great deal to say about the predominant impressions and the law of the Mind. The law is that the predominant impression controls. But all impressions are subject to modifications by other impressions as well as the will of the Ego and suggestions from environment. But through all of this the student should not forget that the deepest impression in the soul is the original concept of human perfection imparted to the soul of man by God Almighty. With this great truth in mind the student is ready to plunge into the intricacies of Psychology confident that a correct solution to all problems will be found which will reveal more and more clearly the fact that the hand of God works diligently in the background of all creation as well as in human life.

Once this great truth is fully grasped the student will begin to realize that after all the Christ standard of perfection is the right standard, and when He said "Be ye perfect even as your Father in heaven is perfect," he meant what he said. The saying we now observe is based on a scientific principle. In future lessons we shall show that there is a method of introspection which

enables a person to penetrate the domain of the Subconscious far deeper than the impressions of disease and the thoughts of sin, and feelings of fear and the withering impulses of destructive emotions and the inertia of inefficiency. We shall then see the divine wisdom of placing in man the psychic image of perfection.

That the human body is animated with a divine potency which is capable of supplying our every need, is borne out by the Scriptural quotation: "Know ye not that ye are the temples of God and that the Spirit of God dwelleth in you?" This part of God which animates the body is the thing recognized by Modern Practical Psychology as the Soul or Subconscious Mind. To know the laws of the Soul, and recognize its powers and possibilities opens the way to get in touch with God and with spiritual things. By possessing a knowledge of the Soul, we may more intelligently comply with the laws of life and be better able to give the Spirit of God full sway in our lives.

Finding Yourself—To appreciate life in its fullness, you must search out the deeper resources of your own Soul. Life for you, centers in yourself; the way to find that center is to find yourself. A great soul once said, "The world and the universe circles around one's self." If you are to find yourself and become self-centered, poised and anchored in a consciousness which brings you satisfaction, you must acquire the knowledge which makes this self-centering possible. Knowledge is power, particularly when applied to the latent forces of one's own Soul.

A knowledge of one's self, as you will now see, awakens a new attitude toward life. You get a different view of yourself and others as you begin to know why you act as you do, why you think as you do and feel as you do. Then you begin to know what life really means. To really live and keenly enjoy life, and comprehend its meaning, one must study the inner nature and the causes of being.

Fundamentals are vital and simple. One of the astounding fundamentals of Psychology is that it deals with the deportment of the mind itself, instead of sub-

mitting propositions respectfully for its consideration. Nobody likes to be caught in misdemeanor. Our minds are not exceptions to this rule. The mind dislikes to be told, in quite simple language, to behave itself. It will, most likely, under such circumstances, indignantly claim that it is YOU, and endeavor to continue in its truantship quite open-eyed. It depends on you whether or not you must go blindly wandering on, gnashing your teeth at its various delinquencies.

Mastering Destiny—It matters not what your past experience and circumstances may have been, there is no reason why you should continue in the same old way in the future. Life is ever changing. Man remains in old conditions simply because of his mode of thinking. One who knows how to change the Mind, conscious and subconscious, may learn to master his destiny and make his life and his destiny what he desires.

We wish our students to get the new idea about life, and get ready to live, rather than ready to die. Make your standard and ideal of life one of efficiency, health, happiness and longevity. Think about life instead of death. Think of health and happiness rather than sickness and distress.

Where your thoughts are, there will your life be. Be careful of what you think, for what a man thinketh in his Subconscious Mind so is he. Your thoughts make you what you are. Your mental life is your real life. It is what you are in the motives of your Soul which determines your health, happiness and success, character and being.

Man's Place in Nature—Health, Happiness and Success is the natural, normal heritage of earth beings. People who are not enjoying the best the earth offers, who are not receiving their full allotment of health, happiness and the other bounties of earth life are not filling the place which God intended man to fill. Man was placed on the earth and told to make it serve his needs; and if man is living right he should be master of the earth and have full access to its productions. Indeed, none of us are all that God intends we should be; some are too selfish and others too thoughtless of self. Scarcely do

we find anyone even approximating the ideal person. It is, however, possible that man should be what God and nature intended.

A thorough knowledge of one's self and the laws which govern Mind is the best and only practical means of gaining this end and of enabling a person to unfold these possibilities. If a person's past life has been undesirable, that is sufficient reason why he should lay hold of himself and change the conditions and circumstances so that the future will be different from the past, and be what he desires.

DR. WM. FRANKLIN KELLEY.

SUBCONSCIOUS EXPERIENCES.

No. 1.

The basic affirmation of NOW is: "Man is spirit here and now, with all the possibilities of Divinity within him, and he can consciously manifest these possibilities Here and Now."

It is safe to say that this affirmation is Greek to the average person today. Most Ecclesiastics positively deny it, and the man on the street laughs at the very mention of it. The business man, who thinks only of profit and loss, wants to know if it will "bake bread."

There are a few, comparatively, however, that are beginning to believe it, and a few of that number who have ceased to believe it, and know that it is the truth. Not that anyone has demonstrated it fully in its outer, or objective manifestation, but there are many who have demonstrated the principle, and that proves the possibilities set forth in the affirmation.

It is astonishing, to say the least, that of the millions who profess to believe the teaching and practice of Jesus of Nazareth, so few are ready to believe that man is spirit, and that the possibilities of Divinity are within him. I am of the opinion that the underlying cause is in the fact that so few are ready to believe that seven-eighths of consciousness is submerged, and that the Divine possibilities and powers of man are hidden in the subconscious phase of the one Mind.

No man, as Ambrose Bierce once expressed it, "Can sit down with an iron-clad determination to write poetry and succeed." Just so, no man can compel subconscious experiences, only as he yields himself to the hidden powers within him. The experiences I propose to write came unbidden, and are more valuable to me on that account. I do not mean that subconscious experiences cannot be induced, but I do mean that when they come of themselves we are less liable to be deceived by them.

The experience I shall relate in this paper was not only unbidden, but was unwelcome. It was not in the least appreciated, until the final manifestation, when I was forced to realize that the Divine powers within me had saved my life.

I was pruning an orchard, a mile from where I lived. It was in the early spring time, and the ground was covered with grass. I rode my horse to the orchard and let him drag the halter and eat grass while I worked.

One afternoon, when I returned to work, just after lunch, I climbed the ladder in the tree I was trimming, and while climbing the words of the 91st Psalm presented themselves to my thought: "In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." I could think of nothing else. I had always prided myself that I was able to control my thoughts, but this time I was helpless. I whistled, and I sang (or attempted to), but the words I have quoted came with such force that I was unable to follow the tune, or remember the words of the song I tried to sing. I was absolutely obsessed by these words as they careered through my consciousness, and to tell the truth I was angry with myself because I could not dismiss them.

About the middle of the afternoon a cold north wind began to blow and I decided to quit work and go home. I came down from the ladder, caught my horse, led him into the road, and sprang upon his back. I had hold of the end of the halter, and had made no preparation to brace myself, for my horse was as gentle as a dog. I had no more than touched his back until he made a furious lunge. I drew up on the halter, but before I could gather it sufficiently to brace myself, he made another

lunge, and I started, 240 pounds, head first toward the hard road. It was then I had the real experience, and began to realize what had been taking place within me during the afternoon. The sensation was not the sensation of falling, it was akin, as nearly as I can describe it, to descending in an elevator. It seemed to me that I fell a mile, and that the words that I tried to dismiss repeated themselves a thousand times while I was falling. I was neither scratched nor bruised, and I know that the "Everlasting arms" were around me as I fell. I decided, then and there, that never again would I attempt to repel the voice within, but would sacredly heed it, and it has been a revelation to me, again and again. Some of these revelations will be the subject for future numbers.

BENJAMIN FRANKLIN BONNELL.

MENTAL POWERS.

The physical possesses no power of self-direction or control. Of itself, the body is absolutely helpless. Every action it takes is predetermined for it, all of its movements are dictated to it, and insofar as its limitations permit, it carries out the bidding of its master. It is the more or less willing servant of the mind that animates it. Did it function perfectly, its response would be complete and automatic.

The mind of man functions along the contrasting but correlated lines of thought and emotion. While each has its particular function and special purpose, neither is complete without the other. They constitute the masculine and feminine elements of the mind, and their conjunction is essential to mental creation. Strange and fantastic indeed have been some of the offspring of mismatings in the realm of mind!

The function of thought is to direct, define, shape and mould. It gives form, clarifies and reveals; it contracts and expands; it makes definite and exact; it binds and limits. Thought delves into the invisible and it takes form; thought seeks the intangible and fashions it into shape; thought grasps a form and it contracts into a new aspect, or thought enters it and inflates it to order.

Thought limits, controls, confines and restricts; in other words, it concentrates. It limits in extent to secure wider freedom of action, it controls that it may direct to greater advantage; it confines that it may increase in power, and it restricts for greater velocity of movement. In the degree that thought is unlimited, uncontrolled, unconfined and unrestricted, is it too general for useful or creative purposes. Thought is of the consciousness and represents force and coercion.

The fundamental of emotion is that which lies at the heart of universal attraction, call it gravitation, attraction, affinity, harmony or love, or what else you will. Emotion is that from which comes motion; it is the bow that speeds the arrow thought; it is the molten metal to which thought gives definite shape and form. It is the clay that thought models into human likeness or the concrete that thought solidifies into its building blocks. Emotion is of the subconsciousness and represents love and persuasion.

Every one possesses and exercises thought and emotion, and creates accordingly. Each one has the same potential ability to cultivate and educate his thought and refine and intensify his emotion. Thought gains power as it becomes more clarified, exact and definite, and is prompted by a deeper understanding of the relation of cause and effect, truth and fact, reality and actuality. Emotion gains in power through conservation and control, and in grace and beauty as higher ideals or loftier conceptions of truth are adopted as the impulses to its activity or conservation.

Thought centers about ideas, which are mental pictures of physical manifestations and originate in the contemplation of objectivity. Ideas are personal and on the plane of separation. Emotion centers around ideals, which are spiritual motives springing from ideas. Ideals originate in mental pictures and translate them to the spiritual plane of unity and inclusiveness. Ideas are the masculine phase of mind, ideals the feminine.

On man has been conferred the powers of selection and initiative, and ever at his service abide the principles that unite cause and effect with unerring certainty.

Emotions are the raw material that may be worked up into finished products of rarest texture and value, while thought is the machinery which confers upon it definite shape and artistic proportions.

Through selection and initiative in one's thought and emotion, consciously and intelligently he may attract to himself the objects of his desires. The character of his desires is indicative of his plane of consciousness and realization, and his wisdom in selection and initiation of thought and emotion determines his path of immediate progress. When these powers are exercised intuitively and automatically, no limits may be prescribed to individual unfoldment and attainment.

EUGENE DEL MAR.

THE PRAYER OF THE SILENCE.

I have been asked to write on the Law of the Silence and to make that subject clear. I know of no other subject in metaphysics that causes as much trouble to many earnest souls as this. So many say, "I know I could be healed if I could only get into the Silence." One gentleman says: "My difficulty is that when I try to think of nothing I seem to think of everything." I should think he would!

Seeking light upon the subject I turned to the New Testament to see what Jesus had said on the Silence. I found not a single word. It is never recorded of Jesus or of any of his disciples that they went into the Silence. But I found a great deal about prayer and to me prayer and the Silence are synonymous.

When I go into the Silence to give a treatment I do not try to stop thinking, or to reach a state of semi-trance that is so dear to many New Thought people. The state of mind reached by many persons in what they call the Silence is a state of profound hypnosis. Instead of exercising their God-given power of creation they become subject to delusion and mistake the impressions of a disordered mind for the Voice of God.

But there certainly is a desirable state of what Emerson calls the "Wise Silence" wherein we see as God. The

purpose of prayer is to teach us how to exercise this inherent power. In true prayer we enter into communion with and share the nature of God. The part becomes conscious of the Whole. One of the truest insights into the purpose and privilege of prayer I find in Emerson's essay on the Oversoul: "Meantime within man is the soul of the whole, the wise silence, the universal beauty to which every part and particle is equally related, the eternal One."

While we live in the objective state of consciousness we know only the appearance and behold only the surface of things. When we enter the closet and shut the door, as Jesus said, we share the nature and acquire the knowledge of the Soul of the Whole to which every part and particle is equally related.

We must remember the soul of man has eyes. As the ancient mystic said, "There are two pairs of eyes in man; and it is requisite that the pair which are beneath should be closed when the pair that are above them perceive, and when the pair above are closed those that are beneath are opened." We should always recognize this inner vision. We do not have to struggle or to concentrate or to hold the thought but simply to say, "Thy will be done."

I have a friend who has come into possession of remarkable power in diagnosing disease. It makes no difference at what distance the person who is being diagnosed may be, the nature of the disease is flashed to his consciousness and he is often able to give the technical name according to materia medica, a subject of which he is almost entirely ignorant. I asked him, "How do you know you are right?" He answered simply, "God tells me."

The answer pleased me for it reveals how intimate our association with the real God may become. God knows, and not only knows, but shares his knowledge with all his children.

- Do I need a position through which supply will come to fill every need? God knows where that position is to be found. Desire and fulfillment are both in His hands.

Have I a piece of property for sale? God knows where the person is who needs that property and can very well

bring buyer and seller together. My desire, however, must be altogether honest. I cannot expect the All-knowing One to cheat one of his children in order to benefit another. I must feel and know that all men are being served by every transaction in which I ask God to take part. I never doubt this law when I am asked to help any one to attain that which by their getting will serve all men. I would be perfectly willing to pray that every one who reads this lesson and desires a home of their own should attain it, for I know this would be a better and happier world if every person owned their home.

In the truly creative prayer of the Silence we have a perfect right to ask the Father, even for all the money we need for our daily use. And we should ask knowing that it is already ours. In the deep Silence of my soul, I realize what Jesus meant when he said, "All that the Father hath is mine." I know that just as all the sunshine is mine so is every dollar in the universe mine. It is mine before I get it, it is mine to use when I have it; it is just as much mine after I let it go as when I had it in my possession. Any one who realizes this simple rule and puts it into practice will never know want. When through creative meditation (which is a part of the Silence), I establish the right order within, outward results will follow. The true law of riches as revealed in the "Wise Silence" is to attain a rich mentality. The true law of health is to exclude from our mentality every thought that does not represent God. When we know the truth about God we know the truth about spiritual man who is in his image and likeness.

All earnest thought is prayer. When we are seeking to know and to express the truth of Being we are in the Silence. I am as much in the Silence while writing this lesson as I would be sitting with closed eyes in the midst of the desert. Sick bodies will be healed by the reading of these words for they are written by the Spirit. Yea, even before they appear in print they have gone forth on invisible wings to strengthen and sustain. I feel the thrill of them myself, therefore I know they will thrill others. But these words are not mine. I am simply a

receiver of the ethereal waters. It is possible, very possible, that they have been sent to me by some unknown worker who is praying in the Silence for light to come to all teachers and healers.

This understanding of the Silence is the true kingdom of man. It is the key to limitless power. It is the open door, which no man or set of men can close against you. Let me use one personal illustration. Some months ago as I was ready to give a class lesson in the parlors of my church, I was called to the door and asked to give a treatment to a woman supposed to be dying in one of the local hospitals. I was told the woman wanted me to come but the medical doctor was opposed to Divine Science. I said, "He cannot shut out our prayers." I told the class of the request and together we prayed for life and life more abundant. The treatment was given at nine o'clock. Before twelve the fever left and the next morning the woman left the hospital well.

Her father had sat by the bedside, and later came to me for treatments. He said, "The power which raised my daughter can restore me and make me every whit whole."

My own method of entering the Silence is very simple. I take some passage from the Psalms or some saying of Jesus and repeat the words over and over until the inner significance is revealed. This is the treatment I usually give for goiter. I look at the Hoffman picture of the boy Jesus and at the perfect throat portrayed there, and say, "The healing power of God's love fills every cell of your body with life, health and action and builds your throat into the perfect image I now behold."

I tell the person taking treatments to hold the same thought and to repeat the words every time the limitation is recognized.

The following testimonial is from one who was treated by this method over ten years ago. "I feel that I can never repay you for the wonderful good you have done me in healing my neck of goiter and in only four weeks. I think it wonderful, and it is the greatest relief—so why shouldn't I appreciate it all so joyfully?"

I would, however, warn you against using any formula from any teacher as anything more than a guide.

This treatment was given me in the "Wise Silence" and is powerful when used by me. The Spirit will give to all who listen in the prayerful Silence the right Word for them.

HENRY VICTOR MORGAN.

OUR WONDERFUL WORLD.

In spite of all that is said against our world, what a lovely, beautiful old world it is? Every atom is permeated by divine law. How wonderfully and perfectly all its laws co-ordinate and control, how beneficent and ennobling the plan. Let us but obey its whispered mandates, and we thrive and prosper. We suffer in exact proportion as we disobey and forget. Of course this applies collectively, as we may be made to suffer for the sins of others. If we are wise, we will learn to insulate ourselves against injurious influences, both in educating our thoughts and standards, and in avoiding such incidents. No one can limit our conceptions but ourselves, and a clear perception of error in others, or ourselves, should emancipate us from such mistakes. We should learn to appreciate the beauty and beneficence of mental and spiritual poise; and endeavor to enter the atmosphere of truth as embodied in divine law, even under all our limitations we may find it possible to rise above them, through aspiration, into the pure atmosphere of the subjective spiritual mind, truth and unchangable verity, and there remain, calm and poised while the vibrations of warring material sense rage all about us.

I remember our teacher in metaphysics, Dr. L. E. Whipple, told the class of an incident which I have never forgotten. He was giving us some of his own experiences in mental healing. He said:

"A gentleman, the head of the Western Union Telegraph Co. in New York, who, at the time of which I speak, was overcrowded with work and in confusion, in the midst of a presidential campaign, sent me a telegram

as follows: 'I am fast breaking down under the strain. Send me help. Answer.' "

Dr. Whipple sent him the following telegram: "In calmness alone rests power. Whipple." In half an hour he received the following: "Richard himself again. Calmness pasted in my hat. Many thanks."

Agitation always spells weakness, and if persisted in brings disease. The clear recognition of this puts us back in the power-house, with a firm hand on the rudder, guiding us back into the harbor of safety and poise.

JESSE M. EMERSON.

SAN FRANCISCO NEW THOUGHT NEWS.

Dr. Wm. Franklin Kelley, founder of the Psychology Training School and Lecture Bureau, has opened a branch of his work in San Francisco. The local school will be known as the Metaphysical Institute and Psychology Center of San Francisco. It will be located in the Native Sons Building, 414 Mason St., on the 7th floor.

Dr. Kelley is at present conducting a series of lectures on Practical and Applied Psychology. The activities of the school will include training of practitioners, public speakers, and dramatic work. There will also be the usual public lectures and popular classes in applied psychology.

It will be of interest to NOW readers to know that Dr. Kelley has trained many of the leading psychology lecturers and metaphysicians, among whom we might mention Mrs. Harriett McCollum, Mrs. Grace Palmer Craig, Miss Ruth Hart, Henry C. Shepherd, and other well known lectures.

Dr. Kelley is now planning to dramatize psychology teaching. It will be a new departure in the lecture field, and should prove of great value in elucidating psychological principles. Let us all give him a good thought in his new adventure.

Four prominent psycholoists will address the San Francisco Club of Applied Psychology during the month of September in Shasta Hall, Native Sons Building, 414 Mason St. The lectures are held every Friday evening.

The Sunday Evening Psychology Center, affiliated with the S. F. Club of Applied Psychology, holds lectures in Yosemite Hall, Native Sons Building, 414 Mason St., every Sunday evening. When Elsie Lincoln Benedict lectured before the Center a large auditorium had to be used to accommodate the great crowd which came to hear her.

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