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SAM E. FOULDS, Editor and Publisher
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OFFICE OF NOW

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NO. 19

NOW

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SAM E. FOULDS, Editor

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AN OPEN LETTER

To Readers of NOW Magazine,

Dear Reader:—

Do you recall one of those rare moments in life when the veil is lifted for a moment, when a breath of inspiration comes like a flash, when the future seems to be suddenly illuminated, when you feel a mastery stealing into hand and brain, when you see yourself as you really are, see the things you might do, the things you can do, when forces too deep for expression, too subtle for thought, take possession of you, and then as you look back on the world again, you find it different, something has come into your life—you know not what, but you know it was something very real?

Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life, more money, get the money consciousness; more power, get the power consciousness; more health, get the health consciousness; more happiness, get the happiness consciousness. Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he rules them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it, so that you can go forward and carry the world before you.

And what is this world that you would carry before you? It is no dead pile of stones and timber; it is a living thing! It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

It is evident that it requires understanding to work with material of this description; it is not work for the ordinary builder.

If you, too, would go aloft, into the heights, where all that you ever dared to think or hope is but a shadow of the dazzling reality, you may do so. Upon receipt of your name and address, I will send you a copy of a book by Mr. Bernard Guilbert Guerny, the celebrated New Thought author and literary critic. It will afford the inspiration which will put you in harmony with all that is best in life, and as you come into harmony with these things, you make them your own, you relate with them, you attract them to you. The book is sent without cost or obligation of any kind, yet many who have received it say that it is by far the most important thing which has ever come into their lives.

Be careful that you do not miss this wonderful opportunity because of its great simplicity. Get your letter in the mail today; it will take but a moment, but it may be the supreme moment, in which you may discover the secret for which the ancient alchemists vainly sought, how gold in the mind may be converted into gold in the heart and in the hand!

Charles H. Brown

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C. Franklin Leavitt, M. D.

Suite 736, 14 W. Washington St.
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Where are you? *Where are you going?* A *Mental Inventory* is always a good thing, at the beginning of the New Year. Take a good look at yourself—first at the man or woman you are *Now*—then at the man or woman you would *Like* to be. A big difference, isn't there?

The difference, for many of you, between a body which is a burden to carry around and a body which radiates *Health and Vitality!* For others, the difference between being chronically worried and depressed and becoming perfect *Confident and Poised!* The difference between inefficiency and *Power*; sadness and *Joy*; defeat and *Victory!* The difference between a *False* and your *True* self.

In my practice I have seen all these changes take place, over and over again. I obtain these results by putting my patients *Into Line With Law*. Do you think that sickness and health and failure and success are *Accidents?* There is *No Such Thing As An Accident In This Entire Universe*. Behind every condition there is a *Cause*. You have not been helped because no one has *Really* understood your case.

Let me prove that *I Do* understand and can help you. Mail me *Twenty-four* cents for my booklet, *Leavitt-Science*; fill out and forward the case-sheet which goes with it, and I will send you my diagnosis of your case *Absolutely Free*. I believe this diagnosis will be a *Revelation* to you.

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THE HUMAN BODY IS A CHEMICAL COMPOSITION of 14 elements (iron, calcium, sodium, potassium, phosphorus, sulphur, etc.) and if one of these elements is lacking, disease sets in. Our civilized diet is deprived of most of these mineral elements and for this reason American people are subject to scores of maladies. The daily soup, meat, potato, white bread, pie, coffee diet produces an oversupply of starches, fats and proteins, and an undersupply of the most important blood and nerve building mineral salts. This wrong diet brings about "AUTO-INTOXICATION" and a great "DEFICIENCY OF THE CONSTITUENT PARTS IN BLOOD AND TISSUES." These two disturbances are the underlying causes of nearly all ailments and diseases, beginning with constipation, digestive, kidney, liver, nerve, heart, skin and throat troubles, and ending with apoplexy, hardening of the veins, and premature death. Eliminate the accumulated poisons and supply the lacking mineral salts and nearly all constituent ailments and diseases will disappear like snow in March.

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NOW

A Journal of Affirmation

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HOW OLD ARE YOU?

'Tis not the years you've lived on earth,
'Tis not the decades since your birth,
 That make you old;
'Tis not by wrinkles on the skin,
'Tis not by body bent and thin
 That age is told.

Age is a quality of mind.
If you have left your dreams behind,
 If hope is cold,
If you no longer look ahead,
If your ambition's fires are dead,
 Then you are old.

If art and beauty thrill you not,
If how to laugh you have forgot,
 If pleasures mould,
If songs and stories make you tired,
If not by truth you are inspired,
 Then you are old.

If you don't love a baby's smiles,
If you resent gay childhood's wiles,
 If youth you scold,
If with the times you're out of gear,
If folks and things to you seem queer,
 Then you are old.

But if from life you take the best,
And if in life you keep the zest,
 If love you hold;
No matter how the years go by,
No matter how the birthdays fly,
 You are not old.

H. SAMUEL FRITSCH.

THE LAW OF ENVIRONMENT.

The Universe is One, and is indivisible. Like life in the human body, it acts as a unit. It is present in all its parts and power in every external phenomenon. But Human Consciousness, that it may know Itself, divides, in its power to think, this Unity of Existence into two: the Me and the Non-me. These two are in reality one; are two only in consciousness. The Me is that of which the individual is conscious. The Non-me is all that is not part of his own personal consciousness. The Me is constantly enlarging. The Non-me growing proportionally less.

As each child is born without personal consciousness, it follows that there is in the infant neither Me nor Non-me. It is one undifferentiated mass of sensation. Gradually it begins to differentiate this mass, and to distinguish it into the five physical sensations out of which comes all our Thought by a process of transference which we do not understand. As fast, however, as the child succeeds in disentangling this mass, its individuality develops. This individuality is its personal consciousness, and is not its separation, in any degree, from the Universal One. It is merely unfolding into consciousness of Itself. This Self is the Universal One. It is the only self-expression of the One. Each individual Self-consciousness is God conscious of Himself, or we may say each individual consciousness is Force unfolded to Self-consciousness. It is the Universal Something, individualized. Day by day, by this personal consciousness of existence each person grows into a knowledge of that which he in Reality is; in that which lies below that Self-consciousness, in that which is unfolding into a knowledge of Itself. Tennyson expresses this fact of "making" Itself into expression through external phenomena when he says: "God made Himself an awful rose of dawn." So God—Existence—is making Himself each day into Human Consciousness.

But until the babe can differentiate its sensations consciously from all that is not itself, it expresses no individuality, but acts like any other infant, in every other phase of life. This development of consciousness is due to the action of environment. Here science is correct, for Man, as animal, is as subject to physical law as brutes are. It is only as he unfolds into his power to consciously choose how and when this Law shall affect him that he becomes Man. He is individual only in so far as he is not subject to, but controls environment. This power of control he is through the ages learning. This expression of his Power we term Progress. The action of environment upon the individual in bringing that which is within into expression we term Suggestion. Suggestion is the action of the Universal, as Universal, upon Itself that It may know itself as an Individual. Through this action and re-action, Man comes to know himself, and to distinguish his knowledge as Me, and that which he recognizes as beyond his knowledge, as Non-me, or as it is more frequently termed—God.

Thus environment becomes merely Suggestion. And that term includes all that is not recognized by the individual as himself. Suggestion is the effect upon Consciousness of that which is external to the individual. A Suggestion is, therefore, anything which causes one to feel and to think. Thus the Non-me is but Suggestion. I am only that which I think. Hence the Law: I Am That Which I Think I Am. In the babe the Universal, the Cosmic Consciousness, is acting upon Individual Consciousness, thus bringing the Me into knowledge of Itself. The Non-me is therefore but the inspirer of individual action; is the calling of God into consciousness of Himself as Man.

Consciousness begins in feeling. But feeling—sensation—has no individuality. All men feel the same. Pain is one from pole to pole. Joy the same sensation from east to west. Love the same in black and white. Anger the same in savage or civilized. Hunger the

same in rich or poor. Sensations are differentiated in individuals, but in each individual they are the same. In feeling the race is one. Even idiots feel. Humanity is transmuting feeling into thought. We feel as one; we think as many.

In Thought, then, we look for the Law. What causes me to think? What causes me to feel, that I may think? Were I placed out in space where was no phenomenon in the Non-me, I would not know the Me. I would neither feel or think. All would be that Something, which is neither Me nor Non-me. I can only know by contrast. I must have at least two feelings, two states of consciousness, that I may know either. I am not that which is outside myself; that is beyond my cognition, to cognize it is to say, what am I? Thus by contrast I am forced to think. To think is to Be. All that is not Me exists, that it may awaken me into expression. External phenomena set me to thinking, because they first set me to feeling. Through myself as Thought, I let that which I really am find expression. For this reason we have Suggestion as a Universal Law. That which is Non-me exists for me, and because I, through Self-consciousness, distinguish that which is not my conscious self from that which is my consciousness. Were there no Suggestion from the Non-me, I would sleep forever in the no-thingness of God. Thus does the world exist as Emerson says: "For the education of each man!" And Chadwick in his poem "The New Science" says:—

Then I was where now I am,
 In Thy bosom: there before
 Time's first planet proudly swam
 Into space; and back of then
 In the darkness thick and long,
 Closer was I knit with Thee,
 That the music is with song.

But the Law of Unfoldment—Evolution—the tendency of all Nature to the Good, is continuing "lifting better up to best." It was there then also with Me, and I was called into Self-consciousness by the working of that internal pressure—that "Urge! urge! urge! that

procreative urge!" as Whitman calls it, of Nature, through this external excitant of Suggestion. I as the One, was moving toward individuality as myself. I as God was working into Individual expression.

Onward, upward, striving still
 Through the elemental forms;
 Cradled in the mighty trees,
 Rocked by earthquakes, nursed by storms;
 Out of weakness growing strong,
 Working still the heavenly plan;
 Learning what the beast must do
 Ere he finds himself a man.

Continually acting upon Itself as Me through Itself as Non-me, always as environment acting as Suggestion to Itself as Spirit (or Mind, or God, as you, dear reader, choose) until It came to distinguish Itself as Individual from Itself as Universal. Then to Itself as Man, environment became no longer the Law of Adaptation, as it is in vegetal and brute life, but became hereafter, to the Thinker, Suggestion, acting no longer upon the merely conscious, through physical law, but acting as Suggestion upon Individualized Consciousness, and producing Thought; bringing thus into expression the power of choice and of desire. Then, and thus for ever, was the line crossed, and Man, the "Self-conscious Law," came. He, from the Law of Suggestion, by bringing it under his control, evolved the Law of Auto-Suggestion or Affirmation. And from this Law he determines what he, as an individual, shall be. The power to control the Fate that had pursued him as animal, he obeyed till he grew by the same Law into the power of mastery of Fate.

Thought thus represents the individual expression of the One. Behind thought lie the infinite possibilities of the One. Thought is awakened by Suggestion. Children and child-men, primitive men, think as compelled by environment. As they unfold into consciousness of themselves, they learn that they are Power to choose what thoughts they shall receive from Suggestion. Where once a wild beast suggested fear, it now suggests food and courage. As fast as he exercises this power

of choice and directs the results of Suggestion, man becomes self-controlled and master of destiny.

It was this perception of Truth that caused me to take up my work of education along lines of Suggestion. No greater possible power can one exercise than this of determining his own fate. Every person can do this as soon as he understands and uses this Law of Suggestion. It is the most awful, and at the same time the most glorious conception one can have of himself. It is a fact that by Self-Suggestion—Auto-Suggestion—every person either consciously or unconsciously directs this conscious reality we call the Self, or the Ego, in its objective expression.

This perception inspired my first book, "How to Control Fate Through Suggestion."

As I grew deeper into this realization and saw the errors of mankind in regard to the powers of one mind over another, I wrote my second book, "Not Hypnotism but Suggestion." To further elucidate the power of this Law over bodily conditions I wrote "Self-Healing through Suggestion." I grew to realize the tremendous power of Thought, the most stupendous power man wields, and I wrote "Man's Greatest Discovery," to teach something of the awful mystery. For Thought Is Power!

To help persons to use this power in daily life under the one Law of its application, I wrote "Concentration: The Road to Success"; and yet but the first principles of the Law of Suggestion are known. To understand and make Suggestion an art, is to build life consciously into that which we hold in ideal.

Since Suggestion is an ever present factor, and since men are unlike by birth through effects of Suggestion which we term "heredity," it follows that Suggestion must produce different effects upon individuals. It will produce the same emotion, but will not set each in the same mental estate. Through this fact we arrive at the conclusion that the Suggestion need not produce the same effect upon any one at all times. Varying condi-

tions of environment, varying mental states, and accompanying suggestions all cause a different result. For instance, a sound at night produces a different mental state than during open day. And when alone at night, from that when accompanied by a friend; and still different when that friend is man, woman or child. Thus we learn that it is not the environment—the Suggestion—but the mental habit of the individual that determines the effect of the Suggestion. I can decide how Suggestion shall affect me! Once this is realized, all one has to do is to control it. Suggestions are controlled by the individual side of the Law, which is by Auto-Suggestion. Thought controls the effect of Suggestion. My environment is to me that which I think is to be. To be a coward it is fear; to a brave man it is courage. To a weakling it is temptation; to one of strength it is opportunity.

Convince me that any statement is Truth and that conviction controls me. I become it. The Non-individualized is obliged to obey the Individualized. The Non-me acts as Suggestion upon the Me, and Me suggests to the Universal, which is its subconscious Reality, and that Reality obeys. Thus does Nature mould itself into the perfect individual.

I must caution my reader to keep in mind the difference between conviction and opinion and belief. These latter influence us only in so far as they cease to be opinions and beliefs, and become convictions. And it is also necessary to remember that as soon as convictions change, the effects upon the Reality change, only the effects of habit remain. That we do thus create mental habits, is at once our danger and our glory. Habit makes easy what was at first difficult, but this tendency to habit stifles growth if it is not directed. Therefore we need to create right mental habits. Suggestion is the road and its personal side is affirmation. I affirm "I am well" till it becomes a habit to think health as it was once to think sickness.

Here lies the power of the New Psychology which

has acquired the title "New Thought." It teaches how, through Affirmation, to create correct mental habits. Emerson says: "Life is a stream whose source is hidden." Taking Life then as a stream from Infinity, we should, as we control other streams of Power, control this, and it is to be controlled from within. Whitman, the strongly individualized, says: "Nothing external to me has any power over me." And Jesus taught us to "Overcome." We thus put externals under our feet as servants. But we have allowed Life to be guided alone by the unconscious action of Suggestion upon the Self, and have agreed with anything that the external suggested. Now we are to consciously choose. And, because we know that externals are to us, as individuals, what we affirm them to be, we are to affirm "All Is Good." Thus no evil effects of Suggestion can come to us; because we have created in ourselves the habit of looking at all as good. Thus have we risen to superiority over things, and the Laws obey us, and Emerson's wonderful line has become Reality to us.

And Conscious Law is King of kings.

Tennyson speaks of "The Law within the law," which is the individual consciousness within the Cosmic Consciousness. And this is manifested in Human Choice.

Choice is exercised through Affirmation. Through choice, man has come from cave to palace; from skins to silks; from clubs to electricity; from brute force to Thought. Is no longer slave. But with consciousness of infinite possibility he continues to improve environment. Earth is becoming that which we prayed for;—"The kingdom of heaven on earth." As fast as Man realized his unity with the All, ("And God shall be All in All") as clearly as he now recognizes his own made separation into Me and Non-me, that Kingdom, that Perfectness, will be. But the Me will not be any less Me, but the Non-me will be less, for the horizon of the Me will have encroached upon that knowledge of the Self, as the One will have extended. And could we ever arrive at the end of eternity, the result would be

no Non-me, for the Individual would have absorbed into consciousness all It.

Then would Evolution be complete. Ever towards this is Soul unfolding. And the full beauty of the poem above quoted is seen. We are ever One as in the beginning.

Never severed from thy heart,
 Never parted from thy side,
 Still as in that early dawn
 In thy bosom I abide.
 Still as in that early dark
 Ere the world began to be
 Thou my God and I are one—
 Thou in me, and I in thee!

HENRY HARRISON BROWN.

A CHAT WITH YOU.

NOW Magazine is fast approaching the close of the 18th volume of its publication. Very few new thought or metaphysical publications have had such long life. Except for a couple of years after the San Francisco fire and earthquake it has been published continuously since 1900. Since January, 1910, it has not missed an issue. Today, while its circulation is not large as modern circulations are counted, yet it is a growing power in the new thought field. I'm sure that it will please the readers of the magazine to know that every month sees a most healthy and substantial growth in its circulation.

Many write me that they would like to help the magazine. There is only one way that help can be rendered. That is for you to mention it to your friends. If a certain article has proven to be of help to you, tell others of its worth and where you have read the same.

Every month I receive many letters from subscribers and other readers, telling me of the good they have derived from certain articles that have appeared in the magazine. If I desired to do so, I could print any number of them. But I have made it an iron-clad rule *not* to print this kind of notice. Possibly such reading matter is legitimate in a way, but I know I do not like to see it in magazines that I subscribe for; NOW Magazine stands on its own merits as a magazine.

By the way, August NOW was all sold out three days after publication. I couldn't even get back a few copies that I desired from the news stands. On two of the large stands in San Francisco it had a larger sale than some of the popular national magazines. This speaks well for the future.

S. E. F.

HOW A SALESMAN MAY BUILD SUCCESS WITHIN

Part 2.

(Copyrighted)

Success is a State of Mind.

Norval A. Hawkins.

You all know the author of this quotation. He is recognized as one of the geniuses of the sales world.

So it is certainly worth while to listen to him. If we pay heed to what he says, and put it into action, perhaps we may learn to achieve his notable success.

Even if we do not succeed in equaling him, we can at least better ourselves considerably.

The above quotation is a gem. But, for the purposes of our own self development, I want to make an elaboration.

Here is the message that I want all of you to think over deeply:

Success is a state of mind which can be built up by means of the proper thought and the action resulting therefrom.

Such an attainment is possible for anyone of average mind who possesses more than the average of determination, faith and tenacity.

This article is the second of a series, with the purpose of showing, in as simple a way as possible, the methods whereby we can all build within ourselves the state of mind which invariably results in success.

I presume that you would have no objections at all to improving your conditions in life, mentally, physically, or financially.

If you utilize only a few of these thoughts which will be presented here, you will undoubtedly make perceptible improvement.

But you will have to realize that it is YOU that will do the improving—nobody will do it FOR you.

LET'S GET STARTED RIGHT.

The only real help is self-help.

—Pestalozzi.

Build today then strong and sure,

With a firm and ample base,

And ascending and secure

Shall tomorrow find its place. —Longfellow.

Before we go further, let us get one thing settled.

The question is: Do you, or do you not, really want to improve your standing with your customers and with the house? (And remember that this improvement in standing will be shown by the improvement in your sales records.)

If you do not want to improve, for heaven's sake don't waste your time by pursuing this series any further.

Granted that you have determined to go further, please consider the following suggestions:

Mental pictures or impressions of the following types are disastrous to success:

(a) Unwillingness to accept new ideas or a belief that old ideas are best merely because you understand them.

(b) A lack of faith in yourself and particularly in your ability to develop.

(c) The feeling that development and success must come in a day or a month.

(d) Lack of will power and concentration necessary to force yourself to the point of action.

(e) Lack of energy to put new ideas to work at once.

(f) The feeling that only big things are worth while and the consequent lack of attention to little things.

(g) The general impression that the world owes you a living, and you needn't hurry about collecting the debt.

The above qualities are negative and make for harm rather than good. Do all you can to cultivate positive qualities in all things. For example, begin now to acquire the following characteristics:

(a) Establish a definite goal and try to make all things, great or small, help you towards that end.

(b) Cultivate the habit of looking for opportunities on every side.

(c) Believe thoroughly in yourself and in your ability to conquer the obstacles that seem to be in your path.

(d) Keep your mind active by constant study and observation of all business conditions with which you come in touch.

(e) As far as possible at the time, finish one thing before taking up another.

We might as well realize, right at the start, how impossible it is for me to make what follows bring to you a greater measure of success. Why?

Because your future is so decided **IN YOUR OWN HANDS.**

I can bring to you thoughts and ideas which may afford you a new viewpoint and a greater vision of possibilities.

Still, if you are to take advantage of these things, you must first be determined to do bigger things; it is a matter of common knowledge with students of business conditions that the one serious detriment to advance in business is lack of ambition and courage.

Men fear failure, fear their ability, fear to abandon old methods because the new ones may not work.

It is vitally necessary that you put to active use the ideas which you receive.

Tucked away in your mind they have no more power than the engine of a big automobile without the spark that fires the charge.

You know men whose knowledge, it seems, should carry them further than it does, and you know other men who apparently have no right to be where they are.

Were you to analyze the situation (and you should acquire the habit of analysis), you will find that the one man allows his ideas to grow rusty from disuse, while the other keeps every little idea working and "on the job" from morning until night.

It will be well worth your while to preserve and read over these articles from time to time.

You will not get all of the meat at the first reading. But what you do get will help you more if you refresh your memory occasionally by re-reading.

IT'S "UP TO YOU."

Success is what the world pays a man for discovering and developing himself.—*E. E. Purinton.*

The above is another definition of success—and a very helpful one it is.

It might be well to have it thoroughly understood that you are going to get no cut and dried formulae, the use of which, by themselves, will enable you to close many more sales than before.

I don't believe in such things myself. They may succeed in some lines of work, such as that of specialty salesmen.

But the best specialty salesmen do not rely upon cut and dried formulae for their success.

Little tricks in approach, in carrying on the interview, and in closing, are all right—but they do not begin to approach in importance the fact that in order to draw big men to you, you must be a big man yourself.

You must not have the petty littlenesses that, alas, we are so apt to see in the small and often unsuccessful manufacturer and tradesman.

It is all a matter of how you are going to wear with your trade.

Even if you wanted to do so, you couldn't afford to "put one over" on any of your customers. You must be real, genuine.

Have you ever listened to a customer praising a competing salesman? (Of course, you never hear them praise you to your face.)

Isn't it the highest compliment if he says that so and so "is square—honest and aboveboard—always tells the truth, even when it might appear to hurt himself?"

That's the point.

You want your customers to say that about YOU.

Now then, we understand that you are not going to get instructions as to how to perpetrate a series of stunts, but rather suggestions as to how to build yourself up,—to make yourself a bigger man.

You are a magnet. You attract or repel. You say which. The more you believe in honesty, fairness, integrity, the more you radiate these qualities.

Those on whom you call become screens, wherein your

thought projections are reflected in their action and thought.

Until your Thought Dynamo is vibrating these sterling beliefs, you cannot radiate them to others. Your own batteries must be charged with faith before you can spare any of this current for others.

AUSTIN A. BREED.

SUGGESTIVE THERAPEUTICS: ITS METHODS AND PRACTICES.

Part 2.

Suggestibility and the Law.—In the scientific use of Suggestion there are temperaments with whom it is necessary to keep up a constant flow of mental stimuli. With others one must give time between Suggestions to let it “soak in.” Some need but one or two well directed pointers; others need endless repetition. Some must be handled mildly; others require the metaphorical “baseball bat” over the head. The supersensitive, suggestible individual is usually the one who suffers by ill-directed or ill-advised suggestion, while the non-sensitive individual suffers principally from preconceived opinions and “habit mind” processes, if perchance these established thought actions are detrimental. The non-sensitive usually has about as much difficulty in reaching his own mind as the operator would have in trying to suggest anything to him. It requires considerable experience to know these different temperaments at sight. Consequently, the safest way for the beginner to engage in this art of helping people by Suggestion, is to begin with Indirect methods. Study how the patient, or subject, reacts. Soon you will discover the person’s susceptibility, strong and weak points. Then proceed accordingly. Use the method which you find works best in each individual case.

In matters of social relations, business affairs, and in the home as well as in the practice of healing, the study of people should become a habit. You will learn much

by careful observation. When you meet anyone watch how they are affected by you, by what you say and do. Also observe how you are affected by them. This sort of study is Practical Psychology. The chances are you will learn more by studying people than by studying books. Learn to sense what is going on in the other person's consciousness. Then carefully plan what you say and do so as to impart the kind of Suggestion that will bring the response you desire. Man is largely a creature of Suggestion. his own thoughts are ninety-nine per cent reflex of Suggestion from his environment. Learn to wield Suggestion artfully and intelligently, and you can do with people most anything you Will.

It is a common and true saying that "everyone has weak points." It is another way of saying that everyone is suggestible. With some people it is necessary to repeat your proposition many times, then give them time to digest it. These are the "mentally slow." Others are exactly opposite and need to be told but once. With these to repeat the argument or talk too much about the proposition would turn them against it. These we call the "mentally fast." Then there is the "medium type," which embraces the large majority of people with whom Suggestion may be used both directly and indirectly.

The fact that everyone is more or less amenable to Suggestion shows that it is merely a matter of finding the key note of response—that "weak link," so called, and you will be able to get the individual to do what you want. People who resent being dictated to will not, as a rule, admit that they are suggestible. Some people rather like to be bossed and directed. But everybody, without exception, yields to the Law of Suggestion when scientifically applied. This is true in matters of business, social and personal affairs, as well as in healing. In a very large measure people do as they do, not because of their Will Power and Reason, but because of the working of Suggestion in their Subconscious Mind. However, the conscious processes, Will and Reason, should stand as modifying and directing agencies.

Knowledge of how the Mind works and of how one's own Consciousness reacts to Suggestion is a person's strongest aid to Will Power and Reason.

How Suggestion Works.—Suggestion is received by the Mind in a manner similar to a photographic impression on a sensitized film. If the film were conscious and able to rearrange its impressions in orderly sequence, it would be a good simile of Mind processes. The Mind, however, not only receives stimuli or impressions from the world outside, but also evolves ideas and experiences from within. Mind is not the ultimate of the Self. There is something beyond all Mental Action. The ego or real self is Spirit. Mind is a mirror through which the Spirit interprets life. The Law of Suggestion is the actuating principle.

Suggestion as a healing method has a powerful advantage over all other systems, provided the patient and the practitioner are both intelligent in the use of Mental Principles. There exists in the public mind much superstition and fear as to "trance states of consciousness," "hypnotism," etc., and the Suggestionist has this to combat. It is well for the public to realize that it is seldom necessary to carry anyone farther into receptive moods than to have him become passive.

The Psychoanalyst does not even require passivity. He plays upon the Mind by a direct appeal to the latest self experiences and emotional suppressions; then at the Psychological Moment of intense awakening plants a Constructive Suggestion. Thousands of people have been cured by this simple method of confession plus Constructive Suggestion and wholesome advice. However, there are instances where the best results can be obtained only by a direct appeal to the Subconscious. The Subconscious is the body builder.

In organic ailments of long standing, and chronic diseases which the world thinks incurable, it is often necessary to go right into the seat of cause in the Mind of the Cells and change the Mental Impression which guides their action. This requires the aid of a skillful

practitioner or a physician who thoroly understands Sub-conscious Mind Action. In the hands of such a person the patient has absolutely nothing to fear. No harm has ever come, or ever can result, from Subconscious demonstrations, when the Laws of Mind Action are wisely observed.

Requirements of a Practitioner.—In choosing a practitioner be sure of his moral worth and integrity as well as his value as a healer. Intelligence in the form of book learning is an asset socially, but in dealing with the deeper things of life, such as "Spiritual healing," something more than worldly learning is required. The Soul Knows All Things. It is a master chemist and an expert workman. It needs only one thing and that is impulse. Reason and Intelligence should be its guide. However, some of the best healers are absolutely illiterate.

I have personally known of several "natural healers," who, to obtain legal protection in the art of healing, started to study medicine; by the time they finished the medical course they had lost the knack and power to heal. This is not a reflection on intelligence, but rather a glimpse at a deeper truth—the Truth that there is a Soul Within—which is the greatest healer of all.

A story comes to my mind which clearly illustrates the principal requirements of a real healer. Several years ago in a Southern city a group of people had assembled to witness some healings by a self-appointed evangelist, who seemed to possess considerable healing power. The other, under the glare of deceptive patriotism; but that man had the reputation of having healed hundreds of people. By his intimate friends it was known that he had scarcely enough education to read and write. A lady who had suffered with a severe case of palpitation of the heart for several years was the one to be treated. Two physicians, as well as myself, had examined her and knew her condition. We all thought the woman incurable. The healer placed his hands down over the region of the heart, or what he supposed was the region, and

prayed loud and hard for her healing. Inside of three minutes he turned to us and said: "Gentlemen, she is cured: you may examine her to your hearts' content." We did examine her and were amazed to find that the palpitation was entirely gone. So far as we were able to detect the lady was entirely cured. Here is the point—I stepped over to the healer, called him by name, and said: "How is it that you placed your hands on the right side of the patient instead of the left side; you know the heart is usually on the left side?" "I don't know, don't ask me," he retorted; "God made the heart; He knows where it is and He is the Physician. I ask Him to cure people and He answers my prayers. That's all I know about it." God is the only healing power there is. God is the Life Force or Spirit of one's innermost being. You are to learn how to bring this Power into action.

No Limit to Mind Power.—In the art of healing, the indirect, as well as the direct use of mental influence is a potent force. Laboratory demonstrations have shown that there is practically no limit to Mind power when scientifically employed. The Subconscious is all-powerful. It creates and it destroys. It kills or it cures. Like a two-edged sword, it cuts both ways, from life unto death and from death unto life. It is absolute Master of human personality, except as modified by Suggestion. Whether Mind power is to be used to upbuild personality, or to destroy personality, depends upon the kind of thought and the kind of impressions made upon the Soul. If they are impressions of health, success, happiness, and personal improvement, we profit. If they are contrary to that standard, we suffer accordingly.

Healing comes from within. The Soul must be stimulated into activity, and the life forces must be brought into play, or the patient cannot get well. Any means which stimulates one's vitality along health lines will prove of benefit to the patient; and if the stimulus is sufficiently strong in its definite action upon the Soul forces, health will ensue. We have observed that physicians nowadays admit that the healing power is in the

patient, not in the drugs. We have said that drugs have no real efficacy except as the Soul interprets the Sense Stimuli; the nerve excitation acts as a Suggestion, then the Subconscious reacts in a manner which brings about health. This reaction is the secret of cure. No system of therapy ever cured any disease except by stimulating the Inner life Forces to Action.

Don't be afraid to use Mind Power for healing or any other good purpose. Its use will develop your personality. It can do no harm to yourself or anyone else; and it may bring you the best there is in life. Why not be on the safe side and try? To use this power you do not need to change your religion or your faith. Increase your faith, believe in healing; try praying for health; for success; for personal improvement; or whatever you desire. Make your religion practical. You believe in prayer, do you not? If you do not believe in the efficacy of prayer your religion needs revising. Why not put your faith to some practical purpose? Faith that is not exercised occasionally will wither and die. Use your faith in daily life. In some form or other exercise this Divine Quality of Mind. Assert your mental supremacy, act accordingly, and you will receive wonderful demonstrations in your life.

DR. WM. FRANKLIN KELLEY.

(Continued from page 400.)

not choose. The flames consume them.

That angel is my Affirmation: ALL IS GOOD. No seed of tare passes that into my garden.

Sowing at morning; sowing at noontide; sowing at evening; sowing in sunlight; sowing in shower; sowing at midnight; sowing in labor; sowing in play; sowing in Love; sowing in Truth; I am making now my harvest of joy for the morrow.

I am sowing Health and Prosperity!

I am sowing Success and Peace.

In Love and Truth, I am sowing LIFE.

That which I sow is to bloom in Immortality.

S. E. F.

THE HEALING WATERS

The holy healing waters are referred to and indicated in the 47th chapter of Ezekiel. In the third verse they are up to the ankles of the prophet; in the fourth they are up to the knees, and then up to the loins of the describer of the vision, and in the fifth verse the tides have so swollen that these waters are now a river that he cannot pass over.

And what is meant by these waters, and what use are they to us, are the questions that concern us.

In the first place they are not waters at all but Spirit, and in the second place they are everything to every one. These limpid waters are the Over-soul, or Under-soul, whom we are laved. Their courses are architectural grooves, or canyons, in the Cosmic Order, or Universal Mind, or Soul of the World, and we apprehend them only as we awaken to the Christ consciousness, and plunge deeper and deeper into them, until after a while we become so used to them that we are conscious of them "all the day long," and all the time—they become a second nature to us and we want to submerge in them every time we get the chance, or they appear.

Getting acquainted with these Cosmic Waters is much like going into the surf here on the Pacific, and one thing you will find out about them for the first thing is that they are extremely pacific, or peaceful and quiet, and that you are not half as likely to drown as you think you are upon being plunged into them, even head first.

The pleasant and lovely sensation you have at the approach of these glorious waters is like being baptized with the Holy Spirit at the old-fashioned "mourners' bench," only that those who are accustomed to this kind of a bath do it silently and without making any kind of a noise, or demonstration, for you must remember these waters are pure mind, rivers ramifying from the great Ocean of Mind over-hanging us all, and, therefore, "In

quietness and in confidence shall be your strength." In this wonderful experience you are purged and made clean and white with your mind and soul purified. You are refreshed and enlivened and made lovely, for they are the "philosophers' stone," for in them is eternal youth, and he who bathes regularly in them will never have a sense of old age, or be decayed in the mind, as Shakespeare says of a certain kind of statesmen we are all so well acquainted with. To bathe in them is to bathe in eternal life, and eternal life is neither old nor young, but simply IS, as a certain biographer says of the Bard of Avon.

And now the question is where do you find these healing waters, and how do you do the bathing? Well, the answer is that you do not find them, but quite to the contrary, they find you. Then you want to know how they find you, I suppose? Just how to put it in words and make it clear is quite a task, even for one practiced in the art of jumping into them frequently. At night you are just lying quietly in the Silence when gradually beautiful streams and rivulets of quiet, placid water appear before your serene consciousness, and you seem to be hovering over them, or just at the edge of a precipice about ready to slip into them, when lo! and behold you do slip into them in some mild fashion, and at first you seem swamped and frightened, but the deeper into them you go the less real cause for fear you have, and you find a rock bottom and an exhilarating sensation, especially upon emerging, so much so that you readily wish you might have another such delightful dip, until one time after another you go deeper and deeper and farther into them until you feel a pleasant and contented and satisfied feeling every time you think of them, or they actually appear before your soul vision. Upon finding yourself near them just get up on the "spring board" and dive right in and get acquainted with them, all of which is much easier to talk about than to do. But, anyway, keep trying until you know what is meant by the healing waters, as described by the man who had the

great vision by the River of Chebar.

The Word says, "Asa was diseased in his feet, and he sought the doctors instead of the Lord, and he slept with his fathers," i. e., he either did not know how to find these healing waters, or else he refused to use them after he did know of them.

CHAS. MATT. BERKHEIMER.

THE GREAT FOREVER.

(Tenth in a Series on the Lord's Prayer)

The matchless prayer of Jesus would be incomplete without the vision of the Eternal Good conveyed in the great word Forever. The reiterated statement of Carlyle, "A lie cannot live forever," came from a depth of insight into the moral nature of the universe. Browning voices the same truth in Abt Vogler when he triumphantly declares:

There shall never be one lost good. What was, shall live as before;
 The evil is null, is naught, is silence implying sound;
 What was good shall be good, with, for evil, so much good more;
 On the earth the broken arcs; in the heaven a perfect round.
 All we have willed or hoped or dreamed of good shall exist;
 Not its semblance, but itself; no beauty, nor good nor power
 Whose voice has gone forth, but each survives for the melodist
 When eternity affirms the conception of an hour.

How these words of light dispel the darkness of our night and dissolve the shadowy specters of our fears into their native nothingness. Only the good can survive. What is worth saving will be saved. "The meek shall inherit the earth."

It is the supremacy of faith; it is the dynamics of the invisible. To the Son He forever saith: "Thy kingdom is an everlasting kingdom."

This awareness of God as the Eternal Good constitutes the highest emancipation. In it there is not foreboding illusion breeding fear. In it there is neither bewildering hope nor blind uncertainty. It enables us to

see within the seen the hands that move through nature moulding men.

Without this insight all gain were loss, all seeking vain. Its acceptance is the joy of certainty, it clasps us forever in the arms of a deathless love. Yea, verily, it assures us that all love is deathless. What we have loved we will never lose. All we have dreamed possible is possible. There can never be one lost good.

How often the question is asked, Shall we know our loved ones in heaven? O ye of little faith! Your loved ones are no more in heaven than you are in heaven. There will never be any more heaven than there is now, nor can our loved ones be any nearer to God than are we. "The curtains of Yesterday drop down, the curtains of Tomorrow roll up; but Yesterday and Tomorrow both are. Pierce through the Time-element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man's Soul, even as all Thinkers, in all ages, have devoutly read it there; that Time and Space are not God, but creations of God; that with God as it is a universal Here, so it is an everlasting Now. Know of a truth that only the Time-shadows have perished, or are perishable; that the real Being of whatever was, and whatever is, and whatever will be is even now and forever."

When we enter the consciousness of the Eternal we know it is never too late. It forever assures us that our ideals will be realized, that there is or never has been a single lost soul nor has a single just cause ever perished.

Eternity is not frustration but fulfillment; not an end but a beginning. It does not suggest death, but immortality. It assures us of completion. What we mark as ours here we shall know there. Nay, rather, is not eternity the awareness of the eternal Here and the everlasting Now?

In the remarkable mystical poem, Evelyn Hope, Browning voices this sublime conception. The seemingly dead and lost ideal personified in Evelyn Hope

will yet be attained.

No, indeed! for God above
 Is great to grant, as mighty to make,
 And creates the love to reward the love;
 I claim you still, for my own love's sake!
 Delayed it may be for more lives yet,
 Through worlds I shall traverse not a few;
 Much is to learn, much to forget,
 Ere the time be come for taking you.

It is the assurance of faith that our lost ideals, our dead Evelyn Hopes, live on in God and forever lure us onward.

No words can fully express this soul vision of eternity. Burnell's splendid definition, "Eternity is the instantaneous availability of all that is," glory-crowned as it is with light ineffable, falls short of its sublimity. Whitman's "When I attempt to speak the highest I can not, I become as one dumb," must be the realization of all who attempt to describe its mystic depths. Enough for us to know that eternity Is, and that it is all there Is.

Our three dimensionally constituted human minds can see these things but dimly, but there is within us what Ouspensky has called "The Third Organ of Thought," what Emerson termed the "Soul of the Whole," and what Jesus called "The Father," through and by which these things can be apprehended.

It is from this realm of the superconscious that the highest healing and the most complete emancipation must come. The demonstrations of Jesus were all wrought from this super-dimensional area of consciousness. All his recorded physical healings were instantaneous. He had abolished the time element in his own consciousness and demonstrated that the Spirit sports with time, "can crowd eternity into an hour or stretch an hour into eternity."

These things baffle us because we are too near them. We judge everything from without. We look elsewhere and feel it will be ours eventually. We hopefully sing,

When we've been there ten thousand years
 Bright shining as the sun,
 We've no less days to sing God's praise
 Than when we first begun,

without realizing it is true now; that what we will be we are!

Were it not for our thought of God we would never arrive. It is for this reason that prayer emancipates. It is the sure method of approach. It enables us to see our possible selves in God. It is not so much the dew-drop sinking into the sea as the sea consciously entering into the dew-drop. It is not beggary but communion. Through its mystic power we are lifted on wings triumphant over sin, sickness, poverty and death.

We are no longer poor and isolated but fellow-workers with God. There is no dividing line where God the cause ends and man the effect begins. When prayer has done its perfect work time and space no longer limit us, Cosmic consciousness has been attained, and the words that were given me in the Wise Silence become our supreme and joyful inheritance,

Changing dreams of changing millions;
Is the science of the school-men,
Science of the world of shadows,
Leading souls to fountains failing—
As the mirage, vain, deceiving,
Is all that which is not Being.
At the Fountain's changeless flowing
Rests my soul in bliss of knowing
That alone which changeth changeless,
Is not born and must be deathless—
Birthless, deathless, am I, changeless
As the One on whom my mind is.

Thus does the word Forever come to mean the immediate availability of all the power there is, of all the presence there is, of all the love there is, Here, Now and Eternally.

Amen.

Surely the word Amen, meaning as it does, So may it be, must resound in the deeps of all who contemplate a vision so sublime as that contained in The Lord's Prayer.

Blessed, thrice blessed are you, who in the midst of confusion and hemmed in by limitation, have caught the vision. Your belief in the Invisible will enable you, like Abraham, to believe in God who quickens the dead

and speaks of things that are not yet manifest as though they already were.

HENRY VICTOR MORGAN.

LITTLE JOURNEYS INTO SUCCESS.

Bennie was a sort of "ne'er-do-well." He was always telling about the wonderful things he was going to do some day, but somehow he never seemed able to get to doing these things, and nine chances to one, each time you saw him he had an altogether new ideal to tell you about. His father was a well to do farmer and Bennie was the only boy. He was nineteen when my story begins. He and his two sisters, Madie and Sadie, had all been away to a city school and all had more or less acquired a kind of shame or diffidence about being called farmer's children. Sadie, especially, having met and attracted the attention of a pleasant young man in the city, a stock broker, was even more disgruntled with farm life than the others, and took no trouble whatever to conceal her dislike of farm life from her father and mother, who were deeply grieved at her words and actions.

The city chap came out to the farm to visit Sadie several times, and then one day Sadie walked down to the pasture gate to see her sweetheart off and failed to return home. The family was terribly upset about this, and Bennie even more upset and angered than the others. He was heard again and again to murmur, "I told Sadie not to have anything to do with that chap but she wouldn't listen to me." Time went on and two years later, when Bennie was just 20, Sadie came home. A frail little mite of womanhood carrying in her arms a baby girl some two months old. Now Farmer Stewart was a good man enough when things went his way but he was a very hard man when he was crossed in anything and just that season the farm business had not been going very well. Last season the grain crop, especially corn, had been rather small and consequently the

prices soared high, so that, remembering the good prices had for grain last year, Farmer Stewart had planted more than twice the acreage this year and prices persisted in keeping very near the bottom. So you see that the farmer thought that he had been given a bad deal. To work as hard as he had and then to get even less than he had received for only a quarter as much grain as he had raised the year before, so he did not welcome Sadie and her baby home. Sadie seemed to require the constant attention of a doctor, and this made the farmer's expenses more than he could bear, and besides he was not feeling well himself. Too long hours in the field and at other heavy farm duties were telling heavily upon Farmer Stewart. To help out, Mrs. Stewart said that she would take in summer boarders, and this was the way that a New Thought woman came to be staying at the Little Hill farm that summer. Of course, you know that this woman knew from the start that there was really no need at all for all the discord found at the Little Hill farm, and wishing only to help all she could, why, that woman just watched and waited and knew that the right door would open to let her in on the family discord and show them how to arrange the discordant notes to bring out a perfect harmony.

One day she came upon Bennie diligently practicing a tune upon an old fashioned mouth organ. There was something wrong with the music. A whole bunch of little notes that did not belong there seemed to get in every now and then, creating the oddest sort of discord, but once in a while Bennie would seem to hit the correct melody and the woman could then tell that if Bennie only knew the tune and was a good "mouth organist," the music would be just as sweet and comforting as could be. So she asked Bennie what the trouble was and he said that it was because he had only heard the tune once before and could not quite recall it all just as it should be.

"But it's a crackerjack tune all right if I could only think how it goes," said he.

"You get in the wrong notes now and then, don't you?" she asked.

"No 'um, the notes all belong there but somehow or 'nother I don't get 'em arranged right. You see, ma'am, it sounds like a discord now, but if I could just remember where the notes ought to go and where they ought not to go, it would not be discord at all but the beautifullest kind of harmony. You see, harmony is just knowing how to arrange your notes in the right order and what to use and what not to use."

"Well, that's pretty good New Thought doctrine, Bennie, I know, no matter how it would work out in music," the woman said.

"What is New Thought?" asked Bennie.

Then was the woman's chance. One of the very biggest and best doors was wide open for her to help arrange the notes right in that family at Little Hill Farm and create harmony where black discord reigned. So she began right then and there to teach Bennie all she could about the power of thought and how one attracted to them the things and conditions akin to the habit of thought they used. Said she: "You know that if you think and think that the world is full of discord, like sickness, sorrow, shame and such things, and talk about these kind of things, how badly some one has used you or some friend of yours, you are just pulling those kind of things down upon you. You know that the preacher read last Sunday out of the Bible these words: 'To them that hath shall be given, to them that hath not shall be taken away whatsoever they have.' Now, Bennie, the trouble with the whole race of mankind is that he has been interpreting those words wrongly. You have been thinking that because you had only a few hundred bushels of grain, and you wanted good big money for that grain, that just to spite you (oh, yes, whether you realized it or not, you have secretly thought it was a sort of spite work) God was taking away all that you had. Somehow the human race have gotten it into their heads that it is wrong to want money and other nice things.

Why, Bennie, don't you know that God is the biggest thing in all the universe? He is so big, so immense, so powerful, that if you should spend all your time just trying to think how big and wonderful he was, you still would be unable to reach to the mental height which could measure his greatness. Now, then, he is the cause back of every expression in the whole world. He is the life and energy back of every expression in the whole world. He is the life and energy in all manifestations of life, and there is nowhere and no thing in which there is not life. He is the life in you. The intelligence working in and through you, Bennie. Think, think, how could he take the little that you have away? How can it be wrong to desire much and more and more? Why, don't you know that the more you desire the greater opportunity you are giving this Cause, this God, to manifest himself. Why, Bennie, look at those pigs, there are eight of them. Are they not the same that were little pigs in a small pen when I was out here early in the spring? You would not think of keeping those eight big pigs in the same little pen where you kept the eight little pigs. No, Bennie, you know that the eight pigs have outgrown the old pen. Now I don't think that your father will ever be able to keep you down since you have learned to think in this way. Why, Bennie, here's a big tune you can learn to play on life's own golden harp. It is the greatest oratorio ever played by any one. Just bringing harmony out of discord. Making human beings happy and all by your own secret thought, for you do not so much as have to speak your thoughts, not for a while anyway, but begin by meditating upon what I have told you today about God and his irresistible power. Think of it, Bennie, the irresistible power of God. And if God is working for you and you are working consciously with him, there is no thing or person or condition of affairs which can resist your efforts to make your human oratorio a thing of beauty and peace and harmony and, Bennie, plenty—think of it, plenty. Nothing lacking, nothing left out to make every mem-

ber of your family happy."

When the woman had spoken thus to Bennie the great big tears stood in the boy's eyes and he whispered, "He could even right Sadie's wrongs? Make the price of grain go up?"

"Or show you a better way of using the grain than that of selling it. Feeding it to the pigs, for instance, and selling the pigs for pork. Oh, his ways are many and his resources inexhaustible, Bennie. Just think calmly and quietly to yourself, all the time telling yourself that where you lack for understanding upon any point the All Wisdom can make known to you just the thing you need to know."

"It's pigs," said Bennie. "I feel that it was a good thing that father didn't get his price for his grain, after all. Why, ma'am, I'd almost forgotten it, but a man—yes, I know two men who have a lot of little pigs for sale and I'm going to get father to buy those pigs and turn his grain into pork."

But we must bring this Little Journey to an end by telling you that Bennie did get his father to buy those pigs, fifteen of them from one man and twelve from another, and they fed the pigs the grain and later sold the pigs for bigger money than the farmer would have received for his grain, even though he had gotten his price. That was not the best thing that happened, though, for Bennie kept right on with his thinking and as he thought and thought upon the greatness and goodness of the Cause back of his own being, his thought expanded and he has since told the woman that the way to do things just unfolds before him almost like a "movie" picture and he always knows just what to do and how to do it, and what is more, he never is left without the means to do with. Which I know you all will agree with me is sometimes the difficult thing to get hold of. Bennie is now 28 and he is still working out his Golden Oratorio but even now all who see and know what has taken place and what is gradually taking place are enrapp-

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THE UNIVERSALITY OF TRUTH.

Part 2.

I grant you that what the world has too long called religion has ceased to be a social, political or ethical force, because it appertained too much to an after-world, forgetting the tumultuous present, wherein man suffers and aspires. The purchase of the crown of heaven at the sacrifice of the peace and happiness of earth is more than human kind should be called on to make.

I would rather be but a man successful in all the noble callings and aspirations of the human heart than an angel whose occupation I may yet have discovered, but who lives in a state of quiescent bliss.

Why do I say this? Because I have learned that a religion which simply points to the possibilities of a world to come, based upon an undemonstrated hypothesis, or be forever damned, is a religion that through unwarranted coercion has brought discomfort, unhappiness, dissatisfaction and despair to the human heart.

The religion that asks me to postpone the possibilities of heaven, which experience teaches me I may here anticipate, merely to lure me on by a mystical illusion which must forever disappoint me, is not the religion which man needs while his feet still tread this planetary sphere.

Study the proposition. It is this. What has religion done for man? What are the profits of religion? I insist on the practicability of religion and philosophy. I believe in the everyday life. I believe in the commonplace. I believe in considering men and women as they really are, and I insist that if we are to have any religion it must be such an one as shall meet their wants in the ordinary walks of life.

And we find what? We find the heart of man ever groaning in anguish for satisfaction of his wants and for earthly peace. We find men everywhere in discomfort, in distress, in agony. The whole social organism is in a state of unsettlement, in a process of disorgani-

zation. "The times are out of joint" indeed; and not only are they out of joint in our day, as they were in the time of the melancholy Hamlet, but they have ever been out of joint in all ages and in all times.

Ever has man awaited his Deliverer, and ever has he seen his Savior crucified on Golgotha! Man pleads for immediate redemption, and the Redeemer points him to a redemption in the far Hereafter. Man wants redemption now. Man wants relief now. Man wants the proof of heaven here before he must needs endure the agony of the grave.

And we believe that when we understand how to utilize the powers inherent in every human life—in the practical relations between men—we shall learn how (by some mystery, if you please) to extract from this existence the happiness, the prosperity, the joy, the triumph, which is the just and proper meed of every struggling inhabitant of earth.

Now, I contend that, notwithstanding all the external differences in the world's various religions, they have sought for but one and the same end, namely, to bring peace and happiness to the human heart. Notwithstanding the fact that they differ so widely in externalities, I say; notwithstanding the fact that false and deceptive theologies have coarsened the delicate essence of pure religion, and have given man "a stone for bread and a scorpion for an egg"; nevertheless, I contend that everywhere, in all ages and in all climes, men have sought in religion that which they believed to be the highest attainable in their natures.

They have battled with confusing figments of the brain, yet everywhere has the ideal been the same; and, today, what we need is that the decaying rubbish of the past be brushed away; that the theological figments and foolish misconceptions yield to the practical demands of every human life and prove that religion means the building of a noble character. It means not the creation of an angel, but the making of a Man. It means the making of a Woman, not a dream-eyed sylph.

The business of true religion means the making of a home; the establishing of honorable and successful business establishment bent on the betterment of man. It means the emptying of penitentiaries and the building up and enlargement of the school house. It means sobriety, honesty, integrity, simplicity of life and nobility of character. If religion does not mean all this, then it has no meaning for mankind; and will continue the enigma and disappointment of all time.

With such a religion, my friends, there will be no conflict among men as to what may be the ideal we seek; for then we would all mutually understand each other. We will then know that if we look up into the heavens for Truth, it is but that we may bring it down to earth to make of man a god here; that he may even now construct the panoply of his powers of that very material which we have too long been taught is to be found alone beyond the stars.

We may indeed become as gods. Why, even Jesus said so; and there are those who proclaim him the very God incarnate; yet this Man of Sorrows, this ideal Son of Man, proclaimed on the plains of Palestine to those who but little heeded him: "When I go away the Comforter will come, and he will tell you all truth"; and again, "Even greater things than I do shall ye do."

Jesus, as some believe, spoke with authority because he was the God incarnate. I too believe he was God incarnate. But not as the theologians believe.

Jesus was indeed incarnate God, because in truth all mankind is God incarnate. Jesus was my "Elder Brother", and yours, not because he dwelt upon another plane of being than you or I, and possessed powers beyond your grasp and mine; but merely because, being the same as ourselves, he became greater than we in that he revealed to us the supreme possibilities of ourselves.

We are in truth like Jesus and, if you please, we are like God, in nature and potentiality, because there is not the minutest atom of the universe which is not (to speak in religious terms) the temple of the indwelling Deity; because there is not a planet rolling through space which

is not the abiding place of the divine Presence; because there is not a blade of grass at my feet, nor a flower blowing its fragrance through the air, but what is itself the very Deity incarnate in beauty, harmony and growth.

And thus all that exists is but the presence and manifestation of the Divine.

If then every flower that blows and every leaf that waves is indeed the presence and expression of God, why is not Man the supreme incarnation of the Divine, being the highest intelligence of earth and the supreme planetary ideal.

In what has thus far been said you have a brief sketch of what we are in the New Thought trying to inculcate in the age. We are not cowards; we have ceased to be slaves of fear; we have lost the traditional credulity of the religious dupe. Why, once you cause a human being to understand that the Divine Presence is ever operating in his heart, seeking to lift him into the highest possibilities of his nature, and what is there to be afraid of? Where then is the Devil?

But, on the contrary, give me a God who sits as a Magistrate of Justice yonder in the clouds, and, screened within his pavilion, pronounces terrific judgment on my little soul; cries that unless I cringe in fear at his feet I am damned forever; what is left for me but fear, and damnation, and the devil?

If I be rational, I can but reply: If I am only to be damned, wherefore should I live at all? If eternal death awaits me, the mockery of this life is vain, and suicide were preferable to delusion!

My friends, no God can damn you unless you are already damned! Your character is the verdict of your life! Damnation comes not through some power without ourselves. If we are damned, we are damned of ourselves!

Indeed, old John Calvin was not altogether wrong when he declared that we were already damned or blessed in our mother's breast. It is true that if there be any damnation anywhere, it is in the heart of the individual.

You and I and each of us is the judge who sits in judgment on ourselves! You and I and each of us the Devil or Deity that makes or breaks the character we build.

But, my friends, let us rise to the sublime truth that Man Triumphant is the possibility of this planet—no God to scare us, no hell to horrify, no devil pursuing, only Heaven everywhere, everywhere the Heart of God, everywhere Eternal Life!

Why look you, friends, I say the man who is afraid of nature is as yet an undeveloped savage. The primitive man was afraid of the shadow of the mountain, of lightning gleams, of thunder claps, and of wandering comets that spread majestic horror through the skies. He fell upon his face, trembled with terror at each phenomenon he could not apprehend; saw devils in the shadows and gods in the golden light.

But are we not aware that the same disposition exists today among us? Some tell us that not until we FEAR God can we be saved. I show you a more excellent way. I say that not until we LOVE God are we saved! And yet I pronounce a conundrum. I say that if God be ever invisible, the love of such a God is impossible to the human heart.

THE GOD WE LOVE MUST BE A GOD WE SEE!

Now what do I mean? I know before I ask you that you do not understand me. I presume that is not a reader who has the remotest idea of my idea until I explain. What, I hear you cry, are you an idolator? Would you conjure for us some fetich and bid us worship as the savage did? Fie! A god we can see would be a weakling and all worthless!

But before you condemn, let me tell you what I mean. When I worship God, when I love and adore him, I can only love and adore and worship such a manifestation of God as reveals itself to me in form and likeness of the Truth.

I mean, my friends, that when perchance I look upon some gorgeous landscape, as when I see the setting of a russet sun in the western skies, gilding the mountain tops and sending its slanting lights athwart the valleys:

when I feel the rushing of the winds and hear the twittering of the birds and their departing song at the dying of the day; or when I listen to the thunder and roar of the booming ocean waves breaking upon the shore; or when, far out upon the offing, I discern some shadowy vessel as it sinks into the mist and darkness of approaching night; I say, when I behold some such picture of natural beauty, then, I contend, I am beholding the very incarnation of Deity in the divine form of the beautiful. Then, I insist, I behold God; for God is Beauty!

Again, when I contemplate the universe in which we live; when at night I watch the procession of the silvery stars and the yellow moon hanging like a lamp at the celestial gateways; when I peer into the depths of the blue vault and marvel at the wondrous beauty of the Milky Way; when I see all this, I insist I am then seeing God; for the universe is the embodiment of harmony, and God is Harmony!

And when, again, I gaze into the eyes and faces of human beings; when I feel the palpitating agonies of the human heart; when I recognize the distress and misery of human life; when, like Buddha, I cry to my Charioteer, "Oh, take me back again into the temple of my fathers for I cannot bear to look upon the sight of the poverty that confronts me"; then, even then, my friends, I am beholding God; for my heart then loves and sympathizes with my fellow man; and he who loves reveals the presence of the Infinite Being, for LOVE IS GOD!

One more proposition. I contend there is but One Truth; there is but One Science; there is but One Life; there is but One Religion after which we all aspire.

But, above all things, we must, in our philosophy and our life, keep close to earth, close to man. Do not for an instant imagine that religion comes to one who strives to ascend into ethereal skies and wander among the stars in search of some impossible Presence. Let us keep both feet on the earth! Be men! Be human! Let us not forget we live here; our eternity is now

Some think by dreaming they attain. Dreams are futile until they are realized. The only way a dream is

ever realized is by one determining upon its realization. Be yourself! With every dream, act! Act in the living present! Go out into the world, and make your way. Carve your fortune. If, indeed, there be any god of fortune, you say unto that god that you propose to capture him, and drag him at the wheels of your chariot as Achilles dragged the dying Hector. Make your own fortune! Be not afraid the fickle god of fortune will ever conquer you, unless you are first conquered by your own fear.

Live within the possibilities of this life by first determining what you wish to accomplish, and then go forth and accomplish it! "Get a move on you! Hustle" in the language of the bustling West. Sit not in your rockers, with folded hands, thinking thus to bring to your feet what you wish of this world's goods.

No, friends, we must live among men, and act as men. We must determine to achieve by the conversion of our dreams into action, and our theories into realities.

Lastly, I would remind you that the greatest of all achievements, be it in Ethics, in Metaphysics, in Religion, in Science, in Philosophy, in Art, be it in what you please, is to endeavor to bring all humankind into one grand aggregate of a conscious brotherhood.

To fully realize that each of us is really the brother of the other, and in some sense responsible for his fate: that each of us hears the cry of a needy brother and must come to the rescue; this is the noblest attainment of the human heart.

We must learn to live for others if we would live for ourselves. The selfish man dies as the tree dies, of dry-rot, inwardly, unseen of the world. We accomplish aught for ourselves only when we attempt to accomplish for others. We learn only when we teach. The only way we ever get anything for ourselves is by teaching others how to get it for themselves. The only way we ever build our own characters is by showing others how to build theirs.

The only way this world can ever be made better is by each of us seeking his loftiest ideal and then assist-

ing others to aspire to the same noble end. We shall some time learn that unselfishness is but enlightened selfishness.

We are, in fact, all brothers, and not until we learn that there is no East, no West, no South, no North; that there is no nationality, no race, no religion, each distinct and separate from the others; not until we learn to dissolve all differences in the solvent of a common humanity, and seek not the exaltation of one people above another, under the glare of deceptive patriotism; but that all humankind are one, and together muster under the "starry banner" of the common skies—only then shall we learn the true meaning of religion and pursue the highest aspiration of the human heart.

O friends, let us lose ourselves in the great heart of humanity that we may find ourselves. When we make other lives better, we make our own the nobler. Remove the anguish of another soul and you shall learn how to dry the tears on your own cheeks.

The temples of the world are open to him who comes the messenger of Truth, and teaches men how to substitute sincere comradeship for hypocritical and dishonest fellowship; and simple love and fellow feeling for mole-eyed bigotry and heartless persecution.

HENRY FRANK,

Author of *Psychology of Success*, etc.

(Continued from page 390)

tured with the harmony of it all. Sadie is well and happy; the city chap came back and made amends, and let Bennie lend him some very good books to read which are helping a whole lot toward making Mr. City Chap, the broker, a wiser and better man. He is still a broker and doing a good and honest business and getting along, grateful for a modest profit on his work. Farmer Stewart is as proud as can be of his son Benjamin and leaves most of the farm government to him while he and mother Stewart go joy-riding in their Ford. Farmer Stewart says he prefers his Ford roadster for

him and mother as it sort of reminds him when he used to take mother out riding behind his old grey horse and learned to drive quite well with one hand, the other arm being otherwise occupied. But mother says that this is not the reason at all and blushes as prettily as any girl, but that a Ford is so easy to drive, and then they all laugh and mother blushes more than ever. Bennie has a high-powered car and then there are tractors and two big auto trucks for taking the pigs to market. So after all Bennie's oratorio is progressing very well.

(For those who do not believe in eating meat, as so many of our New Thought people do not, I wish to add that for myself I do not care for meat, but I have no religious scruples about eating it. Just don't like it and believe in allowing every sensible person to follow his own ideas, after due reflection about such things. These Little Journeys are true stories and I cannot alter facts.)

AGNES MAE GLASGOW.

AFFIRMATIONS.

(An affirmation bears the same relation to Mental Science that an axiom bears to mathematics. It is to be taken as Truth, not reasoned upon, but accepted. Thus held, it will mould the expression of life into its own likeness. The "I" is the ego of the person who affirms. As one says, "I am happy," when all goes well with him, he is to learn to say, "I am happy," when all seems ill to him. He will thus, by Auto-suggestion, produce in himself that mental state which is happiness. These Affirmations are given as spiritual gymnastics by which one may grow into self-control. When they are repeated, or held in mind, other injurious thoughts cannot come in. Thus by *conscious* choice one becomes Master of Fate.

Growing.

Seed-time and harvest never fail in my life.

The field I sow is the world within. I am my own universe.

The seeds I sow are thoughts.

The soil is ever fertile and the seeds are ever germinal.

I sow continuously and, whether conscious of it or not, I am sowing today for tomorrow's harvest.

My field was filled with all varieties of plants sown by my parents of many generations.

There spring up in my field many plants from the wind-sown seeds of the race thought.

Many of these plants are those the wisdom of the ages has pronounced good. These I have cultivated.

Many of these hereditary and wind-sown plants were thistles and thorns. I have uprooted them and planted in their place those of my choice.

The garden of my life is now filled with beauty and plenty because I have sown selected seeds labeled with Truth and grown in Love.

I have made the field I found mixed with wheat and tares, a Garden of Eden, where there is naught but beauty, fruitfulness and joy.

I have planted the Tree of Life therein and it bears me fruit for every moment in Joy and Peace.

I gather each day seeds from every plant in the gardens about me. I winnow them and sow that I may have still more of the fruits of the Spirit.

I know that every seed brings forth after its kind and I choose the kinds so that, when harvest comes, I shall be satisfied.

I winnow out all seeds of fear, doubt, distrust and sow instead those of faith, trust and certainty.

I throw away seeds of envy, jealousy, trouble and unrest and sow those of gladness, kindness, content and peace.

Daily I attend to my garden in Love of Truth, carefully taking out, with the trowel of forgetfulness, the weeds.

By the seeder of Affirmation, I drill in those I wish to tend till the harvest.

From the River of the Water of Life, my own Soul, I nourish them and the harvest is sure.

Thought-seeds I sow; for the crop I am responsible.

I have placed an angel with a flaming sword at the Gate so that no seed now finds its way there that I do

(Concluded on page 379)

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